NAVIGATING RISK AND THE THREAT OF LOSS IN TRANSFORMATIONAL SERVANT LEADERSHIP: A GROUNDED THEORY OF WHEN UNEQUAL NEGOTIATIONS LEAD TO FLOURISHING OUTCOMES

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To those I negotiate the most with through all the ups
and downs of this life: my amazing wife Christine
and my kids Morgan, Colin, and Kaelyn. You
have been on this journey with me the whole
way and given me so much life and joy
through every mountain and especially
in every valley. You have inspired me
to persevere and stay the course
through your bravery and love.
This work is dedicated to you.
I love you all.

Abstract

In contemporary leadership and negotiation discourse, there is increasing awareness and commitment to community oriented organizational values such as diversity, unity, equity, empowerment, and collaboration. While such values are aspirational in most organizations, they are not always realized. Leadership negotiation across power and difference often results in conflict, marginalization, stagnation, and wasted resources. While the negotiation and conflict fields address themes such as deal making, resolution, and reconciliation, there is less literature illustrating the negotiator's internal identity and power processing that shapes negotiation behavior in unequal negotiation.

This study illustrates how evangelical Christian leaders in the United States and Southeast Asia who value diverse, transformational servant leadership can either negotiate across power inequality and diverse interests in ways that lead to either diminishing or flourishing outcomes. The United States and Southeast Asia provide a strong point of contrast to explore both the commonalities and differences related to unequal negotiation in different cultural contexts. The study developed a grounded theory of flourishing unequal negotiation inclusive of both the United States and Southeast Asia from data gained from over 30 research participants that were all organizational leaders in the global parachurch ministry Cru. This sample included diversity of gender, race, ethnicity, generation, and nationality as well as organizational departments and roles.

Research analysis identified a negotiator's response to risk and the threat of loss in unequal negotiation as the central phenomenon, catalyzing contrasting cycles of responses that are either rooted in self-preservation or vulnerable humility. The

diminishing cycle showed patterns of processing related to power and identity in unequal negotiation that led to greater emotional reactivity, negotiating rigidity, and reinforcement of power inequality. The flourishing cycle showed patterns of learning, self-differentiation from various sources of organizational power, and a re-framing of relationships and standards of success and stewardship. A key implication of the theory is that while much of the negotiation field stresses strategy, skill, and leverage, flourishing outcomes for all parties were observed to hinge on a negotiator's capacity to remain secure and humble in the vulnerability that comes with risk and the threat of loss rather than securing power. The study's findings contribute theoretical and theological foundations for virtue-based and transformational leadership development, negotiation, and conflict management in American and Southeast Asian organizations, churches, ministries, and non-profit organizations.

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Unless otherwise noted all Biblical quotations and citations are from the English Standard Version 2007. Biblical citations from quoted authors remain in that author's chosen translation.

Chapter 1

Introduction

This study seeks to understand what factors in unequal negotiations between evangelical ministry leaders contribute to either flourishing or diminishing outcomes. The study focuses on Cru leaders in North America and Southeast Asia that have experienced at least two years of formal leadership training that has been endorsed and overseen by the organization. Cru is a large evangelical missions organization that originated in the United States, but now has significant global reach. The study's purpose is to provide a theoretical framework for unequal, yet flourishing negotiation that can be instructive for organizational leadership training and interpersonal development for leaders in most social settings. The study aims to develop a grounded theory that informs how Christian leaders may be formed and equipped to negotiate wisely for the sake of unity in diversity, increased missional effectiveness, organizational health, and flourishing partnerships.

Overview of the Study

Negotiations take place every day. As people intersect with others, relationships are put to the test at various levels as individuals seek to reach agreement across differences and power. These negotiations can center on material issues such as business transactions, but they also can focus on social matters like honor, respect, and status. Each negotiator, the polished business person or the average person on the street, brings to a negotiation not just their substantive or relational interests, but their very selves. They negotiate out of their emotions, experiences, character, and overall sense of identity that has been shaped over time. In some negotiations, these identities may have minimal

impact. In others, identity-driven interests can either catalyze polarization that inflames conflict or lead to transformational moments that yield fruitful outcomes for all parties.

Globally, there is rampant hostility characterized by ethnic, religious, political, or tribal conflict. Ethnic groups, tribes, organizations, communities, and nations must reckon with inherited injustice, deep prejudice, and long memories in addition to competition over resources. In the middle of these contexts and communities are leaders – those given authority and a platform to lead others towards achieving the goals and interests of the community, organization, or nation. Leaders bear the weight and responsibility to negotiate not just for themselves in everyday affairs, but also on behalf of those they represent and the vision they are aspiring to. Though leaders may find themselves negotiating on behalf of a group of people, much of their approach and experience will flow out of their own character, identity, and sense of self.

In their widely used four frames model of organizational development, Bolman and Deal use the political frame to highlight negotiation as a central leadership behavior in organizational life (2017). They use the metaphor of the jungle to convey the way individuals and groups must leverage their power and resources to advance interests and achieve their goals. This "jungle" that leaders and all employees must navigate, just like the real jungle, reflects inhabitants that span a continuum of power that shapes how these inhabitants relate to one another.

Every context and society reflects different expressions of inequality and expectations related to power. In his research on how business is conducted in different cultures around the world, Geert Hofstede identified power distance as a culture dimension representing "the extent to which the less powerful members of institutions

and organizations accept that power is distributed unequally" (G. Hofstede and Bond 1984, 419). What Hofstede calls "high power distance," where people believe and accept there should be power inequality in society, is characteristic of the cultures of Southeast Asian countries (G. Hofstede and Bond 1984; Low 2010; Meyer 2015). However, even those in the United States are regularly involved in relationships across power dynamics, despite being in a more "low power distance" context where there is a greater belief that power inequality in relationships should be minimized (Law 1993, 20–23). In addition to status hierarchies (authority, caste, or social roles), cultures also entail power dynamics related to parameters like gender (Tannen 1995; Kolb 2009; Waylen 2014). Each culture has its own norms and expectations related to power, but the opportunities for conflict increase as members of these cultures negotiate and seek to promote their interests with others out of the power available to them and in their overall cultural contexts.[1]

Power dynamics in these ways can become deeply embedded in culture and context over time, being shaped by and contributing to historical impact. While unequal distribution of power is more accepted by some than others ("Power Distance Index" n.d.), power inequality brings both positive and negative possibilities. Power inequality can result from and lead to injustice, but also can contribute to social order and peace. Families, organizations, churches, and society at large all reflect authority structures that empower some to be able to act and decide with greater freedom and autonomy than others so that those under their authority might flourish in different ways. In every

[1] In his book *The Wolf Shall Dwell With the Lamb*, Episcopalian priest and multicultural consultant Eric H.F. Law uses the Scriptural metaphors of lions and lambs to describe the dynamics of what happens when people enter relational spaces across power disparities and different cultural assumptions related to power distance or inequality, highlighting the need for people or leaders to be reflective and aware regarding the role culture and power play in having honest and equitable dialogue (1993).

context and vocation, individuals are consistently navigating "up" the organization to their superiors or "down" the organization to direct reports or "across" to peers or to others that may bring other forms of power to the negotiation besides positional authority such as money. Negotiations are inherently political in that they involve the use of power to advance interests, yet not all negotiators enter into negotiation with equal power.

Two main current phenomena are influencing the frequency of unequal negotiations. The first phenomenon is recent—the onset of a global pandemic which has undermined many traditional systems, structures, and institutions. Change already underway in the digital age has been magnified and accelerated (Felsenthal 2021). Boundaries are being re-drawn, and rules are being re-written for how people work with and relate to one another. This season of instability has increased pressure on organizations and ministries as they face increased scarcity or rapid change in ways that spotlight inequality or injustice. On the other hand, some marginalized groups may have new opportunities to influence or re-shape the future of their communities or industries. Such change requires substantial negotiation throughout an organization if it is to adapt to new realities in ways that result in flourishing individuals, relationships, and results for the organization.

The second phenomenon reflects both past and present in how power and history have shaped identity, fueling cycles of marginalization and violence. The 2019 documentary *Why We Hate* explores a wide range of active identity-based conflicts around the world: Israel-Palestine, the Rwanda genocide, the genocide of the Rohingya Muslim minority in Myanmar, white supremacy, racism, and American politics among others. Polarization and identity-based conflict is increasing in its frequency and

intensity. The presence of so much violence and conflict in the world indicates that violence in its various forms has often bypassed honoring dialogue and conversation as the preferred method of addressing relational or substantive differences (Gandbhir and Pollard 2019). Violence itself can be a chosen negotiation strategy for the powerful or for those under power (Burns, Chapman, and Guthrie 2019, 127, 132). These historical problems of marginalization, power, and violence can be reiterated in organizational relationships as employees and leaders try to solve problems in a broader social and historical context. There is an urgent need globally for leaders to learn how to negotiate across power and identity in ways that contribute to flourishing instead of diminishment.

Beyond these phenomena impacting the speed and frequency of negotiation and change today, a third phenomenon emerged with more clarity and intensity during the years the research project was being conceived and conducted. The abuse of power among evangelical ministry leaders in both the United States and Asia has been exposed in different contexts leading some to declare it a "state of emergency" (Silliman and Shellnutt 2021; Spradley and Spradley 2020; Cosper n.d.).[2] Many of the popular headlines have centered around sexual abuse or harassment as well as child abuse cases. However, the spotlight on how power can be used by leaders in evangelicalism to diminish and suppress voices while maintaining control has perhaps never been revealing.

The path for change, organizational health, equity, and missional effectiveness is

[2] Christianity Today launched a podcast series in 2021 entitled "The Rise and Fall of Mars Hill," which centered on the leadership of former Mars Hill founder and pastor Mark Driscoll and the culture that existed that contributed to various expressions of abuse, including child, power, and spiritual abuse. The nature of this series, with its in-depth analysis and reporting on the culture and behind the scenes politics at Mars Hill, has contributed to a unique moment of sobriety about the many ways power can be used to diminish others, even if it is in the context of Christian ministry.

shaped deeply by what happens in the many unequal negotiations that take place throughout organizations. Identities are impacted by flourishing or diminishing experiences across power and difference over time. The sum total of what happens in these unequal negotiations can serve as one way of understanding organizational culture. Organizations should therefore invest heavily in building the character and capacity of its leaders to be able to conduct unequal negotiations redemptively with great care and urgency because the ripple effects on peoples' lives and the organization's effectiveness are both deep and wide.

Leaders in churches and ministries as well as Christian leaders in other organizations have a significant opportunity to redeem unequal negotiation through following Christ's path of sacrificial humility in every aspect of the negotiation process, including their interests, goals, and power. Jesus' teaching "to love your neighbor as yourself" (Mt 22:39) and the apostle Paul's exhortation in Philippians for each "to look out for one another's interests and not just to our own" (Phil 2:4-8) reflect an ethic and command that can inform and redeem these encounters. Instead of increased polarization and conflict, new perspectives and commitments enter the relational field with greater potential for flourishing outcomes. At the root of these perspectives and commitments is identity. How a person sees themselves and their responsibility to another person, to society at large, and to God shapes motivations and actions. This study explores the factors that enable leaders to re-frame their interests or agendas that stem from different identities or attachments so that both the negotiation process itself and its outcomes reflect respect, honor, wisdom, and blessing for all parties.

The researcher has chosen grounded theory methodology, in which the use of a conceptual framework is discouraged (Corbin and Strauss 2014, 52). However, the research topic was informed by a number of works. Unequal negotiation as the process to be explored was inspired by Bolman and Deal's "political frame" in their four frames model (2017, 179), also Burns, Chapman, and Guthrie's model of unequal and diverse negotiation (2019, 120), and Andy Crouch's framework of community flourishing through the equitable sharing of authority and vulnerability (2016). Crouch's work on power in *Playing God* (2013), Corbett and Fikkert's work on different types of poverty relationships and flourishing partnership (2014), and a number of works related to servanthood in leadership provided motivation for the research topic as well (Patterson 2003; Santos 2003a; Laub 2005; Elmer 2009; Lidstone 2019).

As the study moved into the selective coding stage, John Paul Lederach's approach to conflict transformation and identity "recycling" became a key theory in dialogue with the study's findings on identity as well as Miroslav Volf's *Exclusion and Embrace* (2010), Jenny McGill's migration identity theory (2016), and Donald Nathanson's compass of shame model (1987; 1994). The cultural scales in Erin Meyer's *The Culture Map* provided a helpful resource for the intercultural analysis in Chapter 5 through the perspectives of North America and Southeast Asia. The literature review for the study, covered in greater depth in chapter two, is grounded in four main areas: sociology (including leadership, negotiation, and conflict literature), intercultural studies (including diversity literature), psychology/social psychology, and biblical theology.

Purpose Statement

This study seeks to develop a grounded theory for how Cru leaders in the United States and Southeast Asia re-frame their identity-based interests in unequal negotiations for the sake of flourishing outcomes for all parties.

Research Questions

When Cru leaders negotiate with unequal parties,

RQ1: How does the way they see history influence their interests, relationships, and strategies?

RQ2: How does the use of power impact their interests, relationships, and strategies?

RQ3: How does their framing of identity contribute to negotiation results that are flourishing or diminishing?

RQ4: When does a change in understanding of success and stewardship help result in flourishing outcomes?

Significance of the Study

The researcher aims to develop a model for what enables leaders to be able to re-frame their identity-based interests so that their unequal negotiations might result in flourishing processes and outcomes. Such a model may be able to explain critical causes, strategies, and conditions for how leaders use power and re-frame identity-based interests in redemptive ways that positively impact relationships and negotiated outcomes. The research intends for this model to provide possible roadmaps for personal and leadership development for Cru leaders as well as Christian leaders globally. The study aims to generate conceptual and practical applications for the leadership development of Western and Majority World leaders so that partnerships across differences and power can reflect increased organizational health, missional effectiveness, just peace, and trust.

The researcher aspires for the model that emerges from the research to be used to help evaluate current leadership development programs and to help inspire new initiatives in developing a new generation of negotiators whose humble and creative leadership creates safe and equitable negotiating contexts and opportunities for all to flourish in relationships and on mission. The researcher hopes that this research might result in the formation of leaders who desire to humbly and courageously journey through risk and the needed personal transformation required to cultivate those flourishing relationships and outcomes that proclaim to the world that Jesus was sent by the Father (John 17).

Personal Interest

The researcher has a personal interest in how leaders navigate their own identities, emotions, and assumptions for the sake of fruitful negotiation across power and culture. At the age of ten, the researcher transferred from an almost exclusively white private school to a public program in the inner city that was part of a strategy for racial integration. The researcher was a privileged minority – a white student in a special program at a school that was primarily African-American and Latino. This dynamic reflected his education through the completion of high school. It was also the context for where he experienced the 1992 Los Angeles riots, where the realities of inequality, power, and privilege entered his consciousness. These realities were strengthened further through years of service with several inner-city ministries of Los Angeles as a college student. These experiences led to many years of advocacy and leadership in service of ethnic-minority focused ministries, where the researcher frequently experienced the pain and organizational consequences of failed negotiations and the inability of leaders at

times, both those with greater power or lesser power, to re-frame their interests rooted in culture, power, and identity for the sake of redemptive outcomes.

The researcher's current vocation as a missionary faculty member at an institution of higher education in the Majority World has strengthened his interest as well. Having lived cross-culturally in Asia has echoed the researcher's early years as a privileged minority – experiencing the differences that come from being a numerical minority culturally, yet having the passport and resources for greater privilege and opportunity than many people in his context. The researcher has observed and participated in unequal negotiations between Westerners and Asians, where power disparity and voice tend to impact negotiation outcomes and relationships disproportionately.

At the most practical of levels, the researcher recognizes the need of both those with a power advantage and those with a power disadvantage to learn how to work together in ways that are mutually beneficial and accountable to each other and to the organization they work in. Diminishing leadership leads to conflict, low morale, and many wasted resources and lost opportunities for innovation and blessing. As a leadership professor in Asia, the researcher has consistently heard the struggles and sense of defeat his students carry because they lack the access and relationship to be able to achieve their visions and goals because of the power dynamics around them. The researcher's experience in the United States also has included observations of how unequal negotiation can be the difference between many in the organization experiencing diminishment or flourishing outcomes.

Most resources in Christian training and leadership are dedicated to post-conflict resolution and reconciliation. There is a strong need for leaders to develop the tools to

navigate power and difference in ways that can potentially minimize or avoid altogether toxic conflict and division in favor of transformation. Such transformation is not just important in conflict prevention efforts, but for the sake of truly effective partnerships that powerfully realize team and organizational vision through their collaboration.

Assumptions

The researcher assumes that the Bible is authoritatively the word of God for all peoples and in all places. Men and women are made in the image of God, and that image bestows all individuals and people groups on this earth with dignity. The researcher acknowledges how the Bible has been used by the powerful at times to silence, marginalize, and oppress peoples that are outside the dominant circle of power. The researcher affirms that power in service of dominance and control distorts identity and *shalom*. Still, the researcher assumes that abuses of spiritual authority or misuse of Biblical texts do not undermine the authority of the Scriptures and that all authority is established by God (Rom 13:1), and that God is a God of peace, not confusion (1 Cor 14:33). The researcher believes that the gospel is good news for the powerful and the marginalized alike and that the hope for interpersonal, organizational, theological, ethnic/racial, or global conflict is to be found in Jesus Christ. In Christ, "Mercy and truth have met; righteousness and peace have kissed (Ps 85:10, ASV)." The researcher assumes that Christian leaders have a responsibility to cooperate with God's transforming work in the heart through the Holy Spirit, which includes transformation of both identity and interests for the sake of loving one's neighbor and glorifying God (Phil 2:4).

Research Methodology

The researcher has chosen a qualitative approach to the study through a grounded theory methodology. The research project has sought to develop a theory grounded in qualitative data. Grounded theory primarily uses qualitative interviews to collect data and involves multiple levels of coding during data analysis. This methodology involves the simultaneous processes of data collection through interviews and theory development through coding (Creswell and Poth 2018, 82–84). From among the different approaches to grounded theory, the researcher has followed Anselm Strauss and Juliet Corbin's systematic grounded theory (1994; 2014).

The researcher has conducted multi-site research with leaders within the organization of Cru that have completed at least a two year, formal leadership development program in North America and Southeast Asia respectively. The researcher conducted over fifteen interviews with a diverse sampling in each context's research site towards developing the theory as well as analyzed dozens of organizational artifacts. The grounded theory is explained and illustrated in Chapters 4 and 5.

Definitions of Terms

Diminishing. In contrast to flourishing, diminishing captures the idea of attitudes, behaviors, and processes that contribute to people, relationships, and organizational results being less than they could or should be. This includes both the idea of a lack of stewardship and effectiveness on one hand or more extreme situations that may involve harm, damage, or abuse. Liz Wiseman and Greg McKeown contrast leaders that are "diminishers" with "multipliers," who draw out the best from others and through their

engagement and leadership multiply flourishing outcomes in others and for the organization (2010).

Negotiation. Michael Newman offers a typical definition of negotiation as "the process when two or more parties with common or conflicting interests work towards reaching an agreement" (1994, 153). Burns, Chapman, and Guthrie argue that negotiation involves four unique activities: people bring their own interests to the process, they promote those interests between each other, they use the power available to them to do so, and they affect the ongoing interests and power of those involved by their actions during and after the negotiation (2019, 27). For this study, the researcher will use Newman's definition with the added insights of Burns, Chapman, and Guthrie.

Flourishing. Organizational development professor Shelley Trebesch defines flourishing organizations as "…fun, satisfying, safe environments in which individuals are restored and embrace transformation into the image of Christ" (2015, 12). She notes that flourishing people and organizations experience healing, wholeness, healthy connection with others, and contribute to environments that allow others to experience that same wholeness of self and in relationship to God and others. The researcher defines flourishing in line with Trebesch's definition, incorporating Wiseman and McKeown's framing of "multiplication" as a form of flourishing that is rooted not just in happiness and wholeness, but as a picture of how people and organizational resources are being maximized and stewarded for the achievement of a vision (2010, 24). For Christian leaders, that vision is deeply rooted in what the Scriptures convey about the nature and purposes of the kingdom of God.

Humility. Humility as a term shows up in several different disciplines to convey the fundamental posture or attitude of a leader that can put others first. Jim Collins in his "good to great" research, framed humility primarily through the lens of character and the ability to give others credit while taking personal responsibility (2007). Edgar Schein defines it more as a situational attitude or posture in leadership that allows one to listen and learn, intentionally avoiding connections with humility as a character trait (2018). Robert Quinn describes it as "seeing reality as it truly is" and submitting to the change process required in and around us, with an openness to new perspectives and actions. (2004, 131–32; 2010, Chapter 7, Barriers to a New Perspective). Mark McCloskey defines humility as a formed character quality in his virtue-based framework of transformational leadership, which includes the ideas of integrity and servanthood out of a surrendered heart to the Lordship of Jesus Christ (2014; McCloskey and Louwsma 2014). The researcher defines humility in this study in line with Robert Quinn's framing of humility that includes heart and identity level postures of openness, surrender, and the embracing of reality as it truly is. Humility in this sense is a cultivated expression of virtue, but an expression that is not only private or internal. Humility in this sense is reflected both internally and in the ways one engages the world outside of them—it is social and not only in the posture of modesty (Tangney 2000; Dickson 2011).

Identity-Based Interests. Burns, Chapman, and Guthrie define interests as priority preferences – the concerns that fuel people's emotions, motivations, and actions (2019, 55). They add that interests are often tied to our very identities and note that they are heavily influenced by personal experience and narratives, organizational or community context, and societal culture (2019, 71). Ken Sande speaks to such interests more broadly

as heart desires (1997). Bernard Mayer notes that identity needs have four particular elements, "the need for meaning, community, intimacy, and autonomy" (2012, 25). These definitions capture the range in depth interests can take. Substantive, relational, and identity concerns all may be intertwined because of what may be at stake for the negotiator. In this study, the researcher follows Burns, Chapman, and Guthrie and Sande's definitions of interests, but notes that identity-based interests to be those desires, attachments, or concerns that are closely related to their socially constructed identities, in-group identification, and need for belonging—where those interests reflect a concern for honor, respect, or dignity.

Leader. There is a vast field of scholarship that has aimed to define leadership. For this study, a leader is one who has been recognized by his or her organization through appointment to a formal leadership development program and has sufficient positional influence that calls for a regular practice of negotiation with other leaders and employees.

Evangelical. For this study, the researcher draws on Emerson and Smith's detailed analysis in *Divided by Faith* on what unites evangelicals (2000, Introduction, Who Are Evangelicals), which can be traced to David Bebbington's framing in the "Bebbington Quadrilateral" of biblicism, crucicentrism, conversionism, and activism (Noll, Bebbington, and Marsden 2019, Introduction, The Obvious). Emerson and Smith note evangelicals share an adherence to the divine inspiration and authority of the Bible, a belief that Jesus died for the sins of the many, the belief that those who repent and trust in Him will be born again and saved, and a commitment to engaged orthodoxy—the belief that faith is meant to be shared with others and applied in society in ways that bring transformation and glory to God.

Outcomes. The researcher defines outcomes as the tangible impact and results that come out of the negotiation process and the agreements made or not made. Outcomes are the results of the negotiation in both the situational and broader context of the negotiation. They also speak to the key consequences of the core research phenomenon. In the research, outcomes will either be moving in a flourishing or diminishing direction.

Unequal negotiation. The researcher follows Burns et al.'s description of unequal negotiation as negotiation in which the power that can be leveraged on behalf of a party's interests are not equally distributed (2019, 120). The researcher also leans on Hofstede's power distance continuum (1984) that informs perceptions of unequal negotiation and the understanding of how unequal negotiation carries with it unequal distributions of power and voice that is drawn from MaryKate Morse (2010), Andy Crouch (2013), and Diane Langberg (2020).

Delimitations

The researcher has delimited the study to leaders in the organization of Cru. Participants will have completed a formal, two-year leadership development program between 2012 and 2021. Employment with Cru must be current or recent. Participants have served in roles recently that require a baseline level of experience in unequal negotiation both with those of greater and less power. Such roles include team, regional, national, or high level task force leadership. The researcher also has delimited the study to those who fit the above criteria and who have the technological and internet capacity to participate in an extended qualitative interview on an online video conferencing platform given the 2020-2022 pandemic conditions and limitations on face to face contact and

travel. Research limitations will be noted below and in Chapter 3's treatment of this study's research methodology.

Limitations

Rigorous data gathering protocols were followed in accordance with Corbin and Strauss's grounded theory methodology. Several factors may have had an impact on the results of the research. First, several of the interviewees in each context researched had familiarity with the researcher. While in some cases, this may have led to greater transparency and honesty, in other cases it may have contributed to less transparency and honesty than otherwise might have been experienced. Second, due to dynamics of power distance, especially in Asia given my role at the school, the process of requesting and conducting interviews may have in themselves been "unequal negotiations" in different ways because of the power dynamics involved. The researcher guarded against this in part through ensuring that the process was voluntary and limiting follow up requests to ensure that each interviewee was participating out of freedom, while also knowing they could step out of the research at any time. Research in Southeast Asia was limited to six countries due to participant availability and willingness.

In both the United States and Southeast Asia, the research was conducted during times of significant organizational restructuring, political volatility, and environmental challenges due to the pandemic. While recent or current experiences of restructuring seemed to catalyze rich case studies of unequal negotiation, the degree of stress and change some participants were experiencing may have contributed to data that was still fresh and raw without space or opportunity for reflection. This "rawness" that may have been shared, has immense value for the study in understanding the emotional journeys

participants go on, yet meaningful dimensions of their stories may be missed if they have not had enough time to reflect on them. Stress and change fatigue from restructuring and the pandemic could have limited some participant's capacity to engage thoughtful and reflectively on themes of loss and risk.

In the United States, the researcher conducted the study during a unique moment in the organization's history where unequal negotiation and identity-based conflict in the organization was making national news (Yee 2021). Researching during this season provided rich interviews with fresh case studies and experiences as well as the motivation by many to participate in the research. One way the researcher sought to address these possible limitations was to follow up at a later time regarding potentially controversial or potentially strong statements to explore if there had been change in their perception or experience with more time.

Grounded theory methodology calls for the researcher to draw near to the research context instead of maintaining distance. The goal is not objectivity, but theoretical sensitivity where there is an ever increasing ability to discern and understand the phenomenon and dynamics being studied. The Covid-19 pandemic eliminated travel and opportunities for face to face travel in the research, so interviews were conducted exclusively via the video conferencing application Zoom. While there were limits to how close the researcher could get to participants to observe unequal negotiation live in different ways or in getting to know participants more deeply within the context of where they live and work, the uniformity of the data collection by Zoom provides consistency and allowed pathways to conduct research among diverse samplings in both the United States and Southeast Asia.

A key limitation in the study is that in North America, only American participants volunteered and responded to interview requests. So North America if referenced in the study will refer specifically to the United States. Data was gathered from six total Southeast Asian countries for the sample, which is significant for the research, but not comprehensive for all of Southeast Asia. Some countries will not be named specifically due to sample size and confidentiality, but given the large number of participants in the Philippines and Indonesia to draw from it is safe to identify those two countries as included in the study without risking confidentiality. Having multiple research sites provided opportunities to develop a theory with broad application in two significant geographic regions, but limited the depth from which one specific ethnic group or nationality could be analyzed for the sake of understanding the depth of that specific culture and context's impact on the grounded theory.

Another limitation that affects the study is that the researcher only was able to listen to "one side of the story" in interviews. Interviewing both sides of an unequal negotiation as part of the research design would potentially allow for robust ways of understanding and analyzing the data. The researcher attempted this approach in the first pilot study, but was unsuccessful in getting both parties of an unequal negotiation to participate. The researcher's observation was that it was a risky proposition for some to enter into that kind of learning space and some may have felt or feared shame for their contribution to the dynamic. Such an approach also would put confidentiality at risk between staff colleagues and at times supervisors and subordinates. The researcher assessed that such an approach would be difficult to replicate in Southeast Asian interviews as well so he chose to interview participants without the other side of the

story. However, by coincidence, there are a couple of case studies in which both sides of a common case study were shared, allowing a small sample of data that the researcher was able to analyze with the luxury of both sides of the story.

The researcher's own personal journey during the time of data collection and analysis may have contributed to the results. This included physical surgery and recovery lasting two months as well as an unexpected transition from the Philippines to the United States with a family of five. There were pockets of time where the momentum of data collection and analysis came to a halt and the constant comparison and engagement with the data waned. The research sought to mitigate these factors by revisiting the recorded interviews again and re-reading memos as a means of resuming the research process without losing significant details or insights along the way.

The researcher, while rigorously following grounded theory methodology, was the only one to code interviews at the initial, axial, and selective coding levels, which may have contributed to entry bias. This limitation and bias was addressed in part through a personal research journal to reflect on his own experience and possible biases throughout the process. Themes of the research journal reflect unequal negotiation, organizational experiences, possible bias, reflection on the researcher's social location, and personal experiences related to some of the emerging parts of the study's theory. This discipline is part of grounded theory methodology to guard against biases that may be present at any stage in the research. It is not expected in grounded theory methodology for the researcher to be perfectly objective, but rather it is expected for the researcher to be aware and in an ongoing process of reflection and self-evaluation through the process so that bias is minimized. This is called researcher reflexivity.

Chapter 2

Precedent Literature

The purpose of this study is to develop a grounded theory for how Cru leaders in the United States and Southeast Asia re-frame their identity-based interests in unequal negotiations for the sake of flourishing outcomes for all parties. While theoretical frameworks are appropriate and encouraged in many other types of qualitative research, Corbin and Strauss discourage their use in grounded theory research. They note that, "the whole purpose of doing a grounded theory is to develop a theoretical explanatory framework," making it counterintuitive to begin the study with one (2014, 52). They argue that it contradicts the purpose of the method, yet sometimes previous theories can be built upon or extended (2014, 52–53). However, the researcher must ensure the data from the field drives the analysis and interpretation, not previous models. Corbin and Strauss argue that theoretical frameworks from precedent literature are best used in grounded methodology through contrast and comparison after the data has emerged from the field (2014, 52).

Though Crouch's framework of power and vulnerability among other sources informed the research topic and provide comparative frameworks of negotiation and the Hebrew concept of *shalom* for what it means to flourish (2016), the researcher did not use a guiding theoretical framework to shape the study and qualitative interviews. There were several streams of literature that emerged as relevant to the study through the field research and following the results and findings. These streams include the fields of the social sciences, sociology, psychology, social psychology, anthropology, intercultural studies, and biblical theology. Leadership, organizational development, peace studies,

communication, conflict management, and grief and loss literature all emerged as relevant to the study. These literature streams speak to the dynamics of power and relationships in different ways. Many of these fields speak to more than one of the core themes and dynamics of the study, so this review of the precedent literature relating to the study will be organized according to macro categories and dynamics that emerged in the study. These main categories are 1) Negotiation; 2) Leadership; 3) Identity, emotions, and relationships; and 4) Power and risk.

Negotiation

The study's focus on negotiation highlights several areas that fall under the broad umbrella of sociological literature. The study of negotiation itself is explored in business and leadership literature as well as organizational development, conflict management, and peace studies literature. The field of political science and international development adds to the literature on negotiation in the Majority World and the interpersonal nature of negotiation is informed by literature in the fields of communication, counseling, and interpersonal relationships.

Newman defines negotiation as, "the process when two or more parties with common or conflicting interests work towards reaching an agreement" (Newman 1994, 153). Robert Maddux writes of it as "the process we use to satisfy our needs when someone else controls what we want" (1995). Burns, Chapman, and Guthrie define it as when, "people use their power – the capacity to act and to influence others—to further their interests" (2019, 26). Negotiation includes all of these ideas, but in this study emphasizes the framing of Burns, Chapman, and Guthrie to include dynamics of how power can be used to satisfy one's needs and interests. This definition significantly

expands the scope and range of negotiation from partnership agreements to include a wide range of ways leaders seek to further their own interests in their organizational relationships.

Negotiation in Business and Organizations

The early stages of negotiation theory centered around the bargaining process and the back and forth, moves and countermoves, and goals that stemmed from positions (Thompson, Neale, and Sinaceur 2004, 7). In their classic book, *Getting to Yes*, Fisher and Ury popularized principled negotiation, or what is called cooperative negotiation or integrative bargaining. They argued for a different approach that did not establish negotiating parties as adversaries with rigid positions, but as partners to collaborate around an issue towards meeting as many of their interests as possible—towards a "win-win" negotiation (Fisher, Ury, and Patton 2011).

Interest-based negotiation focuses on trying to meet the interests of both parties, which includes navigating substantive (material) and relational concerns (Moore and Woodrow 2010; Fisher, Ury, and Patton 2011; Shapiro 2016; Malhotra 2016; Voss and Raz 2016). The focus is on reaching a "win-win" agreement without sacrificing one's interests, thus the expanded title of Fisher and Ury's book *Getting to Yes: Negotiating Agreement Without Giving In*. The approach targets everybody winning, but also seeks to ensure one does not lose. Winning continues to be a dominant theme in negotiation literature, even if it does not come at the cost of someone else losing (Calero 1979; Mills 1991; Shell 2006; Volkema 2006; Babcock and Laschever 2009; Sharp 2012).[3]

[3] Book titles such as *Bargaining for Advantage (Shell 2006), Winning the Negotiation (Calero 1979), Negotiate: The Art of Winning (Mills 1991), Leverage: How to Get It and How to Keep it in Any Negotiation (Volkema 2006), Ask for It: How Women Can Use the Power of Negotiation to Get What They*

The language of winning can be problematic for negotiation because it can be both counterproductive substantively and generate relational conflict, potentially exposing hidden motives (Greenhalgh 1987, 167). Some note the cultural obsession with winning extends towards militarizing the language of dialogue, creating an unhealthy framing of negotiation, conflict, and debate as "war" when the real enemy may be the "language and metaphors we agree to" (Jacobs 2017, 96–99). This personal or cultural drive to win without being taken advantage of often shapes a competitive dynamic, triggering honor competition and the fear of losing face or shame (Gilligan 2003; Mischke 2015). Negotiation can also take illegal and corrupt forms if conditions allow due to unchecked self-interest and the pursuit of personal advantage (Spector 2008).

Lee Bolman and Terrance Deal locate negotiation as a critical capacity to leadership in "the political frame" of their four frames model captured in their classic text, *Reframing Organizations* (2017, 179). They define politics as "the realistic process of making decisions and allocating resources in a context of scarcity and divergent interests" (2017, 179). The authors use the jungle metaphor to describe this aspect of organizational life, where power and vulnerability are constantly being navigated in an effort to meet one's goals and needs (2017, 20). They warn against the dangers of power being used in negotiation for demeaning and destructive purposes, yet argue that constructive politics and negotiation are "a necessary option if we are to create institutions and societies that are both just and efficient" (2017, 199). Burns, Chapman, and Guthrie also explore negotiation through a political frame, but they apply it to the church and ministry context (2019). Their "Four-cell model" of negotiation strategies

Want (Babcock and Laschever 2009), and *Winning at Collective Bargaining* (Sharp 2012) and many others speak to a dominant focus on winning and gaining power advantages to further one's interests.

(see table 2.1) illustrates a framework for negotiation strategies depending on the dynamics of power and the degree to which interests are aligned or in conflict (2019, 120).

Table 2.1. The Four-Cell Model of negotiation strategies

	Equal Power	**Unequal Power**
Shared Interests	**Cell 1** Collaborate	**Cell 2** Network
Conflicting Interests	**Cell 3** Bargain	**Cell 4** Many possible actions depending on having more or less power

Source: *The Politics of Ministry* (Burns, Chapman, and Guthrie 2019, 120).

Some scholars reject the competitive, winner versus loser, framing of negotiation, arguing for a more need focused and "sociocentric, interdependent mindset" that fuels an ethic of "creating versus claiming" and "power-with" approach instead of "power-over" approach (Grant 2013; Wheeler 2013; Walch, Mardyks, and Schmitz 2017, Introduction, About This Book). These approaches divert from a claiming approach to value, moving towards a creating approach in how they depend less on the use of power and force, and more on relationships and creativity (Walch, Mardyks, and Schmitz 2017). There are other authors who do not frame negotiation as overly competitive and cutthroat, but emphasize skill and technique that treat negotiation as more of a game to be mastered than a pathway towards a greater good that lies beyond an individual party's interests or demands (Malhotra and Bazerman 2007; Thompson 2013; Malhotra 2016). These include

helpful perspectives related to interest-based negotiation, but the framing of successful negotiation as either a product of genius (Malhotra and Bazerman 2007) or a "code to be cracked" (Thompson 2013) direct the vision of negotiation in a very individualized and pragmatic direction instead of towards a more collaborative and generative vision.

Negotiation and Culture

Culture's foundational influence on negotiation is captured in Edgar Schein's definition, "Culture is the way in which a group of people solves problems and reconciles dilemmas" (2012, 8; 2010). Moore and Woodrow provide a macro level picture of negotiation in global context, addressing both the challenges and opportunities of negotiating across cultures (2010). They detail negotiation structures and processes as framed by the West, but also explore the areas in which culture impacts the key factors of negotiation depending on the parties involved. Erin Meyer writes, "Cultural patterns of behavior and belief frequently impact our perceptions (what we see), cognitions (what we think), and actions (what we do)" (2015, 13). Bolman and Deal argue that "good thinking is the starting point for good leadership" and that leaders who can reframe or "look at the same thing from multiple perspectives" think better (2014, vii). Meyer's eight scales provide a framework for how to do this in the areas of communicating, evaluating, persuading, leading, deciding, trusting, disagreeing, and scheduling (2015, 15).

Geert Hofstede, a pioneer in the field of intercultural studies, developed several dimensions of culture including power distance, individualism, masculinity, and uncertainty avoidance (2001; 2005). He later added short and long-term orientation with Michael Bond (1984; 1988) and the indulgence-restraint continuum (2011). Fons Trompenaars and Charles Hampden-Turner argue that cultural affinity and preferences

are distinguished through seven dimensions of culture, in which there is significant overlap with the work of Hofstede and Meyer (2012). The dimensions of culture captured by Meyer, Hofstede and Bond, and Trompenaars and Charles Hampden-Turner are illustrated in table 2.2. Though each situation brings unique preferences and dynamics to a negotiation, these works provide general insights into North American and Southeast Asian cultural preferences that influence unequal negotiation. Negotiators that understand these differences can more effectively advocate for their interests across power, communication, and identity differences in these contexts and across contexts without getting offended or offending in the process of trying to reach an agreement.

Table 2.2. Comparative table of intercultural behavior dimensions

Hofstede's (& Bond) Six Intercultural Dimensions	Trompenaars & Hampden-Turner's Seven Dimensions	Meyer's Eight Scales of Intercultural Behavior
Power distance (High, Low)	Universalism vs. Particularism	Leading (Egalitarian vs. Hierarchical)
Individualism vs. Collectivism	Individualism vs. Communitarianism	Evaluating (Direct negative feedback vs. Indirect negative feedback)
Masculinity vs. Femininity	Specific vs. Diffuse	Persuading (Principles-first vs. Applications first)
Uncertainty avoidance (High v. Low tolerance for Ambiguity)	Neutral vs. Emotional	Communicating (Low context vs. High context)
Short-term v. Long-Term Orientation	Achievement vs. Ascription	Deciding (Consensual vs. Top-down)
Indulgence vs. Restraint	Sequential time vs. Synchronous time	Scheduling (Linear-time vs. Flexible-time)
	Internal direction vs. Outer Direction	Disagreeing (Confrontational vs. Avoids confrontation)
		Trusting (Task-based vs. Relationship)

(Not a comparative table so dimensions on each line may not relate to each other)

Negotiation in Southeast Asia

The literature on negotiation in the Majority World is skewed to developed nations, but business approaches to negotiation in Asia such as Peter Nixon's *Mastering Business in Asia: Negotiation* (2005), Patrick Kim Cheng Low's *Successfully Negotiating in Asia* (2010), and Robert Charles Azar's *Negotiating in Asia* (2018), all offer contextual comparisons between the West and how business negotiations are conducted in Asian countries. Most literature related to negotiating in Asia centers on China, Korea, and Japan. Some general themes may translate, but there are also significant cultural differences between Asian countries and contexts that impact relationships and negotiation (Rudkin and Erba 2018). From a Christian perspective, Malaysian theologian Hwa Yung has passionately argued that in terms of theology and praxis, the Christian church needs contextualized scholarship and tools for the Asian church rather than use Western frameworks that do not resonate culturally (1995; 1997).

Several scholars take a survey approach to how negotiation works in different Southeast Asian countries (Barnes 2007; Low 2010; Stobbe et al. 2020). Low summarizes Asian negotiation as being relationship based, with relationships being based on obligations and reciprocity first, then profits later (2010, 11), while Bruce Barnes provides valuable insight for how third parties contribute to negotiation and mediation in almost every Southeast Asian country (2007). A.S. Bhalla explores contemporary case studies in Myanmar, Indonesia, the Philippines, and Thailand, researching the ways leaders in these contexts navigated risks and threat in using their authority to achieve peace and order in a conflicted dynamic and specifically addresses the ways leadership credibility plays a role in negotiating deep conflict (2019, Introduction). Others include

analysis of the cultural or more indigenous models of dispute resolution, negotiation, and mediation in several Southeast Asian countries, including the Philippines, Laos, Thailand, Indonesia, Cambodia, and Vietnam (Alemie and Mandefro 2018, 4; Stobbe et al. 2020). Kwok Leung and Dean Tjosvold explore relational dimensions of leadership, teamwork, and change for Asia at large, but give specific attention to organizational leadership dynamics in Malaysia, Indonesia, Thailand, Philippines, Singapore, and Taiwan (2004).

Conflict management consultant John Ng explores conflict negotiation in honor and shame cultures, including case studies from all over Southeast Asia, where hierarchy and indirect communication characterize the cultures (2012). Ng's approach is to equip the negotiator with a range and diversity of tools and skillsets and normalize communication around differences and conflict, while Virstan Choy argues that open and direct conflict negotiation can be like an "invasive surgery" approach for many Asians in an honor and shame culture (2001). He argues for more indirect, "acupuncture" strategies that prioritizes relationship preservation and a longer term orientation. Such strategies may include storytelling, gift-giving, third-parties, vulnerability, and silence (Elmer 1993, 63–134; Barnes 2007; Simons 2019) or providing "a cover" to the other party to help protect against the loss of face and preserve the relationship for long-term trust and collaboration (Georges and Baker, Mark D. 2016, 135–37). Additional insight into Southeast Asian negotiation will be integrated into Chapter 5.

Identity-Based Negotiation

Identity-based negotiation is most often addressed in conflict and peace studies literature exploring how to bring peace and reconciliation to deeply entrenched identity disputes at the levels of interpersonal negotiation (Elmer 1993; Sande 1997; J. P.

Lederach 2014; Malhotra 2016; Shapiro 2016), communities and people groups, (J. P. Lederach 1996; Rothman 1997; J. P. Lederach 2005; J. Lederach 2015) and nations (Avruch 1998; 2015). Daniel Shapiro notes how deep identity issues can create positional bargaining scenarios of either/or mindsets (the tribes effect), where people feel pressure to win the negotiation or else compromise their identity or self-concept (2016, 13, 29). John Rothman approaches identity based negotiation through a lens of disruption – that parties need to have their self-concepts and frameworks of seeing disrupted so that they can be open to learning a new way of working with "the other" (1997). John Paul Lederach uses the metaphor of "recycling" to describe the need for people to add to their identity through relationships with the other without subtracting (2014; 2015).[4]

Deepak Malhotra suggests that framing, process, and empathy are three skill sets vital to difficult or entrenched conflicts (2016). Re-framing is a strategy that can create more inclusive in-group perspectives, attitudes, and behaviors and can apply to the analysis of systems and organizations (Bolman and Deal 2017) as well as relationships (Winslade and Monk 2000; A. Edmondson 2012, Ch. 3, The Power of Framing). Malhotra argues that framing is a constructive tool to help parties make progress to mutual goals as well as a tool for leverage and maintaining control for one's advantage (2016, 57). Some argue that identity and relationships need to be separated from substantive issues (Fisher, Ury, and Patton 2011), but Rothman argues that in such

[4] Lederach argues that *transformation's* guiding question is "How do we end something not desired and build something we do desire?" (2015, 29) and argues against heavy reliance on negotiation *technique* with its short-term perspectives and failure to engage appropriately "the *context* of relationship patterns" (1996, 6). Just as flourishing outcomes reflect positive changes in the systems and relationships around a given conflict resolved or agreement reached, the process also needs to reflect an awareness of the larger context of relationships and systems involved in a given situation. In entrenched and identity-based conflicts, Lederach suggests that typical negotiations that address short-term needs are only a gateway to "a whole new range of negotiations, often more arduous and difficult," in that they seek to address deeper and more long term transformation (2005, 45).

polarized contexts, identity should be addressed head on explicitly with an adversarial framing to expose conflicts, before substantive issues are even identified (1997, 19).

Malhotra also highlights the process as critical to difficult negotiations, but frames process through the perspective of how the negotiator may best position themselves for advantage without compromising their interests (2016, 117). The process can determine whether negotiations stall, trigger trauma, undermine efforts at reconciliation, or help create psychologically safe conditions for collaboration (A. Edmondson 1999; A. C. Edmondson and Roloff 2009; A. Edmondson 2018). The process can exclude people from the table or ensure that everyone impacted has a voice.

Finally, Malhotra argues that severe conflicts, including identity-based disputes, cannot reach agreements without empathy. Empathy includes perspective-taking, looking at people and situations through different angles to see all sides and viewpoints. Empathy is a vital part of emotional intelligence (Caruso and Salovey 2004; Goleman 2004) and what Mark McCloskey calls intellectual flexibility, one of four critical virtue-based capacities essential for leadership collaboration (2014). While Malhotra and Voss see empathy as a "tactical" tool to get around barriers to substantive negotiation, Miroslav Volf and Matthew Croasmun see empathy as an expression of one living a good and virtuous, flourishing life (2019, 20). Voss's "tactical empathy" as a tool is not enough for flourishing in this sense (2016, 16). Empathy is more than an instrumental good. Empathy is an intrinsic good, part of the vision of what a person should become in themselves and what a person should desire for their relationships. Empathy is vital for both problem solving as well as for relational transformation.

Negotiation and Conflict

While negotiation in business and international relations focuses on the art of the deal, negotiation also is addressed by the peace studies and conflict management literature. Christian conciliators include negotiation as a peacemaking response and essential expression of what it means to love one's neighbor amidst conflict (Sande 1997, 22, 224; Poirier 2006, 159), because if it goes well, there is no conflict or escalation of conflict that requires mediation or further intervention. Conflict transformation emerged as practitioners began to critique the communication or skill based approaches to conflict resolution for not addressing power imbalances and matters of injustice. In some ways, such techniques can even reinforce inequality, which led to approaches focused on transformation in each party, the relationship, and in communities (Steele 1992, 302; Cortright 2008, 314). Lederach has been a key pioneer in conflict transformation along with several other notable peace practitioners with a conflict transformation philosophy (Friedman 1985; Steele 1992; Mayer 2009; Porter 2010; Folger, Bush, and Della Noce 2010; Mayer 2012).

Adam Curle identified negotiation as an event that could only happen if power imbalances were sufficiently addressed, which often only happens after conflict (1971). In this context, some negotiation can only happen *after* conflict between unequal parties, while in most other negotiation literature negotiation is seen as a pathway to meet interests in ways that avoid or bypass more confrontational approaches. Lederach notes that negotiation may only rarely lead to restructured relationships, but negotiation itself may surface additional interests and needs previously unacknowledged or hidden that can contribute to the overall peacemaking progression over time (1996, 13). In peacemaking

as well as general negotiation literature related to business and leadership, negotiation is a vital skill set at times before conflict has a chance to escalate, and at other times only after conflict has escalated, surfacing the legitimate needs of the parties involved.

Leadership

Negotiation is a dimension of leadership, which has had hundreds, if not thousands, of definitions attempted. Leadership researchers James Kouzes and Barry Pozner frame leadership at its core, "a relationship between those who aspire to lead and those who choose to follow" (2011, 2) that involves modelling, vision, leading change, empowering others, and encouraging people at a heart level (2006, 13). Organizational culture expert Edgar Schein agrees that leadership is best defined as a relationship, adding that it's more than a position or role, it is a "wanting to do something *new* and *better*, and getting others to go along" (2018, 2). Bolman and Deal note that leaders in the political frame, "clarify what they want and what they can get," "assess the distribution of power and interests," build connections "to key stakeholders," and "persuade first, negotiate second, and coerce only if necessary" (2014, 77). Some Asians view leadership paternalistically through the lens of the father role in Asian culture, with both strength and care (Farh and Cheng 2000; Cheng and Wang 2015).

Many leadership scholars distinguish between management and leadership, whereas management is viewed primarily as transactional and "running the business of the organization for today versus looking into the future," while leaders are more concerned with setting direction, casting vision, and mobilizing people to a new future (McCloskey and Louwsma 2014, Introduction, Leadership v. Management). Robert Quinn distinguishes between the two writing,

> The management role tends to be a role of reactive problem solving, of preserving the hierarchical status quo and minimizing personal risk. Managers tend to avoid leading others into new, unexplored territory. To do so is to become a leader. (2004, 30)

Quinn frames true leadership as "the fundamental state of leadership," characterized by risk, change, and transformation. He compares this approach to "the normal state," characterized by a focus on comfort, control, and self-preservation (2004, ix). Quinn's framework is of particular relevance to the intervening conditions of the study's grounded theory in its contrast of self-preserving leadership to vulnerable and risk taking leadership. While concepts of flourishing will be addressed in Chapter 6, Peter Block offers a flourishing vision of organizational leadership as "stewardship," where there is a "reconciliation" of what is best for the soul, the customer, and the health of the organization (1993, xxii).

Leadership in Southeast Asia is addressed by a number of scholars. The importance of face, politeness, and noble patronage highlight some of the themes of leadership in Thailand (Ngaihte 1999; Bhanthumnavin and Bhanthumnavin 2004; Johnson 2006; Kainzbauer 2013; Persons 2016). Smooth interpersonal relationships, dynamics of reciprocity, and *hiya* (face, shame) stand out as themes in Philippines' leadership (Santos 2003b; Teehankee 2004; Caparas 2013; Reyes 2015), while paternalism, authority, and harmony are seen as strong dimensions of Indonesian leadership (Darwis 2004; Irawanto and others 2009; Pekerti and Sendjaya 2010; Hatherell and Welsh 2017). Malaysian leadership is also noted to value harmony and politeness highly and the collective well-being, preserving the leadership hierarchy and order (Mahfooz, Zainal, and Rehana 2004; Rudkin and Erba 2018; Singh et al. 2020). Vietnam is also strongly hierarchical and paternalistic in its leadership, yet there is

greater evidence of consensus decision making and processes than other Southeast Asian countries (Quang and Vuong 2002; Cox, Hannif, and Rowley 2014; Nguyen et al. 2015; Tran 2020).

> Servant leadership pioneer Robert Greenleaf writes of true serving leaders,
>
> The best test, and difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (2002, 13–14) [5]

While Greenleaf brought a conceptualization of servant leadership into the mainstream, a Christian framing of leadership that is grounded in a larger picture of God's purposes and interests is an important contrast to secular definitions for ministry leaders. Robert Clinton defines leadership as, "a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward His purposes for the group" (2014, location 58). Aubrey Malphurs defines Christian leaders as "servants with the credibility and capabilities to influence people in a particular context to pursue their God-given direction" and defines Christian leadership as, "the process whereby servants use their credibility and capability to influence people in a particular context to pursue their God-given direction" (2003, 10). Henry and Richard Blackaby write, "Spiritual leadership is not an occupation: it is a calling" (2011, xi). Through this lens of leadership,

[5] Schein and Schein identify transactional leadership as a step above dominating leadership, but falling short of collaborative relationships that reflect trust and a general connection (2018, 3). McCloskey summarizes transactional leadership models as focused on helping meet mutual self-interest. This is significant for negotiation studies as most negotiation "win-win" frameworks are framed in this way, to help each side meet their self-interest. This suggests that the type of leadership being brought to a negotiation can vary from coercive to transactional to transformational. McCloskey and Louwsma write of transformational leadership, "By contrast, the transformational leader seeks to engage followers in a relationship based on their mutual commitment to a set of values, a mission, or a vision of a better future. The result binds leaders and followers together in a mutually uplifting partnership in which they inspire and motivate one another" (2014, Transformational versus Transactional Leadership).

Christian leaders negotiate not just in light of their own interests or the interests of the other party, but first and foremost in light of God's interests and purposes.

Leadership and Humility

Historian John Dickson argues, "The most influential and inspiring people are often marked by humility" (2011, 19). He is careful to note that humility does not mean humiliation nor foregoing strong opinions (2011, 22), but defines humility as, "the noble choice to forego your status, deploy your resources or use your influence for the good of others before yourself" (2011, 24). He argues that humility preserves dignity, is a conscious choice, and is social and not just a reflection of private character (modesty). Humility is about the "redirecting of your powers, whether physical, intellectual, financial or structural, *for the sake of others,"* and based on Philippians 2, "more about how I treat others than how I think of myself" (2011, 25). Dan Allender (2011, 101) and John Townsend (2011, 167) contrast humility with narcissism, the paradigm of life lived outside of Jesus and personal surrender to Him. Humility is viewed as fundamental to leadership character and teamwork in secular leadership scholarship (Covey 2004, 18; Quinn 2010; Lencioni 2016) and in Christian frameworks of leadership as well (Thrall, McNicol, and McElrath 1999, 153; Malphurs 2003, 36; Matteson and Irving 2006, 40; Blackaby and Blackaby 2011; McCloskey and Louwsma 2014, Why a Virtue Based Model?).

Jim Collins, author of the classic *Good to Great: Why Some Companies Make the Leap…and Others Don't*, was surprised to learn that one of the key variables for companies becoming "great" was the presence of a "Level-5" leader (2001b). These leaders were rated the highest in his research due to "a paradoxical blend of personal

humility and professional will" (2001b, 5). They "look out the window to apportion credit-even undue credit-to factors outside themselves" and "look in the mirror to assign responsibility, never citing bad luck or external factors when things go poorly" (2001a, 10). Paul Tokunaga argues that Asian-Americans are uniquely suited to embody "Level-5" leadership in part due to traditional Asian values (2003). Collins later reported research on what happens to companies that become arrogant, that begin to behave in self-preserving ways and the past instead of out of stewardship of their mission and vision in changing times (2009). Leadership consultant Patrick Lencioni moves the humility discussion from just top leaders to "ideal team players" (2016).

Robert Quinn writes, "Real humility comes when we see the world as it really is" (2004, Ch. 10: Appreciative Inquiry, The Search for My Best Self). Lederach sees "respect and connectedness" as the core of humility, which is a journey towards "understanding and locating the soul of place" (2005, 105). He uses the metaphor of a spider web to illustrate humility—that humility requires one seeing and acknowledging the larger context around us as one small piece of a whole. Lederach's "soul of place" reflects that humility requires an existential journey of sorts that involves wrestling with identity and history, a journey that is vital towards any transformational work. He connects personal and organizational humility writing,

> Those who have struggled and continue to wrestle with "Who am I?" and "Where am I?" nurture a sense of awe and connection. They build the soul of place. They come to see themselves as part of something, not as in control of something. Approaching social change with awe and humility opens the way for the moral imagination. Social change without awe, struggle, and humility quickly becomes an exercise in engineering. (2005, 108)

"Humility is a neglected virtue in the social and psychological sciences" (Tangney 2000), yet one area that has emerged in intercultural studies is the study of

cultural humility, of relevance given the multi-ethnic and multi-national natures of the study's research sites and participants. Some argue that cultural humility is a more appropriate framework for multicultural development and negotiation than the more prevailing framework of cultural competence. Such proponents define it as "a process of self-reflection and discovery to understand oneself and then others in order to build honest and trustworthy relationships," requiring life-long learning and a commitment to navigating power imbalances in relationships and negotiation (Tervalon and Murray-Garcia 1998, 117–20; Muaygil 2018; Robinson, Masters, and Ansari 2021). They argue that cultural humility comes before mastery in producing equitable outcomes, noting that competence itself can become a barrier to humility and lifelong learning. Cynthia Foronda adds that cultural humility leads to lifelong learning and positive outcomes while postures of cultural ambivalence or destruction lead to rigidity (2020).

Ella Green-Moton and Meredith Minkler see choosing between cultural humility and cultural competence as a "false choice," instead arguing that they go hand in hand to produce healthy outcomes (2020). Josepha Campinha-Bacote also seeks to integrate the two concepts, coining the term "cultural competemility" as the foundation of a model of cross-cultural development that includes the components of cultural awareness, cultural knowledge, cultural skill, cultural encounters, and cultural desire (2019). She notes how cultural humility infuses all of these areas that speak to cross-cultural competence to some degree, especially the dimension of cultural desire.

Vulnerability and Risk

In their character ladder in *The Ascent of a Leader,* Thrall, McNicol, and McElrath begin with humility, but the next rung is vulnerability for Christian character

development (1999, 153). Given the prevalence of approaches to negotiation that emphasize power, leverage, and winning, the theme of vulnerability in the research represents both threat and opportunity. Trauma counselor Diane Langberg writes,

> …all are vulnerable, all the time. There are no exceptions. To be vulnerable is to have the capacity to be wounded. Just as power can harm or bless, vulnerability leaves humans open to being blessed and hurt, to good and evil. Vulnerability and power are intertwined, engaged in a dance that is sometimes beautiful and sometimes destructive. This complex relationship is poorly understood and seldom discussed. (2020, Ch. 2, Vulnerability and Power)

Andy Crouch seeks to illustrate this dance in his Strong and Weak framework (see figure 2.1). Crouch and Langberg note that an impact of the fall is dehumanization through the use of power, to protect themselves (because they are vulnerable) and to exploit others (because they are vulnerable). Often exploitation can seem like self-protection" (2020, Ch 2, Vulnerability and Power).

Leadership takes place in the context of power and vulnerability. When leaders negotiate across unequal power, both leaders navigate risk and vulnerability because both have something to lose – though some more than others. Leadership and negotiation involve risk (Heifetz and Laurie 2001, 65; Steinke 2006a, 121). While literature pertaining to power and access will be addressed below, power is part of the landscape that shapes the risk and vulnerability for any party entering into an unequal negotiation.

While there are many reasons for guarding against exploitation or being taken advantage of in unequal negotiation, vulnerability emerged as an important factor for flourishing outcomes, a phenomena that shows up in leadership and social science literature. Shame researcher Brené Brown has written extensively about the role of vulnerability in both leadership and in overcoming shame. She writes,

> Vulnerability is not weakness, and the uncertainty, risk, and emotional exposure we face every day are not optional. Our only choice is a question of engagement. Our willingness to own and engage with our vulnerability determines the depth of our courage and the clarity of our purpose; the level to which we protect ourselves from being vulnerable is a measure of our fear and disconnection. (2012, 2)

Like Lederach, Crouch, Quinn, and Smith (2015), Brown identifies community connection as the source of meaning and purpose to life, arguing that vulnerability is required to experience that connection (2012, 8). She writes, "Vulnerability is the core, the heart, the center, of meaningful human experiences" (2012, 12).

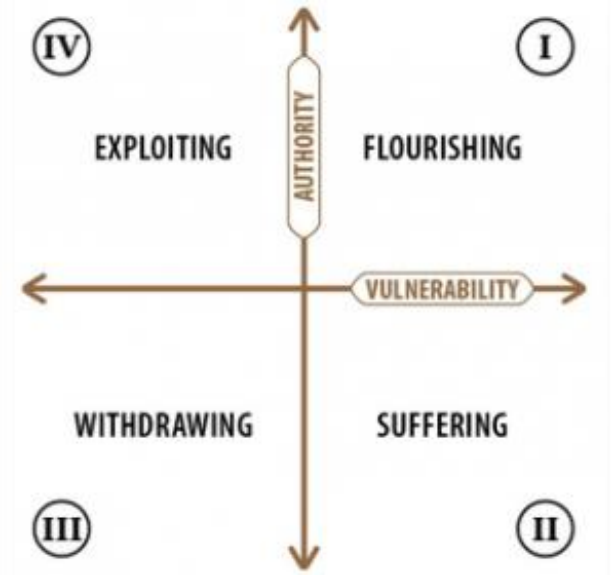


Figure 2.1 Andy Crouch's *Strong and Weak* flourishing framework (2016).

While Quinn correlates humility with the truth of seeing reality as it is, Allender adds that truth causes vulnerability, requiring the strength and acceptance of community to bear it, for it to bear fruit (2011, 159). Henry Cloud and John Townsend note that it is the blend of grace and truth over time in community that brings growth and transformation (2004, 77). Of facing truth, reality, and risk, Greenleaf writes,

> "The cultivation of awareness gives one the basis for detachment, the ability to stand aside and see oneself in perspective in the context of one's own experience, amidst the ever present dangers, threats, and alarms….Awareness is not a giver of

> solace–it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity." (2002, 27–28)

Max DuPree writes that the first job of the leader is to "define reality" (1989, 11). Leaders face vulnerability when they seek to see the world as it is, to frame reality as it is and not how they prefer it to be for their own comfort or safety.

Crouch notes that the feeling of vulnerability can lure one into a desire for safety and security that leads one into taking action to minimize risk and gain a dimension of control. Crouch speaks to these alternatives as idols, writing,

> They offer us, in a word, *control*-for the very essence of control is authority without vulnerability, the ability to act without the possibility of loss. Control is the dream of the risk-and loss-averse, the promise of every idol and the quest of every person who has tasted vulnerability and vowed never to be exposed in that way again. (2016, 98)

Self-preserving control and idolatry is influenced by a person's background and past experiences leading to the reality that "many of us work hard to *not* be vulnerable" (2020, Ch 2, Vulnerability and Power). Shame is one of the most powerful factors that motivates leaders to seek self-preservation over openness and courage when they encounter risk and vulnerability (Allender 2011, 77; Welch 2012, Ch. 6, Naked With Shame; Brown 2012, 77; van der Hart and Waller 2019, 77). Brown adds, "When shame becomes a management style, engagement dies" (2018, 15) and illustrates that in a world full of risk, courageous vulnerability is the path towards greater personal meaning, relationships, and communities (2012).

Greenleaf notes that it takes humility to put oneself in a position to receive from and learn from others, a contrast to the easy arrogance of always being the expert or the giver (2002, 311–12). Greenleaf, while using the term humility, speaks more to the act of

choosing vulnerability for the sake of learning, growth, or mutuality. Lencioni argues that leaders and teammates must "get naked" (i.e. vulnerable) to build trust, safety, and a true environment of servanthood (2009). Vulnerability assumes a level of trusting another person with ourselves and our interests, but also involves a choice to come under another's influence – it is an act of submission to others (Thrall, McNicol, and McElrath 1999, 112).[6] The authors link vulnerability with the cultivation of integrity and making better choices as a leader (1999, 117), while Langberg notes that the refusal to be vulnerable leads to closing oneself off to good choices and more diminished decision making (2020, Ch. 2, Vulnerability and Power). Friesen found deep and authentic change came to Christian leaders in conflict when they are able to enter "brokenness," a state of humility and "letting" go of control (2018, 98–104) and false identities (Quinn 2010, 3). Courageously embracing vulnerability in unequal negotiation opens the door to greater mutuality, enhanced decision making, and increased opportunities for connection while the refusal of vulnerability leads to control, rigidity, distance, and inequity.

Teamwork and Trust

Team leadership literature builds on many of these themes, seeking to help leaders create environments in which healthy and effective collaboration can take place, leading to positive results and outcomes for the team and organization. Trust is an ever present theme in the literature either because of its impact on meaningful and performing relationships or simply because of its role in efficiency and pragmatic results (Galford and Drapeau 2003; A. Edmondson, Kramer, and Cook 2004; Covey and Merrill 2006;

[6] The authors differentiate vulnerability from transparency, arguing that vulnerability is a posture where transparency still involves dimensions of control.

Horsager 2012; Cardona and Morley 2013; Schein and Schein 2018; Ettore 2019). Some argue that teamwork should be a reflection of the Trinity as a model of self-less giving, sacrifice, and collaboration (1999, 88–122).[7] A central theme of the literature is what enables teams to get to the truth of what matters and then how to find a way to do something about it that addresses the needs and interests of those collaborating, especially when relationships are unequal due to differences in power and authority.

Lack of vulnerability and trust is the foundational dysfunction of a team, while trust is the main ingredient to high performance teams (MacMillan 2001, Ch. 6, The Role of the Team Leader; LaFasto and Larson 2001, 3–11; Lencioni 2002, 188). Robert Galford and Annie Seibold Drapeau note three overarching categories that represent "enemies of trust" in a leader: inadequate communication, misbehavior, and situations not remedied or addressed (2003, 70).[8] MacMillan argues trust and vulnerability as it relates to diversity, including ethnic and gender diversity, lead to better decision making and organizational learning (2001, Ch. 8, Differences Do Make a Difference).

Psychological safety researcher Amy Edmonson discovered in her research on teams the roles that fear and risk play in diminishing relationships and underperformance, noting that in organizational hierarchies, an individual's image "is perpetually at risk"

[7] Cladis offers a vision of team-based leadership that is grounded in the Trinity. Hartwig and Bird go so far as to say that "collaborative leadership is practically and biblically the right way to lead" (2015, Preface). As Cladis shows, there are many ways the New Testament affirms a vision of team-based and collaborative leadership; however, team dimensions like trust, collaboration, and empowerment all can be expressed differently in different contexts and cultures (Cardona and Morley 2013; Meyer 2015). This researcher believes team leadership most often is the best expression of leadership, but encourages humility in guarding against the prescribing of ethnocentric forms of team as "biblical."

[8] Galford and Drapeau offer three overarching categories that undermine trust in leaders, but they note 22 sub-behaviors including inconsistent messaging, personal agendas, scapegoating, incompetence, and paralysis. The study surfaced examples of all three major categories in cases that met the criteria for diminishing negotiation outcomes as well as many of the sub-behaviors. Their research links trust and credibility with both communication and proper actions in the context of the situation and needs.

and that our unwillingness to take those risks can destroy value (2018, Ch. 1, Standing on Giants' Shoulders). She defines psychological safety as,

> …a climate in which people are comfortable expressing and being themselves. More specifically, when people have psychological safety at work, they feel comfortable sharing concerns and mistakes without fear of embarrassment or retribution. They are confident that they can speak up and won't be humiliated, ignored, or blamed. (2018, Introduction, What it Takes to Thrive in a Complex, Uncertain World)

Edmondson notes that fear (shame, fear of retribution, risk-averse orientations, and unspoken taboos) redirect energy away from problem solving and towards managing anxiety and self-preservation, reducing critical thinking and quality of relationships. Like Lencioni and Brown, she found in her research that leaders can build psychological safety through de-stigmatizing failure, choosing to be vulnerable and transparent about not having the answers, and responding productively with humble inquiry, listening, and responsiveness. Leaders can foster collaboration and teamwork through consistently framing and re-framing the environment (2012, Ch. 3, The Power of Framing).

Servant Leadership and Followership

A large number of case studies given by research participants involved unequal negotiation with a direct supervisor or higher authority. The literature on followership and leading from "the middle" can illuminate the dynamics of unequal negotiation in these relationships. Eric Law argues that leadership cannot be talked about the same for all cultures because "how a person is expected to manage a group is dependent on the group members' perceptions of their own power" (1993, 30). He notes that the way followers assign power to themselves and to others varies culture to culture and strongly influences notions of leadership. Followers demonstrate different degrees of

vulnerability, interests, and strategies related to risk and reflect different capacities, contributions, and ways of using and relating to power.[9] Just as leadership style and the character of a leader may inform how they approach an unequal negotiation, the type of follower one is and the character of the follower influences their approach to an unequal negotiation.

A sub-category of servant and transformational leadership relates to theories of "self-sacrificial" leadership, which relates to themes in virtue-based leadership literature related to humility, vulnerability, and the capacity to experience loss or "let go." Self-sacrificial leadership is included here because the field focuses on the followers being the focus of the theory, with a main goal being to nurture follower reciprocity, possibly to increase leadership influence (Choi and Mai-Dalton 1998). Matteson and Irving define self-sacrificial leadership as when "a leader forfeits one or more professional or personal advantages for the sake of followers, the organization, or a mission" (2006). Self-sacrificial leadership is shown to correlate in flourishing outcomes (though especially in crisis situations) and is driven not by organizational objectives or followers, but out of a leader's core values and capacity for ethical decision making (Matteson and Irving 2006). There is not much leadership literature related to how the threat of risk and loss to the leader impacts his or her ability to negotiate in unequal relationships towards flourishing.

Kim Patterson argues that servant leadership is a needed extension of transformational theory because transformational theory centers more on organizations as a whole and does not address the themes of love, humility, and other virtue-based

[9] Robert E. Kelley observed five types of followers in organizations: alienated, passive, conformist, pragmatic, and exemplary (1992) and Ira Chaleff presents four classifications: the individualist, the implementer, the resource, and the partner (2003; 2009).

attributes in a leader. She argues that biblical *"agape" love*, humility, altruism, vision, trust, empowerment, and service are all essential qualities of servant leadership (2003). Servant leadership, by its very definition, should call to mind unequal negotiation in that it speaks to how leaders must lead in ways that serve those under their authority in some kind of transformational way. Filipino scholar Narry Santos argues that servant leadership is the essence of spiritual leadership in Christian scripture, as authority and servanthood are wedded consistently (2003a).

Jim Laub differentiates between paternalistic and servant leadership, questioning whether many understand what the term "servant leadership" means. He argues that most organizations are not autocratic and top-down or servant organizations, but paternalistic ones that still function to preserve power dynamics and the status quo (2005, 2). Paternalistic leadership assumes a "parent" style view of authority over the led. This is relevant to hierarchical leadership in Southeast Asia, which is sometimes styled after the family, but more broadly it speaks to leadership which sees itself as nice and caring, though it may not always be empowering or willing to redistribute power and authority in new ways (Tjosvold and Leung 2004; Cardona and Morley 2013; Cheng and Wang 2015; Meyer 2015, 129–31). The literature on paternalistic leadership suggests that nice and caring leadership in negotiation still may not be serving in nature, and can even be diminishing in its outcomes. It can even work against results (Pye 1985, 340).

The dynamics around what is sometimes called "leading up," "leading from the middle," or "leading from the second chair" are important given the number of negotiations taking place in these hierarchical relationships. Furthermore, an oft-cited complaint among leaders is the frustration of having to wait until they have the position

and authority to carry out their own dreams. In high power distance cultures like many countries in Southeast Asia, this tension can be magnified because of social norms and expectations regarding authority, face, and relationships.[10] Mike Bonem and Roger Patterson describe the calling of this type of leader to be a "subordinate-leader," noting the unique pressures and opportunities of influence that come with balancing many paradoxical responsibilities without all the positional authority that might make it easier to lead (2012, Ch. 1, Living in the Paradoxes). Jackson Nickerson applies "leading from the middle" to organizational change, arguing that the leader can best lead change through categorizing and influencing creatively four sets of relationships (superordinates, subordinates, stakeholders, and complementors/blockers), especially those over which they lack positional authority (2014, Ch. 1, Leaders in the Middle and Their Challenges).

Followership and "manager-subordinate" relationships all support the foundational role of trust in the relationship and getting things done; however, trust can be earned and given in different ways in different cultures (Cardona and Morley 2013). For example, in Thailand the respect of authority is high, but trust is built through time, caring relationships, and holistic concern beyond the job (Kainzbauer 2013; Cauwelier 2016; Persons 2016). Subordinates may show respect, but lack trust. In the Philippines, trust correlated with credibility, age, smooth working relationships, dynamics of reciprocity or *utang na loob*, and caring relationships that go beyond just the work (Caparas 2013; Reyes 2015). In the United States, a testing or probationary period was noted – where each side is evaluating the other, before trust develops. This is different

[10] As a leadership professor of primarily South and Southeast Asian leaders, teaching Team Leadership, Negotiation, and Strategic Planning, it has been commonplace for this researcher to hear the many tensions felt by dozens of "second-chair leaders" who were in positions to influence, yet lacked the ultimate authority or power to determine courses of action or make all the key decisions.

than the relational investment over time in Southeast Asia as trust in the United States seems like it needs to be verified.[11] Subordinate trust in managers was based on clarity of goals, perceived support, justice, and feedback. Trust in subordinates was reported as based on competence, proactivity, and loyalty (Rodriguez-Lluesma, Companys, and Ruiz 2013). These cultural dynamics in leadership and on teams lead to different assessments of risk in negotiation and different strategies given the context, interests involved, and power available to the negotiating party.

Identity, Emotions, And Relationships

Each negotiator brings "themselves" into the process, which informs the goals and interests that become the focus of negotiation. Unequal negotiation can include power distance or inequity between people who share similar backgrounds and values, but often there are significant identity differences that influence the nature of a party's interests and how the process itself is experienced. These differences may be expressed through different nationalities, ethnicities, genders, socio-economic background, personal experience, and generational differences. Many of these variables emerged in the study through their influence on a party's interests and goals, in their experience of the negotiation process, and in how meaning was formed. Identity is also observed to change and transform in different ways over time due to different variables (McGill 2016).

The social sciences, including psychology and social psychology, explore how groups function and how those groups shape identity for security and survival and how

[11] The study reported that this verification of trust process is very difficult in virtual interaction and dynamics. There has yet to be significant research of these dynamics over the period of the Covid-19 pandemic, but these studies would help illustrate the difficulties of trust-building over virtual platforms or suggest alternative pathways to building trust across the authority relationship.

these groups relate to other groups. These areas explore identity formation in the context of social groups (Breakwell 1992; Brewer 2001; Cleveland 2013) as well as the intersection of identity and emotions for their impact on relationships (Kumar 2004; Fisher and Shapiro 2005; Borgman 2009; Muris and Meesters 2014). This field offers significant research into neurobiology, heuristics, and the in-group and out-group dynamics related to conflict and prejudice (Brewer 1999; 2001; Hornsey and Imani 2004; Lee 2005), to negotiations (Bazerman and Neale 1983; Thompson, Neale, and Sinaceur 2004), to communities (Jacobs 2017), to everyday life (Gladwell 2007; 2019; Kahneman 2011), and in the church as well (Cleveland 2013). These dynamics can lead to interpersonal conflict and barriers to constructive negotiation, but they also contribute to the establishment of systems and structures that disadvantage some in favor of others.

Identity and Emotions in Negotiation

Identity-based interests often run deep and can have substantial emotional dimensions to them (Shapiro 2010). Identity and feelings are essential dimensions for whether a dispute or issue can be negotiated constructively (Adler, Rosen, and Silverstein 1998; Kumar 2004; Fisher and Shapiro 2005) or whether it becomes polarized or toxic (Scheff and Retzinger 2001; Shapiro 2016). Fisher and Shapiro illustrate how appreciation, affiliation, autonomy, status, and role are human needs that impact just about every negotiation (2005, 17). Donna Hick's dignity model echoes these core concerns, arguing that a person's intrinsic worth is rooted in the areas of inclusion (affiliation), acknowledgment and recognition (appreciation), and independence or autonomy (2011, 33). Some of these concerns also closely parallel Bernard Mayer's categories of identity needs: meaning, community, intimacy, and autonomy (2012, 25).

These authors provide significant insight and research into the nature and scope of identity-based interests and a window into what may be underneath strong emotional reactions or rigidity in maintaining certain positions in the negotiation.

Emotional intelligence and maturity correlate with healthy relationships and constructive negotiations in Western business (Caruso and Salovey 2004; Goleman 2004; Gardenswartz, Cherbosque, and Rowe 2009), Asian business (Henry 2011), and the church (Scazzero 2003). Self-differentiation, as an expression of emotional maturity and secure identity, also informs a negotiator's ability to navigate relational pressure towards conformity or the personal temptation to disengage in leadership (Friedman 2007), relationships (Gilbert 1992), congregational life (Steinke 2006a; 2006b), and in social discourse (Brown 2017; Steinke 2019).

Principled negotiation advocates are known for advising people to separate the people from the problem – in other words, separate the emotions from the issue at hand (Ury 2007; Fisher, Ury, and Patton 2011). From an identity standpoint, this may not always be possible because of how some interests are deeply rooted in identity. Shapiro calls for negotiators to have the emotional security and resolve to negotiate out of a core identity, but also have the flexibility to make room for the other and adapt to different identities for the sake of avoiding tribalism and building peace (2010, 635). Lederach calls this "recycling" (1996, 133) and connects identity with story and place (2005, 146). He notes that marginalized peoples who have had their places and stories diminished or taken carry those realities deeply in their identity, presenting a deeper challenge in conflict negotiation and peacebuilding. He argues trauma, history and identity itself must be renegotiated with an eye to place, voice, and story (2005, 143).

Grief and trauma recovery literature speak to the dynamics of loss in letting go of an old identity, place, or story as they may surface in unequal negotiation. From a leadership perspective, there may be "necessary endings," where something has died or needs to be pruned so that something new can take place (Cloud 2011). Pauline Boss has written extensively on ambiguous loss in general, with regard to the 2020-2022 pandemic, and in the context of racial unrest, describing it as "loss that remains unclear and without official verification or immediate resolution, which may never be achieved" (2009; 2022, 17). Building on Volf, Stanley Hauerwas, and Jenny Hyun Chung Pak, Jenny McGill crafts a theology of identity transformation around the metaphor of and journey of migrants (McGill 2016, 29:101). McGill explores the impact of having to "depart" from a physical or psychological "place" and the grief involved in personal identity change, though she does not explore how the fear of "departing" ahead of time might influence decisions, interests, and identity-based decisions in negotiation.

While Lederach and Shapiro write of recycling or "adding" to identity, a gap in the leadership and negotiation literature relates to grieving or letting go of identity for the sake of new identity, new possibilities, or "deep change" (Quinn 2010, 3). Negotiations take place in the context of larger stories for each party, but navigating the losses of positions, interests, dreams, and identity is an important dimension of identity grounding, resilience, and reformulation. Naming and grieving losses is a necessary part of reformulating identity and interests if there is to be room for something new (Boss 2022, 26). Bennett illustrates how this process of pruning and integration related to identity and interests is a part of cross-cultural development in his intercultural development model (1993). Not all of the old is rejected, but aspects are released for the sake of integration.

Miroslav Volf echoes this in a way that can be applied to group identities, arguing that we need to embrace the "marginalized identity" of kingdom people, which means getting more distance between us and the heart of our own cultures (2010, 40).

It is not uncommon to resist change and loss on this level or get stuck in grief (Kübler-Ross and Kessler 2005). Grief and the threat of loss reinforce the feelings of vulnerability and pain that can be difficult to bear. Such ungrieved loss may contribute to experiences of shame that impact behavior towards new ideas, other people, and other's interests (Welch 2012, Ch. 2, Exposing Shame, For Discussion; Moseley and Lyon 2012, 112). Moseley and Lyon argue that conflict in congregations, "is about how we treat one another as we process—and fail to process—the losses and blessings of our lives" (2012, 2). Facing loss and letting go of identities and interests is sometimes required for the sake of flourishing processes and outcomes.

Shame and Negotiation

Identity and self-concept are tested or even damaged when a person's core needs go unmet (Fisher and Shapiro 2005; Hicks 2011; Langberg 2020). As parties in negotiation seek to advance interests or meet needs, they may experience shame related to whether they can gain access, related to the process, or related to the outcomes. While shame functions more explicitly in the Majority World and can have positive and negative impact (Bechtel 1991; Harris 2006; Ten Elshof 2021), people of all cultures experience both shame and guilt (Crouch 2015, 38). Shame develops from primary emotions like fear, anger, sadness, and joy to cognitive self-awareness of standards, rules, and goals and then to self-conscious evaluative emotions like shame, guilt, pride, or embarrassment (Lewis 1995, 87; Muris and Meesters 2014, 19–20). Speaking about one's

self-conscious evaluative emotions, “shame is about who we are, guilt is about our behavior” (Vowell et al. 2003; Tangney, Stuewig, and Martinez 2014). Shame can result from one’s own behavior, another’s behavior, or be through association, but it has a social dimension (2012, chap. 2, Shame and Guilt). Welch links shame to the contrasting experiences of being excluded, exposed, and contaminated (2012, chap. 4). The opposite of life and relationships driven by shame is a life of wholeheartedness (Brown 2010; 2012), dignity (Hicks 2011), honor (Taylor 2015), and authentic pride (Tracy et al. 2009), communicating both intrinsic value and the social acceptance.

Much of the social science exploration into the dynamics and implications of shame psychologically relate to the internal valuing or devaluing of one’s self, especially as it relates to the fundamental human need for belonging (Scheff and Retzinger 2001, 5; Hartling et al. 2004, 104) and is sometimes categorized as global negative self-evaluation (Konstam, Chernoff, and Deveney 2001, 27; Muris and Meesters 2014, 21). It is this distinction that leads many social scientists to argue that guilt sometimes has a restorative effect in leading someone towards healthy change, while toxic shame is often more destructive (Konstam, Chernoff, and Deveney 2001, 27; Leeming and Boyle 2013, 141). Some dimensions of social shaming nurture character development positively (Ten Elshof 2021). Not all self-evaluative shame has deep psychological impact, but when shame is internalized, the effects on the self and relationships can be damaging and lead to significant anti-social or self-attacking behavior in some cases (Williams and Neighbors 2001, 112). Shame can transform a typical negotiation into an identity-based conflict, serving as a powerful indicator of psychological or identity interests.

Donald Nathanson observes four different general relational strategies for dealing with shame in his compass of shame model (see figure 2.2): attack others, attack self, avoidance, and withdrawal (1987). These four responses all correspond to the three non-flourishing quadrants in Crouch's matrix for human flourishing: exploiting, suffering, withdrawing (2016) and echo conflict behavior in Sande's Slippery Slope of Conflict, except Nathanson offers no redemptive alternatives (1997). He acknowledges that these strategies may not help in long term repair of shame, but they highlight how shame influences behavior. Shame correlates more positively with anger than guilt. In part because of its link to psychological and social rejection, it can lead to violence against self and others, maladaptive behavior, or other damaging pathology (Tangney et al. 1996; Leeming and Boyle 2013, 142; Muris and Meesters 2014, 21–26; Tangney, Stuewig, and Martinez 2014, 799). Shame can be the result of diminishing behavior or being diminished in a negotiation. It can lead to cycles of diminishment.



Figure 2.2. The Compass of Shame. Source: Donald Nathanson, *Shame and Pride* (1992).

Conflict stories involving race, ethnicity, clan, or nationality often are birthed from shame and can cause shame as well. Racism itself can be described as systematized shaming of an entire group of people (Welch 2012, chap. 2, Shame and Guilt). Shame is an identity-shaping and contagious social dynamic that is experienced by both perpetrator and victim (Blue 1993, 121–22; Tompkins, Sedgwick, and Frank 1995; Gilligan 2003, 1153–54; Cohen 2003, 1094; Haggerty 2009), the privileged population (Cohen 2003, 1094), and the marginalized (Welch 2012, chap. 2, Shame and Guilt). Shame is a "political and cultural inheritance that is also a genealogical one" that links our stories to stories of the past, often through institutionalized power (Werry and O'Gorman 2007, 223–25). This can perpetuate trauma, causing people to re-live the stories embedded in their histories (Probyn 2005, 162). As a result, people of low status backgrounds can suffer depression and aggression (Aslund et al. 2009) and anger and violence from dominant culture populations if there is a perceived backlash for societal evils (Majzler 2016, 16). Negotiation can reinforce cycles of shame, anger, and abuse (Rothman 1997, 9), or can lead to new stories of respect and partnership (Malhotra 2016, 182).

A humiliation suffered personally or corporately magnifies the shame response of attacking others (Gilligan 2003, 1153; Cohen 2003, 1094), a dynamic observed in global cycles of violence and honor competition (Elmer 1993, 55–56; Mischke 2015, 70–71). Honor and shame are interwoven socially and psychologically and are significant influences on identity formation and behavioral motivation, especially unwanted identities (Ferguson, Eyre, and Ashbaker 2000). Preserving honor and saving face is a driving motivation, especially for honor and shame cultures (Oetzel et al. 2000; Choy 2001; Eric 2004; Thrall and McNichol 2004; Barnes 2007; Ng 2012). Identity shame

requires deeper and more imaginative narratives for the sake of peace and restoration (J. P. Lederach 2005, 146).

Linda Hartling et al. builds on the work of psychiatrist Karen Horney to propose a paradigm of shame responses that closely parallels Nathanson's and Sande's models of conflict behavior with three main movements: against, towards, and away (2004, 108). Moving against correlates to attack behavior responses, while moving away reflects withdrawal, denial, avoidance, and possibly attack of self as well (Hartling et al. 2004, 104; Tangney, Stuewig, and Martinez 2014, 799). "Moving towards" as a shame response strategy involves the pleasing of others through conformity to the other's demands, which may include altering or hiding part of one's self to maintain the relational connection (2004, 108). This has been observed in negotiators from marginalized communities whose motives for assimilation is rooted in shame or in negotiators in high power distance cultures that lack psychological safety – where assimilation or conformity feels like the only safe option (Sweetman 2012). Communities that stigmatize shame instead of utilizing forgiveness or reintegrative shaming may catalyze increased social withdrawal as well as increased shame and violence (Ahmed and Braithwaite 2006, 315). Negotiations in which shame is present, but unacknowledged or not appropriately "covered" are at risk of conflict or only surface level agreement in which follow through and implementation may not happen.

In the United States context, white evangelicals can "move toward' individually, but without moving towards the real interests of the other in recognizing the structural dimensions of what divides them (Emerson and Smith 2000, chap. 3). Cycles of shame happen when people lack the will to risk vulnerability, choosing instead to guard

themselves against the shame that comes from benefitting from an unjust system (Werry and O'Gorman 2007, 224). Sharon Todd describes this as attempting to "de-Other" the Other from a position of safety and without risk (2012, 11). An unwillingness to embrace meaningful risk can lead someone to live a small story out of shame as opposed to vulnerably facing shame for the sake of more. Marginalized people may "move towards" those of high status and power out of a sense of survival or avoidance of shame. In contrast, many of the high status and powerful may move towards the marginalized or oppressed in a self-protective and shame-avoidant manner (Todd 2012, 11). Moving towards one another as a survival strategy to avoid further shame may limit conflict on the surface, but the seeds of unaddressed shame may produce conflict later (Fowler 1993, 816). Nathanson's and Hartling's models describe shame behavior but suggest shame strategies work against reconciliation. Shame itself needs to be addressed, repositioned, and redeemed to birth new ways of relating (Jenkins 2006, 160).

Human connection and empathy are the antidotes to shame (Gilligan 2003, 1153; Brown 2018, 176). Shame is "the fear of disconnection," "the intensely painful feeling or experience of believing that we are flawed and therefore unworthy of love, belonging, and connection" (Brown 2018, 160–61). Brown notes that it is not possible to avoid shame, but empathy can help foster resilience in the face of shame, noting that, "A social wound needs a social balm, and empathy is that balm" (2018, 176). Some support group strategies help diminish the stigma of shame or what Gershen Kaufman calls "secondary shame," through the facilitation of confession and acceptance in the community (Karen 1992, 48). Browne and Brown note that healing comes through sharing stories with safe

people on a level that requires risk and vulnerability, but which also has the power to connect people to empathy – "the real antidote to shame" (2013; 2010a, 40).

Ahmed and Braithwaite's study found forgiveness to be a shame response that limits violence and softens cycles of conflict (2006). Similarly, there may also be a positive shame movement for an individual confronted with shame from their own doing. Gilligan identifies confession as essentially self-exposing or self-shaming, an atoning process that releases shame (2003, 1164). Confession may be self-shaming, but when offered freely out of remorse and empathy, it can move someone beyond "moving toward" in a pleasing sense to an authentic action of restitution and peace (Jenkins 2006, 155). Confession and forgiveness, when freely given in a context of connection and empathy, diminishes the power of shame (Jenkins 2006, 155). They open possibilities for authentic reconciliation and new stories. In negotiation, positive expressions of "self-shaming" like confession or altruistic sacrifice are underrepresented in the literature.

The power of confession and forgiveness underscores the significance of the need to speak of shame in ways that strengthen relationships rather than undermine them, especially when people are on different sides of historical or institutional wrong doing (Gaita 2004). Volf calls for communities to "remember rightly" (2006, Ch. 1, Memory of Interrogations, Remembering Rightly), naming and facing past wrongs and shame rather than becoming "defenders of forgetting" (2006, Ch. 8, Defenders of Forgetting). Leaders can choose to hide in shame, from a self-preservation interest, or they can enter vulnerably into reconciling behaviors of confession and forgiveness for the sake of robbing shame of its power and shaping new narratives. In negotiation, these behaviors

are trust building and may open doors to the table or keep people at the negotiating table in hopes that flourishing outcomes can be reached.

Social Identity and In-Group Behavior

The most polarized of group conflicts are often profoundly entrenched because they are rooted in identity. Identity conflicts are rooted much more deeply and thus require an approach to negotiation that centers on the interests of those identities. Rothman argues that when personal and group identity is threatened, conflict is bound to follow (1997, 5). Rothman's identity-based conflict approach is rooted in his belief that identity and conflict are "passionate forces" that, when combined, can either "destroy or create" (1997, xi). Leaders from different groups that are called on to negotiate can either reinforce the cycles of inaction, hostility, or violence or they can find ways to attend to the deep identity concerns driving conflict for the sake of mutual solution making.

The distinction between self and group identity is often blurred and can be quite challenging to differentiate (Deaux 1992). Rothman acknowledges the complexity of contemporary identity debates but offers, "it is safe to assert that groups clearly serve to provide individuals with meaningful affiliation, security, recognition, and purpose" (1997, 169). For the context of this study, Henri Tajfel provides a helpful definition of social identity, describing it as "that part of an individual's self-concept which derives from his knowledge of his membership in a social group (or groups) together with the value and emotional significant attached to that membership" (1981, 255). Two clear components to social identity emerge—belief in a person's belonging to a group and the level of importance or significance of that group membership to their sense of self (Jussim, Ashmore, and Wilder, David 2001, 6).

The majority of prolonged and entrenched conflicts are identity-based conflicts in nature. Disputes that originate as interest-based conflicts over tangible resources will often become identity-based conflicts if not resolved in an appropriate matter of time. The longer a conflict persists, the more groups tend to connect their status and honor to the outcomes of the conflict (Rothman 1997, 11). Lederach, adapting the work of Adam Curle, illustrates that many identity conflicts are expressions of contestation or confrontation, where groups are guarding against vulnerability and exploitation while seeking advantage or justice (1997, 65; 1971). In the context of such contestation, identity can be both a source of strength and vulnerability.

Group Identity and Heuristics

One of the significant challenges in navigating group differences can be the hard wiring of how groups seek to protect and care for their own. Group identity can be a profoundly positive thing for its members (Junger 2016), but it also can work against non-members (Brewer 2001). Sometimes these dynamics are explicit, but often the instincts of self and status protection are not part of our conscious awareness (Cleveland 2013, 22). The last couple of decades have seen a dramatic increase in research related to the biases that lead to how personal and group identity can contribute to how we relate to others. These biases impact formal negotiation (Bazerman and Neale 1983; Thompson, Neale, and Sinaceur 2004), community relationships (Jacobs 2017), and intergroup dynamics (Brewer 2001; Cleveland 2013, 27).

Heuristics are, simply put, cognitive short-cuts the brain uses to process new and complex information for the sake of quicker and easier comprehension (Kahneman 2011). They have also been shown to be sources of bias that can impact decision making

and relationships, especially when risk is involved (Kahneman and Tversky 1979; Gladwell 2007; 2019). There are many ways one can unconsciously interpret, make decisions, and relate to other people in ways that maintain advantage, or that misjudge the other. A negotiating party, for example, can be more prone to attribute another party's behavior to their disposition or character rather than a situation, while more generously assigning their own response to a situation rather than their character. This is called the fundamental attribution error (Morris, Larrick, and Su 1999), which can lead to conflict during negotiation. Negotiators in diverse and unequal negotiations need to be aware of heuristics because they can lead to premature and self-preserving conclusions.

Individuals and groups can also build their self-esteem through prejudice and tearing down others (Fein and Spencer 1997). These biases impact how individuals negotiate across group lines, and they contribute to how the majority group in power can systemically reinforce their advantages and marginalize the other, sometimes without malice or awareness (Emerson and Smith 2000). Privileged identity can even be reinforced through repeated exercising of power resulting in individuals slowly distancing from the less powerful consciously and unconsciously (Kipnis et al. 1976; Keltner, Gruenfeld, and Anderson 2003, 10). Cross-cultural negotiations can require more considerable mental energy that makes us more vulnerable to faulty heuristics (Cleveland 2013, 45; Jacobs 2017, 114–15). In-group behavior centers on human and identity needs, which are expressed and reinforced through many contextual factors that may exert a significant influence on conflict in terms of its causes or outcomes such as emotions, communication, history, structure, and values (Mayer 2012, 10). Faulty

heuristics can lead to conflict, but creative heuristics can be used to creatively resolve conflict impasse (B. I. Spector 1995).

Permeable Identities and Differentiation of Self

Amin Maalouf (2001), Amartya Sen (2007), and Francis Fukuyama (2018) each make compelling arguments in the face of modern globalization for why the capacity for individuals and groups to expand their sense of identity is critical for conflict prevention and cross-cultural flourishing. Lederach argues that the ability to reformulate or reframe one's individual or in-group identity is an essential skill of identity-based conflict (2015, 55). People have choices in how they view their identity in their context. This degree of self-awareness and agency results in the ability to respond in conflict with flexibility and wisdom instead of reacting out of a limited identity that can quickly become more radicalized if threatened (Maalouf 2001, 13). Sen calls the phenomena of when individuals and groups choose to reduce identity to a singular identity (the other) as the "miniaturization" of people (2007, Preface). Seeing identity and conflict through a single identity leads to, in Sen's language, "the illusion of destiny," which is the blinded conviction that a group's singular identity is the righteous one (2007; Maalouf 2001; Adichie 2009). This results in "demanding dignity" (Fukuyama 2018), a prelude to conflict.

A failure to re-frame identity for dialogue reflects an inability to make room for difference in how one sees themselves and their own identity. In dealing with congregations, Mosely and Lyon observe that to fail to "grieve the loss of certainty in our ways of understanding ourselves and the world" leads to rigidity of perspective and distorted thinking (2012, 70). Volf calls this rigid and singular vision of identity a "self-

enclosed identity" that can only see others through a narrow and fixed lens (2010, 16). Hornsey and Imani argue that the capacity to expand one's identity to include other groups increases the ability to receive constructive criticism from different groups and see how they can make a helpful contribution (2004).

Negotiation across different identities and interests requires holding all of the interests on the table in tension calmly and creatively. Lederach describes "moral imagination" as,

> …being able to hold "multiple and even competing and contradictory needs and perspectives together at the same time," with the imagination that it is possible "to hold multiple realities and world views simultaneously as parts of a greater whole without losing one's identity and viewpoint and without needing to impose or force one's view on the other. (2005, 61–62)

Shapiro argues that negotiators in identity-based conflicts must be able to be somewhat flexible in identity-based interests in order to constructively negotiate across polarized disputes in response to what he calls the "fixed-identity fallacy" (2016, 12).

Shapiro's "Relational Identity Theory (RIT)" echoes Volf's call for a more permeable understanding of identity that allows one to embrace the other without sacrificing the autonomy of self or the other (2010; 2010, 66). RIT centers on how people manage identity in the context of the other and involves the strategy SAS (separating, assimilating, and synthesizing) as three directions of identity that can help negotiate identity in the face of both autonomy and affiliation needs (Shapiro 2010; 2016, chap. 14, In Sum). Volf and Shapiro's work is reflected in McGill's migration theory of identity, which progresses from departure, belonging, and displacement (McGill 2016, 29:101). Daniel Sheffield includes dimensions of these identity shifts in his developmental matrix

of a multicultural leader, especially the transformation phases that describe the leader as "open," "redefining," and "inclusive" (Sheffield 2005, 92).

In relationships, someone may need to separate to re-establish their sense of autonomy while at other times drawing closer for the sake of affiliation. Shapiro argues for the dual nature of identity, fixed and fluid, as a critical concept that can help people get beyond gridlock. Volf uses the term differentiation to describe the identity position of being connected, yet separate (2010, 65). This term is also a key component of family and congregational systems theory as taught by Murray Bowen, Edwin Friedman, Roberta Gilbert, Peter Steinke, and Steve Cuss (1976; 1985; 2006b; 2006d; 2007; 2019). Fisher and Shapiro note that negotiation of interests situationally tests one's security and concept of identity (2005). It challenges people's ability to represent themselves (autonomy) or to strengthen connections (affiliation). Anxious response to threat can drive people to extremes—either towards enmeshment of identity or disconnection and isolation (Lane and Tripp 2006; Friedman 2007; Gandbhir and Pollard 2019).

There have been several studies that link differentiation of self with humility (Jankowski et al. 2019), forgiveness (Jankowski, Sandage, and Hill 2013), and cultural competence (Paine, Jankowski, and Sandage 2016). These studies suggest differentiated leaders or groups can resist the pull towards polarization of identity and maintain a connected, but reflective posture. People with an appropriate sense of differentiation are much less likely to participate in acts of in-group violence towards others (Staub 2001, 167), while playing positive roles in helping groups navigate the tensions of identity (Steinke 2006a). Individualistic framings of differentiation of self may not resonate in more collectivist societies, but the challenge to steward a self in the context of

relationships remains present. Negotiating interests beyond one's own agenda requires holding in tension one's own needs (self) and the needs of the other (relationship).[12] The task of an integrated self, amidst so many internal and external forces, is so challenging that Brené Brown uses the metaphor of the "wilderness" to convey the idea that sometimes some of our core concerns must be risked for the sake of something more significant (2017).

Communication and Cultural Intelligence

Both negotiation and leadership are highly driven by communication, both in terms of effectively navigating conflict and interests and in building trust and credibility. Some scholars highlight the importance of identity, meaning, and conversation in communication across difference (Stone, Heen, and Patton 2010), others emphasize storytelling in communication (K. Patterson et al. 2002) and supervising employees (K. Patterson et al. 2013). These works take a narrative and storytelling approach that also utilize reframing to get out of destructive narratives. By identifying destructive narratives like hero, villain, and victim stories, negotiators may be able to more effectively manage their emotions in conflict and work collaboratively towards re-authoring a new story. A Christian communication framework is offered for faith identity-based interests through

[12] Gordon Mackenzie artistically captures a Western framing of differentiation of self in *Orbiting the Giant Hairball*, based on his time as a Hallmark artist and leader. In the book he describes the pull of organizational interests as "the hairball," and the courage and independent thinking required to flourish as a leader within the organization without getting devoured by the hairball. The assumptions and suggestions are bold and creative, but are very Western in how they treat individuality. Leaders in both contexts are required to "orbit the giant hairball," but how they orbit and how close they are to the center of the hairball will be heavily influenced by cultural norms of hierarchy, identity, and decision making to be discussed in greater depth in Chapter 5. Differentiation of self here is captured not just as a concept between two people in a relationship, it is a dynamic in the relationship one has with the organization itself. This dynamic is more cynically portrayed in the 1999 move *Office Space*.

differentiating between absolute convictions (Christian essentials), personal convictions, and disputable matters (Muehlhoff and Langer 2020, Ch. 2, Disputable Matters).

Another approach to communication over differences and interests is "non-violent communication (NVC)," an approach that seeks to honor dignity and reflect compassion. Marshall Rosenberg notes four components to his framework: observations, feelings, needs, and requests (2015, Ch. 1, Giving From the Heart, The NVC Process). Such an approach aligns with emotional and cultural intelligence models in its thoughtfulness, respect, and lack of reactivity. NVC can be particularly helpful in de-escalating conflict through helping each party differentiate their feelings, needs, and requests. Sebastian Henry argues that non-violent communication can be especially effective in Asia because it helps to protect against loss of face in more hierarchical systems of dialogue and decision making, while also helping parties differentiate their needs and interests (2011).

Communication theory can significantly inform how individuals approach negotiations in the West (Rosenberg and Chopra 2015), in the East (Ng 2012), cross-culturally (Gudykunst, Ting-Toomey, and Chua 1988; Ting-Toomey, Oetzel, and Yee-Jung 2001) and in the church (C. C. Smith 2019; Muehlhoff and Langer 2020). Christian approaches to interpersonal negotiation and peacemaking are found in the perspective of counselors (Tripp 2002; Cloud and Townsend 2005), a lawyer and mediator (Sande 1997), a pastor (Poirier 2006), and intercultural missionaries (Elmer 1993; 2009; Georges and Baker, Mark D. 2016). Communication literature tends to focus more on the theory and skills of communicating across differences, while the Christian sources above explore heart and character as more predictive of successful peacemaking or negotiation.

Soon Ang (2003; 2007; 2015), David Thomas (2008; 2015), David Livermore (2015), and other pioneers of the cultural intelligence movement seek to help individuals improve their communication, wisdom, and judgment cross-culturally. The areas of intercultural sensitivity, empathy, and cultural intelligence inform how we might understand what a negotiator needs to prepare for a diverse negotiation. Milton Bennett stresses intercultural sensitivity (1993; 2017). He provides a model of development that illustrates some of the fundamental shifts from ethnocentrism to ethnorelativism that need to happen before intercultural skills can be applied to relationships (Chen and Starosta 2000; Moore-Jones 2018). Ethnocentric negotiation likely results in offense or misunderstanding, while ethnorelative negotiation increases the chance of effective communication about what matters most. Michelle LeBaron highlights cultural *fluency* as vital in framing intercultural dialogue (2003), which is not as much about "coming to know another group," but as learning about the lenses we look through as we see the world through others' lenses (LeBaron and Pillay 2004, 186–87). This reiterates the importance of cultural humility (Tervalon and Murray-Garcia 1998).

Power in Negotiation

Burns, Chapman, and Guthrie write that one of negotiation's four unique dimensions is that people use the power available to them to promote their interests (2019, 27). Servant leadership, both in its secular and ministry framing in the literature, speaks to leaders using their power to serve, to influence humbly (Greenleaf 2002; Laub 2005; Elmer 2009) and at times self-sacrificially (Matteson and Irving 2006). Rollo May defines power as "the ability to cause or prevent change" (1998, 99), Marguerite Shuster described it as "the ability to produce intended effects in the world" (2012, Introduction,

The Search for Power and the Production of Impotence), Burns, Chapman, and Guthrie define it as "the ability to act and influence others" (2019, 32), and Andy Crouch frames it through a culture making lens (2013, Ch. 1, The Discovery of Power). Dennis Wrong, adapting Bertand Russell's definition, seeks to define power according to social theory, writing that social power is "the capacity of some persons to produce intended and foreseen effects on others" (2004). As negotiation is essentially two parties seeking to influence each other towards an agreement that satisfies their goals and interests, this is a helpful framing of the role power plays in negotiation outcomes.

Langberg argues that power is inherent in being human, but that all power is derivative from God, which should be cause for humility in any leader. She notes humans can have verbal power, emotional power, physical power, spiritual power, knowledge power, absence power, economic power, and the power from our different tribes and group affiliations (2020, Ch. 1, The Source and Purpose of Power). Crouch observes that many leaders prefer talking about power with synonyms like leadership, influence, or authority because they are more easily viewed as positive or beneficial, while the language of power can make people uncomfortable (2013, Introduction).

Crouch argues that power in contemporary discourse is viewed primarily in a coercive light, attributing such perspective to philosopher Michel Foucault's generalized views that "power is everywhere" as well as Friedrich Nietzsche (2013, Introduction). Crouch himself sees power's deepest form as expressed in creation with the abuse of power through coercion or violence being a "distortion or diminishment" of creation, a view that Christopher Watkin believes Foucault agrees with (2018, 36). Christopher Watkin argues that Foucault is misunderstood in this area, arguing that Foucault does not

actually define everything in terms of power and coercive power, but argues that power is everywhere because it comes from everywhere (2018, 36). Foucault speaks of power as "relations of power," emphasizing its contextual and social nature and dynamic – that all have power and that contexts and systems shape how those dynamics are used. Foucault rejects the oppressor-oppressed binary, arguing that power is not a commodity that some have to use at others' expense (Watkin 2018, 35). While rejecting binaries of oppressed and oppressor, Watkin notes Foucault sees individuals and identity shaped through the interplay of power and resistance – that there is an exchange and dynamic in which power and resistance in relationships shape individuals and identity (2018, 38).

Power and Space

Marykate Morse argues that power must be understood through embodiment. Social processes of power are embodied in real people, whose actions have real consequences. She writes,

> Power is constituted between persons in a group through myriads of little body cues and instinctual decisions. Power, which gives an individual or a group the right to influence, is created through the small decisions groups make about who will be entrusted with the leadership baton and who will not. Leaders are not simply born or made. Leadership is an intricate dance between potential leaders and their followers so that power is group-made. Everyone reads the unspoken language of the body. People don't just take up the space needed to become leaders; others give them that space. Either they need that person to be their leader; or they are too afraid to challenge the abuse of power; or they themselves are powerless, and no one listens to their voice. (2010, 16–17)

This dance is an expression of Foucault's power and resistance interplay, shaping people and relationships. Morse notes "bodies bring meaning to a social setting" and that "each individual's sense of self is constructed in physical space" (2010, 65–66). A person's identity in a particular place is directly shaped by the interactions that take place there

(Massey 2013, 261).[13] People with higher or lower power experience interactions differently and are shaped by those interactions differently (see table 2.3). These dynamics can cause some non-dominant groups to engage in "code-switching," changing the way they talk to conform with dominant norms, as well as in physical behaviors like adapting dress and grooming (Allen 2010, 35–37; McCluney et al. 2019).

"Conflict situations tend to bring out the true nature of one's social power" (Morse 2010, 51). Muehlhoff and Langer note the difference between ordinary power and hidden power, warning that hidden power is often most dangerous in unequal relationships because one party "may not see the power imbalance at all" (Muehlhoff and Langer 2020, Ch. 9, Power and Civility in a Broken Society). They observe the danger of civility as silencing force related to those under power, emphasizing that at times honest and loving communication across unequal lines needs the freedom to be "uncivil" for the sake of truth and having all legitimate interests in the light.

Negotiation is an embodied interaction, involving individuals, relationships, and substantive matters that require decisions and agreements. Power impacts who participates, how they participate, and what happens as a result. Identity in unequal negotiation is not only expressed in what people bring to the negotiation in their attachments, narratives, and personal capacity, but through their interactions. Flourishing or diminishing outcomes are embodied in the participants as they move forward in life.

[13] A powerful narrative that explores the embodied dimensions of power and identity is Te-Nehisi Coates' *Between the World and Me (2015)*, an autobiography in which an African-American father passes on his wisdom, experience, and unresolved questions to his son. Coates describes vividly the ways power and shame manifest in physical bodies and space, with their lasting impact on identity and relationships. This idea of embodiment moves power into corporeal and incarnational dimensions, which is why talking about power can be more helpful for ethics and servanthood than simply influence, leadership, and authority as Crouch suggests. All trauma is embodied (Van der Kolk 2015). Trauma as it relates to abuse of power related to gender, race, age, or other categories is embodied – the effects are not just abstract, but are carried in one's self and identity (Carter 2007). See also Lederach on identity and place (2005, 143–46).

Those experiences and embodied impact become part of the negotiation context, part of the identity that people bring into the next conversation.

Table 2.3. Contrasts in power, approach, and inhibition.

Characteristics associated with those with high power in an organization	Characteristics associated with those with lower power in an organization
Feel fewer social restraints	Experience greater social restraints, threats, or punishments
Judge others' emotions less accurately	Assimilate more to high-power person's emotions
React less to others' emotions	Concede more to anger than to happiness in high-power persons
Do not adjust their demands to another's emotion	Exhibit an increase in distress in response to high-power person's distress
Experience less distress with talker's distress level	Are more likely to be vulnerable to aggression and bullying
Stereotype others more	Are more likely to be female or of a different race than those in power
Are more resource rich	Attend to others more carefully and are vigilant so as to navigate threatening social environments
Are aware they can act at will without interference or serious social consequences	Inhibit the direct expression of their own ideas
Exhibit disinhibited, self-serving behavior, which increases the likelihood of socially inappropriate behaviors	

Source: Adapted from Keltner, Gruenfeld, and Anderson's "Power, Approach, and Inhibition." (2003).

Whether embodied influence has an impact on the level of trauma or not, as meaning is shaped through place and social context, identities are shaped and impacted. This is why in heated or high stakes identity-based negotiations, Rothman argues for the primacy of addressing deep identity concerns and emotions before interest-based (or principled) negotiation begins if possible to do so (1997, 13). Malhotra does not address identity directly. Still, he affirms Rothman's point writing, "Negotiators cannot deal effectively with conflict without seeking to understand the narratives that exist on the other side(s) of the table" (2016, 182). While recent years have seen an increase in

literature related to trauma recovery and the negative impact of diminishing unequal negotiations on identity (Bryant-Davis 2007; Carter 2007; Boss 2010; Van der Kolk 2015; Yoder 2015), much of the business, interpersonal, and leadership literature related to negotiation does not explore the influence of historical trauma and unwanted identities on unequal and diverse negotiations (Ferguson, Eyre, and Ashbaker 2000).

Power and Access

Common language related to dynamics of access in negotiation includes phrases like "getting in the door" or getting "a seat at the table." The metaphor of the seat at the table illustrates how power shapes negotiation in many of its different phases, from pre-negotiation to decision making and implementation. The obstacle to many is no access, not having a seat at the table (Boyce et al. 2001; Branson 2006; Hawthorne and Heitz 2018). It can be a process for people to gain access to the table and get comfortable at the table in terms of voice and behavior (Schwartz 2017). Sometimes, a seat at the table is not sufficient for integrating the interests and voices of marginalized or lower power leaders or negotiators (Waylen 2014; Ellerby 2016). It can be important for leaders to be intentional in getting the right people to the table for the sake of problem solving and equity (Rook, Choi, and McDonald 2015). For people to be able to advocate for their interests in places where they do not have access, they must be able to gain access or have access granted to them—to both the physical space in which negotiations take place, as well as to the relationships, and especially to the hearts of those involved.

Much of the contemporary effort in the areas of diversity, equity, and inclusion (DEI) focuses on issues of access as a key pathway for organizational embodiment of dignity and equality (Nembhard and Edmondson 2006; Allen 2010; Bourke, Titus, and

Espedido 2020; Markey et al. 2021, 8). Bourke and Titus note that leadership is essential to creating inclusive spaces characterized by equity and diversity. Such "inclusive" leaders are characterized by visible commitment, humility, awareness of bias, curiosity about others, cultural intelligence, and effective collaboration. These leaders also are correlated with higher results and performance (2020). Power can operate through relationships and communication in ways that lead to inclusive or exclusive outcomes (Allen 2010, 23–40). Cultural or in-group isolation leads to increased prejudice and in-group bias, barriers to inclusion and oneness (Allport 1954; Powers and Ellison 1995).

One with less power can still exercise power in many ways, but if others have the ability to keep them away from the table, then they may have limits to their influence. Allen notes that leaders can exert power through simple control (direct orders), through technical control (through systems that control behavior and processes), through bureaucratic control (rules, policies, rewards, punishment), and concertive control, which is an informal and culture based form of ensuring conformity and compliance through the "rhetoric of identification" (2010, 28–29). This rhetoric of identification tests the group member's loyalty, preferences, and values through narratives and stories for the sake of group control. All of these forms of control can be used to silence or diminish voices of those with less power, hindering their ability to express their concerns, advocate for their interests, and be involved in shaping decisions that impact them and the broader context (Langberg 2020, Ch. 1, The Source and Purpose of Power).

Power and Privilege

Critical race theory and social justice movements have been controversial in the evangelical context in the United States, with some arguing that such movements are a

threat to the gospel and identity of the Christian faith and church (Tisby 2018; Koslosky 2018; Thiessen 2021). Critical theory originated out of social critique and seeks to liberate or emancipate humans and groups from the circumstances that enslave (Bohman 1999, 459; B. Gibson 2007, 440). Critical race theory was heavily influenced and framed through the work of Derrick Bell in the Harvard Law School to center the discussion of justice so that the powerful and privileged no longer could control information, access, and communication and thus determine what realities are legitimized (2018). The themes of power and privilege have grown in the literature in recent years and explored in the areas of conflict, negotiation, and organization development, especially as it relates to ethnic majority and minority dynamics in the United States (Roy 2002; Sykes 2002; Walker 2004; Trujillo et al. 2008; Haggerty 2009; Majzler 2016; DiAngelo 2018).

While philosophical underpinnings differ broadly for various expressions of critical race scholarship, the general vision of advocating for the marginalized and "least of these" in many important ways mirrors the message of Christ and the role of the church in its history (Emerson et al. 2020). The researcher does not take a critical theory approach in the study's methodology or affirm all of how critical theory is used in contemporary scholarship. However, the dynamics of how power shapes relationships and identity in the context of history and structures is significant for the study.

Crouch, Foucault, and Langberg among others have rejected framings of power as a commodity as well as binary framings of individuals such as oppressor or oppressed. However, in social contexts some are able to use power for their own interests and against others' interests more effectively and easily than others. Power and privilege manifests in unequal negotiation in numerous ways, many of which may not have any

connection to abuse of power or oppression. However, as illustrated through table 2.3, the impact of power on embodied experiences in context does result in privilege and marginalization in different ways, leading to different experiences of access to the negotiating table and degrees of risk experienced during negotiation.

Crouch notes that privilege is a "special kind of power" that requires no effort, defining it as "the ongoing benefits of past successful exercises of power" (2013, Ch. 8, The Lure of Privilege). He adds that privilege is a system of benefits based on historical social action. "White privilege" extends that conversation to the American context due to its racialized history and structures (Wytsma 2017, chap. 1, Understanding How Privilege Works). Privilege can be a difficult conversation in Western evangelicalism because it can be perceived as an attack on one's sense of merited success or an indictment on their integrity or moral standing (Emerson and Smith 2000, Ch. 5, Controlling One's Own Destiny; Emerson et al. 2020). Crouch, Wytsma, and Allen all argue it describes the way things are from a power perspective. How people choose to exercise the power that is manifested through privilege is a question of leadership character, leadership ethics, and negotiation strategies (Burns, Chapman, and Guthrie 2019, 141–45).

Many struggle with the language of privilege in diversity contexts, preferring to use the language of color-blindness, refusing to engage the hidden systemic advantages and behaviors that maintain power and dominance in one group over another (Emerson and Smith 2000; Wing 2008; Merritt 2018). This denial and the lack of acknowledgment of racialized injustice can inflict additional trauma on ethnic minority groups and leaders by challenging identity to the point where ethnic minorities feel like they must separate or assimilate (Ting-Toomey and Oetzel 2001, 6:6). They must choose what they will

embrace at the cost of exclusion in other arenas (Volf 2010). The temptation to separate or assimilate is especially difficult in organizational contexts that would qualify as a "monolithic" organization from a diversity standpoint (T. Cox 1991). Monolithic organizations are not neutral culturally, having an intense center of gravity towards their traditional practices, behaviors, and standards. Thus, organizational culture and systems, including how negotiations are conducted, can be biased towards the dominant culture.

Privilege is a variable in all unequal negotiations because by nature of different distributions of or access to power, some more effortlessly can advance their interests. They know the right people, they enjoy greater positional authority and job security, the rules have been shaped by people like them and for them, and they may not be second guessed or questioned in the same ways as someone on the outside or more marginalized. Dynamics of privilege related to access to the table are experienced globally, but different contexts carry different historical burdens and inequities as social interactions play out in organizations and communities.

Privilege may mean access comes easier, interests are recognized or understood more easily in negotiations, trust is more naturally given, and more favorable decisions may be made for one's interests. Negotiators with greater power will need to negotiate ethically to ensure that the right people have access to the right conversations, that they are given an appropriate and respected voice for their interests, and that those voices and interests are honored. These are key dimensions from the literature required for dignity affirming decision making and agreements.

Concluding Summary

There is a vast degree of literature from the fields of leadership, management, negotiation, communication, peace studies, intercultural studies, social psychology, counseling, and biblical studies that is relevant to the emerging study. In many of these fields, there is literature and research related to pain, loss, reconciliation, and transformation in the aftermath of conflict. However, there is a need for research on how a leader's navigation of risk and loss influences the areas of negotiation access, the use of power, identity management, and negotiation strategies in unequal negotiation between leaders *before* diminishing conflict has had a chance to emerge. Furthermore, there are diminishing results in organizations from negotiation that may not have any correlation to an identified conflict (some may not label a failed or diminishing negotiation a conflict).

Additional research is needed to help illuminate what enables some leaders to reframe their interests related to power and identity in redemptive ways for the sake of flourishing outcomes in unequal negotiation. In a Christian leadership context, while the language of servant leadership is widespread, the practice of leadership often yields diminishing results as leaders seek to work and collaborate with others across diverse identities and interests. There is a need to explore what types of negotiation processes and behaviors among leaders across power dynamics help or hinder the flourishing of individuals, relationships, and their broader organizational contexts.

Chapter 3

Research Design and Methodology

The purpose of this study is to discover the key factors in unequal negotiations between ministry leaders that lead to either flourishing or diminishing results. In every part of life, work, and society, people are negotiating every day to meet their needs, interests, and desires. These negotiations are often taking place across power disparities, which impact how parties are treated, shaping the negotiation context and how power is exercised for some and against others. How negotiators handle unequal negotiations is vital to a collective experience of *shalom*. These unequal negotiations are often shaped by historical, power, and identity influences. These factors influence the identity-based interests that drive negotiation goals and behavior before and during negotiations as well as the relational and substantive results afterwards.

Research Topic

This study seeks to develop a grounded theory for how Cru leaders in the United States and Southeast Asia re-frame their identity-based interests in unequal negotiations for the sake of flourishing outcomes for all parties.

Research Questions

When Cru leaders negotiate with unequal parties,

RQ1: How does the way they see history influence their interests, relationships, and strategies?

RQ2: How does the use of power impact their interests, relationships, and strategies?

RQ3: How does their framing of identity contribute to negotiation results that are flourishing or diminishing?

RQ4: When does a change in understanding of success and stewardship help result in flourishing outcomes?

Grounded Theory Methodology

The researcher has chosen a qualitative research design for the study in order to greater understand the lived experiences parties have in unequal negotiation and the personal identity and social processes that most influence unequal negotiation outcomes. Qualitative research is "an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem (Creswell 2014, 44). It focuses on data collection "in real life," where the researcher collects the data him or herself through a variety of approaches in order to study the complexities of a situation (Creswell 2014, 234). Given the centrality of the researcher's role, he or she must take into account their impact on the study through bias, ethical considerations, and impact on the relationships involved in gathering and analyzing data.

The researcher has selected the qualitative research method of grounded theory as the most appropriate method for both the purpose of the research and the goals of the researcher. Grounded theory seeks to generate or discover a theory for a process or an action that is grounded in research participants' lived experiences and stories (Creswell 2014, 44). The method involves social research and theory development simultaneously in the research process (A. Strauss and Corbin 1994, 274). The nature and significance of this study call for a theoretical exploration for what enables leaders to negotiate across power and difference in ways that result in flourishing outcomes for all parties. Grounded

theory "is the optimal methodological tool for examining new, emerging, and evolving issues pertaining to racial/ethnic diversity phenomena" because of its value for developing theoretical perspectives that can help diverse populations address diversity driven issues in society (D. O. Green et al. 2007, 473). The methodology invites diverse voices to share their stories as they experience the phenomena under study. Such marginalized voices participate in shaping the results of the study instead of just having other theories projected onto them in ways that reinforce power and marginalization. Cultural and socio-economic differences are often a part of the social context of unequal negotiations. A grounded theory would provide explanatory value for the phenomena of flourishing negotiations as well as prescriptive value for organizations and ministries seeking to develop leaders who have the personal character, capacity, and skill to negotiate across power and difference in ways that strengthen organizational health and are redemptive in their social context.

Barney Glaser and Anselm Strauss were the pioneers of grounded theory research, but parted ways over a disagreement over parts of the methodology (Creswell and Poth 2018, 84). The three most influential grounded theory designs have been Glaser's "emergent" approach, Strauss's "systematic" approach developed with Juliet Corbin, and the constructivist approach developed by Kathy Charmaz (D. O. Green et al. 2007, 472). Charmaz emphasizes the social construction involved in the data and analysis and relative "plausibility" of a theory as opposed to a theory with any degree of objectivity or authority (Hildenbrand 2007, 556). This researcher has followed Corbin and Strauss's systematic approach to grounded theory because it provides more structure for data analysis and theory development while also reinforcing the importance of theoretical

sensitivity for the researcher and process of the study (2014). Theoretical sensitivity involves the paradoxical importance for the researcher to root theory development in the data instead of preconceived ideas while honoring the role that the researcher's expertise and background may play in the research process (Bryant and Charmaz 2010, 17). Grounded theory research related to power and identity requires both objectivity and sensitivity. A bias towards sensitivity is wiser, however, given the power dynamics and bias that can lead to overlooking the relevance of diversity factors (D. O. Green et al. 2007, 477). A schematic reflecting Corbin and Strauss's grounded theory methodology is illustrated in figure 3.1.

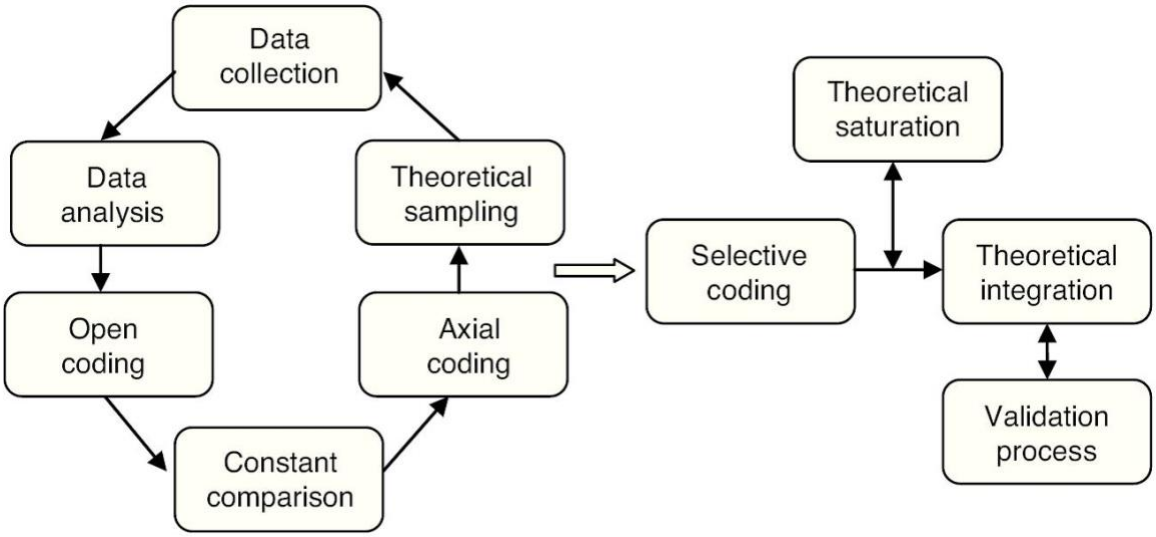


Figure 3.1. Steps of Grounded Theory Based on Corbin and Strauss (2014).

A developed grounded theory emerges through synergistic data collection and data analysis. The original data sample includes participants who are most likely to be able to speak to the subject under study and provide robust descriptions of their experiences, providing the data for a grounded theory. Initial or "open" codes from the interview data are grouped in the axial coding stage into categories, while selective

coding develops the story of how the categories impact and are impacted by a core phenomenon. Axial and selective coding are used to identify one category that is the core phenomenon. Selective coding begins to identify other category groupings into causal conditions, strategies, contextual and intervening conditions, and consequences. Causal conditions are those categories that cause the core phenomenon, while strategies are the purposeful and intentional responses to the core phenomenon. The contextual and intervening conditions are those categories or themes that influence, shape, determine, or limit the strategies chosen and how those strategies are implemented. All of these together result in consequences, outcomes and results related to the core phenomenon and applied strategies in the process under study. A full schematic and overview of the study's emerging theory is provided in Chapter 4.

There are four different levels by which to categorize the importance of diversity to a study: primary, complementary, peripheral, or absent (D. O. Green et al. 2007, 475). In the negotiation literature surveyed, consideration of diversity and minority voices is absent or peripheral. Diversity takes a complementary designation of importance in this study because while ethnicity and culture are significant themes in the study and the research outcomes, diversity was not the primary focus. Unequal negotiation can extend to many situations in which ethnic diversity or race are not of primary consideration. The focus of this study is how leaders negotiate across power and identity in unequal situations, which includes, but is not limited to ethnic or cultural diversity.

Philosophical Assumptions

The selection of Strauss and Corbin's systematic grounded theory approach is a reflection of a postpositivist interpretive framework (Creswell and Poth 2018, 24). This

approach assumes a more scientific and methodological approach to the research but approaches cause and effect from a perspective of probability instead of objective certainty. Creswell notes that postpositivist researchers see research through a logical sequence, hold to multiple levels of data analysis, and affirm multiple perspectives instead of a single reality (2018, 23). Philosophically, the postpositivist interpretive framework reflects the researcher's worldview assumptions for the study (Creswell and Poth 2018, 35). Post positivism reflects the ontological worldview that there is a single reality that exists beyond ourselves. However, it may not be able to be seen in full because of the different experiences of that reality. Epistemologically, that reality cannot be known in full, but it can be constructed and approximated in part through research and relationships. Axiologically, the researcher's biases need to be controlled and not expressed. The researcher should not fully disclose all values and positions, but should still be mindful of the impact of those biases. Methodologically, the research is designed to generate new knowledge through theory development (Creswell and Poth 2018, 35).

Site Rationale

The participants of this study are leaders in the evangelical missions organization Cru that have experienced both significant leadership within their organization and also have undergone an intensive leadership development program facilitated by their organization. The researcher has conducted multi-site research with participants who meet this criteria as alumni of one of two different leadership development programs that share common objectives: to develop Cru organizational leaders that are aligned to the mission and vision of the organization, to help shape the leadership character needed for

spiritual leadership, and that have the capacity for increased responsibility and influence within the organization.

The first program is the **Specific Emerging Leader Initiative Program for Cru North America** (the United States and Canada), hereafter referred to as **SLI**. SLI is a two-year program targeting up-and-coming organizational leaders for additional development and alignment to executive level organizational leadership in the ministry. About 40 Cru staff leaders at a time, under the age of 40, participate in a two-year program that is partially facilitated via distance and partially through on-site intensives. Participants are diverse in terms of ethnicity, gender, and organizational divisions. The cohorts learn organizational leadership principles as well as insights of leadership from organizational leadership. They are placed in action learning teams together for six months of collaborative work and problem solving related to an organizational priority or concern. In these action teams, these leaders work and negotiate together cross-culturally with one another and within the context of the organizational hierarchy in their areas of research and organizational learning. Such action learning teams require participants to negotiate interests at multiple levels including from a personal, team, and overall organizational perspective. Diverse action learning teams provide a context for participants to experience solving problems across backgrounds and social location. All hold roles within the organization in which they are routinely negotiating both up and down the organizational chart. There are four cohorts (cohorts 5, 6, 7, and 8) that have completed SLI in the last eight years.

The second program is the **International Graduate School of Leadership** in Manila, Philippines, hereafter to be referred to as IGSL. IGSL is a member of the

International Leadership Consortium of Cru Global (ILC), a global consortium of over twelve theological education institutions. IGSL has tremendous international diversity in its students and faculty. IGSL consistently draws from around twenty countries in Asia and sometimes Africa as well. Cru staff that attend IGSL for two or three-year training programs obtain similar leadership development experiences to Cru staff that attend SLI and all benefit from tangible and diverse opportunities to work with others in their programs and on the field. Graduates have all had multiple years of planning, strategy formulation, and evaluation as part of multi-national teams with weekly field implementation. A majority of students that attend IGSL come from Southeast Asian countries.

Cru began in 1951 in the United States with a mostly homogenous ethnic representation and is representative of many international and interdenominational ministries or mission agencies that originated around that time (Turner 2009, 69). Over the years, Cru has grown in its global and gender diversity, yet historically there has been a lack of ethnic diversity in the organization in the United States. In its history, there have been many attempts between leaders representing different ethnic groups to collaborate towards increased diversity and partnership for the sake of its mission in the world. This history in the United States reflects the broader historical challenges of the era and in Evangelicalism. The organization has experienced racial tensions, the pressures of assimilation, unequal organizational decision making, and high rates of ethnic minority attrition rates in recent history. Interests rooted in diverse identities surface in negotiation between leaders in the organization, which often are unequal from a power standpoint due to structural, historical, or cultural reasons.

In the last decade, the organization has increased its efforts to nurture unity amidst diversity and build bridges with integrity to a diverse world for the sake of its witness to Jesus Christ. While unequal negotiations have always been present just as in any other organization or context, for many years, diverse negotiations that include the points of view and interests of people of color or historically marginalized groups may have been few and far between. This may have been due to the blind spots of the dominant culture, the lack of cultural awareness and cross-cultural desire, or from the lack of a critical mass of ethnic or gender diversity in its leadership. As pressures and convictions regarding ethnic diversity and equity have increased, the number of conversations between ethnic majority and minority leaders have also increased.[14] These conversations shape the future of both groups and the overall group identity that they share within the organization and take place within organizational power structures and dynamics. Ethnic, tribal, or national differences in Asia offer similar challenges that put pressure on negotiators who must bridge the identity differences they face with other parties across power and difference

[14] The pressures of growing internal dialogue over identity-based interests and the future of the organization grew to a point during the research period where such internal tensions were reported publicly by Christianity Today as organizational division over race (Yee 2021). The context for that article and the organizational discourse around unity and diversity was a significant part of the contextual conditions for the research in the United States. The article refers to two significant organizational artifacts that occurred frequently in the research, 1) an open letter to leadership regarding transparency of hiring in light of Cru's stated goals of a more diverse and inclusive organization for the sake of unity, witness, and missional effectiveness; 2) and an extended research report entitled "Seeking Clarity and Unity" that sought to bring to Cru leadership's attention the need to define its theological, ecclesiological, and organizational boundaries in line with its traditional origins, legacy, and historical framing of mission. The context of these documents, the documents themselves, and the organization's handling of these documents as well as the CT report all impacted the research site, though some participants more directly than others. The researcher sought to take great care to conduct the interviews that allowed the participants to share their perspectives and stories without getting personally involved. Researcher reflexivity through journaling and a commitment to let participants guide the conversations in the directions they found significant helped ensure that interviews were focused on the participants' experience in unequal negotiations in their context rather than broader organizational discourse or controversy. The researcher treated these documents as organizational artifacts and coded them for analysis, yet did not include organizational artifacts in the creation of the study's grounded theory. Such artifacts were used to assist in discriminant sampling of the theory to test and confirm accuracy and viability.

for the sake of both unity and the fulfillment of their mission. The research more broadly focuses on unequal negotiation, not primarily cross-cultural or multi-ethnic negotiation. However, cross-cultural and multi-ethnic dynamics both inform and are shaped by many of the negotiation case studies shared in the research.

Both IGSL and SLI programs are representative of many other organizations that share similar missions and visions. While researching SLI allows for intensive analysis of how power and identity are negotiated during collaborative or partnering processes within the organization in North America, the data set represents much more than just Cru. The interactions and processes connected to the study reflect broader discourse in society. IGSL as a research site offers the same benefits for how leaders navigate power and identity across cultures in the region of Southeast Asia and in an increasingly globalized world. IGSL's sister schools in Cru and the ILC as well as regional leadership development programs along the lines of SLI in other parts of Cru may benefit from the research. The outcomes of this study may be of value beyond Cru, extending to other Christian ministries and leadership programs throughout the United States and Southeast Asia. There may also be value conceptually for non-religiously affiliated leadership development programs looking to invest in the areas of negotiation, conflict management, team leadership, and the growing industry related to diversity, equity, and inclusion.

The Researcher's Role

The researcher has the responsibility to "identify reflexively their biases, values, and personal background" that may shape interpretations of the data (Creswell 2014, 237). The study involves the areas of power and identity in a world in which Western and white power has shaped identities in profound ways. The researcher's ethnicity as a

white, American man is a bias of this study that has required proactive measures. There are two factors that require consideration. First, it is important to consider how the researcher's own culture, ethnicity, and leadership roles have formed him in his country of origin, shaping the researcher's values, perspectives, experiences, and biases. There must be acknowledgment, awareness, and humility related to how the researcher's own power and culture have contributed to the power dynamics explored in this study.

Another point of reflexivity and awareness relates to the researcher's social location for most of the last decade as American man living in the Philippines as a missionary faculty member at a graduate school. The researcher's status as an American, in a country that previously has been conquered by the United States and experienced American military occupation, presents different historical and power dynamics (Brands 1992). That the researcher's own identity and power in Asia was heavily shaped by Western powers and colonial dynamics is a variable of this study that needs to be acknowledged and that has required proactive steps to mitigate the interference of such biases in the study's validity.

The researcher has also led and worked in positions and roles, in both the United States and Southeast Asia, that have provided abundant opportunity to both observe and participate in many unequal negotiations across identity and power as a leader. These experiences have been a source of the researcher's interest in the study, but they also potentially contribute to potential researcher bias. These same experiences, however, through reflexivity and humility, added greater depth to the researcher's theoretical sensitivity.

Some grounded theorists advocate that research should be done before a literature review to ensure researcher objectivity (Bryant and Charmaz 2010). Strauss and Corbin agree that researchers must take every measure to ensure theory development comes from the data and not previous theories, but also affirm that researcher expertise and familiarity with the themes of a study can be an asset in terms of the researcher's theoretical sensitivity (1994, 277). The researcher conducted a large portion of the literature review before the study resulting in familiarity with many theories in the fields that relate to the research topic prior to the field research. The experiences and previous study of the researcher could have caused the researcher to lean towards certain themes in data analysis. This potential bias required intentional reflexivity throughout the study through a regular research journal to document and acknowledge where biases may be emerging in the process. Such reflexivity is a standard part of grounded theory research given the relational involvement of the researcher (Mruck and Mey 2007). The literature familiarity at the time of the research furthered the researcher's theoretical sensitivity to the study, especially given its connection to power and identity (D. O. Green et al. 2007).

The researcher is a full-time staff member of Cru Global and has conducted the study in his organizational context. Such "backyard research" can raise various possibilities for research bias (Creswell and Poth 2018, 153–54). However, there is sufficient personal and emotional distance from participants to conduct relatively unbiased research. The chosen sites all fall under the umbrella of Cru, otherwise known as Campus Crusade for Christ International (CCC). As an insider, there is the danger of potential bias given the researcher's knowledge of the organization and relationships, yet that organizational familiarity also aided in the theoretical sensitivity of the researcher.

One research site is in the researcher's home country, America (SLI), and included a few distant acquaintances. However, the researcher's geographic location in the Philippines for many years has created more distance and objectivity organizationally. The researcher benefitted from the trust and access that comes as an insider, yet without having to fear any social or power-driven consequences that would impact the validity of the study. There were no political encounters during the study in which others, out of organizational interests and power, sought to control the results.

There is potential power dynamic related to the second research site as the researcher currently works and serves as a faculty member and as an organizational leader at the International Graduate School of Leadership (IGSL). The researcher's status as IGSL faculty grants him the trust and access with IGSL alumni for the study. While some may have felt more free to be honest because of their trust in IGSL's faculty and organizational culture, some interviewees may have hesitated to be honest out of a desire to show respect for authority or not cause anyone or the institution shame through their answers – especially in Asia. The researcher guarded against this by delimiting the research to graduates that he did not personally mentor so that no participants were under the researcher's organizational or spiritual authority. The researcher took additional measures addressed below in the ethical considerations of the study to encourage honesty and safety.

Ethical Considerations

The research outcome of a grounded theory mitigates against some of the potential ethical considerations as a theory can be used for evaluation, but it does not lend itself to make value judgments or critiques about the organization itself. This aids

researcher objectivity and safety, while also guarding against political issues preventing access or honesty. The two research sites were a part of the researcher's organization, but the researcher has not conducted analysis or critical evaluation of the programs themselves or an evaluation of the organization itself. A grounded theory of flourishing negotiation can add value for the programs in their future design and self-evaluation and for assessment of organizational leadership and health broadly, but will not cause harm or embarrassment to any individuals, organizations, or institutions.

One critical ethical consideration relates to consent. Participation in the study was voluntary and included an agreement of informed consent. The consent form included the researcher's commitment to maintaining confidentiality unless the participant granted permission to be cited explicitly under various conditions (see Appendix D). Confidentiality is a significant commitment to establish and ensure the safety and trust that participants needed to share their stories honestly (Corbin and Strauss 2014, 44–45). The researcher fully disclosed the nature of and goals of the research through summary and interview preparation documents so that participants were able to freely choose or refuse participation. The researcher limited follow up requests to potential participants to guard against pressure or power dynamics.

The nature of grounded theory lends itself to a high value on a trusted relationship for the sake of safety and honest response. As some interviewees shared their stories and experiences, some painful or shameful episodes were surfaced or re-experienced to points of strong emotional expressions such as crying or anger. Participants were warned in advance about possible triggers to difficult experiences. The researcher's experience was that most participants wanted to share these experiences and appreciated being able to tell

their story, seeing the experience as an intrinsic good. Others felt like their experiences might help some of the goals of the research and saw the project more as an instrumental good. Many participants thanked the researcher for the conversation and more than a few expressed that they did not know how much they needed the opportunity to talk about their experiences, sharing that it brought a measure of learning and healing just to be able to share freely. Participants were prepared in the consent process for the possibility that interview questions might serve to trigger difficult experiences or trauma and were given every opportunity to remove themselves from the research.

The nature of the study highlights the importance of power dynamics. The researcher has practiced reflexivity regarding his social location while discerning how to best enter into the stories of the participants (D. O. Green et al. 2007). Not only can the researcher's social location and background contribute to bias, but as a white male, the researcher may reinforce social power inequities and perceptions of privilege or colonialism (J. L. Gibson 2004). The researcher maintained a regular research journal through the experiences of each interview that included reflection on the researcher's social location and the dynamics of the interview itself and the researcher's possible impact on the participant and conversation. The researcher was mindful to honor the participants, put their safety and welfare ahead of research goals, and kept the interviews within the communicated time frame unless the participant was willing to extend longer.

The researcher has made every effort to frame and ask questions that do not influence participants' responses. Questions have been framed in ways that allow the participants to answer freely and honestly. Some questions were tested in the pilot studies and other questions evolved or changed during the data collection process through

selective coding. As data collection and theoretical analysis happened simultaneously, questions began to adapt in later interviews in ways that tested codes, categories, or aspects of the emerging theory, but still honored the participant's free responses.

In addition to question framing, the researcher was careful to maintain objectivity to the degree that it is possible through listening well and managing any personal emotions that could have undermined the participant's ability to tell their story. The research journal was an important research tool to process and reflect on any emotions or reactions the researcher may have experienced. A similar ethical dilemma may be found in listening to participants answer questions if they were not native English speakers. The researcher worked to refuse the temptation to put words to their stories himself that might in any way change the meaning of what was shared. Recorded interviews and member checking are two strategies that helped guard against this. Transcripts, videos, and data have been kept secure during the research and will be for five years after the research (Creswell and Poth 2018, 55–56).

Data Collection

In grounded theory, the researcher selects participants who can contribute to the development of the theory (Creswell and Poth 2018, 157). The researcher will take a mixed approach in purposeful sampling called theoretical sampling given the two groupings of leaders the researcher has interviewed and the grounded theory process (Mruck and Mey 2007, 522). The research began with a more homogenous sampling in that all have a shared experience. However, each of the two groups lead in and have been trained to lead in very different contexts. This initial sampling approach may be understood as stratified purposeful sampling, which allows for common themes as well as

for comparison of dynamics between contexts (Creswell and Poth 2018, 159). After initial interviews and the initial coding, theoretical sampling guided the researcher in later interviews to develop or test aspects of the emerging theory with different demographics (gender, roles, ethnic, country). Criterion sampling was used in later coding cycles to continue to help refine the theory and test for theory saturation.

Grounded theory researchers seem to agree that about 15 participants is a target for saturation, but the number could grow higher (Creswell and Poth 2018, 159). The researcher interviewed about 15 participants from each research site for a total of 31 interviews. The researcher had conducted two prior pilot studies refining the topic and questions. The first pilot study was conducted in 2016 with six Cru leaders and a second pilot study was conducted with five different Cru leaders in 2017. For the present study, the researcher purposefully sampled a 50/50 split between white Cru leaders and ethnic minority Cru leaders in SLI, with half male and half female participants. The researcher also was purposeful in including participants from a number of organizational divisions and leadership levels.

In Southeast Asia, the researcher took a purposefully diverse sampling between cultures and countries. Not all countries have IGSL alumni still working with Cru and willing to participate, so research interviews were limited to a sampling of six Southeast Asian countries. The researcher purposefully sampled leaders in these countries from different divisions and levels in the organization in addition to splitting interviews evenly between male and female participants. After initial sampling and theoretical sampling helped inform and shape the grounded theory, the researcher conducted discriminant sampling with several additional Cru staff leaders as well as with several non-Cru

ministry leaders to test the grounded theory with leaders outside of the research study and in different leadership contexts.

Grounded theory progresses from the data itself as categories begin to emerge through the process of interviews and data analysis (Bryant and Charmaz 2010). Research takes a spiral approach as categories and coding begin to narrow as interviews continue until the categories are saturated. This process is described as having a "zig-zag" process where research and analysis are being conducted simultaneously until theory saturation (Creswell and Poth 2018, 85). Grounded theory requires interviewing as a vital data collection strategy (Creswell and Poth 2018, 161–62). The researcher conducted interviews at a pace that allowed for simultaneous data collection, researcher reflexivity, and the different levels of coding required for grounded theory development.

The researcher conducted unstructured, in-depth interviews with Cru leaders via video conference, but also coded a number of relevant organizational artifacts in the United States and Southeast Asia that provided illustrations of how power and identity impact unequal negotiation in the organization. These artifacts included written and video leadership communications, leadership conference plenary sessions, internal documents, exchanges on social media and Cru's Facebook workplace between Cru leaders, and relevant articles reporting publicly on Cru organizational conflict and division.

Interview Instrument Rationale

The goal of this study is to construct a theory grounded in the lived experiences of the research subjects that might describe and explain the phenomena of negotiators in unequal negotiations can reframe their identity based interests in ways that result in flourishing outcomes. The researcher has followed Strauss and Corbin in taking an

unstructured interview approach to allow as much as possible for individuals to tell their stories. The researcher has also followed Strauss and Corbin's recommendations in utilizing an interview guide that can outline the types of questions that may be used at any given time and in any order depending on the subject's narrative (Strauss and Corbin 2015, 38-44). Questions target a range of areas informed by the researcher's conceptual framework to guide the participants to speak to those areas, but not in a way that informs the participant's response. Questions set the stage for an area of inquiry. Participants' freely chosen responses have determined the data that emerged. A final question was added as a guard against ethical considerations, inviting the participant to answer a question of their own making that they believe should be part of the interview. Such a question assisted the ethical objectives of the study and provided new pathways of data in participant responses.

Critical forms of grounded theory might reject even an unstructured or semi-structured interview approach that uses an interview guide unless it was co-created by the participants themselves to avoid dominance and the corrupting influence of power (B. Gibson 2007). The researcher does not take a critical theory approach, but such concerns were helpful in increasing the researcher's awareness about the power dynamics in the interviews themselves. The researcher included a question that allows the participant the freedom to speak into the interview process and share additional data on their own terms, which supported the empowerment of the participants and guarded against an overly deterministic interview design. Interview questions were sufficiently open-ended to allow participants freedom in their responses.

Data Analysis

Grounded theory is known for meticulous coding in a series of "coding cycles" that builds the development of a new theory grounded in the original data (Saldaña 2015, 55). As interviews were being conducted, the researcher conducted initial or "open" coding immediately as the data was available. Initial coding was conducted within a week of each interview conducted. Interviews, coding, and the practice of "memo-writing" happen concurrently, especially in the first cycle of coding (Saldaña 2015, 55). The researcher followed Corbin and Strauss's systematic approach to data analysis and theory development. Corbin and Strauss developed a progression from open coding to axial coding to selective coding. Open coding involves the development of categories, axial coding involves connecting those categories into more substantial elements, and selective coding is the development of a story that connects the categories (Creswell and Poth 2018, 203). The researcher consistently conducted memo-writing and personal reflection on the emerging data, theory, and matters of researcher reflexivity throughout the process from beginning to the end.

After initial coding, the researcher began to group initial codes into larger conceptual groupings of codes called categories. Corbin and Strauss call this stage of coding and analysis axial coding. Initial coding yielded well over 150 codes, but axial coding produced around 35 categories with significance to the topic and research questions. Axial coding as well as selective coding led to the researcher's identification of a core phenomenon out of the categories that can organize other categories as causes, strategies, and conditions. Selective coding moves beyond the codes and categories themselves to exploring the relationships between the categories and core phenomenon.

This process of synergistic interviewing and coding developed the theory as more complex categories and connections emerged until the phenomenon was sufficiently illustrated and categories saturated.

The researcher used the coding software Atlas.ti to assist in the data collection and data analysis process. The researcher used the transcription software Otter.ai to transcribe interviews and Google's Recorder software to dictate and transcribe some memos and research journal entries, which were then imported into Atlas.ti. Zoom recordings and Otter.ai allowed the researcher to ensure accuracy in codes and selected quotations in the write up. These software tools saved the researcher time and helped provide pathways for checking data for accuracy given the volume of data and depth of coding involved. This allowed the researcher to spend sufficient time conducting data analysis and theory development. The researcher double-checked the important excerpts of each transcribed interview with the original recording of the interview to ensure the accuracy of important selections and quotations.

Validity

Creswell and Poth frame the concept of validation in qualitative research "to be an attempt to assess the 'accuracy' of the findings, as best described by the researcher, the participants, and the readers" (2018, 259). They offer several strategies for validation and recommend that each qualitative study engage consistently at least two of them (2018, 259–63). The researcher engaged in reflexivity throughout the study as an important strategy in grounded theory to minimize the effects of bias and strengthen validity (Mruck and Mey 2007; Creswell and Poth 2018, 261). The researcher intentionally worked to check biases and reflect on the ways that he may have been

improperly influencing any dimension of the data collection or analysis process. Grounded research involves this consistent discipline of reflection and integrative thinking in memo-writing and coding.

Confidence in the study's validity was also strengthened through the strategy of peer review and regular reviews of Corbin and Strauss's approach to grounded theory methodology. The researcher involved outside agents of accountability such as the researcher's advisor and a doctoral research accountability group to keep the researcher honest and ensure integrity to the process as it pertained to process challenges, analysis, and emerging results (Creswell and Poth 2018, 262–63). Grounded theory methodology itself aided validity through its constant back and forth between research and theory development where analysis was constantly being checked by the data. Saturation of categories was tested positively and negatively through theoretical and discriminant sampling in the data collection and analysis stage of the research.

Online interviews were recorded for the sake of transcription and to allow the researcher the ability to return to an interview to see body language and participant intent in communicating at different points in the interview to ensure accuracy and that the words captured represent the true meaning of the participant. This is a one-sided form of the "member-checking" strategy that Creswell and Poth suggest for validity (2018, 261). Such an approach to confirming accuracy was helpful in specific cases. However, authentic member-checking involves taking the data to the participant to allow them to judge the accuracy of the account as it may have been reconstructed. This researcher conducted this type of member checking in the write up of the research findings to verify some quotations that could be open to different interpretations or framings and to ensure

participant comfort in how their words may be cited in the write up. This type of member-checking assisted validity for key quotations and worked to guard against the potential ethical issue of the researcher speaking for the participant in any way.

Chapter 4

Theory Overview

This chapter provides an overview of the emerging theory related to flourishing unequal negotiation through the framework of Corbin and Strauss's systematic approach to grounded theory research methodology. Chapter 5 will provide a more detailed and comparative analysis of how cultural differences influence the emerging theory as expressed in the United States and Southeast Asian contexts.[15] The current chapter provides an overview of the emerging theory, seeking to "tell the story" of the findings as an integrated theory. Additional analysis of the theory and research findings can be found in Appendices E and F (see figure 4.2 for a full diagram of this study's emerging theory).

The Unequal Negotiation Process

The process of negotiation between parties where power is unequal is the focus and context of the study. The data suggested four distinct phases of the negotiation process that illustrates a flow and direction of interaction. These phases do not mirror formal negotiation processes in every way or detail, but each of the four stages impacts the core phenomenon in different ways and each of these stages also are influenced themselves by the core phenomenon and strategies.[16] These stages provide the overall

[15] Southeast Asia countries include the Philippines, Indonesia, Vietnam, Myanmar, Thailand, Laos, Malaysia, Singapore, Cambodia, Brunei, and East Timor. These are the members of the Association of Southeast Asian Nations (http://asean.org). Participants for this study were interviewed voluntarily and represent six of these countries.

[16] Moore and Woodrow illustrate a general picture of the formal negotiation model for business (2010). Their first stage is "preparation," involving context, issue, interest, and power analysis for both perspectives (pg. 140-143). The second stage is "beginning negotiations" (pg. 152), which is characterized by opening formalities and starting points. Moore and Woodrow place informal negotiation in this stage, while the first stage is more "private or internal" instead of interpersonal. Based on descriptions of participants, the researcher has grouped both of these phases into "pre-negotiation" as one overall stage

structure of interactions that shape the discourse and process, which in turn moves towards some expression of resolution or conclusion of the negotiation. The four stages of the negotiation process are 1) Pre-negotiation; 2) Collaborating and Contesting Over Interests; 3) Making Decisions and Agreements; and 4) Post-negotiation.

These stages look different in different contexts but are reflected consistently across the more than 70 unequal negotiation case studies shared in total from the over 30 participants that were interviewed as outlined in Chapter 3.[17] There is a catalyzing stage in which parties find themselves assessing whether or not a negotiation is needed, whether a negotiation is worth the risk, what access and options are available to them, and how they will approach it. The contextual situation and social dynamic surfaces both the need for negotiation as well as basic parameters and dynamics for how a negotiation is initiated. Goals and concerns are brought to the table in different ways, where parties have to engage one another's interests while seeking to advance one's own interests in the process. This stage of contesting and collaborating over interests may overlap in many ways with the third stage of making agreements and decisions, but there was enough differentiation between the two phases to justify keeping them separate.

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prior to interpersonal problem solving over the interests and issues. Their stage of "Identifying and Exploring Issues" (pg. 185) corresponds closely with the researcher's description of the second stage as "contesting and collaborating over interests." Their fourth stage "Identify and Manage Cultural patterns in Information Exchange" (pg. 221) correlates with this theory's collaborating and contesting and interests and decision making stages. Their stages of "problem solving and option generation" (pg. 247), "influence and persuasion strategies" (pg. 284), "assessing options" (pg. 327), and "reaching closure and developmental agreements" (pg. 347) all would fall in line with this theory's third stage of reaching agreements. Moore and Woodrow's stages capture a formal framework. Negotiation between leaders within the same organization does not often require such formality, but the same general flow and processes are represented even if more informally. Some participants did share case studies outside the organization that more closely resembled a formal negotiation in the context of Southeast Asia (SEA.M7).

[17] The majority of interviews included at least two different case studies that were shared by each person. Some interviews included as many as four unique case studies, while only a few interviews focused solely on one case study. In these interviews, a single case study was of such complexity and significance that there was not sufficient time left to explore additional experiences of unequal negotiation.

At some point in the negotiation, an agreement will be reached or decisions made, even if that means one or both parties walk away. The final stage is post-negotiation, where agreements and decisions are implemented and the process and its outcomes are evaluated, impacting greatly the morale and contextual conditions for the next negotiation experience. The four stages of the negotiation process as well as the axial categories of interview data that help differentiate the stages are shown in figure 4.1. At each stage of the negotiation process, negotiators encounter and respond to the core phenomenon that emerged in the research—risk and the threat of loss. The process of navigating risk and the threat of loss can lead a negotiating party in the direction of either flourishing or diminishing loops of action and interaction that directly influence whether unequal negotiation outcomes are flourishing or diminishing.

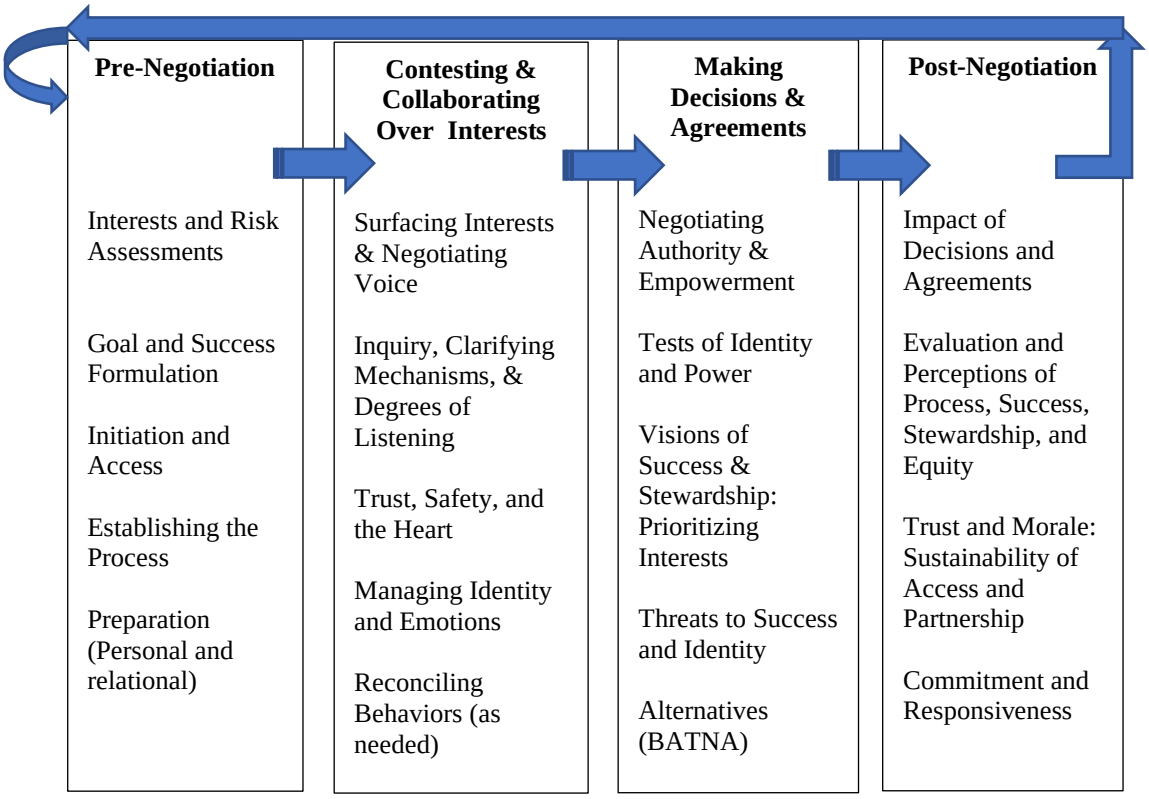


Figure 4.1. Negotiation Stages with Axial Coding Categories Closely Connected to Each Stage. (Blue arrows illustrate linear progression and cyclical dynamic over time)

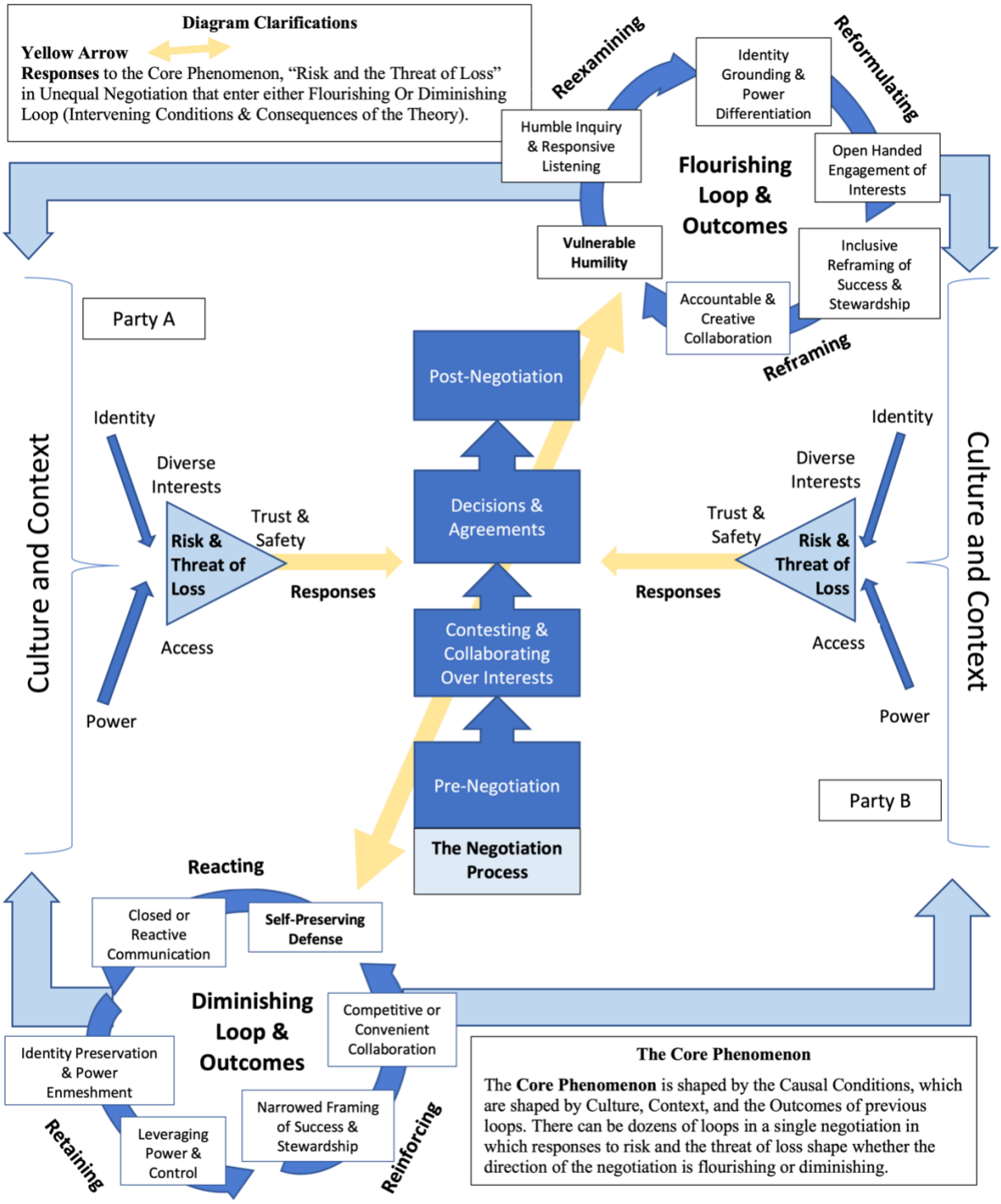


Figure 4.2. Flourishing and diminishing loops of response to risk and threat of loss in unequal negotiation.

The Core Phenomenon

The core phenomenon, "Navigating risk and the threat of loss," emerged from the data as the central category that unites the rest of the categories into an interactive and dynamic theory.[18] The research findings indicate that the causal conditions for parties having to navigate risk and loss in unequal negotiation are 1) unequal power, 2) diverse interests, 3) identity, 4) access, and 5) degrees of trust and safety.[19] These are the catalysts and the filters through which risk is encountered and experienced within the parameters of an unequal negotiation. Such risk does not just appear as potential danger, but also as the threat of loss.[20] This risk is assessed and experienced in many ways and to varying

[18] Corbin and Strauss note that "few theorists know before they begin the research adventure how it will end," but note the final destination is "integration" (2014, 187). The core category or core phenomenon ultimately is the central theme or concept that captures the main theme of the research. It is "abstract enough and broad enough to be representative of all participants in the study" and offers "the greatest explanatory power and the ability to link the other categories to it and to each other" (2014, 188–89). It also is "sufficiently abstract" to be used for future research. Strauss adds that it must appear frequently in the data and be logical and consistent, not forced (1987, 36). The axial coding process developed category saturation in properties and dimensions, but selective coding explores the dynamics and relationships between the categories towards integration until a core category emerges that meets the above criteria. "Risk and the threat of loss in unequal negotiation" meets all of these criteria and was tested in later interviews as well as in discriminant coding, which is where the researcher tests aspects of the theory with participants outside of the research sample for validation of the theory.

[19] Corbin and Strauss offer a paradigm to help coding around a category, which involves conditions, action-interactions, and consequences or outcomes (2014, 156–57). Causal conditions are those categories that lead to the occurrence of the core phenomena, while intervening conditions are those categories that influence the core phenomena in how it is experienced and the action and interactional responses or strategies a party takes to navigate the phenomena (Kelle 2010, 202). Both causal and intervening conditions are part of the flourishing or diminishing loops of the theory in response to the phenomena, but the causal conditions are foundational for the phenomena as an entry point into an unequal negotiation and for how risk and the threat of loss is experienced and assessed. The five causal conditions in this study are not listed in a sequential order though power and identity function as more foundational variables for the others. Diverse interests, access, and trust and safety are the focal points for negotiation goals and strategy as well as the filter for how risk and the threats of loss are assessed and responded to. These three conditions shape a risk management matrix seen in the triangle in figure 4.2. Power dynamics and identity, shaped in part by culture and context, are foundational for interests, access, trust, and safety.

[20] Business negotiation leaders talk about risk as strategic vulnerabilities or weaknesses that can be exploited (Mills 1991; Volkema 2006). Counselors and shame researchers talk about risk both as vulnerability to exploitation and danger (Allender 2011; Welch 2012; Langberg 2020) or as a posture of courage that overcomes powerlessness and shame (Brené Brown 2012b; 2012a; Brené Brown 2012). Leadership development theorists also talk about risk in terms of courage and personal vulnerability (Thrall, McNicol, and McElrath 1999; Thrall and McNichol 2004; Quinn 2010; 2004). Grief and loss

intensities and durations (see table 4.1).[21] A negotiator's response to risk and the threat of loss impacts every stage of the negotiation process. And every stage of the negotiation process in turn creates opportunity for new loops of risk and response.

Causal Condition #1: Unequal Power

Each party will encounter some dimension of risk and threat of loss in an unequal negotiation. Those in "power-under" positions with less leverage are often much more aware of the risks to their security and needs because the power to meet those needs lies in the other party (NA.F3, NA.F4, SEA.F4).[22] On the other hand, someone with greater power or authority may not be as conscious of risk to their position or career path, but they may be more conscious of risk to their image or plans (SEA.F1, NA.F9, NA.F3). In either power-over or "power-under" positions, parties may have conscious or unconscious risks. While such unconscious risks can be difficult to assess in the moment, participants often were able to identify such risks when reflecting on their experience in an interview.

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scholars explore the risks and vulnerabilities of facing loss (Kübler-Ross and Kessler 2005), including ambiguous loss – loss that is difficult to define and recognize for various reasons (Boss 2009; 2010). While "winning" may not always be the explicit goal or motivation for a negotiation, not losing or minimizing loss is a strong value in negotiation literature and practice (Babitsky and Mangraviti Jr 2011; Fuller and Nightingale 2017), which places the assessment of risk or threat of loss in a powerful, but often unspoken position in the dynamics of negotiation, especially unequal negotiation.

[21] While this table provides short summaries of the types of risk with representative data that identified these properties, you can see additional analysis on data related risk in Appendix E, including interview data on how power-under and power-over parties experienced risk in table E.2.

[22] Interview participants will be identified through a coding system to protect confidentiality as well as illustrate threads of thought or experience from the same participant (See Appendix D for codes and general participant information). Participant confidentiality is protected, but some dimensions are illustrated to convey sampling range and diversity. Interviews are referenced either in reference to how the interview shared about their own perspectives and behaviors as well as what was conveyed about the perspectives and behaviors of the other negotiating party in the case studies that were shared from their experience.

Table 4.1. Risk descriptions in unequal negotiation

Types of Risk	Descriptions	Sources of Comparative Data
Emotional/ Psychological Risk	Such risks involve well-being and perhaps mental health. Range can include moderate stress to trauma and can have impact across a variety of timelines.	SEA.M1, SEA.F2, SEA.F7, NA.F1, NA.F6, NA.F5
Identity / Attachments / Shame	Such risks are closely connected to personal and identity attachments and can relate to self-concept, ethnic identity, gender, character, personal vulnerability, image, and idols of the heart among other attachments.	SEA.M2, SEA.M3, SEA.F3, NA.M1, NA.F1, NA.F2, NA.F3. NA.F8, NA.F9, NA.F10
Vocational Risk	Such risks involve risk of employment, hindering advancement, or leaving the organization	SEA.M1, SEA.M2, NA.F3, NA.F8, NA.F10, NA.M5
Financial Risk	Such risks involve loss of donors, loss of material resources, and potential financial insecurity. Range can be personal and organizational.	SEA.M2, NA.F3, NA.F9, NA.M1, NA.M6
Power Risk	Such risks involve loss of power, authority, or leverage in negotiation and organizationally. This can be personal, team, departmental, or organizational, but includes loss of position.	SEA.M2, SEA.M8, NA.M4, NA.F7, NA.F8
Social Risk	Such risks involve social exclusion, judgment, labeling, and various labels of rejection. Includes social dimensions of shame as well as risk that a relationship or relationships will be damaged or lost.	SEA.M2, SEA.M3, SEA.M4, SEA.M5, NA.M3, NA.F4, NA.F9
Organizational (Existential) Risk	Such risks involve aspects of losing the organization (or team/department) and can be tangible or psychological/existential. This includes loss of relevance, impact, financial viability, reputation, and sense of mission.	SEA.M2, SEA.M5, SEA.F2, SEA.F5, NA.F2, NA.F4, NA.6, NA.F9, NA.M1, NA.M2
Physical Health	Such risks move beyond emotional or mental well-being to where there are physical risks. This includes personal physical health.	SEA.F1, SEA.M8, NA.F1, NA.F6, NA.F10
Ambiguous	Such risks are felt but ambiguous and difficult to define. They can include aspects of above risks, but in less tangible ways so they are difficult to identify and process.	SEA.F4, SEA.M1, SEA.M4, NA.F2, SEA.F4, NA.F7, NA.M3, NA.M6

Note: See footnote 22 as well as Appendix D for context and information about interview participant codes used in

Table 4.2. Research participant assignment of power[23]

Properties	Descriptions	Sources of Comparative Data
Position and hierarchy	Each participant leads at some level in their own right, but all noted positional power. This included authority in the position itself as well as the relative gap between the other's position and their own in the hierarchy.	Every Interview included such a case study
Age	Age was usually a more relatively assigned dimension of power compared to the person's social location. So "older/younger" or "significantly older/younger" were helpful terms of reference. Age sometimes included reference to generations (boomer, GenX, millennial…)	SEA.F3, SEA.F4, SEA.M2, NA.M1, NA.F6
Expertise	People assigned authority to specialized knowledge, experience, or ability in some situations. Could be skill, leadership experience, financial, crisis management…	SEA.M4, M6, M7; NA.M1, NA.F2
Personal Character and Moral Integrity	Character is seen through personal holiness and trustworthiness, in courage or cowardice, in faithfulness or dependability in following through, and integrity in communication and degree of perceived honesty. Also includes ethics related to how money and power is used.	SEA.F2, F3, F7; SEA.M2, M5, M7, M8; NA.F1, F2, F3; NA.M1, M2
Strong Communicator and Charisma	Perceptions of honesty and integrity in communication as well as in capacity to cast vision and align others. Includes interpersonal, group communication, and written forms.	SEA.F1, F4; SEA.M3, M7; NA.F1, NA.M1
Dominant Culture Member in Context	This is an assessment of marginalization or privilege as it relates to social location. In NA Cru, Caucasian staff members are in the dominant culture, while in SE Cru, Filipinos are dominant culture in some situations or this is established more ethnically within specific countries.	SEA.F5; SEA.M1; NA.F1, F2, F3, F4, F5, F6, F7; NA.M1, M3
Role Competence and Trustworthiness	These are perceptions of job competency. Leaders who were viewed as bad at their job, were not trusted or given as much power, especially if there are integrity issues. Trust in job performance could be high or low.	SEA.F1, F3; SEA.M8; NA.F1, F4, F6, F10; NA.M1
Organizational Connections & Resource Control	Power is assigned sometimes according to how networked one is – the access, the resources, the favor they enjoy (or don't) in the organization. High impact on "access." Involves access and control over organizational resources.	SEA.F1; SEA.M1, M3, M7; NA.F1, F4, F6; NA.M5
Perceived Spiritual Authority and Ethos	This is an extension of personal character, but people assigned greater power to those they recognized as spiritually authentic rather than immoral or dishonest. Some assigned by position, some only as evidenced.	SEA.F5, F6, F7; SEA.M2, M8; NA.F1, F3, F7; NA.M6

[23] These assessments of power generally reflect categorizations of the sources of social power as captured by Morse (2010), Crouch (2013), Wolf (1993), Allen (2010), and Mayer (2009). Several of these properties allude to more nuanced analysis of the types of power that are present, but that are not natural in everyday conversation. Mayer's categories related to legitimacy of power, rewards/sanctions, duration of power, and the distinction between implied and applied power are all helpful categories in providing additional nuance to what interview participants explicitly identified in the case studies shared (2009, 153–56).

Research participants were typically asked to share experiences of unequal negotiations from both power-over and under perspectives (see table 4.2 for descriptions of how power was assessed by participants in the study). Participants were asked initially to share an unequal negotiation experience, with the vast majority of participants initially sharing a case study in which they had *less* power. Power-under negotiations were more readily accessed, suggesting these may have been more personally significant to them due to the more obvious risks that come with being under power. Most participants selected power-under case studies with an organizational supervisor or superior in the hierarchy. Such hierarchical power difference is at times magnified through cultural norms, intercultural dynamics, gender, age, networking, or financial variables.

Negotiators in the power-over position may not feel the same threats as those in the power-under position and may not even be fully aware of the risk assessments they are making in every negotiation in which they have the advantage. Power-under negotiators are more typically able to explicitly express a sense of risk. One participant shared, "I have to speak softly" (SEA.F4).[24] Power-over negotiators did not always articulate risk explicitly, but those under power tended to interpret some behavior of power-over negotiators as risk averse.[25] Power-over negotiators sometimes used

[24] The language of "power-over (or under) negotiator" speaks to negotiating in the "power-over" (or under) position and is not meant to imply domineering strategies or attitudes in negotiations themselves.

[25] Adam Curle's framework of "The Progress of Conflict" illustrates negotiation as only possible if power is balanced between parties, using the continuum of balance and unbalanced where this researcher uses the language of equal and unequal (1971). Lederach builds on Curle's framework arguing that, "Change will require a rebalancing of power in the relationship by which all those involved recognize one another in new ways" (1997, 65). Both affirm that power inequality or imbalance impacts to what degree a negotiation is possible. The emerging theory affirms this dynamic that some form of "rebalancing" is important for flourishing negotiation, but goes beyond the analysis in illustrating the ways in which such rebalancing and reframing may need to happen throughout an unequal negotiation process. Many negotiations will always reflect some aspect of being "unequal," but those power dynamics can be

leadership process language to frame behavior that distanced from risk (NA.F1, NA.F5, NA.M5).[26] Cross-perspective reflection may have enhanced participants' ability to access greater awareness to some risks that were at work in their own experience or in the other party's experience that may not have been clear or obvious at the time of the negotiation.

Navigating risk and the threat of loss as a core phenomenon is evident in each stage of the negotiation process (see table 4.3). As parties seek to promote their interests with the power available to them, risk is a key variable for both sides of unequal negotiation, though the nature and degrees of risk experienced on each side can differ dramatically. Some parties may enjoy greater leverage or security in the contextual situation, while many areas of risk cluster around dynamics of honesty, access, decision making, and follow through in agreements. Several noted identity and reputation risks for those in the power-over position granting access to honest conversations in which new ideas or feedback might bring a threat or challenge to the status quo or their leadership. One participant shared, "It's hard to listen sometimes, but it's important" (SEA.F2).

Causal Condition #2: Diverse Interests

Diversity of interests can originate in the areas of personal needs, organizational roles and experience, values and perspectives, organizational goals, identity, and several other sources. Risks for either side become more noticeable if they are obvious threats to a negotiating party's interests (SEA.F1, NA.F3), if they involve a higher pain intensity

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rebalanced through the flourishing negotiation loop or they can be reinforced negatively through repeated experiences through the diminishing negotiation loop as captured in the emerging theory.

[26] This structural or process language might be, "I'm going to take this to my team" (SEA.M3, NA.F1), "I'll get back to you" (NA.M1), or "It's out of my hands" (SEA.F6). Legitimate and organizational reasons are given to suspend real time dialogue, which sometimes gets forgotten about.

(SEA.F2, NA.F10), or if the impact will be experienced over a longer period of time (SEA.F7, NA.F1). Risks related to deeply held attachments often carry greater intensity (SEA.M2). Interests can include individual work and strategy interests (SEA.F5, NA.F3), team or organizational interests including financial (SEA.F5, NA.M2), value driven and community goals (SEA.F6, SEA.M8, NA.F6), and reputation and status related interests (SEA.F3, NA.F3, NA.F8) among others. Unequal negotiation includes diverse interests,

Table 4.3. Risk dynamics expressed in the four negotiation stages

Stage	Risk Dynamic
1. Pre-Negotiation	• Fear of Making Things Worse • Risk of Things Staying the Same • Fear of Not Getting Needed Access • Risk of Shame and Safety (Failed attempt, Being put in one's place, Backlash for disrupting status quo)
2. Contesting and Collaborating Over Positions and Interests	• Fear of a lack of voice • Risk in experiencing feedback • Risk of saying the wrong thing or shaming the other • Risk of open or direct conflict • Risk of escalation through emotions • Risk of vulnerability in communicating interests and heart concerns
3. Reaching Agreements and Making Decisions	• Risk of exclusion and marginalization • Risk of shame and anxiety in "losing" or surrendering interests, risk of losing "face" relationally and publicly • Risk of failure and falling short of personal and organizational goals/needs • Risk of open or direct conflict or "walking away" (BATNA) • Risk in sharing power with others and surrendering power or surrendering aspects of control
4. Post-Negotiation	• Risk related to whether the other party will follow through • Risk related to future negotiations • Risk related to whether the relationship can be sustained or becoming cut off • Fear of personal, leadership failure related to process or outcomes; Was it worth it?

but those interests can be complimentary or in conflict. Burns, Chapman, and Guthrie call unequal negotiations over conflicting interests "Cell 4" negotiations, while "Cell 2" refers to unequal negotiations over complimentary interests (2019, 120).[27] This study is inclusive of both Cell 2 and Cell 4 negotiations, though many are Cell 4 given that participants often chose to prioritize an experience that required a significant investment that required facing greater risk. Interests in unequal negotiation can be diverse due to differences in the above categories as well as a number of personal, relational, cultural, and environmental factors.

Causal Condition #3: Identity

Identity is expressed in a number of ways. There is a cultural identity in terms of country and region, which is explored in greater detail in Chapter 5. There is an organizational identity that includes sub-themes such as missionary calling, which includes a fundraising and patron/client identity inherent in a donor based salary employment system, in addition to general evangelical identity (SEA.F5, NA.F2, NA.M1).[28] This includes organizational narratives that inform one's understanding of and

[27] View Burns, Chapman, and Guthrie's two by two chart of negotiation around power and interests in table 2.1 on page 25.

[28] One significant treatment of this identity, both organizational and evangelical is John Turner's *Bill Bright and Campus Crusade for Christ: The Renewal of Evangelicalism in Postwar America*. Turner explores the impact of Bill and Vonette Bright and the development of the organization in context of the late 20th century. It offers in depth insight on Cru's origins, culture, and impact, illuminating guiding narratives and principles (2009). Another treatment links evangelical parachurch success on college campuses to their skill and proficiency in addressing issues of meaning, belonging and identity, with a focus "protecting" evangelicals from the larger world (Perry and Armstrong 2007). They highlight the richness of this "in-group" culture noting that there is a two-fold strength of cultivating environments of purpose and belonging while also providing members protection from the world. The researcher affirms that there are truths in both of these conclusions to some degree. While this researcher does not embrace all of the conclusions of this study, it is significant to note the thread of risk and self-preservation is present in different forms. Another significant and oft-cited treatment of evangelical identity in the context of U.S. racial diversity is *Divided by Faith* (Emerson and Smith 2000).

the meaning attached to organizational membership (SEA.M3, SEA.M6, NA.F1). There are leadership identities, reflecting attachments to perspectives of what it means to be a leader and exercise authority (SEA.F1, NA.F5). There are ethnic identities that present challenges and opportunities for diversity within a geographic cultural range (SEA.M1, SEA.F5, NA.F1, NA.M5, NA.F10). There are gender, generational, and relational identities that inform unequal negotiation as well. Perhaps most importantly is the role that personal and spiritual identity, including character, plays, especially through attachments of the heart influenced by each person's life story. Conversely, there are identity attachments that fall outside of God's rule and kingdom, which are expressions of idolatry (Foster 1987; Sande 1997, 100; Lane and Tripp 2008, 158). These are all expressions of identity that can also influence interests, relationships, and dynamics of access depending on the particular issues at stake and context of the negotiation.

Some dimensions of identity do not factor into every unequal negotiation. Several female participants noted that gender dynamics did not really come into play in their negotiation (SEA.F3, SEA.F5), while others noted it played a major role in their experience of the risk involved and their responses (SEA.F4, NA.F2, NA.F3, NA.F8). These differences also are evident related to age and ethnicity. At times, these were noted as significant, while at other times they did not seem to play an important role. The case studies in which such dimensions of identity were not as central seemed to be either focused on interests and issues that were distant from those identities symbolically (SEA.F3, SEA.F5, NA.F9), or they were negotiating with a party that was trusted (SEA.F5, NA.M1, NAF6). On the other hand, these differences are magnified or

Table 4.4. Range in unequal negotiation accessibility and approachability

Properties	Descriptions	Sources of Comparative Data
Physical Accessibility	Party has no physical access to the other in person or any other way.	SEA.F1, SEA.F4, NA.F1
Personal Approachability	Accessibility in a personal way – where there is a sense of hospitality or inviting, both in access and tone. Some are cold, detached, avoidant.	SEA.M1, SEA.F2, SEA.F1, SEA.F3, NA.F4, NA.M3
Time Availability	Time given to the other party and issues can range from restricted to very generous availability. The research also surfaced the theme of "convenient availability" where people give time, but only when it is convenient or coincidental	SEA.F1, SEA.M1, SEA.M4, SEA.M7, NA.M1, NA.M3, NA.M4, NA.F1, NA.F9
Presence	Presence is rooted in one's degree of engagement with the other. Presence is seen in questions, responsiveness, listening, and body language. These things can signal engagement or withdrawal.	SEA.F1, SEA.F3, SEA.M4, NA.F1, NA.F6, NA.M4
Heart	A degree of accessibility relates to the heart, a person's deeper thoughts and feelings. Access can be open, authentic, and vulnerable or closed, false, and guarded. Access can be transactional.	SEA.F1, SEA.F3, SEA.M1, SEA.M7, SEA.M8, NA.F5, NA.M3, NA.M6
Medium of Access	Accessibility can involve both face to face encounters, third party access, or levels of access through technology (Text, Call, E-mail, Zoom). This access may be chosen or a necessity due to geography or pandemic conditions. Such access may be appropriate to the issues involved or not.	SEA.F1, SEA.F5, SEA.F6, SEA.M5, SEA.M7, NA.M1, NA.M3, NA.M4, NA.F6

activated in the theory the more they are impacted by the issues and risks involved (SEA.F1, SEA.F6, NA.F1, NA.F3). These identity dimensions become more significant in conflicted negotiations, where communication and trust are more vulnerable to historical narratives, gaps of trust, or even trauma (SEA.F2, NA.F1, NA.M5, NA.F10).

Causal Condition #4: Access

The degree of access one has to a negotiation is a key condition for navigating risk and the threat of loss as well for the diminishing or flourishing loops that are catalyzed by how a party responds to the risks they encounter in the negotiation. Access can be granted or withheld at different levels and in different ways (see table 4.4). Many

participants noted at times, “There was no negotiation” (SEA.F1, SEA.M5, NA.F3). Others cited the language at times of “getting (or not getting) a seat at the table” (NA.F4, NA.F5, NA.M5). Access sometimes hinged on physical access to face to face meetings, but at other times was hindered severely by time allotment, third parties, delays in communication, individual leadership capacity in some to listen and empathize, lack of honesty and vulnerability, and virtual communication challenges.[29]

In pre-negotiation, access tends to be more focused on getting “a seat at the table,” while access in the central stages of negotiation tend to be connected with time, presence, quality of communication, and access to the heart. Access in the third stage tends to center on access to decision making and voice related to the agreements made and the degree to which power is shared in that process. Post-negotiation access relates to sustainability of relationships and long term partnerships over implementation when applicable. Access can open or close, shrink or expand, as negotiating parties respond to the risks and threats of loss they face through either flourishing or diminishing loops.

Causal Condition #5: Trust and Safety

Risk is managed through responses that are heavily influenced by how safe a person feels engaging the negotiation process at its various stages and how much they trust the other party in the negotiation. Credibility emerged as a key property of trust as numerous participants cited frustration trying to navigate people without the authority or knowledge to advance the conversation (SEA.F2, SEA.F3, NA.F2, NA.F4, NA.F7,

[29] These distinctions were perhaps more poignant in the pandemic as leaders and colleagues were not as accessible in some ways during different seasons due to protocols and crisis management. However, geography sometimes plays the dominant role.

NA.F9).[30] One participant shared of the other party, "He couldn't do anything about it so it wasn't worth the time to talk" (SEA.F1). Others noted the importance of negotiating with the leader with "the title," the authority to make change (SEA.F1, NA.F1). Leaders without organizational credibility hinder trust and access in unequal negotiation because those under power lose confidence that they will be heard and that anything meaningful can be done as a result. Many mentioned communication clarity and integrity in how they assigned trust with several saying something to the effect of, "I just couldn't trust what he was saying. He might mean it in the moment, but his actions don't show that he really means it" (NA.F1, NA.F7, NA.F8, NA.F10).

Credibility goes both ways and can be a vital quality in gaining access with those above. Trust is built with power-under parties as leaders or supervisors observe capacities and commitments that signal trustworthiness. One leader said, "I noticed the person has worked very hard and showed a strong commitment to our mission with a good attitude so I was confident that she could handle the freedom and opportunity she was asking for" (SEA.M4). Credibility builds trust and contributes to access, but also has a dark side. Many noted experiences where they lost access and trust because they were perceived to have been disloyal to the organization in some way (SEA.F2, NA.M5).

The category "trust and safety" also relates to perceptions of consequences related to disagreement or consent. Participants that had positive experiences with those

[30] Ken Sande uses the metaphor of "passport" to capture some of the dynamics of access in conflict management. Just as a traveler cannot gain access to a country without the proper documentation and permissions, a negotiator cannot gain access to the other party at different levels without either the proper authority or consent/permission of the other party (2021). He narrows questions about access down to three questions: 1) Can I trust you?; 2) Do you really care about me?; and 3) Can you actually help me? These questions speak to causal conditions related to trust and safety, credibility, and power. In unequal negotiation, power-under negotiators often are seeking passport for access into conversation. Power-over negotiators often are seeking passport to gain trust of those under them for honesty and openness.

with greater power cited that they were more able to be open and honest about their interests. One said, "I was free to be honest and cry because I know I can trust them and they really want to know" (SEA.F2). Conversely, another expressed belief that they experienced consequences from being honest because it may have threatened the image or agenda of the person above him. He lamented,

> I used to be invited to things and given a great voice in things. But since I started being more honest, I don't experience being trusted in the same ways anymore. I don't think they think I'm aligned anymore. (NA.M5)

Collaboration, honest dialogue over interests, and the freedom to give feedback across unequal power dynamics without threat of shame, retribution, or labelling as unaligned is a significant dimension of psychological safety in the two contexts of Cru in the study.[31]

Many in both contexts affirmed the centrality of relationships for trust, especially Asian participants.[32] Many said something to the effect of, "It's all about relationships" (SEA.M1, SEA.M2, SEA.M7). Relationships are important in the United States as well, but when it comes to trust, there is greater attention to leadership credibility, competencies in leadership, communication, and follow through on the substantive issues on the table (NA.F1). This cross-cultural contrast will be explored further in Chapter 5.

[31] Amy Edmondson identified freedom from retribution, especially related to honesty and voice, as critical for psychological safety (2018). Interview responses expand common understanding of workplace retribution or punishment to include in-group and out-group behavior. In both contexts, perceptions of "alignment" are important to manage for the sake of access and inclusion. As perceptions of alignment decrease, trust and access is observed to decrease in negotiations over diverse or conflicting interests. In these ways, organizational narratives related to the framing of the mission and what it means to be a member of the organization function powerfully in either increasing or decreasing psychological safety in unequal negotiation. Identified conflicting interests may be rooted in conflicting organizational narratives.

[32] See interview data and intercultural analysis related to trust in the study in Chapter 5 in table 5.1, the properties and dimensions related to trust in table E.3, and credibility in table E.4 in Appendix E.

These five causal conditions reflect the social and hierarchical context of an unequal negotiation and inform the experience of the core phenomenon. The research question, "How does the way Cru leaders see history influence their interests, relationships, and strategies?" is partially captured in the causal conditions as this part of the grounded theory illustrates how a participant's perception and internalization of their own history, the history of the relationship, and history of the organization can impact assessments of risk, trust, and safety as well as the types of interests one may have in a given negotiation. These conditions also partially reflect answers to the second research question, "How does the use of power impact Cru leaders' interests, relationships, and strategies?" through the connections shown between power, access, interests, and trust and safety as part of the experience of the core phenomenon.

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The causal conditions provide the lens by which the risks and threat of loss in the negotiation are identified and assessed, leading up to one's response.[33] Both the flourishing and diminishing loops of the emerging theory are driven by core heart "responses" to the risks experienced or feared. These heart responses manifest in behavioral responses both in the relationship and as they relate to the substantive issues central to the negotiation. Each party is constantly experiencing the core phenomenon and responding to it through their attitudes and actions in ways that lead to either flourishing or diminishing outcomes at every stage of negotiation. These flourishing and

[33] In Corbin and Strauss's grounded theory methodology, the responses to the core phenomenon are called "Strategies" in the context of the actions-interactions involved (Kelle 2010; Corbin and Strauss 2014). To avoid confusion given the prevalence of strategy language in the field of negotiation, this researcher has chosen the language of "Response." Each party responds to the actions of the other party as well as to their assessment of the core phenomenon itself. Response is an appropriate semantic substitute for "Strategies" in the methodological framework to avoid confusion.

diminishing loops ultimately influence the causal conditions that will shape the next encounter with the core phenomenon (even in the same negotiation). *Flourishing and diminishing outcomes are not linear end points in the process, but outcomes that continually build back into the process and the relationships involved. In this way, the response to the core phenomenon over time shapes the quality of relationship between the parties, the quality of the agreements and decisions related to substantive issues, and the very formation and development of the negotiator him or herself.*

Response Loops in Response to Risk and the Threat of Loss

In addition to the five causal conditions, there are six categories of intervening conditions that emerge as having an influence on how parties respond to the threats of risk and loss in unequal negotiation. These six categories are a party's 1) heart condition; 2) relational and communication posture; 3) identity management in the context of power; 4) capacity for change, difference, and loss; 5) framing of success and stewardship; and 6) approach to collaboration. The research findings reflect that these six categories are grouped in contrasting loops of perspective and behavior that lead to flourishing outcomes on one hand or diminishing outcomes on the other (see table 4.5).

Each loop is characterized by a fundamental character or heart attitude that serves as an entry point to the other conditions in the loop, though the loops may not always operate in a sequential fashion. Not all conditions may surface in every unequal negotiation. However, the two foundational responses to risk and the threat of loss in unequal negotiation are self-preserving defense and vulnerable humility. "Self-preserving defense" is the core character condition that serves as the entry point to the diminishing

loop. As a dimension of character, self-preservation carries with it aspects of pride, insecurity, and fear. For example, one participant noted her supervisor's bad behavior seemed to be related to having a hard time losing status and influence during a transition (NA.F8). One observed her leader dishonestly inflating statistics to preserve honor in fear of losing status (SEA.F3). Another noted how a party's paralyzing fear of conflict and looking bad led to a really bad meeting (NA.F9). While there are cases in which leaders inhabit the diminishing loop with more intentionality to maintain power and control, most often in the current research the motives seem to be more reactive and less intentional.

Table 4.5. Flourishing and diminishing expressions of the intervening conditions

Flourishing Loop	Intervening Conditions	Diminishing Loop
Vulnerable Humility	Heart Motivations	Self-Preserving Defense
Humble Inquiry & Responsive Listening	Relational & Communication Posture	Closed or Reactive Communication
Identity Grounding & Power Differentiation	Identity Management in Context of Power	Identity Preservation & Power Enmeshment
Open Handed Engagement of Interests	Capacity for Change, Difference, and Loss	Leveraging Power to Control Interests
Inclusive Reframing of Success & Stewardship	Framing of Success and Stewardship	Narrowed Framing of Success
Accountable & Creative Collaboration	Approach to Collaboration	Competitive or Convenient Collaboration

In contrast, "vulnerable humility" is the entry point to the flourishing loop, which reflects not just personal or relational humility, but the capacity for meaningful action for flourishing outcomes even if it comes with some degree of personal loss.[34] While self-

[34] This contrast between vulnerable humility and self-preserving defense as foundational intervening conditions in response to the core phenomenon presents a significant theme with theological roots that will be explored more deeply in Chapter 6.

preservation behaviors lead to protection and control, vulnerable humility can be expressed in a variety of ways including teachability, inquiry, and personal sacrifice. One leader noted a difficult negotiation in which the choice was between justice related to some material matters or the witness of the organization in the community long term. He chose material sacrifice for the sake of a different future and to build a reputation of integrity with the community (SEA.M1). Another leader agreed to honor Sabbath and days off even though it would reduce short-term results and risk their status as a "high performing team" out of new spiritual conviction and desire to care for those on their team (SEA.F3). Both vulnerable humility and self-preserving defense are the fundamental heart responses in navigating the core phenomenon and also serve as foundational attitudes for each loop's other intervening conditions. Vulnerable humility and self-preserving defense represent the essence of the flourishing and diminishing loops respectively as they drive the identity and power processing in the loops.

Each loop can be synthesized into three core stages that reflect the shifting dynamics of how identity and power are navigated in response to risk and the threat of loss (see table 4.6). The diminishing loop starts with self-preserving defense and progresses through a *"Reacting, Retaining, and Reinforcing"* process related to identity, interests, and the relationships involved in the negotiation. The flourishing loop starts with vulnerable humility and progresses through a *"Reexamining, Reformulating, and Reframing"* process. Not every negotiation is complex enough to reflect every condition, though these loops are more fully evident in the complex and more richly documented unequal negotiation case studies.

Table 4.6. Contrasting progression related to identity and power in the flourishing and diminishing loops of unequal negotiation

Flourishing Loop Progression	Diminishing Loop Progression
Reexamining	Reacting
Reformulating	Retaining
Reframing	Reinforcing

The outcomes in the emerging theory are either flourishing or diminishing in nature, though these outcomes can be observed and experienced at multiple levels of impact (see table 4.7). These outcomes are reflected in individual morale, quality of relationships, perceived justice in decisions and agreements, impact on the organizational culture and context, and impact out in the broader world. In the grounded theory methodology, these outcomes are the theoretical "Consequences," the direct outcomes and results of the chosen strategies (responses) in the context of the core phenomenon (Corbin and Strauss 2014, 167). While causal conditions and intervening conditions impact the responses to the core phenomenon, consequences are the direct results of the theory's actions and interactions shaped by the contextual, situational, and causal conditions. Both flourishing and diminishing outcomes are experienced in personal, relational, organizational, and even environmental degrees of impact.

The Diminishing Loop

No reasonable leader sets out to cause diminishing outcomes. Leaders in organizations and especially in ministry generally seek to do good and meaningful work and as one study participant described, "are well intentioned." Yet unequal negotiations

Table 4.7. Properties and descriptions of flourishing and diminishing outcomes

Properties	Descriptions	Sources of Data	
		Flourishing	Diminishing
Personal - Goals	Each negotiating party has a set of personal goals that have either relational or material interests (or both). A person may assess outcomes as satisfying those interests and goals, resulting in more of the status quo, or lead to things being worse off.	Every participant was observed to have personal goals that were seen to lead to flourishing or diminishment.	
Personal – Identity	Beyond material or relational interests, a party may bring identity interests. Flourishing or diminishing outcomes are assessed through the lens of whether these identities and related interests are honored or disrespected. (See Causal Condition #3 above)	SEA.M2, NA.F1, NA.F2, NA.F3, NA.M4	SEA.F3, SEA.M3, NA.F5, NA.M5, NA.F6
Relational	The relationships involved can either be assessed as having grown in trust and other dimensions such as intimacy, growth, and strengthening. Relationships can remain the same and be transactional. They can deteriorate and see trust diminished as well.	SEA.F4, SEA.F6, SEA.M5, NA.F1, NA.M1	SEA.F2, SEA.M6, NA.F6, NA.F8, NA.M5
Process	The process includes the environment, how each stage is handled, and how transitions between stages are handled. Process can contribute to respect, honor, voice, and solutions for diverse interests or it can lead to conflict, shame, disrespect, and marginalization.	SEA.F3, SEA.F5, SEA.M1, SEA.M2, SEA.M4, NA.F5, NA.M6	SEA.F1, SEA.F2, SEA.F3, SEA.M8, NA.F1, NA.F3, NA.F10
Organizational	Unequal negotiations can either contribute to healthy organizational culture and quality missional impact in the world or it can contribute to conflict, dysfunction, and poor results that can cause its reputation and vision to suffer.	SEA.M1, SEA.M4, NA.F2, NA.F3, NA.M4, NA.M3	SEA.M2, SEA.M3, SEA.M5, SEA.M8, NA.F1, NA.F6
Environmental	Unequal negotiations can have impact far beyond the organization internally as the larger socio-historical context can be impacted favorably or unfavorably related to culture and witness.	SEA.F3, SEA.F4, SEA.F5, NA.M2, NA.M6	SEA.M5, SEA.F1, NA.F1, NA.M1, NA.M5

can often lead to diminishing outcomes even when parties are well intentioned. Diminishing outcomes almost always include the experience of an individual and a relationship being diminished in some way because that power is used to either preserve identity or control. Participants articulated diminishment through being ignored, not asked questions, not listened to, pressured to do something they were not comfortable with, feeling shamed, fearing they might lose position and influence, betrayal, and loss of relationship among other ways. Sometimes diminishing was evident in parties completely cut off from each other, with some leaving a team or the organization. This may ultimately be a flourishing outcome for the individual if the negotiation or context was toxic, but these are diminishing outcomes for the negotiation that led to such choices.

A public example of both organizational and environmental diminishment is the public reporting of significant internal division and conflict in Cru (Yee 2021). Not only does this reflect a lack of organizational flourishing in some important areas, but the reach and visibility of that witness and testimony diminishes external trust in the organization in some ways throughout the larger Christian community, and perhaps in the eyes of broader society.[35] In Southeast Asia, multiple cases were shared in which a leader's need for control and power led to significant division, loss of leaders, and loss of resources that diminished the relationships involved as well as the reputation of the organization. Individual, relational, process, organizational, and societal/environmental impact can all be diminishing through self-preserving negotiations.

[35] Interviews with many American staff took place in the context of this reporting and the broader organizational tensions are echoed in many of the case studies shared and analyzed. Diminishing outcomes include physical and psychological stress, loss of employees, different degrees of depression, organizational discouragement, lost opportunities for partnership, and loss of relationships. Some referenced racial trauma or trauma negotiation experiences.

A Diminishing Case Study

To illustrate the diminishing loop in response to risk and the threat of loss, a case study is provided here. To preserve confidentiality, this case study is a compilation of multiple case studies shared with several completely fictional elements to ensure all research participants are adequately protected.[36] This case study will be used in the remainder of the diminishing loop section to illustrate the emerging theory.

The Case of Manny and Tim

> Manny is a 10 year staff member who has historically been very fruitful in evangelism and discipleship on campus and as a multiplier of his leadership leading teams at the local level. He recently took a role leading a digital strategies team that he was excited about, both for his own development and for the missional impact. A month in, Manny found that his day to day work was going fine, but his bigger proposals were not moving forward and getting approved. He had requested additional funds and that his team would be given two full years to show the strategy's viability. He initiated a conversation with his boss Tim and they set up a 30 minute Zoom call for two weeks later though they work in the same city. Manny had heard Tim was a big idea guy and delegator, not getting too involved in day to day things.
>
> Tim was adjusting to a new role himself and had previously been in charge of the team that Manny was now leading. Tim had seen some of Manny's plans and proposals but had delayed in responding because he didn't want to discourage Manny or come off as high control, but he thought they were very bold plans that may not be very fruitful. Worse, he thought they might draw unwanted attention from some leaders in the organization because it was such a new approach with an unknown as a target audience. He felt strongly that extra funds should be given only to strategies that could produce consistent results in shorter cycles of implementation.
>
> Their Zoom call initially went well, but when it came to discussing approvals Tim slowed things down and suggested that Manny focus on strategies that were more of a sure thing and that would be readily embraced by other staff. Manny first tried to make his case why the financial resources and proposed timetable were important for his target audience though he eventually became silent, which Tim took for agreement and they ended the call. It was clear to Manny Tim was not

[36] This is not a real case study. General themes and dynamics are drawn from case studies shared, but no part of this overall scenario is rooted in a real case study shared by a participant. Any similarity to a real case study a reader may be aware of is completely coincidental and unintentional.

agreeing to the timetable or the extra resources, but it was unclear if he was being prohibited from trying something in the area. Manny thought if he could show the possibilities maybe Tim would change his mind.

A month passed by and Manny and Tim had not talked again. Tim was getting settled into his new role and enjoying his new team and the other leaders at his new level of leadership. He enjoyed having a voice in larger strategies and being able to have a larger impact. Manny meanwhile, was discouraged and second guessing the new role. After the first call, Manny did not want to do *only* those things Tim was encouraging him to do and decided to try his new ideas through some beta tests on his own that did not require a lot of money or organizational investment. After a few tests, he found that a particular strategy seemed to be very effective and his team began talking and praying about what to do next. They began to put together a new proposal for Tim for the new field tested strategy.

Manny happened to be at a church event with Tim's boss Greg, who had asked him how things were going and Manny shared how encouraged he was by their new strategy. Greg was excited by it. Later that week Greg mentioned in their regional leaders' meeting how exciting Manny's new project was and how much potential it had even though it was out of the box. Tim went along with it in the meeting, but immediately set up a call with Manny to find out what happened. He couldn't believe that Manny would be so disrespectful to go against what he had told him. He felt embarrassed, disrespected, and stuck now that others were for it.

When they talked on Zoom, Tim communicated his disappointment and how Manny had put him in a difficult spot. He resentfully noted that he didn't have much choice, but to let Manny move ahead, but began to steer Manny to make some changes to the project that he thought would make the project more effective and more in line with what they knew works with most groups and what he thought would be reproducible in other places. Manny thought these ideas would ruin the strategy, making it not worth the time or resources invested. He shared his concerns briefly, but Tim encouraged him that he had to be realistic and focus on things that they knew work well. Manny offered him the new proposal and Tim said he would look at it and get back to him. After two weeks of not hearing from Tim, Manny approached Greg and asked if there was another team he could move to that might be a better fit. Greg was shocked by the request. Tim was "blindsided" and apprehensive about having to be in meetings to find out where things went wrong with Manny. He had told Manny to reach out with any questions he had, but hadn't heard anything. Greg called Tim and Manny to a meeting the next day to discuss the situation.

The Diminishing Loop in Action

Both the diminishing and flourishing loops originate in an encounter with risk and threat of loss. The responses to that risk ultimately determine the negotiation outcomes and are informed by the intervening conditions, which are tests of identity and power, tests of the heart. These intervening conditions, as expressed in a diminishing loop, can be simplified as a progression through "Reacting," "Retaining," and "Reinforcing."

Reacting

Reacting and the rest of the diminishing loop is grounded in a self-preserving and defensive heart posture against risk and the threat of loss as the fundamental heart motivation in contrast to vulnerable humility. This fundamental motivation in addition to a self-preserving posture to relationships through reactive and closed communication makes up the reacting stage of the diminishing loop. Self-preservation and defense reflect how negotiators are not just negotiating issues, positions, and interests, but their own power and identity as well. Self-preservation speaks to a negotiator's unwillingness to lose, shift, or change interests for the sake of something greater due to a reluctance to let go or surrender interests and attachments perceived as central to identity.

Self-preservation as expressed through communication and an overall relational posture manifests through closed and reactive communication compared to responsive listening and humble inquiry. This may include situations where, "there was no conversation" (SEA.F4, NA.F4) or where "the conversation broke down and never picked back up" (SEA.M1, SEA.M4). It includes dynamics of feeling silenced, controlled, having one's voice "lost" through marginalization (NA.M5), and not having "a voice" (SEA.F1, SEA.M3, NA.F1, NA.F3). Not having a voice due to a lack of access

or credibility or the inability of others to inquire and listen catalyzes parties to either pursue a third party to amplify voice (SEA.M7, NA.F1, NA.F8), work harder to represent themselves in the face of resistance (SEA.F7), or stop trying (SEA.F1, NA.F10).[37]

Closed and reactive communication is communication controlled to protect one's identity and interests through what information and voices are given space in the conversation or access to the negotiating table. This can include active, token, or even empathetic listening when not complemented by humble inquiry and responsive action to what was heard and learned, which can produce cynicism. A leader may walk out of a negotiation feeling like he or she listened well and empathized, but if over time there is no follow through, then listening failed to happen. Sometimes diverse interests are not explored because questions are not asked or there is not enough relationship for someone to trust the other with their interests. Assumptions can be made out of gender, ethnic, or organizational bias and sometimes short cuts are taken due to busyness.

Reactive communication is driven by personal emotions, anxiety, shame, or perceived identity threats (NA.M1, SEA.M1, SEA.M2, NA.F10).[38] Meaningful dialogue over interests gets closed down or conflicted as more energy shifts to maintaining control and preserving stability instead of towards learning and change. When emotionally reactive, power-over negotiators can show avoidant, controlling, blaming, or shame

[37] The phrase "I had to insert my voice" (SEA.F7) was used and the exact phrase was also used by a pilot study interview (PS2.F2), but versions of this statement were mentioned by several people in the power-under position in the United States. Both contexts included references to needing to be heard. This was often used by female as well as minority participants.

[38] These situations often relate to organizational status, power, and influence, which will be addressed below in how identity is managed in the context of power. But at the relational and communication level, self-preserving defense not only was reflected in failures to listen, ask questions, and follow through, but as it relates to accountability. If one is not willing to take responsibility, then another narrative is shaped to justify one's action or lack of action. This can lead to blaming the other.

behavior in response to uncomfortable or difficult issues in negotiation that present risk to identity and interests.[39] A self-preserving posture without humble inquiry and readiness to follow through in negotiation communication erodes psychological safety and contributes to non-existent, limited, token, or ineffective listening.

In the case study, Tim finds himself anxious by new ideas that threaten his picture of what Manny's job should be and that could draw criticism or disapproval from leaders and donors in the organization. He engages quickly and directly out of his own position and confidence in his own expertise to "coach" Manny, but in a way that helps him reduce his own anxiety and risks. Tim assumes he understands and maybe knows more about this and what is best for the project than Manny. Manny begins with vulnerability and openness in bringing his ideas and proposals to his team and to Tim, but quickly distanced from the relationship and fails to address the issue with Tim. Tim does not really ask many questions nor does Manny. This pattern is repeated in their second phone call after Tim escalates out of anger and shame when Manny's work is honored by people whose opinions matter to him after he had shut it down. Tim struggles to look at or consider the new proposal Manny sent him because he feels a bit put off that his expertise was not respected. Both Manny and Tim feel disrespected and devalued. Their relationship lacks trust to where they are not wanting to work together, the organization has to put time and energy into addressing what is going on, and Manny's team is caught in the crossfire unable to really produce results on the field because of all the confusion and conflict.

[39] Several noted from experience how responsibility can be shifted to female and ethnic minority participants for not "packaging" their honesty appropriately (NA.F2, NA.F8, NA.10, NA.M5).

Retaining

In the retaining stage of the diminishing loop, self-preserving responses to risk and the threat of loss include conditions of self-preserving identity management and the leveraging of power to preserve one's identity, interests, and power itself. Parties in unequal negotiations can take the path of differentiating themselves from their roles and external pressures, grounding their identities with integrity and humility, or they can take the path of self-preservation, which often involves attaching themselves to some source of organizational power.[40] Self-preservation in this way can take the form of enmeshment (fusing) or cutting off (disconnecting).[41] Individuals can attach different identity interests in organizational forces of power or they may define themselves to some degree in opposition to them. [42] In the diminishing loop, diminishing behavior is reflected through shame driven strategies *and* stories to preserve one's self-image through blame, anger, and denial. Such responses avoid both accountability and reconciling behaviors such as confession and apology. From a storytelling perspective, "villain" and "victim" stories blame the other and contribute to responses that preserve and protect identity and

[40] Family systems theorists use fusion or cutting off (Gilbert 1992; 2006b; Steinke 2006d; 2006b), but that can be a bit awkward for the negotiation context. Tripp and Lane, from a counseling perspective, use the language of isolation and immersion (2006). The researcher uses the language of cutting off and enmeshment because it goes beyond a "core need" to include a reactive behavior that impacts relationship.

[41] Family and congregational systems theorists call this work of grounding or defining self with integrity in the context of other connected relationships and identities, differentiation (Howe 1998; Steinke 2006d). Self-differentiation is navigating relationships with integrity between the polar extremes of fusing identity with someone or something else and cutting off from the other. This researcher uses enmeshment instead of fusing because enmeshment better speaks to identity attachments.

[42] Attaching identity to power has been shown in studies that illustrate how repeated exercises of power can lead to relational distancing from those under power and increased sense of identity in the power-over status and that it was a conscious process (Kipnis et al. 1976) or perhaps an unconscious process shaped by power (Keltner, Gruenfeld, and Anderson 2003).

preferred narratives (K. Patterson et al. 2002, 117–19)[43]. When hearing new ideas, feedback, or other information that feels threatening from another party, one responds with self-protective forms of resistance such as avoidance, blame, excuses, minimization, or more aggressive responses like judging and attacking. Instead of learning through humble curiosity and considering new possibilities, one's energies go into protecting identity and interests.

Organizational forces of power often impact negotiation when new ideas and significant change is involved. They can either actively serve to support or resist a party's interests or operate psychologically "in the backs of the minds of negotiators." The organizational "forces of power" that emerged in the data are: 1) Executive level leadership (upper leadership levels in the organization) and Board of Directors; 2) Donors; 3) Positional leadership; 4) Goals and strategies; 5) Policies; 6) Organizational legacy narratives and historical identity. These forces are not sequential or hierarchical, though some may be experienced with greater strength at different levels of leadership in the organization.

The forces of power, and the temptation of power enmeshment, function at times to increase the anxiety a party feels in unequal negotiations through the erosion of psychological safety, fear of power, and identity tests. When diverse interests are being

[43] Victim, villain, and even helpless stories as explored in *Crucial Conversations* speak to how narratives and self-concepts inform strategies in response to threat and risk. If blame is externalized onto the other, then the need for accountability or change is removed. Victim and villain stories by default place one as "the hero" or at least the sympathetic figure in the situation, a perspective that hinders humble inquiry and responsive listening as well as differentiation from forces of power. Vulnerable humility asks the question "What if I am missing something?" and can search for truth in relationship. Vulnerable humility leads a negotiating party to be able to explore whether or not they are in fact "the hero" and potentially surrender that idea for a different quality of relationship. Such false narratives or perceptions of identity need to be reexamined, reformulated (including at times being let go and grieved), and reframed for a new basis of engagement with the other party.

brought to the table in organizational context, there is "power in the room" to varying degrees based on how any of these six forces of power interact with the more explicit interests being discussed between the actual parties and implicit interests represented as well. Parties with lesser power tend to be far more aware of these forces of power because they may be dependent in some way on them to advance their goals and interests.

Both power-over and power-under parties can find their identity in goals and statistical reporting, even to the point of falsifying reports (SEA.F3). Many shared frustration trying to work with someone rigidly attached to a policy to a degree it was diminishing (SEA.F1, SEA.M3, SEA.F6). The research findings did not surface a disrespect or lack of regard for policy and standards, but examples of how leaders can diminish those under them through unreflective rigidity that fails to comprehend larger possible gains. These dynamics are also evident when it comes to perceptions of "what leadership wants" or "what the board wants." Negotiators can begin to serve policies or perceptions of what others want, sometimes failing to take ownership of their own power and responsibility in a given situation. Strong organizational narratives that equate organizational identity with the historical legacy or a particular viewpoint or experience of that legacy can be points of identity enmeshment that also ultimately lead to in-group identity markers.[44] Such organizational storytelling is important, but it can be biased,

[44] In the research and the many organizational artifacts reviewed during the time of research, the theme of "losing" identity as it relates to the organization was a strong one, ranging from doctrinal concerns, to strategic concerns, and even to success criteria and policies. This showed in the data as a strong source of attachment to historical policies, positions, and organizational narratives. In one organizational artifact, an appeal was made to leadership "to preserve the ministry" in returning to Cru's historical identity. This point is made more clear in table F.6, table F.7, and table F.10 through data and responses showing the way narratives can be used in assigning in-group status and assigning trust.

lifting up sources of honor while sources of shame are hidden away and forgotten.[45] This leads to diminishing outcomes through identity preservation at personal and organizational levels as well as through the use of power to preserve such narratives.

When the risks experienced are to one's sense of status, identity, power, honor, and belonging, the threat of loss can feel personal and deep even if those losses are difficult to understand or are "ambiguous" (Boss 2009; 2010). Leaders can either navigate differences and change in healthy ways that involve grieving and learning, or they can choose to leverage the power available to them to preserve their interests and ways. One Asian leader commented on an overdue leadership succession, "He really needed to leave the position for the sake of a new leader, but he could not do that" (SEA.M2). That same leader noted in another case study of a different leader, "He had a lot of financial and status benefits because he was positioned well with those controlled those things, but when those relationships shifted he still wanted to hold onto the benefits even though he was not qualified for the role he wanted. He ended up taking a lot for himself." The inability to grieve these losses at the identity level hinders the ability to make room for a new identity that has made room for the other.[46] Identity self-

[45] Miroslav Volf provides an important reminder of how "remembering rightly" is critical to the cultivation of peace and equity along with a critique of power infused narratives of remembering (2006). Remembering showed up as important for both sides of conflicting negotiations at times (NA.F1, NA.F6, NA.M1, NA.M5, NA.F10). Yet remembering could be deeply biased in one direction or another or integrated with parties seeking to hold in tension transition honoring narratives as well as shameful ones.

[46] This is what Volf calls "embrace" (2010), what Lederach calls identity "recycling" (1997; 2005), part of McGill's identity migration process (2016), and what Shapiro talks about in terms of "synthesis" in his relational identity theory, though none of the three give significant attention to the capacity for grieving loss and heart surrender in embracing others' identity based interests in unequal negotiation (2010; 2016). Another makes a connection between grieving loss and conflict, but related to resolution in congregations rather than on negotiation and power dynamics (Moseley and Lyon 2012).

preservation and a reluctance to let go can lead to the temptation to use power and control to preserve interests and what one wants to believe.[47]

In the case study, Tim had a self-concept that he was a good leader and wanted the best for Manny. His position and expertise brought validation and cause to that narrative, but he drifts into a victim story that his interests are really the ones being neglected. He is also mindful of his image in front of other leaders, his peers, and donors. There is a degree of enmeshment with his position and status in the organization that has influenced his negotiation with Manny through a more image management and risk averse lens. He maintains control instead of coming alongside Manny to talk about what might be possible. Tim did not think he was being an autocratic leader, but the nature of his communication, his rejection of Manny's approval without understanding the vision and context, and his delayed response to the second proposal are all more command and control, power-over strategies that lead to diminishing results. Manny may also have begun telling a victim story in feeling like everything was Tim and the system's fault, leading him to try to leave the situation without having an honest conversation with Tim. Manny used the power available to him to avoid and disconnect. Both Tim and Manny

[47] This is some of what Old Testament scholar Walter Brueggemann describes in his treatment of how power impacts identity and storytelling in *The Prophetic Imagination* among other works (1978). He argues that the affluence and power accumulated by David and Solomon slowly shaped a theology of immanence – meaning there was a slow domestication of God shown in a belief that God was on their side. They lost what the Scriptures call the "fear of God" (God's transcendence) in that it slowly became unimaginable that God might actually oppose them if or when their use of power shifted towards injustice or idolatry. Brueggemann calls this fundamental otherness of God and His refusal to be domesticated by power as "the freedom of God." God is free to oppose us when we reject Him and His ways. In the Scriptures, this is shown repeatedly through episodes of God's discipline of His people so that they might repent and once again turn their hearts back to Him. This is an example of how identity can shift and at times needs to be reformulated for the sake of greater flourishing. The post-Solomonic era of Israel's kings provide repeated examples of leaders who fail to let go of some of their identity attachments, choosing power and control over vulnerable humility. The numerous conflicts between prophets and kings during these years, such as Elijah and Ahab, illustrate unequal negotiations whose flourishing or diminishing outcomes were impacted by whether the leaders in power were able reframe their own identities in humility.

behaved at points in identity-preserving ways and became enmeshed with different forces of power in the organization that contributed to a lack of personal responsibility and ownership of the relationship, situation, and issues that they were entrusted to steward.

Reinforcing

The reinforcing stage of the diminishing loop reflects how postures and behaviors rooted in self-preserving defense lead to external orientations where those identities and interests manifest into the negotiating context and overall approach to collaboration and problem solving in ways that result in diminishing outcomes. The two intervening conditions in which this type of identity reinforcing takes place in diminishing ways are 1) a narrowed framing of success and stewardship, and 2) competitive or convenient collaboration. These conditions correlate closely to the other conditions in the diminishing loop, especially those in the retaining stage.

Reinforcing takes place when a negotiating party's self-preserving responses and behaviors are brought into the negotiating context in ways that seek to reinforce those identities and interests more broadly so that others are drawn closer and more aligned to those identities and interests. Each party enters negotiation with a set of goals, a framing of success and a vision of stewardship that motivates them and informs interests. In the decision making and agreement stage of negotiation, interests are prioritized and decisions are made in light of both the risks involves and the larger vision and value sets shaping perspectives of success and stewardship. The framings are anchored in various identities previously explored as well as in the narratives and attachments that leaders and organizational cultures nurture. Self-preservation leads to a strengthening of personal attachments that serve to narrow how success is measured and stewardship pursued. The

narrower the framing of success and stewardship, the harder it is to make room for change and diverse interests. This reinforces the status quo and power inequality.

In both research contexts, diminishing loops take place when tasks and statistical reporting take precedence over values, relationships, and a contextual understanding of success in a given context. Some confessed falsifying data to please leaders (SEA.M3), please the organization, or just to bargain for time and freedom to do what they perceive really needs to happen for success (NA.M4, NA.F5). Some negotiators showed a framing of success in some situations as preserving the policy to the letter even if it depletes morale and trust (SEA.F2). For others, framings of success seemed to be disproportionately centered on preserving position, influence, image, confidence and trust of donors, proposals, or their understanding of the organization's history and legacy (NA.M1, NA.M2, SEA.M2). Others framed success as growth, as "more."

Short-term success with limited relational investment is a narrow frame of success and stewardship that is more correlated with diminishing outcomes. Some painted success as "feeling good" leaving the room or conversation, though such perceptions often miss the mark. Visions of stewardship can be focused more on the past, preserving traditions, organizational culture, symbols, and identity than on engaging present and future visions of what that mission looks like in changing times (SEA.F2, SEA.F6, NA.F1, NA.F4, NA.F6). The emerging theory paints a strong contrast between preservationist visions of organizational stewardship and visions of organizational stewardship rooted in present and future applications of its mission and vision.[48]

[48] This contrast is perhaps most clearly laid out in *How the Mighty Fall* (2009). Collins and Collins map out how dying (or diminishing organizations) hold onto and work to preserve past oriented framings of identity and legacy. They do not use stewardship as a core term, but they illustrate the way preservationist responses to risk and change as well as narcissistic attitudes about the past lead to organizational death.

In the diminishing loop, even though a leader can be "nice" and well intentioned, the approach to collaboration in unequal negotiation can either be competitive or convenient. One can negotiate competitively, with an aggressive win-lose framework. However, win-lose can also be expressed through "convenient" negotiation, where the power-over party only really engages if they feel like it aligns with their interests or if it is convenient to them. Leaders can grant access on things that matter to them, but remain inaccessible regarding concerns that do not immediately impact their own interests even though they may hold the power to meet the needs. Diminishing negotiations across unequal power dynamics are characterized by either competitive interactions or more passive withdrawal until it is convenient to engage (or inconvenient to avoid).[49]

Concluding Summary

The diminishing unequal negotiation loop is catalyzed by the heart posture of self-preserving defense, but manifests more broadly through a reacting, retaining, and reinforcing progression related to identity and power preservation. If identity is connected to position, territory, goals, or other mediators of power in organizational culture, there is a pull to preserve, protect, and control, utilizing the power available in every stage of an unequal negotiation. This impacts access and power dynamics, identities and interests, degrees of voice and communication, decision making, and implementation.

[49] This supports Crouch's *Strong and* Weak (2016) diminishing behaviors of exploitation (or rebellion) and withdrawal in addition to Burns, Chapman, and Guthrie's strategies of either dominance and command or abdicate (2019, 120–30). Competition reflects the "exploitation" posture, but withdrawal is when there is an avoidance of risk and an avoidance of authority and responsibility. Both of these approaches to collaboration were evident in negotiations that resulted in more diminishing outcomes. These theories are supported by the emerging theory, but it makes more explicit connections to identity preservation.

When power is used to preserve identity and interests in reactive ways, the inequality of the relationship is reinforced. When well-intentioned and godly leaders who personally want to honor God and be good stewards, but repeatedly diminish others through being unable to "step outside" of their position, social location, or other identities to experience learning and the personal transformation needed, the organization suffers due to a narrowing vision of success and stewardship and more competitive forms of negotiation. Exploring new questions, ideas, and possibilities requires vulnerable humility, because it may lead to loss and change. Leaders can face those questions with vulnerable humility or preserve interests defensively in ways that lead to identity entrenchment, rigidity, and disengagement.

The Flourishing Loop

In contrast to the diminishing loop, the flourishing loop is motivated by vulnerable humility and yields flourishing outcomes. Flourishing outcomes are captured in a negotiation's impact on individuals, relationships, organizational effectiveness and culture, and field impact in society (see table 4.7). The language of flourishing speaks to thriving in a holistic way in a broader environment and system. Flourishing cannot be taken to be perfection or perfect thriving, but rather should be understood in the ways experiences, indicators of flourishing, and outcomes are moving in a more flourishing direction.

Flourishing outcomes almost always include the strengthening of relationships and a sufficient degree of goals and interests that are satisfied in the context of both the individual, the relationship, and the organization. Participants described flourishing outcomes that included the reaching of a successful and mutual agreement, reconciliation,

having an extended and quality time of conversation with the other party, being respected and honored, being able to be honest without retribution, being listened to empathetically with an intent to follow through, and increased trust. They also may include the freedom to innovate together, greater access to the table in the future, and conversations in which people showed humility through both learning *and* through changing their minds when they realized they needed to embrace a new way of seeing or doing. Flourishing outcomes are experienced in actual negotiation agreements, in the process itself, and perhaps most importantly in the impact on the causal conditions that inform the party's next encounter with risk and the threat of loss, possibly in the same unequal negotiation.

A Flourishing Case Study

The following case study is a compilation drawn from several case studies shared that include both United States and Southeast Asian negotiation case studies. As this negotiation reflects positively on those involved, there are fewer fabricated dimensions, but confidentiality has still been ensured.

Tony and Angela: Finding a Way

> Angela joined the organization because of a passion for people and a desire to impact the world, but she also possesses top notch marketing and social media skills that the organization desperately needed in Angela's region. Tony, a leader at the regional level, was in charge of addressing this mission critical priority and there was a deficit of candidates. Tony took notice of Angela's gifts and initiated a meeting to challenge Angela to leave her position on the field to work with him in addressing the organizational gaps he was trying to address.
>
> Angela listened to Tony's vision. Tony seemed aware that Angela would not be excited to do this. He asked a lot of questions to understand what her passions were, what her career and ministry goals were, and how she hoped to develop as a person and a leader. Tony, as Angela was aware, had the authority to have Angela reassigned to his team, but they spent a lot of time talking through her reservations. Angela was able to be honest about her preferences and her fears.

She never thought of herself as someone who would do an office job and was worried that peers and her donors might think she wasn't being effective on the field or that she was being demoted somehow.

But Angela remained open and with Tony, began to brainstorm possible ideas of how they could satisfy both the critical organizational needs as well as Angela's need for direct involvement on the field. They met three different times over a two week period so that Angela had adequate time to pray, reflect, and consider the situation. The more they talked, the more open Angela became to an arrangement and the easier their conversations became.

After two weeks, Angela and Tony came up with an arrangement together with a plan to evaluate at the six month and one year mark of the arrangement. Meanwhile, Tony would work to find someone longer term. They agreed and began working. For Angela, it was hard at first and Tony invested a lot of hours listening and helping find creative ways to help Angela stay connected to passions and direct ministry opportunities. After a few months, they seemed to find a rhythm, but Tony checked in regularly to talk about both the marketing and social media role as well as to hear about Angela's field ministry and mentoring impact even though it was beyond the scope of his role as her supervisor.

The six month check-in was positive and they made some adjustments in hour allocation to the different roles based on Angela's feedback and Tony's assessment of what was needed. At the one year mark, Tony was blown away because he was prepared to try to find another solution for the role, but Angela shared that she was learning to love this role just as much as her field role, and she was thankful for the relationships and was also excited because she saw the potential impact she could make for the ministry in both places. She agreed to commit to the role in a longer term capacity, helping the organization grow in its effectiveness and impact, helping Tony fulfill his responsibilities as the team leader, all while still being able to do enough of what she loved doing on the field.

The Flourishing Loop in Action

The intervening conditions that impact responses to risk and the threat of loss in an unequal negotiation again are a leader's 1) heart condition; 2) relational and communication posture; 3) identity management in the context of power; 4) capacity for change, difference, and loss; 5) framing of success and stewardship; and 6) approach to collaboration. In contrast to the diminishing loop, the flourishing loop is grounded fundamentally in a posture of vulnerable humility. This is the entry point to a

"Reexamining," "Reformulating," and "Reframing" progression that contributes to flourishing outcomes in unequal negotiation.

Reexamining

While some parties, either with greater or less power, choose a closed or defensive approach to the relationships and interests on the table, others are able to lean into the discomfort and difference *over time* with vulnerable humility to listen, learn, and understand in ways that cultivate greater trust and safety.[50] Vulnerable humility merits clarification that it is not just transparency, nor is it just a posture of modesty and servanthood.[51] The term vulnerable humility is used to convey both relational servanthood as well as the character and capacity to sacrifice and open one's self to possible loss and change for the sake of relationships and better outcomes for all.[52] Each condition of the flourishing cycle is anchored in vulnerable humility, which includes an openness not just for something new, but also an openness to let go of something.

This openness is a core difference between the emerging theory and Lederach's conflict transformation work and framework of "recycling." He discusses adding, but

[50] The concept of "staying with conflict" is explored in depth by Bernard Mayer (2009), but the importance of longer term relationships both in a given negotiation as well as in an overall organizational relationship emerged as a key finding in the study. Safety, trust, and listening are not just "situational," but something in organizations that require the capacity to "stay in," navigating anxiety and discomfort. This importance of navigating the ongoing tensions of different interests is captured well through the concept of self-differentiation used by family and congregational leadership theorists (Gilbert 2006; Friedman 2007).

[51] The research supports John Dickson's framing of humility as more than modesty in *Humilitas* (2011) as well as the research of June Tangney (2000), and the discussions around "cultural humility," which can be applied to relational difference beyond just cross-cultural dynamics (Tervalon and Murray-Garcia 1998).

[52] The emerging theory, and these core intervening conditions for strategies in response to the core phenomenon of negotiating threats of risk and loss, will be discussed in dialogue with Christian Scripture as it relates to "gaining and losing," loving one's neighbor, and other theological themes in Chapter 6.

does not explore deeply the dynamics of losing or letting go, especially in the context of organizational leadership and ministry negotiation (1996; 2005; 2015). He does not offer a model for how vulnerability and preservation impact organizational and ministry leadership. Volf similarly talks about adding in "embracing" the other and discusses the need for identity shifts, yet there is no connection to the field of leadership negotiation. His discussion on "losing" emphasizes more of what is lost through embracing the other (2010), rather than how negotiators are tempted towards self-preserving defense in organizational contexts and the formational process involved in being able to sacrifice personal interests for the sake of more overall flourishing outcomes for all parties. However, Volf's theology of forgiveness does explore deep losing or "letting go," though without application to leadership negotiation over interests *prior to* conflict (2009).

Vulnerable humility in unequal negotiation is perhaps first expressed in relationship through the approach to communication, cultivation of trust, and pursuit of understanding related to both the issues at the negotiating table and the other party's perspectives and interests. The flourishing loop is characterized by humble inquiry and responsive listening in contrast to closed or reactive communication. To listen with an intent to connect, learn, and then do something about it requires the vulnerable humility to enter into a conversation that might require of one's self something different, new, or even risky. Listening and inquiry are not just recommended negotiation tactics or steps, but a pathway for seeing and investing in the relationship, which can open up new possibilities once trust is established at that level (SEA.M7).

Trust grows when each party, especially the power-under party, begins to see that their honest and vulnerable risk is not something that the other party will use against

them, but as something that might lead to a measure of change and transformation. This is the reexamining stage of the flourishing loop, where a negotiating party is humbly connecting and learning with intent to act. While most participants noted the role of listening and asking questions, there is a continuum of inquiry and listening, ranging from informational listening to listening to stories and hearts that correlates the dynamics of this kind of communication posture with flourishing outcomes (see figure 4.3). *A key finding of the study is that listening without follow through over time becomes impotent, uncaring, and actually increases fear in the power-under position while credibility for those in the power-over position erodes.*

Participants who felt empathized and listened to at times indicated that they lost more trust due to a lack of responsiveness than from whether or not they felt initially listened to (SEA.M3, NA.F1, NA.F5, NA.F6, NA.F10, NA.M1, NA.M4). Much of the listening literature speaks to technique and empathy, but many in the study pointed to the importance of action and heart engagement, just as much as empathy. Over time, listening that doesn't have the appropriate follow through becomes dead – it stops functioning as a trust building behavior because people stop believing they can trust it. Porter notes this dynamic with a focus on interpersonal restitution (2010, 32–33). Unequal negotiation may include a need for interpersonal conflict transformation, but the principle of moving listening to action and responsive engagement is equally important when people in the "power-under" position need the more powerful parties in some way to meet their interests and needs.

Humble inquiry and responsive listening not only build trust, but invites the other to use their voice and honors that voice in the dialogue and in the follow through. This

involves working to grant the other greater access to the process and decision making, but often it means granting access to both more information and the true heart interests involved in someone's negotiating position and interests. Differences and new ideas, even if scary or presenting some form of threat, are responded to securely and with humility, not anxiously or fearfully.

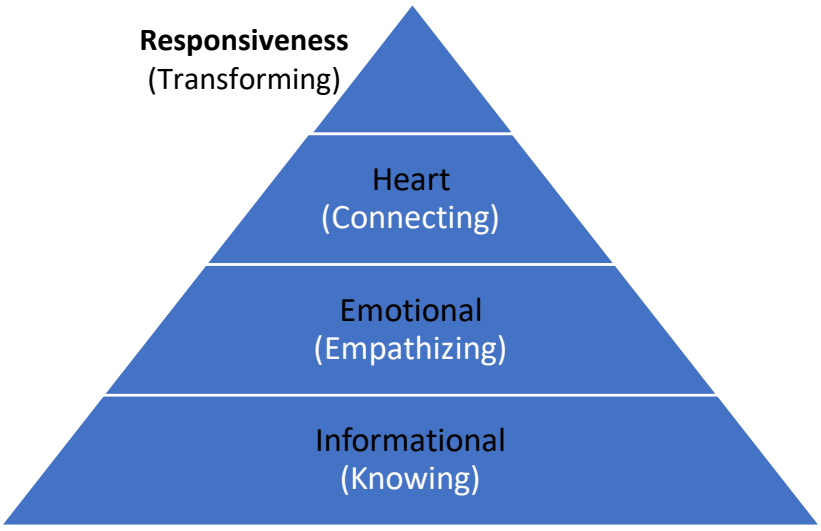


Figure 4.3. Degrees and Depths of Listening in Unequal Negotiation.[53]

In the case study, Tony had the power to move Angela, but was willing to enter a process that was both longer and more vulnerable for him. The longer they talked, he might discover reasons that might compel him to drop the idea and find another solution even though he knew she was the best option. He showed patience, listening, and over time he demonstrated he listened and made adjustments based on ongoing conversation.

[53] Thomas Porter writes that "Listening is the key to all conflict transformation and a key spiritual practice…In the Bible, listening also means responding to what you have heard by attempting to address the harm you have created. Responding by making things right is a sure sign that you have listened, heard, and understood" (2010, 32–33). Porter writes from a conflict transformation perspective, but this study supports the notion that what a party does in response to what they have heard is just as important as the listening itself.

Angela initially was full of fear and a degree of shame, feeling like she might be pulled into a lower status role in the organization that might be perceived as second class compared to what she had been doing full time. She chose to enter into the conversation with openness, even helping brainstorm and discuss options. She was able to be honest and came to trust Tony that he would follow through on concerns and take her opinions seriously. They were able to reach an agreement that led to flourishing outcomes.

Reformulating

In many unequal negotiations across difference, there are moments where identities can be threatened in different ways. This can be a challenge as people seek to advocate for their interests and navigate relationships, while also not "surrendering" their interests and more importantly, who they are. To engage unequal negotiation out of vulnerable humility requires deep inner work to be able to stay in the uncomfortable conversations with maturity. In contrast to identity preservation and power enmeshment, negotiators in a flourishing loop are able to differentiate from power and ground identity with integrity (See table F.6, table F.7, and table F.10 for data related to differentiation and power). Instead of using power to preserve identity and interests, flourishing negotiators are able to remain open handed with their interests out of a capacity to let go and make room for something new.[54] Core identity is not lost, but reformulated in ways that increase both the relational and substantive possibilities of the negotiation. This shapes and is shaped by the role of storytelling and historical memory (see table F.8).

[54] This theme and dynamic will be explored in dialogue with Philippians 2:1-11 and Jesus' teaching in Matthew 16 after Peter's rebuke in Chapter 6, but this research finding echoes the contrast between certainty leading to control and confidence/security leading to an open hand. Jesus' example is powerful and poignant as he "did not consider equality with God something to be grasped" (Phil 2:5).

While diminishing loops reflect enmeshment with power, flourishing loops reflect differentiation – the ability to think organizationally, but also situationally and particularly to one's own interests and the interests of the other party (see table F.7).[55] The forces of power are neither discarded (disconnection), nor are given unquestioned authority (enmeshment). Leaders must do the work to consider perspectives and interests at multiple levels and keep the forces of power at a far enough distance to maintain responsibility and accountability for one's decisions and actions. Fear of change and loss leads to preservation behavior. In the flourishing loop, a leader reformulates identity and their relationship to power through being willing to let go of some interests, narratives, and even some identities as a larger vision of success and stewardship comes into focus. There is a letting go or dying to things in order to say yes to something new.

Identity grounding with integrity takes place in several ways. There are self-care and resilience strategies in preparing for, participating in, and recovering from negotiation (see table F.9). Spiritual practices are used by some parties to hold on to their sense of self, to hope, and to gather courage for the next challenge so that they are able to take clear action in line with their values and interests. One sign of power at work may be that the overwhelming number of cases that involved references to prayer and identity grounding are captured in the "under power" case studies. There were a few "power-over" case studies in which prayer or some form of identity preparation was noted, but those "under power" seemed much more likely to need identity grounding as part of their unequal negotiation experience for the sake of voice, honesty, courage, and to navigate

[55] As a review, "self-differentiation" as used refers to relating out of a secure sense of self that is not allowing anxiety to drive one towards disconnecting or enmeshment (fusing). Power enmeshment is the opposite of self-differentiation in that it represents a failure of individual identity management and surrendering of self to another. Self-differentiation seeks to steward the self and the relationship.

resistance and identified risks. Differentiating from power and grounding one's identity in the face of loss and risk require facing vulnerability with humility and courage.

In the case study, Tony demonstrates the capacity to hold his positional authority loosely in shaping a process that makes room for Angela's voice. He is able to maintain healthy distance from organizational and donor pressure to solve gaps quickly and is able to let go of his desire of a full time person, opening the door for a more "messy" alternative. Angela shows an ability to reformulate her picture of what a successful staff person should be doing by letting go of her previous picture and vision for herself and being open to something she had not considered. Angela does not forfeit her voice in quickly yielding to Tony's wishes, but stays in conversation through questions and problem solving until a sufficient solution can be tested. Tony does not get lost in his positional and organizational responsibilities and care only about Angela's work in his office, but rather shows care and invests into the other areas of her ministry.

Reframing

Just as the diminishing loop progresses from internal and relational postures to a more external orientation, the flourishing loop sees reexamination and reformulation of identities and interests result in reframing. Negotiating parties reframe success and their visions of stewardship in more inclusive ways that account for priority interests of the other party and broader context. This in turn leads to collaboration in negotiation and problem solving that is both accountable and creative in nature. A clear vision of organizational success and stewardship that honors the organization's mission is crucial for integrity and alignment. That vision also must ensure that unequal negotiations do not hinder needed change and growth due to power enmeshment and self-preservation.

Leaders that can reframe success and stewardship in these ways with creativity and integrity related to the organization's mission seem to be more capable of contributing to solutions that honor both individuals' and the overall organization's interests.

Accountable collaboration refers to engagement with interests, decision making, and the process in ways that show accountability to the other party and the broader context, going beyond just positional accountability to include spiritual and community accountability for how unequal negotiation and relationships are navigated. Creative collaboration speaks to the ways parties in unequal negotiation can "find a way" to flourishing solutions like Tony and Angela.[56] A negotiator reframes success and stewardship in ways that account for more than just one's individual framing of success and stewardship, shaped by personal and organizational narratives. Accountable collaboration includes the broader community's wisdom as well. The understanding of

[56] The Thomas-Kilmann model includes conflict styles on the continuums of assertiveness and cooperativeness (Thomas and Kilmann n.d.. Specifically, the five conflict styles are competing, compromising, collaborating, accommodating, and avoiding. These provide a range of behaviors that also could serve as a framework for unequal negotiation strategy as well as the Cell 4 strategies from Burns, Chapman, and Guthrie (2019). There are more aggressive and more passive strategies along with middle ground strategies. The Thomas Kilmann model may be a helpful diagnostic for unequal negotiation because the styles mirror conflict negotiation dynamics at various levels of power, safety, and risk. Burns, Chapman, and Guthrie provide greater nuance in their strategy spectrums for power-over and power-under negotiators, but the Thomas-Kilmann Instrument may be helpful to facilitate reflection over personal approaches or tendencies in either power-over or power-under situations. The emerging model suggests that personal "conflict style" is only one variable in whether negotiations are flourishing or diminishing in nature, shaped heavily by contextual and relational variables such as safety, power dynamics, trust, identity management, organizational context, and cultural norms. Interviews show that there are many whose natural conflict style is accommodate or avoid, yet with a leader who created safety and trust in ways that made space for voice they were able to collaborate or compromise. Likewise, negotiators who naturally compromise or collaborate at times were shown to accommodate or avoid because of the threats or risk perceived in the negotiation. There were case studies shared that reflected competitive approaches, that may have been someone's "style," but the competitiveness was rooted in attachments and perceived identity such as organizational position, reputation, or desired control over resources or decision making. This is where the intervening conditions and contrasting cycles of flourishing and diminishing in the model can help provide greater depth and nuance to "conflict styles" in an unequal negotiation in context. As an additional note, as the researcher has taught the Thomas-Kilmann model to graduate students, when asked about their conflict style the most common response has been, "It depends." The emerging model seeks to explain what negotiating style or "response" depends on in the context of unequal negotiation and what factors most influence flourishing or diminishing outcomes.

who they are accountable to is reframed in more inclusive ways as are the range of options available to them for the sake of generating flourishing solutions. [57]

A surprising finding in the research was that one frequent sign of flourishing negotiations is when exceptions are made to certain policies or standards in ways that show contextual wisdom (NA.M1, SEA.F2, SEA.M2, SEA.F4, NA.F8). One such example was when a policy was changed to eliminate an unnecessary barrier for a leader (NA.F3, NA.M5). Another example was creative solutions related to training processes or conference events that would be duplicate experiences, yet had been universally required (NA.M3, SEA.F2). Such experiences lead to an increase in morale and commitment to the organization (NA.M3). Others lead to surprising organizational fits where flourishing happened (SEA.M4). Policy exceptions, creative measurements, and flexible strategies all repeatedly emerged in flourishing loops and outcomes. It was not the breaking or bending the rules that had this impact, but the process by which people experienced being taken seriously, being valued more as a person more than a rule, being involved in the solution, and feeling like the organization was sacrificing for them just as much as they were sacrificing for the organization. They, as a human and organizational teammate, were being preserved rather than policies, rules, systems, or even someone

[57] This flourishing cycle of reexamining, reformulating, and reframing mirrors some of the ideas in the field of conflict transformation. However, the focus for these scholars is reconciliation, not in the re-shaping of identity-based interests for the sake of flourishing unequal negotiation and partnership in organizational and ministry contexts. Aspects of openness or embrace to the other (Volf 2010), inviting new ideas (J. P. Lederach 1996), surrender (Volf 2009), and accepting loss (Botcharova and Johnston 1998) are all seen as ingredients to the process by which identity-based interests are contested, reconsidered, and transformed in the interests of peace and reconciliation. Both reconciliation and conflict transformation fields as well as identity-based negotiation scholarship would benefit from further exploration into how scholarship related to grief and loss can add insight into how motivations and behaviors are being shaped in relationships. The emerging theory suggests that scholarship related to forgiveness and reconciliation, usually reserved for post-conflict work, can be valuable for identity-based negotiation preparation *before* conflict has had a chance to escalate in working relationships.

else's personal attachments and goals. When these qualities are present, even if a creative solution is not possible, people noted the negotiation to be a success because of the dignity, value, and respect they experienced when the other party "tried" sacrificially to find a way.

In the case study, Angela did not reframe her goals in the negotiation, but she was able to reframe her picture of success in the ministry as well as her vision of stewardship to include contributions and sacrifices that she had not previously considered. Success and stewardship came to include Tony, Tony's team, the organization, and the people that would be impacted by stepping into this role. In that process she was able to collaborate creatively for solutions to find a way through the many interests, needs, and preferences. She negotiated and engaged not just out of a sense of accountability to her donors or her previous team, but she recognized that she was part of a larger team that included Tony and other parts of the organization and she showed accountability to the community and greater mission.

Tony started with wanting a full-time position filled, but was able to adjust his framework of success and stewardship to see that the needs would be better met through Angela serving part time and remaining part time in a place that could fuel her passion. Tony's picture of success and stewardship came to include Angela's thriving, shown in the time and patient process that helped her develop ownership over the new idea and in Tony's ongoing care and interest shown in the parts of Angela's life and ministry that did not relate to his team. He showed accountability to a younger, female staff member in how he negotiated rather than using his power to further his own interests and the organization's urgent needs.

Concluding Summary

The study's purpose was to explore the ways negotiators reframe their identity-based interests. Reframing initially was used in the research design to capture the general adjustments of interests one might make in negotiation for the sake of successful and flourishing agreement. This use of reframing predominates in leadership and business negotiation literature (Bolman and Deal 2014; 2017; Malhotra 2016). As a result of the study's data and analysis, reframing in the study's grounded theory was found to include significant identity and power processing dimensions that were crucial for how specific interests were ultimately reframed in unequal negotiation. Reframing interests was found to involve significant dimensions of both the personal examination of interests (reexamining) and of identity and interest reformulation related to power and control (reformulating). These response loops in the grounded theory capture the data and analysis related to the research questions, "How do Cru leaders' framing of their identity contribute to negotiation results that are flourishing or diminishing?" and "When does a change in understanding of success and stewardship help result in flourishing outcomes?"

Leadership literature often assumes that leadership and negotiation happen in a vacuum, yet this is not the case. A power-under negotiator may be negotiating with their supervisor, but that supervisor's interests and approaches may be strongly informed by their own unequal negotiation with their supervisor, or donor pressures, or pressure to deliver on a strategy or goal. Interests are shaped from within and without. The stage of reformulating is where flourishing negotiators (a) explore whether their interests are being mediated by other factors outside of their own values and (b) wisely differentiate for the sake of discernment and stewardship. The study highlights both internal (heart

idols) and external attachments (forces of power) that can require transformation for the sake of flourishing. Reframing is used in the study to refer to the application of reframed interests to the relationships and negotiation processes, while also serving as a summary for the whole transformational process that allows for interests to be reframed from the perspective of a negotiator. Reframed interests correlate with reframed visions of success and stewardship because the goals of negotiation shift in some key ways as interests are transformed. The grounded theory's flourishing and diminishing loops illustrate the ways both identity and interests can be transformed in unequal negotiation.

Flourishing outcomes are those negotiating results that reflect a sense of peace, stewardship, care, connection, creativity, order, and relationship—*shalom*. The flourishing loop is counter-intuitive in that the path to blessing is through a humble willingness to embrace the vulnerability inherent to facing risk and the threat of loss. In the diminishing loop, the more one tries to preserve or protect themselves in a reactive fashion, the more diminishing the outcomes on the negotiation outcomes and relationships. In the flourishing loop, the letting go of control and the willingness to open themselves up to possible change, difference, and loss for the sake of something greater opens up new possibilities for relationship building, information gathering, trust building, ways of measuring success and stewardship, and negotiation approaches.

The flourishing loop includes tangible outcomes as a result of the loop, but unequal negotiations may include dozens of these loops, many within the same negotiation stage. As trust grows, understanding develops, access expands and deepens, and creativity increases, the causal conditions change and evolve as well. As they are shaped by a previous loop's flourishing outcomes, the risk and loss encountered in the

next loop is assessed and responded to from a stronger foundation of trust and shared vision of success and stewardship. The core phenomenon and the resulting loops offer negotiators repeated opportunities to respond in flourishing or diminishing ways.

Chapter 5

Intercultural Analysis

The study's purpose is to develop a theory for how negotiators reframe their identity based interests across power dynamics in ways that result in either diminishing or flourishing directions. As illustrated in Chapter 4, the key determinant for flourishing or diminishing negotiation outcomes across unequal power is whether the responses to risk and the threat of loss are grounded in vulnerable humility or self-preserving defense. These risks, responses, and outcomes all take place in the context of culture. Part of the research design is intended to compare and contrast the emerging theory as observed in the United States and Southeast Asia. The focus on this chapter will be an intercultural analysis of the emerging theory using interview data from both research sites.

A surprising outcome of the research has been that *a unified theory emerged inclusive of both contexts.* However, while the theory itself resonates in both contexts, the different cultural contexts very much influence how the different components and dynamics of the theory are experienced and expressed. Culture influences how the core phenomenon of risk and the threat of loss are assessed and experienced as well as the dynamics around the negotiation process, the relationships involved across power dynamics, and the ways each party responds to risk and the threat of loss through flourishing or diminishing loops. These variables of role, power, status, and communication have been noted for further research related to how culture moderates cognition and behavior in negotiation (W. L. Adair and Brett 2004, 173)

Conceptual frameworks were not used in the research design, but the use of intercultural frameworks are valuable for analyzing how cultural differences between the

United States and Southeast Asia color and shape the lived expression of the emerging theory in practice. The analysis will utilize Erin Meyer's eight cultural dimensions from *The Culture Map* that are framed around intercultural leadership and negotiation behaviors (2015), with additional insight drawn from culture specific research and Geert Hofstede's cultural dimensions (G. Hofstede and Bond 1984; 2005). Meyer's eight scales, illustrated in figure 5.1, correspond with several of the macro themes of the emerging negotiation theory: relationships, power, and communication (2015, 15). Meyer's scales related to trusting, combined with Hofstede's dimension of short or long-term orientation will be used to discuss trust, access, risk, and relationship. The scales of communicating, persuading, disagreeing, and evaluating will be used to explore communication, especially in regards to the negotiation stage of contesting and collaborating over interests. The scales of leading and deciding, along with Hofstede's dimension of power distance will be used to explore power and authority as it relates to decision making access, voice, and agreements. Meyer's scale of scheduling, a cultural dimension related to time orientation and efficiency is included in the power, leading, and decision making section even though it applies more broadly.

Meyer developed a comparative tool online to help cross-cultural negotiators and leaders develop greater intercultural and awareness and skill related to these business and negotiation skill sets across cultures. Several Southeast Asian countries, including several countries represented in the research, are captured in figure 5.2.[58] The North American

[58] Meyer's Country Mapping Tool can be found on her website at https://erinmeyer.com/tools/culture-map-premium/. Not all countries have been researched and are available to be mapped. Figure 5.2 captures those Southeast Asian countries that are available to be mapped through the country mapping tool at the time of the study. Also note that the Asian countries lack the Persuading scale. Meyer details in her book how different Asia is on this scale from the West, describing Asian persuasion as "holistic" in contrast to Western "specific" approaches (2015, 104).

countries are mapped in figure 5.3, though Mexico and Canada are not included in the study. However, cultural similarities between the United States and Canada as shown by Meyer's research suggest the research may have similar value for Canada as it does for the United States. As evidenced by both the number of countries in each region and the diversity within countries, this analysis aims to provide intercultural analysis and comparison within a general cultural range for each region, not to provide a definitive or universal snapshot of values and behaviors for negotiators in each region.

Communicating

Low Context.....High Context

Evaluating

Direct Negative Feedback.....Indirect Negative Feedback

Leading

Egalitarian.....Hierarchical

Deciding

Consensual.....Top-down

Trusting

Task-Based.....Relationship-Based

Disagreeing

Confrontational.....Avoids Confrontation

Scheduling

Linear Time.....Flexible Time

Persuading

Principles First.....Applications First

Figure 5.1. Erin Meyer's Eight Culture Scales from *The Culture Map* (2015).

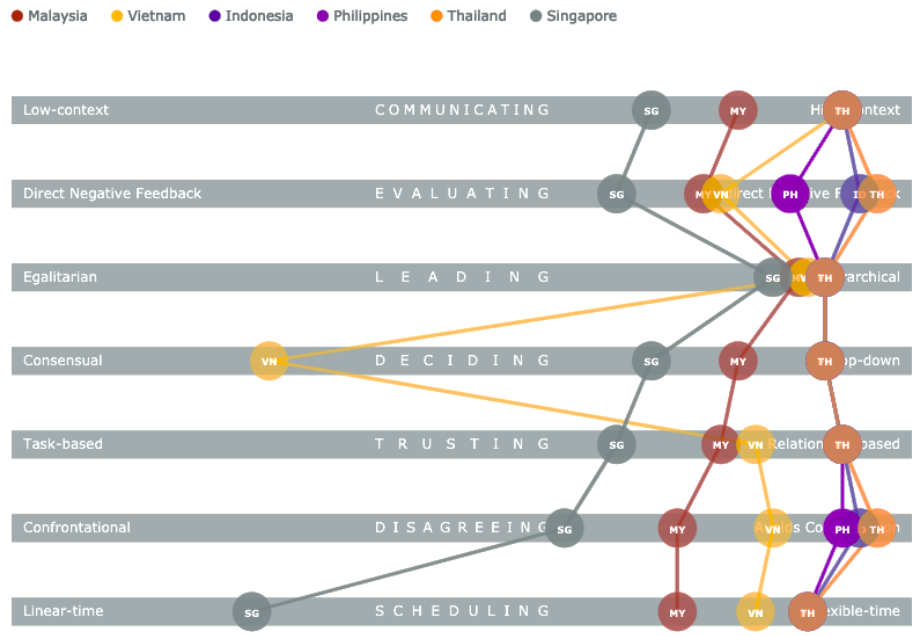


Figure 5.2. Southeast Asian Countries Represented on Meyer's *The Culture Map*.[59]

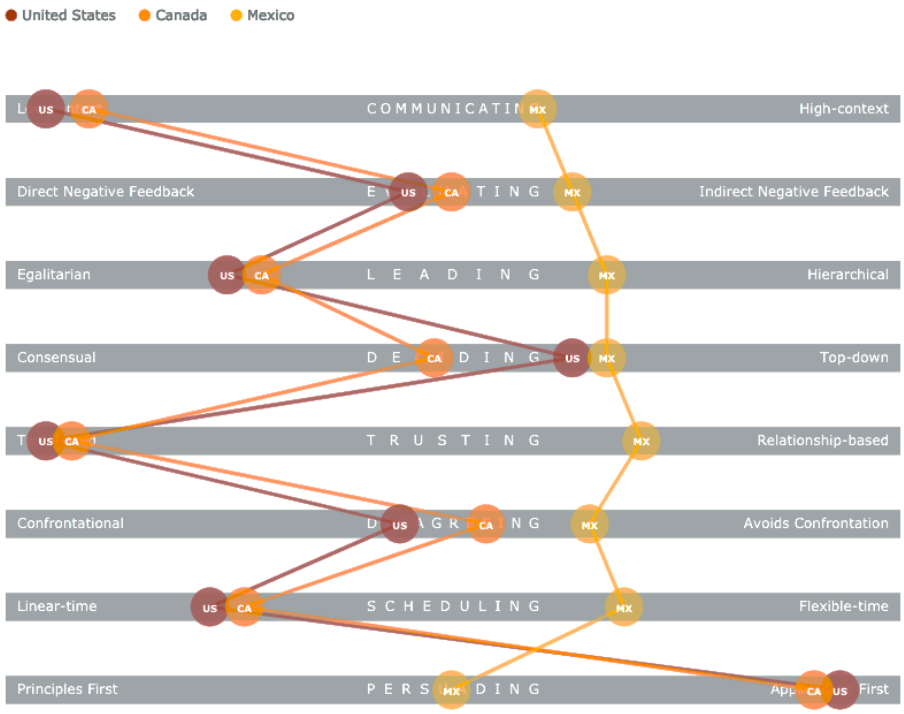


Figure 5.3. North American Countries Represented on Meyer's *The Culture Map*.

[59] Source of figure 5.2 and figure 5.3 is Erin Meyer's *The Culture Map*, specifically the country tracking tool that is available at her website https://erinmeyer.com/tools/culture-map-premium/ . These diagrams and charts are also illustrated in several online business articles (Lubin 2015; 2019).

Relationships, Risk, Trust, and Access

While the core phenomenon emerged in the theory as risk and the threat of loss, trust is a key relational variable in the study that shapes responses to those risks in the context of unequal negotiation. Trust is the variable that correlates most in the study with psychological safety. Trust is significant in the interpersonal dynamics of unequal negotiation as well as it relates to the credibility often needed to gain access to the conversation.[60] Participants in both contexts noted trust as a central theme for how they assessed and responded to risk, but American and Southeast Asian participants talked about trust very differently and with different expectations. These differences at times lead to different evaluations of risk and responses.

The United States falls on the extreme side of building trust through task (Cardona and Morley 2013a, 34), while all the noted Southeast Asian countries are on the other far extreme of building trust through relationships (see figure 5.4). Task-based trust involves goal accomplishment, competence, and efficiency in accomplishment. Context and culture, including religious and political history shapes the dynamics of trust, which unites Southeast Asia in some general ways, though each country is informed by its own history (Baviera and Maramis 2017, 27–28). Southeast Asian participants are more likely to base assessments of trust on either the quality of the personal relationships involved, whether they perceive the other has been loyal and looking out for the best interests of them and the group, confidence that the other cares, and on credibility connected with position and authority, especially spiritual authority. These reflect ways leaders in collectivist societies build trust (Huff and Kelley 2003).

[60] See table E.3 in Appendix E for axial coding properties and dimensions related to trust and safety and table 4.1 to range and descriptions of risk included in the core phenomenon.

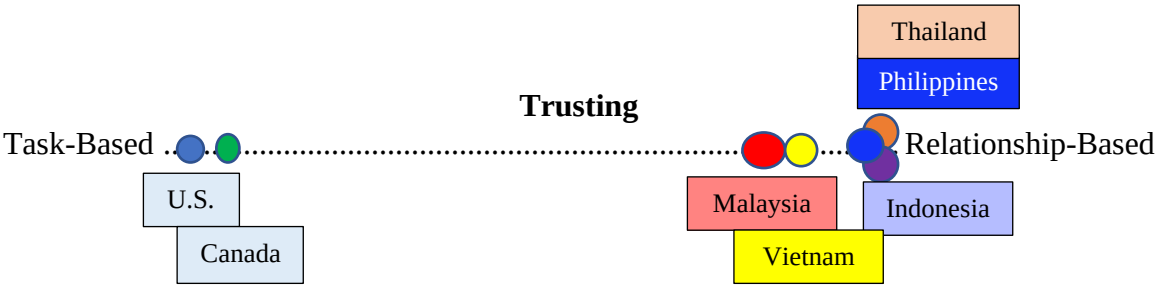


Figure 5.4. The Cultural Dimension of Trusting from *The Culture Map* (2015).[61]

Spiritual authority and credibility for Southeast Asia and North America will be addressed more below in dialogue with Meyer's dimensions of leading. However, all the rest of these properties fit the relational dimensions of Meyer's trusting scale. In Southeast Asia, trust is built through relationships. Relationships are important in North America too, but Meyer's scale and the researcher's study suggest that in the United States, trust is primarily fostered through credibility and competence, how the other person handles communication, is handling the current situation, and perceptions about whether there will be follow through (NA.M1, NA.M2, NA.F1, NA.F2, NA.F7, NA.M5).

In Meyer's scale, all countries have to navigate both substantive and relational dimensions of a negotiation, though some cultures place greater emphasis on one over the other (Moore and Woodrow 2010, 8). Meyer illustrates how different cultures cultivate trust in the context of work and for the sake of their work. Westerners tend to build trust through pragmatic relationships in which competence and reliability are proven. Western participants spoke about trust primarily related to what the other would do or not do, while Southeast Asians spoke primarily about trust related to who the other person is in

[61] Singapore is included in Southeast Asia and ASEAN and is available to be mapped on Meyer's Country Mapping tool, but the researcher has chosen to exclude Singapore from this analysis. One reason for this decision is that Singapore is the location of IGSL's sister school, East Asia School of Theology, so participants for the study tended to come from other Southeast Asian countries where Cru leaders would have sent their leaders to the International Graduate School of Leadership in Manila, Philippines instead.

their character and in the relationship to them. For Americans, trust comes as a result of the experience from working together over time and seeing results (Cardona and Morley 2013a, 34), while for Southeast Asians, trust is important in the relationship prior to involvement in task or substantive matters.[62] If there is a sense of long-term trust or there is trust through a third party and there has been time spent informally, trust and access can then be given (SEA.M1, SEA.M5, SEA.M7).

A particular dimension of trust through relationships, common to communitarian or collectivist societies, is that the group takes priority over the individual.[63] Two ways this is captured by research is Hofstede's short and long-term orientation as well as through the family metaphor in the study. Asians are more likely to trust if there is confidence in a long term relationship. In the findings, this was demonstrated in multiple examples of informal, pre-negotiation that centered on coffee or tea (depending on the country) and "off the record" conversation (SEA.M4, SEA.M5, SEA.M7, SEA.M8).

The metaphor of family was used by Asians more frequently to connote that they could have more confidence that they will get to a good place because everyone "is family." Several mentioned negotiating as family (SEA.M1, SEA.M6) and noted that these types of relationships are very important, especially with those with greater authority (SEA.M7). Many Southeast Asian cultures show frameworks of trust and leadership that center on the family metaphor, with a "father" who has expertise and is

[62] Meyer uses the Chinese value of *guanxi* to illustrate this, but many Asian countries have values and dynamics similar that convey the importance of face, relationship, trust, and good feelings that come from informal and relational time together (2015, 166). She notes that this can be described generally as the difference between cognitive trust and affective trust. Asian countries rely more on affective trust.

[63] Trompenaars and Hampden-Turner include individualism and communitarianism as one of their cultural dimension scales as well (2012).

also benevolent (Pye 1985; Bhanthumnavin and Bhanthumnavin 2004, 177). While several talked about the trust and assurance "negotiating as family" brings them that it will work out in the end, Americans brought up the metaphor of negotiating as family with suspicion that familial trust will be abandoned in favor of another's personal interest or the need for efficiency (NA.M1, NA.M2).This contrast in how participants in each context referred to the family metaphor in the context of negotiation illustrates the different ways in which risk and loss can be assessed in each region. Seeing a colleague as family brought comfort in one context, but it made a similar leader uncomfortable and more vulnerable in a different context because his experience told him that personal interests and another's task or goal would likely win out over the benefits of affiliation.

Meyer's scales of communication, disagreeing, and evaluation below reinforce the research findings that shine a spotlight on how the content *and the very act* of communication in different cultures can surface negotiation risk in different ways. Based on Meyer's research, Southeast Asian countries that are characterized by indirect communication, hierarchy, and honor and shame dynamics tend to assess risk and threats of loss differently in these areas than the West.[64] While egalitarian cultures may speak more freely across power, organizations in Thailand can have difficulty getting honest input due to the Thai concern for politeness and fear of disrespecting authority (Hawkey and Nakornchai 1980, 77–78). However, politeness was found to correlate highly with servant leadership behavior between leaders and subordinates in Malaysian organizational context (Abu Bakar and McCann 2018).

[64] For many Southeast Asian participants, challenging authority directly was described as unthinkable or shameful, while similar actions were perceived as a responsibility by many Americans. The collectivist value of "smooth interpersonal relationships (SIP)," often attributed to the Philippines especially is evident to some degree in all Southeast Asian studies (Teehankee 2004; Caparas 2013).

American respondents regularly indicated that they assign credibility to another party through qualities like competence, personal accountability, follow through, clarity of communication, and whether that party allowed the freedom to disagree or challenge authority and decisions (NA.M1, NA.F1, NA.F2, NA.F7). Some of these dimensions will be addressed below in dialogue with power and decision making, but Americans tended to discuss trust through the lens of competence, clarity, and the impact the other has on the perceived greater good or one's own ability to advance their interests. Trust for Americans, especially trust of superiors, tends to be earned, while Southeast Asians are more likely to respect a superior by nature of their position or title (Meyer 2015, 169–70). It is important to note that while respect will be shown based on status and position in Southeast Asian cultures, it does not mean that trust is given – though this study shows that trust is more likely to be extended based on position or status than in America.[65]

Whether or not someone trusts the person in the power-under position impacts their willingness to give negotiation access to that person at different levels. Trust and credibility go a long way for someone in a higher power or authority position to grant access to someone lower in status. But both parties must make choices about safety, trust, and access, even if it is access at the relational or heart levels.[66] Access is granted based on trust and one's assessment of risk involved. Access is a causal condition to the core phenomenon of risk, but one can also invite or deny access to another in response to the

[65] In research on manager-subordinate trust in different countries around the world, Kainzbauer (2013), Hawkey and Nakornchai (1980), Persons (2016), and others articulate this distinction between respect and trust very clearly as it pertains to Thai culture. There were several cases in the study where a Southeast Asian participant behaved in a manner to show respect, yet held hurts and resentments privately.

[66] For the range and degrees of accessibility in unequal negotiation, the reader can refer to table 4.4 on page 114 and table 2.3 on power and approach (page 71), with more access analysis in Appendix E.

risk they feel in either a flourishing or diminishing loop of response. Access and trust provide the needed foundations for issues, positions, and interests to be shared and discussed for the sake of an agreement. Negotiation in different cultural contexts tends to reflect different ways in which people judge trustworthiness as well as determine who gets access and how. Table 5.1 illustrates ways in which Southeast Asian and American participant responses impact some of the emerging theory's themes and dynamics through a cultural lens.

Trust, navigating risk and the threat of loss are central to the dynamics in both contexts, but the way trust is built can differ just as the way trust can be lost can differ. Southeast Asians may be more content or less anxious than Americans by hierarchy and the inability to easily gain access to a needed negotiation, as will be discussed further below. Both, however, will have to navigate relational and access pathways in the face of risk to promote their interests. Vulnerably humble or self-preserving defense responses to risk will take each to either the diminishing or flourishing loops, though the loops may themselves at times be expressed differently.

Power And Authority

A central dynamic to both the context of unequal negotiation as well as the risk and access dynamics involved for both parties relates to power and authority. Parties in power-over and power-under positions often both have choices related to whether they will grant full access to their voice and hearts, though power-over negotiators tend to have more control over physical and conversational access around needs and interests. Leadership and decision making are two dimensions related to negotiation that vary in different cultural contexts, in part because they reflect in different ways what Hofstede

labels “power distance,” the degree to which people in a context accept the unequal distribution of power (G. Hofstede 2011). This impacts leadership organizational culture, communication, and negotiation practice. How a negotiating party navigates cultural expectations and assumptions around power is also a key dynamic related to the role power enmeshment and power differentiation together play as an intervening condition in

Table 5.1. Research and data related to trust, relationships, risk, and access

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
Informal Negotiation	**In higher stakes negotiation, it is often important to have informal or “off the record” meetings over tea or coffee before negotiation.** “The first conversation I have to build relationship with him, over tea. The first meeting is just friendship, and personal. The second meeting will be more ministry and business.” (SEA.M5) “It was a long meeting, informally. It was good opportunity for us to open up to them and for them to clarify misunderstandings. But somehow we got to the kind of deeper relationship with them, and that led to opportunity to show them what we were doing and a few weeks later we agreed to a partnership.” (SEA.M7) “If we find a way to build a good relationship, then we can find a way to negotiate differently.” (SEA.M1)	**Informal negotiations were not evident. The path to negotiation is more direct through meetings that focus on an issue at hand without as much prior relational investment.** “In the meetings, it always felt like there was a pre-determined outcome or direction they wanted to get to….it seemed like they wanted to say they listened, but did not really invest the time or engage in enough meaningful risk necessary for a positive outcome to be achieved for us.” (NA.M5) “After recognizing that funds weren’t being distributed equitably, I watched my boss set up a meeting with his boss and quickly negotiate a new arrangement that resulted in a more equitable deal.” (NA.M6) “I was in a meeting that was about to start straight into business, but [a woman of color] spoke up on the side and the result was we took time to get to know one another first before jumping into tasks. That was risky.” (NA.M6)

Table 5.1 Continued

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
What Informs Trust and Credibility in Those Under One's Authority	**When discussing how they gain favor or access to those in power, they mentioned the importance of performance (diligence, competence, and results) and loyalty (perceived commitment to the organization and the leader).** "If you are a performer and really producing, you will be seen as a champion and be praised. If you are not performing, well, I don't know." (SEA.F3) "I need to show a result, then only I receive credit. If no result, then I am not able to get favor." (SEA.F1) "My supervisor did not approve my request because he thought it would get in the way of my productivity. In order for me to gain favor, I have to present all my facts." (SEA.F1) "I needed to obey, even though their request caused great personal distress and added no strategic benefit and did not show consideration to our situation. (SEA.M3, SEA.F6) "I first need to respect. Then I need to be silent." (SEA.F4) "It helps when a third party can help represent you to the other party if they do not know you. They will trust you because they trust them." (SEA.M7)	**American participants' data also agreed upon performance and loyalty. However, it was noted several times by leaders of color that loyalty sometimes is fostered through affinity-based socializing which could increase trust with those "like" one's own group.** "Our generation is one that was taught to follow the rules and stay in the path, do your job, and be loyal and don't push authority." (NA.F2) "They trust the people they spend time with. If you don't spend time with them it's hard to be given trust. As a woman, I'm not going to be hanging out with all the men and what they do." (NA.F4) "I'm not an idiot, I know that numbers and stats and data drive giving. Our success is evaluating through how others above us choose to measure success and their trust in confidence will be based off of how successful we are through those metrics." (NA.M4) "Leaders who don't agree with me listen to me more or don't write me off because I share my faith a lot. I do what's valued most. That helps people trust that I'm still aligned I think." (NA.M1)

Table 5.1 Continued

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
Short versus Long-Term Orientation	**Trust and credibility is built when there is a long-term outlook for the relationship and shared interests rather than short-term interests.** "We spend time informally to develop trust because we want partnership." (SEA.M7) "I need to give my time to approach them properly, ask questions about their interests and build relationship to build trust and really understand them. I don't like to just do things suddenly." (SEA.F5) "When we join this ministry, we join for life." (SEA.M3) "We decided to let go of some of what was rightfully ours because conflict would bring shame on us in the eyes of others. We chose to lose in the negotiation because we valued the long-term reputation and partnerships that would be cultivated with others if we chose not to fight for our rights." (SEA.M2)	**Trust and credibility is built through handling the presenting concerns and issues well. People are not as willing to invest and suffer losses for long term partnership.** "It's time to go." (NA.F10) "God has called me to stay, that is the reason that I am still here even though there are reasons to leave." (NA.F1) "The environment for me was unhealthy so I left." (NA.M5) "If I am asked to choose the organization over my convictions and relationships then I will choose my relationships over the organization." (NA.M1) "I no longer was willing to advocate for things that I just completely disagreed with." (NA.F9) "Tons of my friends are leaving staff, people of color are leaving staff like crazy." (NA.M1) "Younger generations just won't tolerate the same things and they're going to challenge and ask questions." (NA.M1)

Table 5.1 Continued

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
Risk and Threats	**Risk and threats of loss are captured in language of powerlessness, conflict, shame, social exclusion, and challenges to community loyalty.** "People and supervisors were questioning my loyalty and calling because I did not do all the same things others were required to do. I had never been treated that way before." (SEA.F2) "I have to speak softly." (SEA.F4) "We decided to report our statistics accurately even though we knew others might look down on us." (SEA.F3) "In my country we do not challenge leaders directly." (SEA.M3) "If you leave the organization, then you are looked down on as not really mature or spiritual enough." (SEA.M3)	**Risks and threats are captured in language of powerlessness, conflict, scapegoating, mental and emotional health, and challenges to doctrinal loyalty.** "The environment was set up to where if you show any weakness, that weakness was going to be used against you in the future." (NA.M1) "I'm tired. It's unfair. I cannot bear this. Like, in my body, it's just too much." (NA.F9) "It is necessary to be real about the challenges we face, when heresy hunters make accusations instead of good faith dialogue."[67] "It's just super hurtful, because essentially what they're really saying is "you're not one of us." (NA.M4) "She ended up leaving the organization with a sense of shame because the organization chose to align with male voices and neglect hers." (NA.M1)

flourishing or diminishing response loops. The results of this study indicate it is more difficult for Southeast Asians to differentiate from many organizational forces of power

[67] This quote comes from former Cru staff member Rasool Berry's public and open letter to Cru in the wake of his transition out of the organization (Berry 2021). Berry's quote speaks to risks in advocating for interests outside of the organizational and dominant culture norm. There were numerous sentiments similar to Berry's quote in interviews with American staff of color and white participants as well (NA.M1, NA.M4, NA.M5, NA.F7, NA.F10, NA.F9, NA.M6). Berry is an SLI alumni and his post is at https://www.rasoolberry.com/cru-letter.

because of cultural norms related to hierarchy and decision making, but American leaders still often face similar pressures depending on the circumstances and context.

In Southeast Asia, Malaysia and the Philippines are two of the top four countries in the world on the high power distance spectrum, with Indonesia and Thailand not too far behind ("Power Distance Index" n.d.). The United States and Canada are lower power distance cultures in general. The differences in power distance and how cultures navigate expectations and behavior related to leadership and in how decisions should be made are important variables in analyzing the negotiation process and outcomes.[68] Risk in the face of power inequality or power distance is expressed differently, which can lead to different evaluations by participants regarding whether negotiations are moving in a flourishing or diminishing direction and over what actions are possible in the face of the risk they are assessing. Meyer's scale of scheduling will be included in this section given the connections between how cultural values relate to time and efficiency, impact decision making and leading, even though time orientation and efficiency are dimensions that impact more than leadership functions.

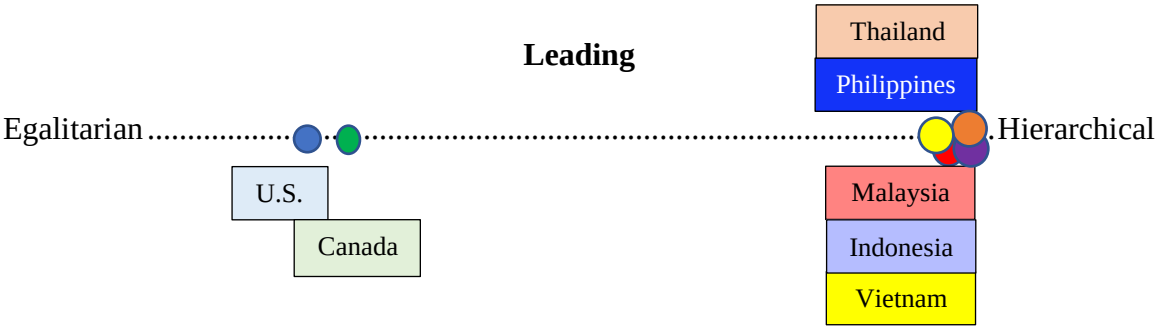


Figure 5.5. The Cultural Dimension of Leading from *The Culture Map* (2015).

[68] In addition to the Thai example of students choosing to tell "non-truths" to their teachers out of politeness and respect for hierarchy, a study in Vietnam showed that 75% of supervisors did not trust their subordinates, which impacts how they supervise. The study indicates that supervisors lack of trust meant that they felt a measure of risk related to whether subordinates would perform (Quang and Vuong 2002).

Leading

Meyer builds on Hofstede's power distance index in her leadership scale in which "egalitarian" reflects the lower power distance side of the continuum and "hierarchical" reflects the higher power distance end (see figure 5.5). All of the Southeast Asian countries fall high on the hierarchical scale related to how leadership and authority operate, while the U.S. and Canada are much closer to the egalitarian end.[69] This means that Southeast Asian countries accept hierarchies in which some have greater power and voice than others, while the United States and Canada have stronger expectations that power is shared and that many have a voice in how things are conducted. There may be a variety of factors besides hierarchical position that can lead to the power and authority one has or is given in leadership.[70] Religious political history may impact notions of power and leadership significantly, as shown in the evolution of the concept of Thai *barami* from its Buddhist roots to contemporary use (Jory 2002).[71]

Authority values related to leading help shape expectations about negotiations early on in the pre-negotiation stage, when parties are assessing access and risk. Egalitarian cultures refer to contexts in which someone lower in status can easily

[69] Figure 5.5 shows how Meyer's research places all five of these countries at the far end of hierarchical. Hofstede had Malaysia and the Philippines at the extreme end of his scale for high power distance while Indonesia and Thailand were further back as "high, but not extreme." This reflects how Meyer is focused exclusively on leadership and authority as experienced in work and negotiation, while Hofstede's broader cultural dynamics relate to the acceptance of the inequitable distribution of power.

[70] See table 4.2 for range and descriptions of how participants assigned power in unequal negotiation. Not all sources of social power carry the same weight in all cultures. A strong communicator in North America reflects ideas of directness, strong, and clear communication. However, strong communication by a leader in Southeast Asia may be more indirect and wise in regards to the relationships and people involved. So people assign power for a variety of reasons, some of which reflect cultural norms.

[71] *Barami* as a way of understanding social power and face will be discussed further in this chapter and in Chapter 6 as a possible framework for servant leadership in hierarchical Thailand.

approach a superior and freely discuss an issue or concern. Such behavior in a hierarchical context would be potentially full of risk and potentially taboo. For example, one study in Asia correlated good performance reviews with the degree to which they agreed with their superiors (Sue-Chan, Chen, and Lam 2011). The study confirmed that risks go both ways as non-cooperative, egocentric, and dictatorial qualities inhibit supervisors from being seen by others as outstanding leaders, while qualities like being a "win-win" problem solver, communicative, and a team builder positively contribute to those perceptions (House et al. 2004). Authority values deeply impact expectations for how parties will negotiate interests as well as for how the decision making will unfold.

One significant dynamic in Southeast Asia relates to reciprocity and its application to patron-client systems of relationship.[72] Reciprocity and patron-client dynamics are not central in the study's findings related to negotiation, but the dynamics surface in the intervening conditions as expressed in Southeast Asia. [73] A negotiator's risk can be mediated by the pressure they feel to reciprocate loyalty to significant mentors, leaders, and donors. This can contribute to integrity dilemmas and unethical behavior (Quah 2003; Yung 2010).[74]

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[72] Scott argues that patron-client dynamics are alive and well in Southeast Asia in part because the region meets the criteria: 1) the persistence of marked inequalities in the control of wealth, status, and power; 2) the relative absence of firm, impersonal guarantees of physical security, status and position or wealth, and 3) the inability of the kinship unit to serve as an effective vehicle for personal security or advancement" (1972, 101). Patron-client relationships involve reciprocity, but there are risks when one cannot provide the serve the other needs or if the patron chooses to withdraw his or her support (1972, 93).

[73] The relationship between reciprocity and Christian submission in SE Asia would be a helpful topic for further study. There are strong influences from hierarchy, Christian doctrines, Christian cultural practices in different contexts, and conflict orientations that are variables in dynamics between leaders and subordinates so it is difficult to assess what may be an expression of reciprocity or patron-client dynamics.

[74] Christian ministry is not immune to bribery and corruption. There were no examples of explicit unethical behavior in N. American interviews, but Southeast Asia participants relayed several accounts of division due to patron-client loyalty and financial impropriety that caused distress to subordinates.

Values on this continuum would also help shape the evaluation of the process as lower power negotiators in hierarchical cultures are more likely than parties in egalitarian cultures to accept one sided processes and decisions that do not satisfy their interests and goals (SEA.F7, NA.M5). The greater the perceived power disparity in the unequal negotiation, the more potential risk may be involved for parties to gain or grant access to the other party, to negotiate honestly about issues and interests, and in the decision making process when some options are chosen and others are dismissed. It should be noted that participants in both contexts indicated that things are changing more in the egalitarian direction among younger generations due to globalization, social media, and changing norms among other factors (SEA.M5, SEA.F3, NA.M1, NA.F2, NA.F9).

While hierarchy is a common thread throughout Southeast Asia, the dynamics of gender equality within that hierarchy vary significantly.[75] Gender inequality may be masked in some Southeast Asian case studies due to overall cultural orientations to hierarchy and authority. Very few Southeast Asians referenced gender as a source of risk, while several American participants discussed gender dynamics impacting their experience, whether it related to being trusted, how emotions are perceived, having a voice, or as it pertained to organizational advancement. The dynamics around how cultural differences relate to leadership, decision making, and power distance are represented in the interview data from the United State and Southeast Asia in table 5.7.

[75] The Globe Study and other research reflects a range in Southeast Asia related to Gender equality. The Philippines typically ranks highest in Southeast Asia in gender equality and is the only Asian country in the top ten globally (Apriani and Zulfiani 2020, 121), which is reflected in Philippines case studies shared. Indonesian participants indicated gender does not influence their negotiation, though they are ranked around the average in gender equality like several other studies. Myanmar has been shown to have relatively high gender equality (Rudkin and Erba 2018, 209), while Malaysia consistently emerges as the Southeast Asian country with the highest assessment of gender inequality (Apriani and Zulfiani 2020, 121), though Katz sees Malaysia as more gender equal than many other Southeast Asian countries (2017).

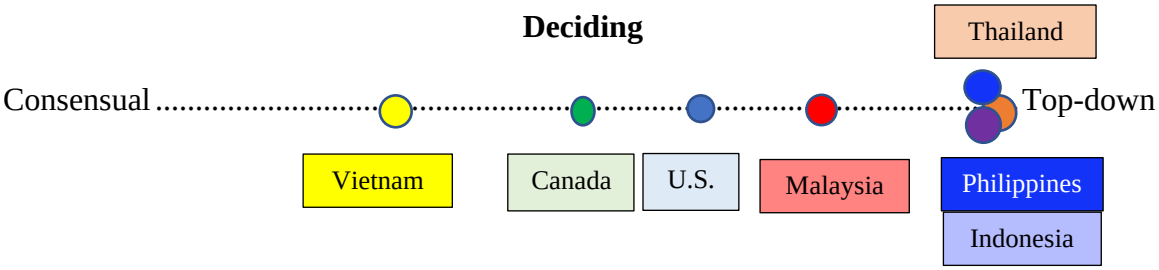


Figure 5.6. The Cultural Dimension of Deciding from *The Culture Map* (2015).

Deciding

The Globe study reported that decisiveness is a universal leadership quality correlated with being seen as an outstanding leader (House et al. 2004). However, decision making and agreements in different cultures span across a continuum from more consensual to top-down orientations (see figure 5.6). Power distance and hierarchy often results in hierarchical or "top-down" decision making in which one or a few hold the power to make decisions that impact the many. However, as Meyer's continuum demonstrates, there are outlier cultures which are hierarchical, but more consensual in how they make decisions. In Southeast Asia, Vietnam is a country in which this is the case (A. Cox, Hannif, and Rowley 2014), while Japan in East Asia would be another example (2015, 150). The United States is an outlier in the opposite direction as a country that is very high in egalitarian values on the leading scale, but that leans more towards top-down decision making. One American participant spontaneously reflected on this saying, "I've been thinking about how the United States is a low power distance, but our organization functions really top-down" (NA.M2). This participant is giving voice to an egalitarian in leading, top-down in deciding culture, which aligns with Meyer's scales.[76]

[76] This is an important observation from NA.M2 in that several participants referred to top-down dynamics, but there was an unconscious expectation that it should somehow be different – that this is not the way people work together in the United States. This may include generational differences or other

Consensus countries invest a significant amount of time in discussion over issues and interests with an expectation that once the decision is made, there will be some finality to it. Top-down decision making cultures more typically involve one leader making a decision rather quickly, with more flexibility, discussion and revisiting to follow (2015, 149). It's important to note that flexibility relates to how the decision is viewed by those with decision making authority. Consensual and egalitarian cultures may reflect open and flexible, group decision making. Consensual and hierarchical cultures still maintain authority for decision making in those that are granted the authority to lead.

A common refrain from participants in hierarchical and top-down decision making cultures related to how their leader's decision was "final" (SEA.F1, SEA.M1, SEA.M3, SEA.F6). Meyer's scales suggests that these decisions may not in fact be final even though their access to influence the agreement has been (or is perceived to be) closed with finality. The negotiation has concluded, though Meyer's research suggests that leaders or superiors in several of these cases might actually be willing to revisit decisions if they were to come across new information that caused them to change their mind. Several cases illustrated the early decision made by authority, but is revisited through ongoing debate and problem solving days and weeks later (NA.M1, SEA.F4).

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variables. However, this researcher observes that many Americans, because it is a more low power distance or egalitarian culture in terms of leading and relationships, tend to assume that this dynamic translates to teams and decision making and are surprised at how much is top-down around them. This can lead to different expectations about what access is appropriate or deserved and what "having a voice" involves in an unequal negotiation process. Everyone affirmed the importance of giving people "a voice," but when it comes to decision making in America, the sense of having a voice was often diminished. One said he just felt like a consultant (NA.M5), another said she thought once she was going to have a voice but no longer believes that she really does (NA.F5), and several noted being kept away from the process at the point at which the decision was truly going to be discussed and made even if they had been a part of the whole process to date (NA.F1). This may be the source of the dissonance of the family metaphor in the United States in the organizational context. The language of family is used in a low power distance way (not the Southeast Asian paradigm of family), but reverts to lines of authority and power in decision making.

Table 5.2. Research themes and data related to risk, access, and voice related to leading and deciding

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
Negotiating Responses of those in "power-under" situations in Response to Risk	**More likely to be accommodating, respectful of authority, and within a range of community expectations. Responses can range from dishonesty for the sake of harmony to seeking third party to negotiate on one's behalf to informal negotiations.** "He's the leader and we believe God put Him in that role, so we trust him and will obey." (SEA.F7) "I found a way to not go to the event, but I never tell anyone my reason." (SEA.M3) "If this is what they were going to hold to, then I thought, I will need to leave because it was not right." (SEA.F2) "We never talk about it." (SEA.F4) "I asked him directly. But we never talked." (SEA.F3) "I requested an explanation because the decision did not make sense to me." (SEA.F5) "I prepared diligently and made sure I was ready and prepared." (SEA.M2, SEA.F1, SEA.M7, SEA.M8)	**Responses indicated more dynamics related to choosing one's battles. Responses could range from accommodation to direct challenging to leaving the organization as their BATNA**. "I said it to his face." (NA.F10) "I started to operate around the system so I could help those under me and around me succeed." (NA.F5) "I realized it was time to go." (NA.M5, NA.F10) "I try to stay connected and in communication." (NA.M1) "I requested a meeting." (NA.F8, NA.F9) "I submitted a proposal." (NA.F1) "I talked to the person above him in the organization," (NA.F8) "I did a lot of soul and self care to help me." (NA.M1, NA.F1, NA.F6, NA.F9)

Table 5.2 Continued

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
Negotiating Responses of those in "power-over" situations in response to risk	**Top-down decision making a strong theme as was conflict avoidance through indirect communication.** "I think with younger staff or younger generations, the coaching approach is one of the things that helped me with them and how I asked questions and help them think of their own solutions." (SEA.M6) "We just got an email back with the decision." (SEA.M3) "We all were required to do the event even though some of us had already done it before. We had no choice even though it did not make sense." (SEA.M3, SEA.F6) "I worked hard to show that they were the experts of their own context and empower them to make decisions because really they know best for their country. I try to build trust so they would listen, but it is important that they own decisions and contribute their own insight because people in their own place know more about their place." (SEA.M1) "Everyone was afraid of him and he built a lot of loyalty to himself by people." (SEA.M2) "He called us and told us that we needed to move to another city." (SEA.F7) "I listened and we spent a lot of time together and tried to find creative solutions so that she could help the organization in ways we needed, but also do enough things that she was passionate to do." (SEA.M4)	**Top-down decision making was a strong theme as was deferring or avoiding decisions due to busyness or reluctance to commit.** "I felt like a lot of work was put into get our input and listen, but then we were removed from the process and decisions were made behind closed doors and ultimately they wasn't any indication they really listened to us." (NA.F5) "I felt like more of a consultant. They wanted to have a process that showed they were listening, but the decision making happened separately." (NA.M5) "He listened, but never asked questions that showed he had an intention to adjust the plan or do something different in the future." (NA.F2) "They never have enough time to really engage the issues deeply, they just say 'let's circle back' to that one and it just keeps getting pushed down the line." (NA.M4) "I worked really hard to build trust personally and show care and build the relationship." (NA.M3) "They typically set things up with little awareness to their power advantage and with little concern for partnership. They have their own goals and interests in mind in what they initiate and how they try to arrange things." (NA.M6)

Table 5.2 Continued

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
Qualities that increase safety to approach superiors and voice in decision making	**Approachability, Empathy, Honesty, Invitation, Time, Follow Through, and Third Parties** "Having relationship is important. If I can find a way to have relationship, then we can negotiate in a different way." (SEA.M1) "I had to make a difficult decision about someone's position under my authority. I created a lot of time to talk about their desires and interests and through a long conversation of listening and questions, they were able to articulate a lot of things that when I suggested what I would like for them to do, they were able to see the wisdom and agree." (SEA.M2) "I tried very hard to connect to the heart and I allow them to say what's on their heart, including anger so they feel free to be themselves. It has been helpful because they see my heart and allow me to see their hearts. One lady told me I say it very gently and with empathy, which helps." (SEA.F2) "Normally, in our country we just listen to the top, but in this case we really invited the team to share and bring ideas and we tried to follow up on all the ideas and opinions. It really paid off in how they shared and contributed." (SEA.F5) "I decided to have time to pray together because decision is difficult and we need to all pray and give time to the decision together." (SEA.M2)	**Approachability, Empathy, Honesty, Invitation, Time, Follow Through, and Third Parties** "Honesty, but it's unclear that we all mean the same thing by the word honesty. Sometimes people treat honesty with an idealized view, but then there's reality." (NA.F6) "I have a lot of things that make it hard for teammates to empathize and understand where I am coming from sometimes because I am a mother and there are other unique challenges. Some excluded me. But others worked hard to include me and my contribution. It felt very edifying and honoring." (SEA.F3) "I was able to talk openly with my supervisor about keeping an area of responsibility even if it was no longer part of my new role, but my boss understood it was important to me and important for the ministry as a whole and let me continue doing it because of the relationship that was there." (NA.F6) "When things got difficult, it helped that another leader got involved to help provide safety and honesty to work through the issues between us." (NA.F1., NA.F8)

Table 5.2 Continued

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
Bearing With and Accepting Unfavorable Agreements or Decisions	**Participants in Southeast Asia were more content with bearing difficult decisions or facing the loss of their own personal interests in a negotiation if they felt listened to and cared for in the process.** "I think for less authority people, it takes courage to talk to people with authority and to face rejection. So I think more authority person has to listen first and ask questions like coaching questions. Even if you don't agree, if there is listening and questions, it helps trust and helps accept decisions." (SEA.F1) "I have to trust that God is working through the leader so I have to accept the decision." (SEA.F4, SEA.F7, SEA.F6) "I gave him time to process the options and possibilities and after a certain amount of time and prayer, he reached a point where we could agree about a path forward." (SEA.M3) "When leader explains his decision and the reasoning and it shows that they have listened, I can accept. But I did not get any explanation." (SEA.M3, SEA.M8)	**American participants were more able to bear decisions that went against them if they felt like they received an honest, thorough and satisfactory explanation, but over time this wears down much quicker than in Southeast Asia.** "He didn't accept anything I said." (NA.M6) "I think there were parts of the process that helped them accept the decisions and align to the direction we are going." (NA.M1) "I think when I saw that voice and platform was being used to publicly affirm the things I'm advocating for in terms of equity and the marginalized people in the organization, but refusing to engage in meaningful risk to achieve positive outcomes. That was a cue for me, that I didn't want to be a part of it anymore." (NA.M5) "God is in control and sovereign and he is not unaware. And He can do things." (NA.F1)

In unequal negotiation, the difference between consensual and top-down decision making is significant for where the bulk of time may be spent in the process. In consensual decision making cultures, more time will be spent in pre-negotiation and the stage of collaborating and contesting issues and interests (SEA.M7). Decisions and agreements will be perceived as more final once they are made. Meanwhile, top-down

cultures will manifest in quicker decisions with greater flexibility for change and adjustments in the implementation process. This means, generally speaking, that the United States and most Southeast Asian countries may have different perspectives on when the negotiation has concluded and what the implementation (post-negotiation) stage will look like. Decision making too soon may bring a sense of risk and hinder trust in some contexts (SEA.M8), while delayed decision making may increase the sense of risk and anxiety in other contexts (NA.F8).[77]

Scheduling

Meyer's scheduling scale speaks to a number of variables and dynamics that impacts how people approach their work and the overall process. This is not just a cultural dimension that is connected to power and authority, leading or decision making. This is a cultural dimension that influences how people in different contexts work and navigate things like time, efficiency, and uncertainty. This spectrum builds on Hofstede's cultural dimension of "uncertainty avoidance" as the degree to which cultures are comfortable with ambiguity. On Hofstede's uncertainty avoidance index, many of the Southeast Asian countries are on the low side of the spectrum, meaning they are very comfortable with ambiguity and are more flexible with uncertainty ("Uncertainty Avoidance" n.d.). Singapore was the lowest ranked. But in uncertainty avoidance, the United States is sandwiched between two Southeast Asian countries, Indonesia and the Philippines. These countries all are more comfortable with uncertainty and ambiguity.

[77] Decision making was assessed by the speed of the process, time frames of the outcomes (short-term, long-term), number of people involved, power dynamics, quality of process in terms of time and space, communication and agreement clarity, and whether decisions were rigid and linear (reactive) or creative and flexible. See table 5.2 for quotes related to safety, power, and decision making.

Meyer's scale also includes the notion of time and values of efficiency, which does distinguish North America and Southeast Asia dramatically (see figure 5.7). Not only are Southeast Asian countries more comfortable with ambiguity than many other countries, but they are more flexible when it comes to time, operating more relationally than on an organized and linear schedule and concept of time. Efficiency values and attitudes about time greatly impact negotiation and decision making processes. *A finding of the study is that while hierarchical power can be a large obstacle for flourishing negotiations in denying or hindering access to those in power-under positions, efficiency values and corporate busyness and tight scheduling can have just as much of an impact in denying or hindering access to those in power-under positions in egalitarian cultures.*

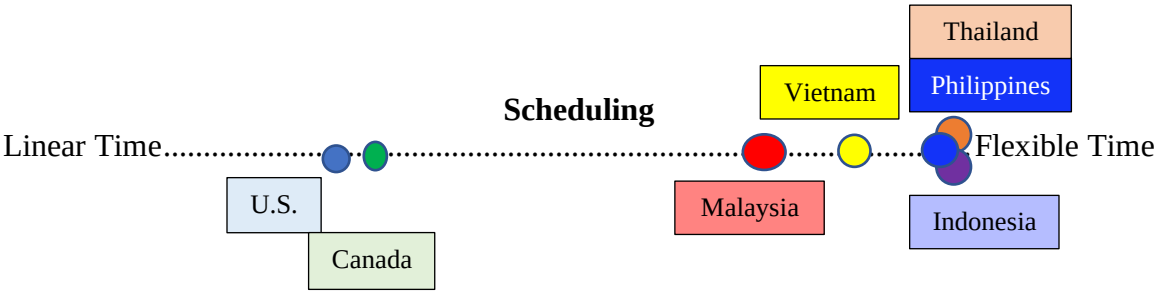


Figure 5.7. The Cultural Dimension of Scheduling from *The Culture Map* (2015).

While a few Southeast Asian participants noted busyness as a possible reason for a lack of listening or a lack of access to a superior (SEA.F1, SEA.M3, SEA.M8), numerous American staff noted the impact of busyness on the degree of access, quality of engagement, satisfaction in the decisions, and in their sense of morale in their evaluations of the process (NA.M1, NA.M2, NA.M4, NAF2, NA.F4, NA.F5, NA.F9). A negotiation party's orientation to time and organization (structure) can influence the degree of and quality of access given to others. High values of efficiency are likely to clash with

consensual decision making and be more correlated with building trust through task. In the United States and Canada, efficiency may drive negotiation processes and decisions in greater measure than concern for relationships and long term impact of the process. There were numerous case studies in both contexts that were described as good and efficient, but reinforced the observation that there are some substantive issues that are not complex or that allow for easier collaboration and decisions than others, posing less of a threat to either party (SEA.M2, NA.F6). But the more complex issues and interests are, the greater trust becomes a factor, as well as the importance of what parties must do in order to earn or gain trust with the other party.

Study participants in both research contexts consistently indicate the importance of the other party, especially superiors, *taking the time* to listen, to understand, to empathize, to ask questions, to solve a problem, or to consider a request.[78] Every negotiation includes choices about whether one will invest the time in responding to another's request or to make a request of another. In linear time cultures, where time is viewed more as a commodity, to give time to others can be experienced as an action with cost, thus the phrase "Time is money." To give time to another person or to a subordinate during a busy schedule takes time away from another priority or goal. Linear time cultures are more likely to see time allocated as a cost or expense, while negotiators in flexible time cultures are more likely to see time as a relational investment. In hierarchical and top-down deciding cultures, an investment of time by the power-over

[78] See figure 4.3 for range and quality of listening as well as table F.4 in Appendix F for the properties and dimensions that saturated the listening category and voice (table F.3) in the data.

Table 5.3. Research themes and data related to risk and access related to scheduling, time, and collaboration

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
Barriers to Collaboration & Mutual Flourishing	**Southeast Asian participants noted top-down decision making and lack of reconciling behaviors as major obstacles to mutual collaboration.** "I could never talk to him. I could only talk to the middleman." (SEA.F1) "He forgot about all the things in negotiation because busy. Sometimes leaders too busy with other things rather than the staff under them. Poor relationship comes when we don't have enough time." (SEA.M1) "He did not spend time with his family or involve his wife in the ministry because he always so busy with ministry." (SEA.M2) "I not very close to him because that leader is a very busy one." (SEA.M5) "Our organization is very top-down, whatever the leader say, you cannot question that. You need to accept that today like that." (SEA.M3) "They gave time to listen to us, but the final decision is always what they want." (SEA.F5)	**American participants indicated the same though busyness and overstepping boundaries were more pronounced than in SE Asia.** "It was like, Oh gosh, time's up. Sorry, I gotta go run to my next meeting." (NA.F9) "I wasn't included in the meeting, but everything they were discussing was under my authority." (NA.F4) "We set up a meeting for collaboration, but she was a bit nervous and talked for a long time and never asked one question or invited any question." (NA.F9) "The impression of listening was given, but the follow through showed that it did not happen. There was a gap between the taking in of the information versus actually internalizing it and moving into a change mindset." (NA.F6) "It's top-down, when a leader gets a vision they can do what they want just because they are the leader. It can be less relational, more authoritarian and there can be a disconnect." (NA.M6) "There's a lack of honesty in some parts of the organization that some people don't want to acknowledge." (NA.F6)

leader for the power-under leader is honoring behavior and may even be countercultural. This spectrum is not black and white from region to region as there are exceptions to the norm, but cultural orientations towards time and efficiency greatly impact the dynamics of how trust is earned, whether access is given to another and why, how much time is allocated to a relationship, to a problem, and to the solution finding process overall.

Communication And Negotiating Interests

Negotiating interests involves communication. Meyer's cultural dimensions of communicating, persuading, disagreeing, and evaluating provide practical categories for illustrating how general American and Southeast Asian cultural values influence how the study's emerging theory is expressed when parties are seeking to promote their interests in the face of risk. Communication style reflects social norms and assumptions about what is appropriate in a given situation, shaping the experience of risks in different ways in each cultural context. Levels of directness in communication, approach to persuading and influencing for the sake of one's interests, norms of disagreement and conflict, and approaches to feedback and evaluation are all key negotiation capacities and skills that are heavily influenced by culture and context.

Communicating

Communication in some contexts carries with it just as much risk as any presenting issue or concern. This is one reason why honesty and "having a voice" is a challenge and why the themes of trust and psychological safety are so important. However, expectations related to communication vary dramatically across cultures. Erin

Meyer's cultural dimension of communicating illustrates a key difference between North America and Southeast Asia: direct versus indirect communication (see figure 5.8).

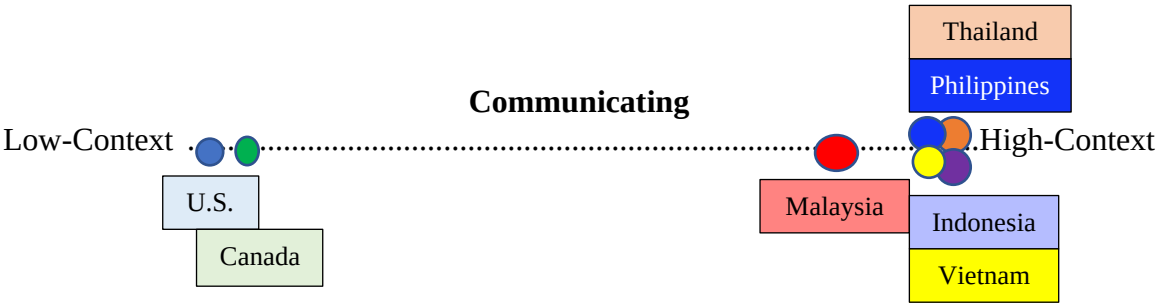


Figure 5.8. The Cultural Dimension of Communicating from *The Culture Map* (2015).

While American participants are far more direct (Rodriguez-Lluesma, Companys, and Ruiz 2013), it is important to note that not all participants in the United States may be direct communicators (Law 1993, Chapter 2; Choy 2001). Several participants of color described more high-context communication preferences due to their ethnicity and cultural background despite being from the United States (NA.F5, NA.F7). Low-context communication is more direct and explicit with less need to "read between the lines." High-context is indirect, requiring greater contextual understanding. High-context communication is more common in collectivist and honor-shame cultures, in which managing "face" is important in social settings personal and in work (Oetzel et al. 2000; Georges and Baker, Mark D. 2016). This section will highlight two factors in the theory heavily shaped by communication, listening and honesty. These two behaviors are impacted in the theory by the degree of trust and safety parties experience. They also influence the degree to which each party has a voice in the negotiation, a key determinant of whether negotiations lead to flourishing or diminishing outcomes.

Listening in the research was a key behavior in both contexts that reinforced trust and safety and nurtured greater honesty, voice, and collaboration. *A surprising finding is that listening did not surface as something that was dramatically different culture to culture in terms of interpersonal communication and skill.* Listening plays the same role in both contexts as it relates to access, safety, and responding to the core phenomenon.[79] However, listening does emerge as having a different impact given cultural norms and expectations that influence trust and safety. For example, there tended to be a higher standard for listening in the United States, likely influenced by egalitarian values and more direct forms of communication and conflict. Americans expected more from the other party when it comes to listening (NA.M1, NA.F6). Southeast Asians desired more, but were more likely to accept gaps in listening and persevere in the status quo (SEA.F7).

The degree and type of listening often went a long way to building or diminishing trust, giving people hope for understanding and for a mutually beneficial agreement or decision. Such hope helps parties face and accept agreements or decisions that do not advance their individual interests in the way that they wanted. Experiences of being listened to in different ways and to different degrees impacted perceptions of credibility related to the other party, trust in the other party, and psychological safety related to being honest.[80] Listening is a significant variable in how interests are surfaced and negotiated, how decisions are made, and in the post-negotiation evaluation and

[79] See figure 4.3 for an illustration of the levels of listening in the data. There is informational listening that is more transactional (Brooks and John 2018), listening to emotions and experience with empathy, listening to the heart in a more connecting form of listening, and responsive listening that is listening with embodied response to what needs are shared (Porter 2010, 32–33). See table F.4 in Appendix F for more analysis.

[80] See table F.3 in Appendix F for axial coding ranges and analysis related to voice.

assessment of outcomes. The ways in which listening influenced American and Southeast Asian participants differently as it relates to the emerging theory is captured in table 5.4. Responsive listening and to a significant degree, empathetic listening, fosters trust, builds credibility, communicates honor and dignity, and contributes to a party's ability to accept difficult decisions or outcomes because they experienced being taken seriously as a person and colleague. The pain of not being listened to can be a risk.

Just as empathetic and responsive listening is highly correlated with trust, credibility, and flourishing outcomes, so is honesty and voice. However, honesty and having a voice are also highly correlated with perceptions of equity and empowerment, which are key variables for when parties are assessing morale and negotiation outcomes in the aftermath of a negotiation process (Tannen 1995). Honesty is heavily influenced by trust and psychological safety, which can be difficult to foster in environments of hierarchy (Vredenburgh and Brender 1998). A significant dimension of this is shaped by honor and shame dynamics common to collectivist and indirect communicating cultures such as facework and respect (Oetzel et al. 2000; Persons 2016).

For both research sites, honesty required both parties "giving access" to the other out of vulnerable humility if authentic interests are going to be brought to the table and understood sufficiently and transformationally. Access and honesty are correlated to some degree. The closer one allows the other party to get to what truly matters to them, the more they may be able to see and be influenced by the other's honesty. However, that requires vulnerability (M. Smith 2015; Brené Brown 2012a). Lack of access to that degree may prevent parties from truly surfacing the full range of interests that may be present in the negotiation as well as prevent the building of relationships and trust.

Table 5.4. Research themes and data related to communication

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
Listening and Honesty	**Southeast Asian participants were far more likely to be honest when negotiating with someone of higher status and power if that person was demonstrating quality listening through time spent, humble inquiry or questions for the sake of learning, empathy, and an overall sense of care.** "Every relationship is a ministry opportunity. When I'm heard and have opportunity to share my piece and say what I need, I can be content with much of what happens." (SEA.F2) "It's important to really listen, find out what's in the other's heart." (SEA.F3, SEA.F6) "When I talk to the other, I ask with respect. I honor them also and ask them to share their ideas and that's why they can agree and accept." (SEA.F4) "They really wanted us to know that they were listening and gave a lot of their time and discuss and discuss." (SEA.F5) "For me, the leader need to listen and accommodate the ideas from other people." (SEA.F6)	**Americans more often indicated that these were important qualities for listening and trust, but were more willing to be direct and honest in many cases even if it was not as safe to speak up.** "Humble listening, where they were trying to learn helped us come to agreements." (NA.F1) "I just don't have any hope that they will listen." (NA.M4) "She just didn't listen. No one was asking for all the answers, but she couldn't be quiet." (NA.F9) "She had more of a learning posture than others so really felt like she was listening and learning and really working to understand." (NA.F4) "Sometimes we just communicate what we want without fully understanding what people are experiencing. I hear people talking a lot about that skill, but I don't think I see the skill demonstrated a lot." (NA.F8)

Table 5.4 Continued

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
Honor and Shame[81]	**Participants in Southeast Asia demonstrated high awareness of adjusting communication to show respect, honor, and avoid causing or suffering the loss of face within the community.** "If he walked away from the organization, it would have been embarrassing for me." (SEA.M3) "I was required to attend an event I had already attended because an important speaker was there and it was desired that all be there to honor the speaker." (NA.F6) "In our culture, we cannot speak critically to those higher, so I do not say to his face. But I do not go and emphasized other reasons for why I did not attend. But I felt shamed by decision and not attending was form of protest." (SEA.M3) "If we had high production and big numbers we got praised and celebrated in front of everyone and this led to inflated numbers." (SEA.F3) "I worked really hard to honor them through listening and a show of respect, even those younger." (SEA.F2)	**American participants talked about shame in response to things that had already happened, but not as a cultural dynamic to navigate. Psychological shame was seen as more evident than what is discussed openly.** "She left in shame because the organization's bias towards male perspectives and they never got the real story." (NA.M1) "I think he was feeling a lot of shame and insecurity as a result of job performance." (NA.F8) "She apologized, but instead of it really moving towards relationship, it just felt like a lot of shame." (NA.F9) "A lot of dominant culture people are experiencing shame from all the societal discourse and in that shame, many are hitting back." (NA.M1)

[81] As it pertains to the study, the dynamics of honor and shame play out in the response loops. The entire diminishing loop can be a reflection of shame behavior and managing face, something that can play out in Southeast Asia (Darwis 2004; Teehankee 2004; Rarick and Nickerson 2006), or the United States (Werry and O'Gorman 2007). Interview data noted multiple cases of a party reflecting on their own shame spiral or experiencing the effects of another person's spiral. *While shame can be a risk in unequal negotiation for both sides of the negotiation, negotiation itself was a pathway to address shame as well.*

Table 5.4 Continued

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
Generational Differences	**Participants see younger generations as willing to take greater risks to have a voice** "The younger generations, yeah, they're more expressive. Emotional isn't the right word, but maybe more sensitive. More reactive to some of what older staff may say. There will be more questions." (SEA.M4) "The younger staff, they want to share more and ask more questions. There is higher value to voice their opinions." (SEA.F4) "The younger generation are pretty much able to really share what they want and what their personal goals are and desires for ministry." (SEA.M4) "For the older generations it's very hard for them to keep up with all the online technology so face to face is very important, but we are trying to help them keep learning because it makes it easier to meet with them.' (SEA.M7)	**The same, though younger generations were noted to expect greater degrees of transparency and detail.** "The younger generation, they're like, 'why should I trust you?'" (NA.F2) "I think a big thing is just the millennial piece, like Gen Z, like they're just changing in the things they're passionate about and the things they will tolerate. They are thinking differently and won't put up with the same things that older generations may have accepted or not thought about. They value transparency much more." (NA.M1) "I hear older staff talking about how younger leaders need to 'earn their right' to have a voice and I think that's crazy. I do think Gen Z leaders have a harder time face to face because of their digital way of communicating, but they can be judged for being distracted or impatient – but those are trainable skills." (NA.F2)

Persuading

Erin Meyer does not include many Asian countries on the scale of her cultural dimension of persuading (see figure 5.9). The scale itself speaks to an applications first (specific, concrete first) approach to advocating for interests and alignment compared to a

principles first approach. Meyer describes Asian countries as having a holistic approach compared to the Western specific approach to persuasion. While Westerners may be more won over through rational assent to concrete facts and logical arguments, Asians often need an overall picture of the interconnectedness of things, of how they fit into the big picture, including of the relational picture of how they feel with regard to partnerships and arrangements (2015, 104).

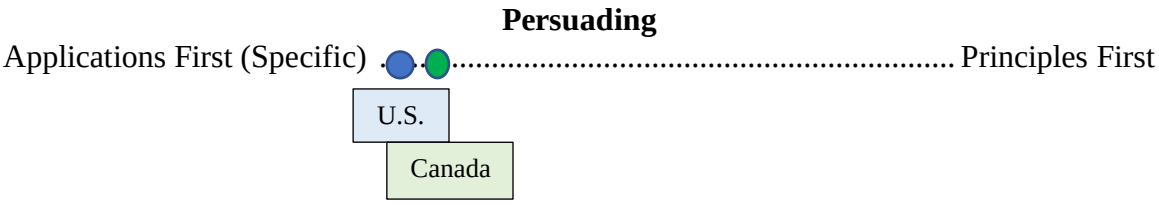


Figure 5.9. The Cultural Dimension of Persuading from *The Culture Map* (2015).

The Western approach to specific and concrete data and arguments is reflected in both some of the ways in which arguments are made in negotiations as well as in some of the contextual factors that influence the interests in negotiation such as success metrics. The specific and application first preference fits the efficiency values which are more prominent in the West. Principles first and holistic persuasion seem to take more time and require greater relationship so that the parties can have a good overall feeling and confidence in what is being agreed upon (SEA.M5, SEA.M7). These dimensions of persuading seem to correlate with the Trusting Scale in figure 5.4, suggesting that persuasion in Asia requires time, relationship, and effort to help the other side see the decision through a lens of interconnectedness and contextual meaning. This resonates with values of smooth relationships in the Philippines (Teehankee 2004, 218). Southeast Asian participants in the study repeatedly noted that those in the "power-under" position,

had to be overly prepared for the opportunities when they would be given a platform with supervisors (SEA.M1, SEA.M2). The proposals expected in these situations would be expected to be more holistic and more context and principle based. Americans are more likely to desire the bottom line, running the risk of not diving deep enough into the contextual dimensions of changes or ideas being considered (NA.M4).

Many American leaders of color showed a more principles first or holistic approach to persuasion, indicating possible cross-cultural challenges in navigating the dominant culture's strong applications first approach.[82] Southeast Asian leaders demonstrated a desire for agreements that were not just strategic, but that made sense to them in light of their relationships, priorities, and interests. In this way, the assessments of what constitutes "flourishing" or "diminishing" may be influenced by how people see the process and relationships as well as how they frame context, issues, and goals.

Disagreeing

Theoretically, negotiation parties even in unequal negotiation can navigate issues and interests in some cases without much risk. Though when disagreements impact interests and agreements, risk becomes a larger part of the equation if it wasn't already.[83] Meyer's cultural dimension related to conflict and disagreement is mapped out between the opposite behaviors of confrontational and avoids confrontation (see figure 5.10).

[82] One example is NA.F5, who in talking about honesty in negotiation began to talk about the difference between the idealization and reality of honesty in that getting a handle on "the truth" could be hard to do as not everyone has the same understanding. To her, honesty and truth in relationships involved "relating to each other in a good way," a holistic framing of what people should experience and feel when they are in dealings with one another. Other staff of color described negotiations in which they got what they were working for, but they felt "dirty" afterwards as a result of the process, what they experienced relationally, and what it required as a result of others' approaches and behaviors (NA.F1, NA.F6).

[83] It is at this point a "Cell 2" negotiation becomes "Cell 4" as diverse interests become conflicted.

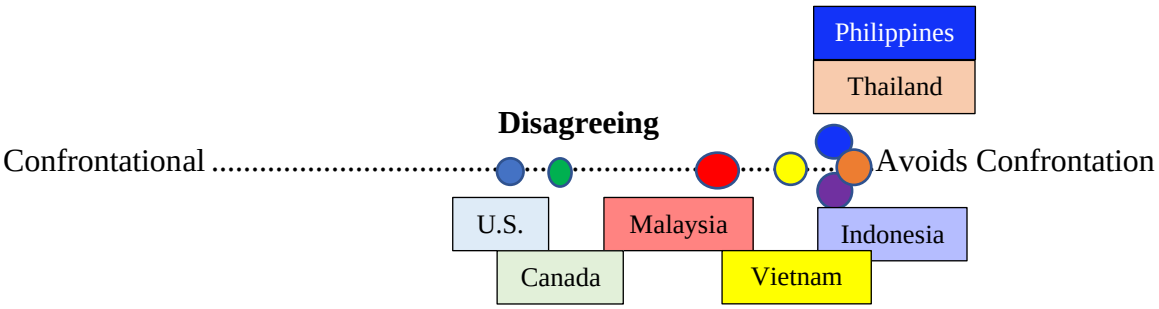


Figure 5.10. The Cultural Dimension of Disagreeing from *The Culture Map* (2015).

Negotiation is a process of trying to reach an agreement across different interests. This suggests that disagreeing should be an expected part of negotiation as rarely do people see a given situation the same way or have the skills to perfectly navigate the negotiation in ways that maximize understanding and solution finding from the beginning. Negotiation as a process surfaces interests and therefore can make people even more aware of their disagreements or different interests (Curle 1971; J. P. Lederach 1996, 13). Western leadership literature celebrates such a process as a source of innovation and growth (Lencioni 2002; 2012; A. C. Edmondson 2018).

However, disagreement brings with it different experiences of risk for different contexts and cultures (Cook 1999; Elmer 1993; Choy 2001). Southeast Asian countries fall on the conflict avoidant side of the scale out of a high value for group harmony and smooth interpersonal relationships. Disagreement is seen more negatively, even shameful, leading to greater fears of retribution and social exclusion for honesty, feedback, and conflict (Kainzbauer 2013). Conflict and disagreement can amplify or create additional risk and threat of loss, leading a negotiating party deeper into the core phenomena of the emerging theory – navigating choices in response to the threat of risk

or loss in an unequal negotiation. Responses to conflict and disagreement can either lead to self-preserving defense or vulnerably humble engagement with the other party.[84]

While leaders in both the United States and Southeast Asian have to manage emotions, their interests, and their identities in different ways, disagreement taps into other cultural dynamics related to social norms, power, hierarchy, and shame. A tangible contrast between participants in the two contexts related to how participants navigated their "BATNA" or best alternative to a negotiated agreement in the face of disagreement and conflict (SEA.F1, NA.M5, NA.F10). While there are numerous factors influencing a decision to leave a team or leave an organization, American participants show a greater readiness to leave or move towards other options while Southeast Asian participants showed a greater willingness to endure perceived injustice out of loyalty, affinity, and long-term perspective (SEA.M3, SEA.F7).[85]

Evaluating

Feedback and evaluation may be a part of every stage of negotiation to some degree. Meyer's scale of evaluating speaks to how cultures navigate giving negative feedback and evaluating others (see figure 5.11). This is an important dimension of

[84] Ken Sande's Slippery Slope of Conflict (1997) and Donald Nathanson's "Compass of Shame" and other models of conflict and shame behavior are helpful for analysis (1987). Warner Mischke illustrates how different dimensions of Nathanson's compass of shame are lived out in different parts of the world. For example, "attacking others" may be a more prevalent response in the middle east, while "attacking self" is more evident in some parts of Asia such as Japan and Thailand as evidenced in extremely high suicide rates (2015, Chapter 1.6, The Pathology of Shame in Our World, The Compass of Shame). These dynamics in the context of disagreement or conflict can influence identity management, shaping the strategies a party chooses in response to the risks and losses that they may be facing.

[85] Cultural discourse, organizational circumstances, and duration of conflict and dissatisfaction all can influence such BATNA assessments to leave a team or organization. Participants with a long-term orientation culturally and collectivist approach to identity as opposed to individual (Southeast Asia) were more likely to endure significant disagreement and injustice. There are also economic factors that may influence this difference in the degree to which people are willing to leave the organization.

unequal negotiation in that many negotiations take place between supervisors and subordinates, including in many performance reviews. But in the process of contesting interests, negative feedback may need to be communicated in response to another party's proposals or in response to behavior. Sometimes negative evaluation or feedback can be the very reason for the negotiation, while the negotiation itself is likely to generate positive or negative evaluations after decisions are made and throughout the process.[86]

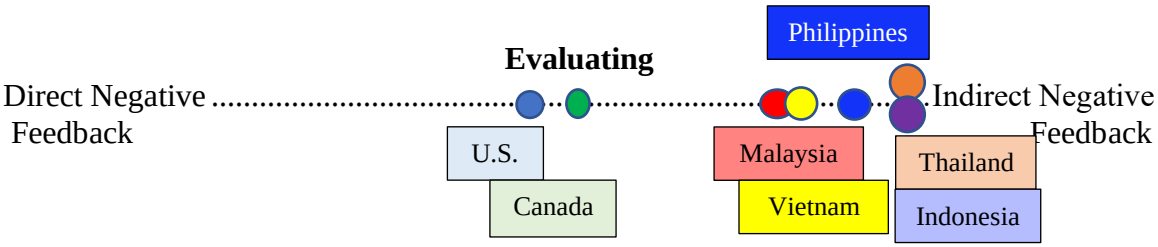


Figure 5.11. The Cultural Dimension of Evaluating from *The Culture Map* (2015).

Meyer's scale of feedback correlates with two other scales from *The Culture Map* closely, the communicating scale and the disagreeing scale. Evaluation and feedback in a culture that is indirect in its communication already is likely to require an indirect approach. One example was an unspoken protest in the form of discreetly avoiding a required conference (SEA.M3). Similarly, how people navigate conflict and disagreement is also reflected in how people navigate evaluation and feedback, especially if it may cause someone to lose face or if there is the risk of violating unspoken communication norms (Hawkey and Nakornchai 1980; Yeager et al. 2014; Pei 2016).

[86] There were numerous case studies in which this was the case, though how parties communicated feedback varied. But NA.F2, NA.F4, NA.F8, NA.M1, NA.M2, SEA.F2, SEA.F3, SEA.F4, SEA.F5 all included case studies in which evaluation or feedback was a dimension that catalyzed an unequal negotiation. There were confrontational evaluations in the data from both research sites, but Southeast Asia had far more situations in which a party did not give the whole truth. There were several examples with younger leaders in which there was no "warning sign" before emotional outbursts of discontent.

Feedback and evaluation is an important part of unequal negotiation in that it is often connected with trust as well. As noted above, participants noted that their trust in another increased when they had the freedom to disagree, and more so, when they were able to disagree with emotions without having to perfectly package feedback (SEA.F2). Participants of color mentioned not having to edit themselves as a sign of trust (NA.M5, NA.F10). Having the freedom to give feedback in culturally appropriate ways increased the trust and safety that people felt in the relationship as negotiations were taking place.

Feedback and evaluation are significantly linked to the role of accountability in the emerging theory of the study. Accountability is a variable of leadership credibility in the study in how people determined their level of trust and confidence in the other party (SEA.M8, NA.F1). Accountability is also an intervening condition in response to perceived loss and risk. Whether due to self-preserving emotions such as shame, anxiety, and fear or self-preserving actions such as the leveraging of power for control, hiding, and avoiding, the lack of accountability is directly correlated with diminishing negotiation processes and outcomes while accountable behavior is correlated directly with flourishing and trust building processes and outcomes.[87] Accountability and feedback may not look the same in each cultural context, but its presence or lack thereof is one of the determinants of flourishing or diminishing negotiation outcomes.

Reconciling Behaviors

An important theme to consider that is not part of Meyer's research, but is relevant to the emerging theory and the overall context of the study (Christian

[87] See table F.11 in Appendix F to see a more detailed analysis on the range and dynamics of accountability as it impacts unequal negotiation based on interview data.

organizational ministry), is that a key dimension of accountability and evaluation surfaces through peacemaking and situations that require reconciliation. Some unequal negotiations are catalyzed as a result of an offense or conflict (SEA.M1, NA.F6). Other unequal negotiations do not start out of offense or conflict, but stall or break down because of offense and conflict during the negotiation process (SEA.F1, NA.M5). Most accounts of diminishing negotiations that involved some measure of personal hurt or offense included statements like "He/she never apologized" (SEA.M2, SEA.F3, NA.M2, NA.M3, NA.M6, NA.F9, NA.F10) or "We never talked about it." Conversely, flourishing negotiations, even those that had rocky moments, were assessed more positively because the other party had confessed wrong doing or sought forgiveness (SEA.M1, SEA.M6).

Some of these dynamics may play out during conflict or "disagreeing," but often individuals in unequal negotiations were reported to confess or seek forgiveness only after some opportunity for reflection and evaluation was possible, or in response to an experience that caused them to shift or reframe their perspective or thinking (SEA.M1, NA.F8). In this sense, the disagreeing and evaluating scales are highly connected to peacemaking and reconciliation. There were numerous case studies in which one party's refusal to enter humbly and vulnerably into confession and reconciliation due to defensiveness or pride contributed to more diminishing outcomes (SEA.M2, SEA.F3, NA.M3). Meanwhile, authentic efforts to confess wrong doing or to seek genuine forgiveness almost universally contributed to more flourishing outcomes and positive evaluations of the process. Despite the correlation with reconciling behaviors with flourishing outcomes, data suggested it is more the norm to "just move on." Moving on may be driven from conflict avoidance, busyness and task orientation, or other factors.

Table 5.5. Research themes and data related to disagreement and evaluation

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
Disagreeing: Challenge, Confrontation, Subversion	**Challenge was not often experienced directly or overtly. Some forms of challenge were passive aggressive or through silence.** "I just didn't say anything." (SEA.F3, SEA.F4) "I chose to not attend an event because I felt what I experienced was wrong, but there was never any discussion about it." (SEA.M3) "Many because of their alignment with the leader chose to leave with the leader instead of continue working towards the mission and vision." (SEA.M2, SEA.M5)	**Challenge was more likely to be expressed directly and sometimes publicly.** "I told him to his face…" (SEA.F10) "I tried to give feedback to him about what he did. He listened, but he didn't ask any questions that would indicate he was interested in making changes for the next time he had to do something similar." (NA.F2) "There were social media posts challenging the decision." (NA.M2)
Avoidance	**Participants often just let the conflict go, hoping time would resolve the situation and allow relationships to stay smooth.** "I never talked to him, I only was allowed to talk with a middle man." (SEA.F1) "We have to speak softly because they are older/the leader." (SEA.M2, SEA.F4) "She just stopped talking to me. That is her style of solving problems, just leave it. It's very frustrating for me because there's nothing I could do." (SEA.F2)	**Participants more likely to engage in open disagreement, but avoidance was demonstrated through busyness and avoidance of people and conversations.** "He told me he would get back to me soon, but it's been six months." (NA.M1) "I don't think we have much to talk about." (NA.F1) "She wrote a groveling apology, but never pursued face to face interaction, even on Zoom, to have a personal connection or redemptive experience." (NA.F9)

Table 5.5 Continued

Themes in the Research Related to the Theory	Southeast Asian Responses	United States Responses
BATNA	**Participants more likely to endure perceived injustice or difficult people or leaders due to long term mindset and group identity and commitment.** "When we join, we join for life!" (SEA.M3) "It is difficult, but they are the leader." (SEA.F7)	**Participants more likely to leave or consider leaving a team or organization due to diminishing negotiations in the organization and with superiors.** "I think it's just time I go." (NA.F10) "It's just not healthy to keep doing this and expecting different results." (NA.F1, NA.F5, NA.M5, NA.F10)
Degree of Pursuit of Reconciliation (Confession, Forgiveness)	**Confession and forgiveness noted as important for rebuilding trust when it has been broken.** "He apologized and told me later I had been right and that he should have listened to me." (SEA.M1) "He was angry at me for holding him accountable, but he didn't tell me, he went and told others and his boss." (SEA.F3) "We sought reconciliation and worked hard for peace as brothers and sisters in the Lord." (SEA.M6) "I am very hurt, because he did not apologize after a great wrong. I cannot move forward without an apology." (SEA.M8)	**Confession and forgiveness noted as important for rebuilding trust when it has been broken.** "I apologized and asked for forgiveness, but he didn't own his behavior." (NA.M3) "There's never an 'I'm sorry," never a 'Sorry, I really missed that," never a, 'Sorry, I didn't get that, but I'm starting to see a little differently now." (NA.M4) "Eventually he apologized to me and asked for forgiveness. It was hard, but I had to forgive and now after so much pain, we have at least a decent friendship and can work together again." (NA.F3)

Concluding Summary of the Cultural Impact on the Study's Themes

This study's emerging theory resonates in both the United States and Southeast Asia, but culture operates as an ever present condition for how the core phenomenon of

risk is perceived and felt, on the chosen responses to that risk taken in the negotiation process, and in the aftermath of the negotiation as morale and perceptions are shaped for future interactions. The key areas in which culture most influences the embodied dynamics of the model are in the areas of relationships, power, and communication. Negotiating parties are consistently navigating interpersonal and social realities that influence trust and power. Power informs the dynamics around leading, decision making, and access. There are risks involved in promoting interests when the other party is the gatekeeper to meeting one's interests and as it relates to how power is leveraged for one's self and for others. Communication speaks to the way people express their interests and values and how they try to solve problems for the sake of agreements.

Southeast Asian participants more clearly face risk in negotiation through hierarchical leadership structures and the dynamics of honor, shame, and face in an indirect communication culture. Loss can be material or it can be social and psychological through the loss of face, through social exclusion, or through loyalty questioning (SEA.M2, SEA.F2). These may be greater sources of self-preservation responses for Southeast Asian leaders. While an American leader diminished another leader for the sake of productivity and results (NA.M4), a Southeast Asian leader illustrated how their leader did the same thing, but for the sake of personal and organizational honor (SEA.F3). In Southeast Asia, trust is built through relationships and commitment that provides a longer term payoff, but this also takes more time and investment to cultivate. Negotiation in these contexts include much more indirect communication, time, cautiousness in the use of voice for those under power, and greater acceptance of the decision making authority and processes in the negotiation.

American participants may face greater risk through having to navigate the significant diversity that exists ethnically, generationally, and theologically in a cultural context characterized by busyness, change, and more individualized or application first framing of issues. Both contexts face the challenges of top-down decision making cultures, in which flourishing negotiations often depend on the "power-over" negotiator going "the extra mile" to listen, invite, and nurture honesty and voice all the way through the decision making process and into implementation. Negotiation in the Unites States is more likely to reflect low power distance initiation of negotiations with direct communication and expectations that leaders can and at times should change their minds.

Diminishing negotiations were described similarly in terms of powerlessness, lack of voice, having to deal with the other party's refusal to take responsibility or cooperate in reconciliation, and not being listened to well or granted appropriate access. Americans had greater expectation for faster change, while Southeast Asians tended to more easily accept the way things are. If relationships are preserved and there is a sense of harmony, listening, and good faith efforts to solve the problem, there is more likely to be an acceptance of the negotiation as flourishing or positive in Southeast Asian contexts. The power of hierarchy on diminishing negotiation outcomes was expressed most concisely by Southeast Asians through the phrase "There was no negotiation" (SEA.F1, SEA.F3, SEA.F4, SEA.M8).

American participants showed less need for friendship and a sense of holistic harmony, but tended to evaluate flourishing through whether their goals are accomplished, whether the people involved are honest and tried to listen, and whether communication was clear and if there was integrity in follow through. Individualistic

dimensions of culture may make it easier to differentiate from some forces of power and ground one's self in integrity for the sake of accountable action. This may also make it easier to reframe organizational narratives and framings of success, while also being a reason why it may be harder to demonstrate accountable negotiation to the larger community and the long term outlook.

Honor and shame dynamics may more quickly guide a Southeast Asian to a diminishing loop (SEA.M3), while Americans more often may find themselves in a diminishing loop because of frustration related to one's personal or organizational goals (NA.F1, NA.M2). Hierarchy and power as well as honor/shame and patron/client dynamics in Southeast Asian cultures at times make it difficult to differentiate from the forces of power (especially related to positional authority, donors, and policies) in the ways needed to act humbly, ethically, and out of a more holistic framing of stewardship. However, long-term orientation and community identity help Southeast Asians persevere longer, with the ability to expand definitions of flourishing to include the long-term relationship and community welfare (SEA.M1, SEA.M3).

While the emerging theory resonates in both cultural contexts, each general region's cultural norms related to negotiation assumptions and skill sets as captured in Erin Meyer's cultural dimension scales have a direct bearing on the risk and possible loss a negotiator faces as well as their responses to that loss. Leaders in these cultures generally operate on opposite ends of the culture spectrum as it relates to power distance, individualism-collectivism, indirect-direct communication, conflict, evaluation, time and scheduling, and persuasion. Trust, access, and power are earned and shared in different ways, yet flourishing outcomes in both contexts are shaped by the response to risk.

Chapter 6

Biblical and Theological Themes and Reflection

Grounded theory methodology operates from the premise that the findings emerge first and foremost from the data itself. While biblical and theological areas of interest and inquiry informed the researcher's research design and personal goals for the study, biblical and theological reflection related to this study is most suited for after the research findings have been discovered to ensure those findings are grounded in the data. The grounded theory that emerged through the study has important themes and dynamics that are rooted in Scripture and central to life, leadership, and mission from a Christian perspective. This chapter aims to explore the biblical grounding of some of these key themes. The purpose of this chapter is not to perform comprehensive exegetical scholarship, but to highlight how Scripture addresses these themes and illustrate the theory in dialogue with several foundational passages and case studies found in Scripture. Such dialogue and reflection can help theologically inform the negotiation ethics, spiritual formation, and character development of negotiators in unequal situations.

The core phenomenon of the study, captured as "Navigating risk and the threat of loss in unequal negotiation" will be addressed with reference to Jesus' teaching of saving and losing one's life, biblical teaching related to power and humility, and Narry Santos's work on servant leadership and the Filipino virtue *hiya*.[88] The chapter will also

[88] While Chapter 5 provides intercultural comparison between American and Southeast Asian leaders in regards to how they experience, assess, and respond to risk in unequal negotiation, this Chapter seeks to explore humility and servanthood in negotiation and leadership inclusive of both research contexts. While the overwhelming amount of literature related to servant and humble leadership is Western, Santos provides a framework of servant leadership from the book of Mark that can speak more clearly to Southeast Asian hearts and contexts even though *hiya* (face, shame) is concept difficult to define outside of its indigenous context. The Thai concept of *barami* has similar dimensions of social power that can serve as vice or virtue depending on one's use of power and as such can help inform understanding and application

specifically explore dimensions of flourishing and diminishing relationships and stewardship through the biblical concepts of *shalom, the image of God,* and *the fall*. Themes and aspects of the theory will be illustrated in dialogue with two case studies: Jesus's negotiation with Peter on the road to Jerusalem (Matthew 16:21-28) and the account of Jesus negotiating with the Samaritan woman (John 4:1-45).

Vulnerable Humility and Self-Preservation: Core Responses to Risk and the Threat of Loss in Unequal Negotiation

The findings of the study point to a need for an ongoing heart orientation towards personal and relational transformation in order to consistently generate flourishing outcomes. The core phenomenon shared by participants of unequal negotiation is navigating risk and the threat of loss, which catalyzes either of two fundamental heart responses that drive further action in flourishing or diminishing directions. The responses are framed as vulnerable humility or self-preserving defense.

Unequal Negotiation and Humility in 1 Peter 5:1-11

Humility is a significant theme in Scripture, both in the life and sacrifice of Jesus Christ and in the character and social behavior that is to be true of those who follow him. A key passage in Scripture that unites the themes of power, self-preservation, humility, and risk is 1 Peter 5:1-10. Peter addresses self-preserving leadership and authority, while calling those with power *and* those under power to be humble as is fitting of their personal and corporate identity in Christ. This is noted as important because (a) God opposes the proud but gives grace to the humble (v. 6); and (b) they must resist the devil

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of such humble leadership and use of power in Southeast Asia (Persons 2016, 214; A. R. Johnson 2006, 168).

who seeks to devour them and they must be watchful and sober-minded to do so (v. 7-8).[89] Peter addresses specifically two groups: the elders who are in a position to shepherd the flock (v. 1-2) and those who are younger, who are part of the flock (v. 5). The full text of the passage is included below.

> [1]So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: [2]shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; [3]not domineering over those in your charge, but being examples to the flock. [4]And when the chief Shepherd appears, you will receive the unfading crown of glory. [5]Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble."
>
> [6]Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, [7]casting all your anxieties on him, because he cares for you. [8]Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. [9]Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. [10]And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. [11]To him be the dominion forever and ever. Amen.

Gert Breed highlights the unity of this section of 1 Peter within a larger chiastic structure in 1 Peter 4:1 – 5:11 that highlights the central theme of living holy lives while suffering as captured in 4:12-19 (2016). The emphasis on Peter's exhortations to the whole flock, including elders, then becomes more associated with their larger identity as God's flock (v. 4). The presence of increased threat from external sources and from internal sources such as domineering behavior (v. 3), pride (v. 5), and anxiety (v. 7), requires humble dependence upon God and humble behavior towards one another.

[89] Scholars note that the language and content of 1 Peter point to significant persecution in the context of the Roman Empire. There is physical and material threat testing the believers and there is a spiritual threat that they need to be mindful about as well in how they conduct themselves (Jobes 2005; J. B. Green 2007; Breed 2016; Georges 2017).

The elders are exhorted to fulfill their roles of authority in the community through the call to "shepherd the flock" (v. 2), but are given three sets of negative qualifiers that illustrate what they are *not* to do (Jobes 2005, 21:304). Each of these qualifiers points to self-preservation in different ways, and can lead to the types of diminishing loops in relationships and a community that would make them vulnerable to the adversary (v. 8). Elders and leaders are told to not exercise their roles of authority out of compulsion, but willingly (v. 2), not for shameful gain, but eagerly (v. 2), and not to dominate those under their authority, but instead being an example to the flock.[90]

There is a contrast for these leaders between action that is self-serving, self-preserving and action that is humble and generous, but that also brings them into greater relational vulnerability through which God's purposes of shepherding can be carried out.[91] Their leadership is meant to help protect the flock from danger through their vigilance, generosity, and care (Breed 2016).[92] These elders are called to humble

[90] In Jayson Georges' honor-shame paraphrase of this passage meant for Majority World contexts, he interprets Peter's exhortation to be a warning about abusing their power to gain honor for themselves, which is itself shameful (2017). Elders are to be benevolent shepherds and humble themselves along with those of lower status because only God can bestow true honor. Georges' translation draws greater attention to the honor and status driven motives that can tempt leaders, yet neglects some of the tangible ways in which obligation, shameful gain, and domination manifest. Several others draw out more clearly the implied dimensions of financial greed in this passage as well as the historical failures in Israel of how leaders had failed to shepherd the flock in the ways God had wanted (J. B. Green 2007, 165–66).

[91] There were multiple case studies shared in the research in which leadership obligation, shameful gain, or domineering behavior were driving difficult dynamics or conflict. One involved a leader's disinterest in truly providing the helpful leadership needed at a given moment and caring for someone under their charge (SEA.F1). That part of the leadership responsibility was seen as a burden or extra duty. Several others involved leaders seeking shameful gain through material resources (SEA.M2, SEA.M5) or community recognition and status (SEA.F3), while still others included dimensions of domineering leadership (SEA.F4, NA.F8). These were contrasted by case studies in which participants experienced humble, eager, caring, and serving leaders (SEA.M1, SEA.M2, SEA.M3, NA.M1, NA.M3).

[92] Thai leadership scholar Larry Persons writes of *barami* leadership as a critical source of face gained through social power. He uses a metaphor of the leader as a giant tree under whose shade others can find protection. Barami in noble forms, reflects this serving and shepherding use of power (2016, 29, 214). This benevolent expression of power and patronage is echoed in other countries like Indonesia and

themselves and submit to Christ just like everyone else, but more importantly *with* everyone else as part of one flock, one body.[93] Those who are younger in the flock are called to submit themselves to their leaders in humility *and* foremost to God, with recognition that their leaders have been entrusted a responsibility from the Lord for which they are accountable. Personal sin (pride), worldly persecution, and supernatural attacks all threaten the fundamental identity as holy ones in Christ, constantly tempting individuals to respond to fear, anxiety, and risk in self-preserving ways that diminish others. By humbling themselves with God and with others, across the power dynamics, they can live out that holy identity amidst suffering to the glory of God.

Vulnerable Humility as Servant Leader in Matthew 20:20-28

Jesus teaches a countercultural ethic when it comes to the use of power in leadership and negotiation, particularly relevant to those in the power-over position and those striving for the power to meet their interests. These are foundational framings of power in God's kingdom for Peter's later teaching on leadership in 1 Peter 5:1-11. Matthew records the account in Matthew 20:20-28 of the disciples arguing over who would be the greatest, negotiated initially by the mother of James and John. He writes,

> **25** But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. **26** It shall not be so among you. But whoever would be great among you must be your servant, **27** and whoever would be first among you must be your slave, **28** even as the Son of Man came not to be served but to serve, and to give his life as a ransom

countries with similar culture (Irawanto and others 2009), but its rootedness in the religious history of Thailand with the expectations of morality may make *barami* unique in its expression.

[93] Julyan Lidstone, notes that many leaders, especially in honor-shame contexts, want to avoid personal closeness and rapport with their followers, "because they think they must maintain a distance in order to protect their authority (2019, Leadership Lessons)."

for many."[94]

After citing these examples of worldly power as negative examples, characterized by mastery or domination (J. K. Brown and Roberts 2018, 234), Jesus reframes power and authority in God's kingdom. He uses the countercultural images of a servant as a positive framing of power and authority. Competitive negotiation, often referred to as "win-lose" negotiation has dimensions of both honor competition and face saving. Winning brings honor, while losing brings shame. Jesus teaches that his kingdom and the honor to be earned within it are fundamentally different from the world's system of honor.[95] They are not to "lord" authority over others like the Gentles, but pursue honor through being a servant, a slave. Their orientation to honor is not to be competitive, but humble.[96]

There is significant literature related to this passage and leadership in Christian ministry, with important insight related to the patron-client dynamics of the day that formed unequal relationships (Santos 2008; Georges 2019). This is significant for many parts of the Majority World, including Southeast Asia, because patron-client dynamics are still part of the fabric of society in which patrons with power and influence enter into asymmetrical relationships with clients in which each side, if they do their part, increase in honor (Scott 1972). But these dynamics are instructive for Southeast Asia and all

[94] The disciples were competing for honor out of their own cultural paradigms from both the Jewish world as well as the non-Jewish world, characterized by Roman occupation (Blomberg 1992, 22:307).

[95] Mischke argues that Jesus actually endorses James and John's pursuit of honor in God's Kingdom, but inverts the way that honor is gained. Honor in God's Kingdom is gained through being a humble servant, not through power and status (2015, Section 2, Chapter 1, "Examples").

[96] Persons notes how *barami* in Thailand can either be competitive and "lording it over" or humble benevolence, which he calls "noble face." Power driven *barami* is shameful and exploitative (2016, 213).

cultures because they demonstrate how power forms relationships and the ways in which such use of power leads to domination and corruption (Quah 2003; B. Spector 2008; Yung 2010). Jesus is not just correcting the disciples' understanding of leadership, but their heart desires to elevate themselves over others through greater honor, status, and power. He teaches the disciples that to follow him means putting God's interests first over one's honor, even to the point of dying. This is reinforcement of Jesus' teaching earlier in Matthew 16:21-28 after his rebuke of Peter, which is addressed below.

Unequal Negotiation and Humility in Philippians 2:1-11

1 Peter 5:1-11 frames humility as an expression of holiness, individual and corporate identity in Christ. Humility is often framed as a personal virtue or character quality shown through behaviors like sharing credit (J. Collins 2007), but Tangney and Dickson reinforce its social nature as opposed to equating it to personal modesty (2011; 2000). In addition to these understandings, Philippians 2:1-11 provides a paramount teaching for how Christ-like humility includes the willingness to let go of status and power and enter into vulnerability out of obedience to God. Jesus is described as "not counting equality with God a thing to be grasped" (v. 6) and choosing to "empty himself" (v. 7). These verses are the subject of much scholarship as to what it means that Christ emptied himself, but the significance for this study is that Christ enjoyed the greatest status, honor, and power, while being perfectly holy and righteous, but he was willing to choose to enter a vulnerable state, full of risk, for the sake of sacrificial love and God's divine purposes. He chose vulnerable humility instead of self-preservation in love. The full passage is included below.

> [1]So if there is any encouragement in Christ, any comfort from love,
> any participation in the Spirit, any affection and sympathy, **2** complete my joy by
> being of the same mind, having the same love, being in full accord and of one
> mind.
>
> **3** Do nothing from selfish ambition or conceit, but in humility count others more
> significant than yourselves. **4** Let each of you look not only to his own interests,
> but also to the interests of others. **5** Have this mind among yourselves, which is
> yours in Christ Jesus, **6** who, though he was in the form of God, did not count
> equality with God a thing to be grasped, **7** but emptied himself, by taking the form
> of a servant, being born in the likeness of men. **8** And being found in human form,
> he humbled himself by becoming obedient to the point of death, even death on a
> cross.
>
> **9** Therefore God has highly exalted him and bestowed on him the name that is
> above every name, **10** so that at the name of Jesus every knee should bow, in
> heaven and on earth and under the earth, **11** and every tongue confess that Jesus
> Christ is Lord, to the glory of God the Father.

Christ's humility is illustrated through his willingness to take the "form of a servant, being born in the likeness of men" (v. 7), "being found in human form," and "becoming obedient to the point of death, even death on a cross" (v. 8). Humility is equated with behaviors of giving up rights, status, and power as well as well as radical obedience in risk and suffering. Jesus did not take a path of comfort or self-preservation, but chose obedience to the Father in conditions of vulnerability and risk in order to accomplish the purposes of the Father, which were the redemption and flourishing of His creation through Christ.

Paul links Christ's humility in his incarnation, death, and resurrection to how his followers are to behave in community. Paul conveniently uses similar language to negotiation vernacular to direct believers to the example of Christ in pursuing their *interests* (v. 4). Paul does not discourage people from looking to their own interests as that is a part of daily life and stewardship, but gives several commands based on Christ's example of vulnerable humility. Paul commands them to be "of the same mind, having

the same love, being in full accord and of one mind" (v. 2). He further teaches them to "do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves" (v. 3). And finally commands them to "look not only to his own interests, but also to the interests of others" (v. 4). In this passage, Paul is teaching that vulnerable humility in the life and example of Jesus Christ is essential to:

1. Being unified and of one mind (v. 2);
2. Letting go of selfish or prideful motivations and agendas (v. 3);
3. Seeing others in accordance with their status as God's image bearers and as more significant than ourselves (v. 3);
4. Finding ways to serve and help others meet their needs and interests just as much as finding ways to meet their own interests (v. 4).

Vulnerable humility as illustrated by Paul in Philippians and modeled in the life of Jesus Christ is foundational for all of the intervening conditions in the research findings that correlate with flourishing negotiation outcomes in unequal situations. Personal humility and resilience in the face of risk and vulnerability, servanthood in relationships, the ability to let go of damaging attachments, the willingness to lay down power and status and control, and the relational posture to truly see the other party as God sees them, are all capacities and behaviors that allow negotiators to transcend power dynamics for flourishing relationships, processes, and results.[97] If parties can negotiate with the mind, heart, eyes, and hands that Paul outlines, flourishing outcomes are far more likely, even if there are limits situationally as to what solutions might be found.[98]

[97] These are more character capacities or virtues than skills in leadership. Mark McCloskey grounds his virtue-based model of transformational leadership in four capacities rooted in ancient and Paul's theological virtues that include character, emotional maturity, drive/determination, and wisdom. McCloskey and other of Christian, virtue-based servant or transformational leadership proponents anchor their approach to leadership with all of its application to negotiation and conflict, in the character of leader (Ford 1991; Thrall, McNicol, and McElrath 1999; K. A. Patterson 2003). There are several Asian and Majority World scholars in this group (Santos 2003a; Chan 2006; Rajagopal 2017; Lidstone 2019).

[98] It is not an insignificant finding of the study that many participants, when talking about negotiation case studies in which they did not meet their goals or interests, often described the experience

Vulnerable Humility as Sacrificial Obedience

How a party responds to risk and the threat of loss, in light of contextual conditions, determines in most cases whether the results of the negotiation are moving in a diminishing or flourishing direction. These responses are evident in different ways in every case study shared. Participants describe navigating their own (and the other party's) temptations to pull towards self-preservation and diminishing loops in the face of risk. Many also describe how they courageously, yet wisely leaned into vulnerability with humility for the sake of a greater outcome than what they previously were experiencing.[99]

Matthew 16:21-28: "Losing One's Life to Find It" Case Study of Risk and Humble Obedience

The negotiator's choice to fight for their interests out of self-preservation, make adjustments, or lay them down in humility for the sake of a greater vision calls to mind Jesus' teaching that his disciples must deny themselves, pick up their cross, and follow him. Matthew writes in chapter 16:24-28,

> **24** Then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me. **25** For whoever would save his life will lose it, but whoever loses his life for my sake will find it. **26** For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? **27** For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to

positively or successful when they experienced the other party as genuinely humble. That humility was not just a character quality, but something they experienced tangibly in different parts of the negotiation process and in the key moments where they encountered the core phenomenon. Their responses consistently moved to the flourishing loop even if no helpful solution could be found. The research findings seem to affirm Peter's call in 1 Peter 5 for elders to be examples in that when those in power related and led with deep and connected humility, participants consistently demonstrated willingness and contentment to submit themselves with a greater sense of peace and trust.

[99] Rachel Rajagopal's work on Asian female servant leadership captures several portraits of courageous and humble examples of leadership constantly tested and challenged by their cultures and contexts (2017). This include numerous accounts of unequal negotiation in hierarchical societies that also include significant power differentials related to gender. Portraits of Asian female servant leadership in Southeast Asia include leaders in Singapore and Malaysia.

what he has done. **28** Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom.

This teaching is found in some form in all four gospel accounts (Mk 8:34-9:1, Lk 9:23-27, and an abridged version in John 12:25), but Matthew's account includes poignant elements that can add additional insight when applied to the dynamics of negotiation.[100] The context in Matthew follows Peter's confession of Jesus as the Christ (Mt 16:13-20) and attempted intervention to prevent Jesus from going to Jerusalem, a journey of suffering and death in obedience to the will of the Father (16:21-23). Jesus strongly responds to Peter's behavior with the rebuke, "Get behind me Satan! You are a hindrance to me; for you are not on the side of God, but of men" (Mt 16:23, RSV).[101] He then teaches that those that follow him are to be willing to deny themselves and take up their cross, even to the point of losing their life, for His sake.

This dynamic between the ways of God and the ways of men is illustrated not just in the contrast between the things of God and the things of men, but Satan's inclusion in the previous encounter with Peter frames this through a spiritual warfare lens (v. 23). This indicates that those who seek to preserve or save their lives in ways contrary to God's will are actually not just on the "side of men," but may have their interests aligned with Satan's and therefore are a "stumbling block" (Blomberg 1992, 22:259).[102] This

[100] Matthew's vocation prior to being called by Jesus to follow him was as a tax collector (Mt 9:9) and as scholars have noted, that it may be this vocational background that brings a greater financial or material insight to different narratives and teachings. This may be why Matthew 16:26, with its emphasis on the lures of profit, is included in Matthew's account, but absent in all of the other gospel accounts.

[101] The ESV translation renders Jesus rebuke, "…For you are not setting your mind on the things of God, but on the things of man." Translations of this passage speak to both, but seem to emphasize either the conflict of interests or the deeper issue of there being a conflict of allegiance. In this case, both allegiance and interests are aligned together though translations seem to highlight one over the other.

[102] Stoutenburg engages the many translations of Jesus' rebuke of Peter, "Out of my sight," "Get behind me," and "Follow after me." He concludes that while they each illuminate a different dynamic about

would be magnified by the significance of the cross in what it meant for all of human history. Peter's worldly thinking is in contrast to the previous recorded interaction in which Jesus affirms that Peter's confession that Jesus is the promised Christ was revealed not by "flesh and blood," but by his "Father in heaven" (v. 17).

Jesus teaches that the way of God's kingdom requires the willingness to lay down one's own interests and desires to the point of loss and suffering, in submission to God's purposes and interests. Peter's example of trying to save Jesus out of his own limited framework of God's kingdom showed a rigidity of thinking that impeded his ability to make room in his mind and ideology for a savior that would usher in the kingdom of God through suffering and losing his life. Instead of humbly inquiring and learning, Peter's confidence in his own way of seeing leads him to boldly rebuke his teacher, whom he confessed as Messiah. Matthew scholar Jeannine Brown notes that the author's use of the emphatic form of Peter's rebuke of Jesus shows more clearly the strength of censure, revealing, "a dying Messiah has no place in Peter's conceptual world" (2018, 200). Peter illustrates that even the attempts to protect those things perceived as spiritually important or vital to God's mission on earth can actually produce damaging results to what is of greatest importance, if interests aren't fully aligned with God. Peter thought he was protecting Jesus himself and "the kingdom," yet ultimately he was protecting his own understanding and expectations for what Jesus was going to do and perhaps his expectations of the role he might play in that kingdom.

This exchange between Peter and Jesus and Jesus' teaching in Matthew 16:24-27 is instructive for individuals and leaders who, in their finite minds and limitations, may

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Peter's resistance to Jesus' will, they all lead to the same conclusion—that obedience and allegiance to Christ is non-negotiable no matter what (1993).

strongly advocate for various positions and interests in their negotiations without the humility and wisdom that might lead towards learning, transformation, and openness to what might truly reflect God's purposes. Peter's confidence and sense of rightness leads to competitive engagement or win-lose negotiation. He believed himself to be right and Jesus to be wrong. Jesus would need to agree with Peter or Peter would need to reframe his understanding of Jesus, Jesus' mission, and Peter's role in that mission. Peter thought to be saving Jesus, but in reality this was a counteracting negotiation strategy, working against the interests of Jesus in self-preserving ways. In this negotiation between teacher and student, there was no room for compromise because of its kingdom significance.

Table 6.1. Saving and losing one's life in Matthew 16:24-27

Saving and Losing in Matthew 16:24-27 (RSV)	
The side of God (v. 23)	**The side of men (v. 23)**
Deny self and takes up his or her cross	Seeks to save his or her life
Follows Jesus	Seeks to gain profit
Loses his or her life for His sake	Forfeits his or her soul
Finds his or her life	Loses his or her life
Be repaid by the Son of Man according to what he or she has done.	Be repaid by the Son of Man according to what he or she has done.

Source: Text adapted from the Revised Standard Revision (RSV).

Not all leaders reflect such blind spots of arrogance, pride, or idolatrous attachments through anger and rebuke, yet all are called to align their interests with the will of the Father with a posture of vulnerable humility (1 Peter 5:1-11). Peter and Jesus' negotiation over the road to suffering in Jerusalem was not a "win-win" negotiation. This

was not a moment of compromise or collaboration. Jesus was calling Peter to surrender to him despite the vulnerability and risk of the path forward.

Peter was asked, or more accurately instructed, to reframe his own interests and attachments related to Jesus, his Jewish identity, status as a close disciple of Jesus, and vision of the kingdom of God so that he could be in alignment with God's purposes. Brown and Roberts argue that this reframing of identity is a fundamental part of how Matthew portrays Christian discipleship—that there are elements of cultural assimilation and alienation when one chooses to follow Christ (2018, 660). The call to deny one's self and lose one's life for Christ is a call to allegiance, leaving no room for competitors. They write of this theme in the gospel of Matthew,

> Allegiance to Jesus and to God's reign is clarified and inspired through pointed descriptions of contrasting loyalties. Concern for money and possessions sits at odds with loyalty to God and God's kingdom (6:19–24; 19:21–24). Desire for personal honor and esteem turns a person's allegiance away from the centrality of relationship with God (6:1–18; 23:5–7). Fear of what others might think can also compromise a person's loyalty to God (e.g., 10:26–31); this is narratively portrayed in the characterization of the Jewish leaders whose actions are swayed by fear of the crowd's responses (21:25–26, 46; cf. 14:5). Loyalty to political powers can distract and distance people from the reality of God's reign and ownership of all things (22:15–22). Even family can turn one away from loyalty to Jesus, especially if families become places of division and dispute about Jesus (10:34–37). (2018, 431–32)

Peter had to die to those interests and attachments he carried that did not align with God's kingdom as well as his self-preserving motivations in order to make room for what Jesus was revealing to him if he was going to follow him in obedience.

Like Peter, those who seek to follow Jesus must be willing to lose in order to win. In negotiation, Jesus' kingdom teachings instruct Christians to be open handed with their interests and attachments so that they may be able to discern what actions will contribute to kingdom results instead of intentionally or unwittingly oppose the interests of Jesus.

This does not mean Christians always defer, suffer, or give in to the other, nor does it mean self-abuse or taking a victim mentality (Blomberg 1992, 22:260). Rather it means that one is free enough from their interests and attachments so that they can humbly access insight, wisdom, and revelation from outside of themselves – from God and the Scriptures as well as through those they are relating to in the process of negotiation.[103]

In following Jesus, in the face of risk and uncertainty, Peter had to *reexamine* his ideas about Jesus and himself, *reformulate* his identity and interests through what Jesus was revealing to him, and then eventually *reframe* what it meant to succeed or "win" moving forward as he embraced Jesus' path of obedience and suffering for the greater purposes of God.[104] Jenny McGill, drawing on the work of Miroslav Volf, Stanley Hauerwas, and Jenny Hyun Chung Pak crafts a theology of identity transformation (migration) around the themes of *departure, belonging*, and *displacement* that echoes Peter's reformulation of identity (2016, 29:101). Migration provides a rich metaphor for identity transformation when one must enter new territory physically or relationally in a significant way, but McGill applies it to spiritual transformation as well.

[103] Matthew scholar, Craig Blomberg notes self-denial means "putting God and his Kingdom priorities first," leading to tangible re-prioritization in how one relates to the world and surrendering of one's "self-centered arrogance and pride (1992, 22:260)."

[104] McGill's theology of identity has three dimensions that shape the later movements of identity migration. Identity is given, related, and divided. Givenness of identity speaks to the *image of God* as a created being and image bearer. Related speaks to identity being partially shaped by community. Divided speaks to the fragmentation of the self. McGill attempts to provide a theology of identity that does not fall into extremes of isolation or enmeshment. Identity is separate from others, but also interdependent. In this way she presents a more collectivist friendly framework of differentiation of self. McGill's work on transitioning of identity is echoed in ex-patriot and third culture kid (TCK) research (Cason and others 2015; Morales 2015; Wells 2020). Migration identity theory emphasizes "loss," but focuses on the grieving that comes with "departing" from a place and identity rather than vulnerably embracing the possibility that such departure, and its accompanying loss, might be a needed step of loving action within a given unequal negotiation. This study's flourishing loop does call at times for a type of identity "migration" journey.

Peter was called to die to and depart from the life he was trying to gain through control and power so that he might gain the life available to him in Christ. Ultimately Peter's actions would have led to catastrophic diminishing outcomes had he succeeded in preventing Jesus from suffering and going to the cross. At that moment he would have protected Jesus and preserved his own mental model and vision of the kingdom, but ultimately would have lost his life as Jesus' kingdom mission on earth would have failed.

Humility and Gaining One's Life in Matthew 16:24-28

Of relevance to the study, Matthew includes the language of "profit" and the phrase "gain the whole world" as a warning in his account of these events (v. 26). The discussion of saving and losing one's life is linked to one's pursuit of gain and the perils of seeking and giving allegiance to the wrong things in this life, especially with awareness of the life to come. "Gaining the world" captures a picture of human flourishing that reflects materialism and delight in the things of this world, yet Jesus warns that the seeking of such things to "save" or preserve one's life is to forfeit one's soul and lose one's life in the end (v. 25).[105] Christian negotiators must have clear understandings of their goals, ensuring they reflect complete allegiance to Christ.

[105] Jen Pollock Michel, in dialogue with Charles Taylor's *A Secular Age*, critiques contemporary framings of flourishing that center on personal abundance and having all of our desires and interests met and satisfied. She points to the paradox of many Christian visions of flourishing with the message and example of the cross front and center. She argues that fundamentally the notion of flourishing or "fullness" must be reframed through the cross and includes the possibilities that we, like Jesus, "are free to deprive ourselves so another might flourish" (2017, 122). A vision of flourishing must be viewed beyond just one's own flourishing and it must make room for the idea, and calling, that there are times which one must sacrifice and deny one's self or lose one's life to truly live in the "fullness" they were created for. The Christian leader must be clear what it is they are seeking to gain through their interests and goals.

Much of contemporary negotiation centers on getting as much as one can so that they can satisfy their goals and desires, or to at least ensure they don't lose and become vulnerable. Winning and losing is part of the negotiation vernacular. Jesus teaches his followers to reconsider what may be won and lost through their attempts to gain the world and save their lives, re-orienting success and stewardship around kingdom values and priorities.[106] In God's kingdom, vulnerability is often the pathway to success while in most leadership negotiation, leverage is key to success.[107]

In his account of Jesus' teaching on money and anxiety, Matthew contrasts the pursuit of "treasures on earth" and "treasures in heaven," culminating with the teaching, "for where your treasure is, there your heart will be also" (Mt 6:19-34). Jesus emphasizes the importance of having a heart that places value on the most important things, the things of God with eternal value. Money and anxiety are rightly paired together in Matthew 6 in that the temptations to respond to risk and fear with control is most often expressed through attitudes and motivations involving money and material things. These

[106] In her discussion on power in Matthew, Dorothy Jean Weaver notes that at times the strong work of resistance against the spiritual forces that war against the Kingdom of God is to "exhibit complete vulnerability to the 'evil' actions of the antagonists" (2017). Jesus models this by giving up his leverage, laying his own life down when it was in his power to change his circumstances, not because he was powerless, but out of obedience to the Father (Jn 15:17-18).

[107] This is perhaps most obviously stated in Roger Volkema's negotiation work, *Leverage: How to Get It and How to Keep It in Any Negotiation,* where the author explicitly states part of the purpose of the book is to help the reader understand "how you can increase your own leverage or decrease the leverage of another party (2006, ix–x)." The language of leverage and "power advantage" might be interchangeable. In his discussion on negotiation ethics, Paul Kirgis affirms the general consensus of leverage as "negotiation's prime mover" for personal success in reaching agreements, but notes that the unethical use of power challenges the merits of such a survival of the fittest view of negotiation (2014, 101). He argues to separate positive and negative leverage in an effort to distinguish between ethical and flourishing outcomes and unethical, diminishing negotiations. The field of negotiation ethics is critical to helping negotiators assess the use of power in reaching agreements, yet it does not address the fundamental dynamics of heart allegiance, where the true battleground for how power is used is played out. Jesus' invitation to deny one's self includes the call to die to (submit) one's leverage, power, or entitlements to his Lordship. This does not mean believers should not negotiate with leverage as the apostle Paul's appeal to Rome before Festus illustrates (Acts 25:11), only that leverage should be used in ways aligned with God and His will.

are the subjects of most business negotiations and often the subject of competitive negotiation or bargaining. People are often most tempted to want to "save" their lives through money and material things that provide a sense of control (Foster 1987). These things are not bad in and of themselves (v. 32), but Jesus teaches his followers to "seek first the kingdom of God and his righteousness, and all these things will be added to you" (v. 33). If one's treasure (the goal of negotiation) is not aligned with God's kingdom, one's heart and ethics will follow.[108] However, if one's treasure truly reflects God and His interests, then one's heart, interests, and approach to negotiation will reflect that as well.

Efforts to "gain the whole world" or gather "treasures on earth" are attempts at control, a means of trying to insulate one's self from risk and loss in this world. Pastor-Theologian Tim Keller writes about financial idolatry, "For Jesus, greed is not only love of money, but excessive anxiety about it" (2011, 56). Burns, Chapman, and Guthrie note that whatever interests someone carries into a negotiation, they will use the power available to them to satisfy or preserve those interests (2019, 32). In the absence of a kingdom vision of what it means to win or lose, gain our life or lose it, negotiators will use their power to save their lives and gain the world in a manner of speaking. McGill observes that this leads to a lack of ethical "schema," which leads to one choosing "self-protection, often by overpowering the other" (2016, 29:108).

In dialogue with Majority World theology on the gospel of Matthew, Brown and Roberts argue that the news of the gospel comes to those with power and those under

[108] Peter's positional demands against Jesus reflect this. Only a reorientation of allegiance at the heart level related to Jesus would translate to new understandings and framings of his identity and interests, and therefore his ability to navigate risk and loss for the sake of a reframed picture of success.

power in different ways as it relates to understanding "the kingdom of God on earth."[109] They note that while the good news is the good news of salvation for all, it also powerfully serves as prophetic good news for those on the margins—offering hope to those who do not have the means to control their own interests (2018, 578). On the other side of the spectrum, the good news comes to those in power, "offering release and freedom from a privileged or perhaps overly 'comfortable' way of life. This rejected Jesus invites us to a life lived in solidarity with "the least," as Jesus stands with them in solidary" (2018, 579). This is part of what it means to deny one's self and follow Christ.

The call to deny one's self takes faith and calls to mind Abraham's readiness to sacrifice his son Isaac (Gen 22). He was put to the test and passed. Abraham was willing to surrender his greatest earthly attachment, his son, out of obedience and allegiance to God.[110] Matthew paints a picture of flourishing in that as people seek first God's kingdom and his righteousness, "then all the necessities of this life will be added to you" (v. 33). The fear and anxiety that comes with vulnerability and risk is robbed of its power in the hands of God who is faithful to provide for needs and fulfill his promises. Instead

[109] In their volume on Matthew in *The Two Horizons New Testament Commentary* series, New Testament scholar Jeannine Brown and Theologian Kyle Roberts engage both Majority World hermeneutics and theologies related to the gospel of Matthew in a full chapter dedicated to that task, citing perspectives from Asia, Africa, and Latin America that can help illuminate Matthew through and for these contexts.

[110] The account of Abraham and Isaac is foundational to the conversation of denying one's self in the face of risk or threat of loss. Abraham was faced with a possible terrible loss, but he kept trusting in God's goodness rather than shift into self-preservation. When Isaac asks about the lamb, Abraham says, "God will provide for himself the lamb" (v. 8). After Abraham shows his allegiance and God provides a ram, Abraham named the place, "The Lord will provide" or "On the mount of the Lord it shall be provided" (v. 14). Then God's promise to Abraham is reiterated, a promise characterized by blessing and abundance. In negotiation, there is often a struggle over meeting interests, especially if they directly conflict. Negotiators with greater or lesser power both may be called to surrender interests or deny themselves in different ways for the sake of obedience and allegiance to the Father's will. Abraham models that denying one's self to the point of losing one's own life (which Isaac's sacrifice represents) can only be done out of a strong confidence in God's character, as one who cares, is sovereign, and who will ultimately provide.

of seeking to satisfy needs and desires through power and control, followers of Jesus are to pursue lives of surrender to God with the freedom to love and serve others. To negotiate out of allegiance to God and a freedom to think about and serve others is radically counter-cultural, illusive even for believers. Yet, the promise is that as negotiators seek His kingdom first with trust, confidence, and surrendered hearts, they will flourish under God's care and provision even if the road leads to or through risk and vulnerability.

Serving Leadership, Filipino *Hiya*, and Thai *Barami*

Filipino scholar Narry Santos uses the parallel accounts in Mark of these passages in Matthew to provide a contextualized theology of authority and humble servanthood as expressed through the Filipino culture value of *hiya*. The term is loosely translated as "face" and shame though it has a very indigenous meaning. As honor-shame cultures, each Southeast Asian country has similar social dynamics, though unique. H*iya* and the concept of *barami* in Thailand are the most represented or well-defined in the literature. *Barami* has more patronage connotations (Jory 2002; A. R. Johnson 2006, 168; Persons 2016, 29), while *hiya* has more social inclusion and exclusion dimensions (Santos 2003b; Reyes 2015). Both can be expressed in self-preserving ways that reject or obscure consideration of other interests, and both that can be virtues that lead to flourishing.

While *hiya* is most often framed as shame or embarrassment, it can be a virtue, "when it controls and restrains selfish desires for the welfare of the other" (2015, 149). Santos notes that Jesus' teaching on humility and obedience as well as Christ's example at the cross transforms *hiya* into honor. People are free from self-preservation and self-advancement in pursuit of honor, but can gain true honor through serving (Santos 2003b).

With regards to authority, Santos argues that the contrast between authority and servanthood throughout the gospels shapes a gospel *paradox* where power and humble servanthood are united for the sake of others' flourishing and God's honor (1997; 2003a). Through humble and loving servanthood, *hiya* then is redeemed as a virtue of self-sacrifice for the interests of others and the community (Philippians 2:1-11).[111]

This passage calls those in unequal negotiations to remember that power is not to be used just to get one's interests met. Power, status, and leverage are meant to serve others and the purposes of God. Santos writes,

> "Some characters in Mark lacked authority and others had it, and some lacked servanthood and some had it. These different characters underscore the need to display servanthood in the exercise of authority and discipleship. The absence of authority is no excuse for not being a servant toward others, nor is possession of authority" (1997, 460).

A significant part of using power to serve is granting appropriate access to others and genuinely engaging them in a safe and trustworthy process that can help address important needs and interests. *Barami* is power and face in Thailand that can be used to lord authority over and control access or it can be benevolent and humble (Jory 2002; A. R. Johnson 2006). In his discussion on noble face or *barami*, Persons writes, "Ironically, the leader who pursues face the least ends up with the most face of all" (2016, 214). The theme of vulnerable humility in obedience to Jesus, "losing one's life" in order to gain the kingdom is central in Jesus' teaching in Scripture. Therefore, it should not be

[111] With reference to the two case studies in Chapter 4, Tony (had he been in Thailand or the Philippines) demonstrates both noble *barami* and virtuous *hiya* in stewarding his power to solve the problem in a manner that honors both the organization and Angela all the way through the process. He took no self-preserving short-cuts for the sake of trying to serve everyone around him. His vision of stewardship included both results and goals as well as the process and the people. His work towards that vision required responses of vulnerable humility throughout. In the other case study, neither Manny nor Greg were seeking to abuse power. However, Tim seems to be more concerned about "face" than Manny's well-being and thriving though it is a blind spot to him. This calls to mind 1Peter 5:1-11's exhortation to shepherd eagerly.

surprising that this theme is central for considering how to negotiate across unequal power in God honoring ways and in different cultural contexts.

Flourishing and Diminishing Response Loops

While diminishing loops in unequal negotiation are far too common throughout many walks of life, the flourishing loop of responses to risk and the threat of loss provide a transformational alternative. However, having the proper framing of flourishing or "fullness" is important (Michel 2017, 122). Andy Crouch explores how the biblical storyline provides a framework for human flourishing in society that rests at the intersection of power and authority with vulnerability and risk – qualities he argues are fundamental to the image of God (2016) and part of the "givenness" of human identity from our Creator (McGill 2016, 29:102).[112]

Flourishing Loops of Vulnerable Humility

The Garden of Eden was a flourishing space where humanity had purpose and authority (Gen 1:28, 2:19-20), and also was experiencing real intimacy without shame (Gen 2:25). Crouch argues that human flourishing reflects these expressions of the image of God in community purpose and dignity, yet with vulnerability and intimacy. If these dimensions of relationship and purpose are central to image bearing, these dimensions

[112] The doctrine of the image of God strongly impacts our conceptualization of identity and dignity and how we view others that share the image of God (Seamands 2009). In the Foreword to Donna Hick's *Dignity*, Archbishop Desmond Tutu writes, "Dignity not only sustains but also energizes and enables. It accomplishes great things. It lifts the fallen and restores the broken. When the recognition of the good in the other is shared, it is the sense of personal dignity given that can bring peace to situations of potential conflict. People's awareness of their own dignity, their sense of worth, is the only answer to the inertia of an everyday life ruled by feelings of uselessness. How wonderful it would be if we all, every one of us, became agents of dignity, purveyors of the truth that this God-given dignity is the birthright of all (2011)."

should also be evident in negotiation.[113] If risk and vulnerability are distributed unequally in negotiation, the relationships and the environment are moving in diminishing, rather than flourishing, directions.[114] Flourishing negotiations across power distance or inequity should reflect individual outcomes in which each party's dignity and honor is affirmed, where no party is shamed or dominated by the other's use of power.[115]

The Hebrew concept of *shalom* as a holistic and integrated presence of peace, righteousness, mercy, and justice provides the foundation for our understanding of negotiation relationships, processes, and outcomes. Native American theologian Randy Woodley notes many, especially in the West, see peace as merely an absence of conflict. Yet, shalom captures so much more and resonates with the hearts of those who are community and environmentally minded (2012, chap. 1, Shalom-More Than Peace). Tripp adds a description of *shalom* in the garden with value for negotiation,

[113] Zorislav Plantak conducted a study on abuse of power in the Seventh-day Adventist Church, where he analyzed a number of historical examples of unequal negotiations. He notes from Scripture that for Christians, equality, humility, and rejection of ego are requirements of servant leadership modeled after Jesus Christ, leaning heavily on the apostle Peter's teaching on the priesthood of all believers (1 Pet 2:5,9). Plantak rightfully grounds a model of leadership in servanthood and humility and affirms that Christian leadership allows for "power-over," "power-within" and "power-with" expressions of power as long as they are submitted to the authority of the Lord (2018, 92). The researcher agrees with Plantak, but not with some of his assumptions about what equal social relationships are to look like inside or outside of structured organizations or ministries. Plantak writes of leaders relating to their subordinates as "equals," but this researcher prefers the language of respect and dignity as more appropriate, especially given significant differences cross-culturally in areas like power distance.

[114] One participant in the study captured this dynamic well, discussing the significance of mutual risk and vulnerability. If one side of a power dynamic refuses to enter into vulnerability, resisting openness to new ideas, change, or different perspectives, then the prevailing power dynamic will dictate how things go. If both parties are able to enter into vulnerable openness, then something new for both parties is possible (NA.M5).

[115] Crouch argues that flourishing results from equitable distribution of both power and vulnerability. This does not mean all hierarchy and structure pertaining to leadership is to be abandoned, but that the way that power is used matters greatly in terms of whether it's increasing diminishment or flourishing. Eric Law echoes this in his articulation of "the peaceable Kingdom" where domination through power has given way to servanthood and sharing of power and authority (1993, Chapter 2).

> There was no unhealthy competition, no power struggle, no vengeance or recrimination. There were no secret plots or harsh words, no fear, guilt, shame, or rebellion against authority. There was understanding, communication, and love. (2002, 1–2)

Flourishing negotiations should reflect processes and outcomes that reflect integrity, honesty, and growing trust as it pertains to communication and how power will be used.

Frameworks of success and stewardship are driven by underlying values and assumptions about what it means to flourish. If one's vision of flourishing is individual success, it will likely lead to competitive negotiating.[116] If that vision includes well-being for all involved or *shalom*, then negotiation is likely to be more cooperative. Flourishing negotiations across power distance and inequity will reflect goals and visions of success and stewardship anchored in the good life, a vision anchored in the biblical vision of *shalom*. From a Christian organizational and community perspective, goals, strategies, measurements, and visions of stewardship should be oriented towards *shalom*.[117]

Flourishing outcomes in negotiation should be evaluated not just through a "win-win" framework, but one in which God's interests are informing how success is measured. From the perspective of *shalom*, flourishing in relationships does not just mean everyone more or less gets as much as they can of what they want. Ultimately *shalom* speaks to flourishing under the reign of God, where everyone is submitted to and aligned

[116] Theologians Miroslav Volf and Matthew Croasmun echo the framing of what it means to flourish through the definition of shalom. The authors use the term "flourishing" to describe a life that reflects the "good toward which humans are meant to strive" and as "the ultimate goal of our striving along with the values that determine what is truly worth desiring" (2019, 24). The good life or flourishing life informs what winning or success looks like, not the other way around.

[117] Paul provides a vision of a flourishing community under the reign of Christ in Ephesians 4. Significantly, Paul in his teaching on flourishing community, calls believers to die to themselves and their fleshly interests in a way similar to Jesus' teaching in Matthew 16. Believers must die to themselves and the things that defy God and hurt others, while realigning their interests and allegiance around Christ (v. 20).

with God.[118] Based on 1 Peter 5:1-11, Philippians 2:1-11, and Jesus' teaching in Matthew 16:21-28, flourishing is driven by vulnerably humble obedience by all parties as interests of identity, relationships, and power are being addressed under the reign of Christ.

Diminishing Loops of Self-Preservation

Self-preserving responses catalyze diminishing loops of negotiation that reinforce power inequality and diminished relationships and environments. Self-preservation does not speak to wise stewardship in the face of threat, but a response of selfish control that shuts down quality relational and substantive engagement in different ways. While flourishing loops demonstrate a *reexamining*, *reformulating*, and *reframing* progression, diminishing loops are characterized by *reacting*, *retaining*, and *reinforcing* progressions that are rooted fundamentally in self-preservation.

This instinct for self-preservation originated in the first humans, Adam and Eve, who in Genesis 3 rebelled against God's authority, wounding their relationship with their Creator, their community, and their environment. All dimensions of what it means to flourish were diminished and damaged. Tripp describes the tragedy of the fall in a way

[118] In his article "Reclaiming Win-Win," Peace Studies Professor Chip Zimmer notes that in negotiation among Christians, there must be awareness of how winning is defined (Zimmer n.d.). He argues that win-win as a negotiation framework is reclaimed through looking not just at what winning looks like to one party or to the other, but through the lens of what matters most to God. In this way, there is always a "third party" involved in every negotiation because God has His own interests that may contradict how parties seek to achieve win-win solutions on their own. God's interests have been used in abusive or damaging ways in many negotiations, especially unequal ones. Reclaiming win-win therefore also requires the need to walk before God humbly with a willingness to "lose one's life" if one's interests may conflict with God's. In this way, we reclaim win-win negotiation by seeking what matters most to God with a readiness and posture to go through the reexamining, reformulating, and reframing process to guard against self-interest, control, and abuse of power, while continually learning how best to love God and one's neighbor.

that also illustrates how negotiation can be used for selfish pursuits and to deface God's image bearers,

> Sin altered every thought, desire, word, and deed. It created a world of double-mindedness and mixed motives, self-worship and self-absorption. People desired to be served, but they hated serving. They craved control and nurtured delusions of self-sufficiency. They forgot their Creator, but worshiped his creation. Rather than loving people and using things to express it, people loved things and used people to get them. Humanity's second generation even committed murder. They began to lie, cheat, hide, and deny. People suffered at the hands of others, from momentary thoughtlessness to unspeakable acts of physical and sexual abuse. For the first time, people wept from grief within and suffering without. (2002, 3)

As a result of sin, Adam and Eve lost access to the garden, even though a dimension of this consequence was God's protection over them from further consequences (v. 22-23). Sin leads to a self-preserving and spiritually rebellious approach to meeting one's needs and protecting one's self from risk and loss, often coming at the expense of others.

Identity Attachments

Self-interested bias, abuse of power, racial or other historical trauma, guilt, and shame all point to the reality that all individuals and groups are impacted by the effects of sin and the fall individually, socially, and systemically. This sinfulness affects our desires, motives, and how we negotiate. In his New Testament letter, James writes,

> What causes fights and quarrels among you? Don't they come from your desires that battle within you? You want something but do not get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures. (4:1-3)

Idolatry is a significant theme in Scripture, which captures the ways in which individuals and communities worship objects or things outside of the one true God.[119]

[119] Psalm 135:15-18 is instructive for organizations that consistently shape and build things that gain power. There is a warning, "Those who make them become like them, so do all who trust them."

Ken Sande draws on James' teaching and the work of several Christian counselors in his articulation of the progression of an idol teaching that it is the heart's "treasure" that controls the heart and ultimately dictates behavior (1997, 102–9; Tripp 2002, 57–74; Lane and Tripp 2008, 58–65). Sande's progression of idolatry follows desires (substantive, relational, or identity-driven) as they become demands. Instead of receiving open-handed from others, negotiators seek to take from or coerce others to meet their demands.[120] When demands are not met, one can objectify the other party through judging and contempt, which can lead to punishing (violence). Identity-based conflict often reflects this progression because it involves what matters most to people and the human temptation to control what matters most.

Demands lead to win-lose, antagonistic negotiations if the person making the demands cannot attend to the interests of the other or enter into their own story with awareness and humility. At the core, these patterns reflect ways in which the heart's attachments can cause individuals and groups to perpetuate division and conflict due to self-preservation and selfish demands.[121] When individuals seek to save themselves through using power to protect attachments and idols, they trade a vision of flourishing

[120] Adam Grant's book *Give and Take* explores research and studies contrasting the effectiveness and success of those who are "givers" in companies as opposed to those who are "takers." In short, takers often were found to benefit or profit in the short term, but givers would win out over the long run through the relationships, trust, and credibility gained over time. This fits the theme of Jesus' teaching that those who seek to win now at the expense of others, will lose later, not to mention the spiritual implications, while those who serve and take more loving and humble approaches will be rewarded (2013).

[121] Furthermore, demands, in addition to bias and prejudice, can result in hero stories or group identity arrogance—the "Gold Standard Effect" or fundamental attribution error (Cleveland 2013, 70). They can lead to "villain stories," where we interpret events favorably towards ourselves and attribute the source of the problem to others (K. Patterson et al. 2002, 118–19). The combination of these demands and the effects of bias can also lead to what Shapiro calls "vertigo," which is the state of becoming fixated and consumed by conflict to the degree one loses rationality and emotional grounding (2016, 35).

rooted in Christ for a vision formed around their own interests and demands. Lidstone writes,

> Leaders must be confident of their authority, but not authoritarian….This will be worked out different in different cultures, but the key is knowing that the authority they exercise is from God and not from themselves. When leaders start believing that their authority is theirs on the basis of their gifts, power or virtue, then they have begun to commit idolatry (2019, Leadership Lessons)[122]

Identity-based conflicts are so complex and challenging because they reveal what is happening in the human heart (Rothman 1997, 11). The re-creation of identity in discipleship to Christ involves having attachments challenged and transformed for the sake of different identities, choices, and behaviors. John Paul Lederach's perspective that conflict is a catalyst for transformation is accurate because conflict exposes attachments and idols of the heart, and often only a change of the heart can influence whether there is a change in the quality of conversation around competing needs and interests (2015).[123] God's commands inform the prioritization of our attachments, "You shall love the Lord your God with all your heart and with all your soul and with all your mind" and "You shall love your neighbor as yourself" (Mt 22:37-39). The cross of Christ allows for attachments of the old self to be left behind, that the new self might be re-created.

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[122] Langberg agrees, "Jesus holds all authority….we are dispatched *under* his authority. Jesus does not give authority to us; he retains it. He is sending us out *under* his authority to carry out *his* enterprises in *his* way" (2020, Ch. 1, The Source and Purpose of Power, Power is Derivative).

[123] Attachments present as loyalties, yet Christ demands loyalty and the abandonment of all other competing attachments. Volf writes, "At the very core of Christian identity lies an all-encompassing change of loyalty, from a given culture with its God to the God of all cultures. A response to a call from that God entails rearrangement of a whole network of allegiances. As the call of Jesus first disciples illustrates, "the nets" (economy) and "the father" (family) must be left behind (Mark 1:16-20). Departure is part and parcel of Christian identity" (2010, 40)." Each party has choices whether they will be loyal to an attachment such as an in-group, a style of worship, a mode of communication, material gain, personal honor, status, or a host of other possible attachments. These attachments must be left behind or re-framed for the sake of the attachment of the highest order – to God Himself.

Covering Shame

Dignity is a key dimension of flourishing people, relationships, and negotiated outcomes. The loss of that dignity and shame can become a catalyst for diminishing outcomes at all levels. One of the consequences of corrupted dynamics of power and authority is when people encounter existential, relational, and physical suffering due to inequity of power and vulnerability (Crouch 2016, 59). This is expressed in all aspects of society from economics to social hierarchies and even religious communities and systems.[124] Shame is a significant concept for understanding dynamics between unequal parties when there has been a painful history of diminishment. Shame is referred to in Scripture frequently, but alluded to through biblical narratives even more often.[125] Mischke notes that love of honor can be oriented towards loving God, or it can be twisted by sin into pride and demands (Mischke 2015). Shame and honor dynamics can readily

[124] Unethical and unloving exercises and systems of authority and power impact physical, social, and personal well-being (Corbett and Fikkert 2014a, 56). Shameful behavior, shameful experiences, and shameful self-concepts become a regular part of the social landscape as well in one's own identity and morality. Sin damages personhood and identity holistically as "the biblical concept of shame is basically the mental state of humiliation due to sin" (Marshall and Wood 1996, 3rd:1096).

[125] Shame is a significant dimension of diminishment and fallenness. This is illustrated in Genesis 2 as shame's absence is directly indicated as a characteristic of the garden before sin, a picture of *shalom*. The first family provides key insight. Cain feels shame for withholding a proper sacrifice out of a sense of rejection and out of that shame murders his brother (Gen 4:1-10). There was a vulnerability to Cain after having has his sacrifice rejected and in that vulnerability he was ashamed and grew angry, eventually choosing to "attempt to regain his honor through his own method (A. Tompkins 2013, 18)." While Adam, Eve, and Cain demonstrate shameful behavior that withholds honor due to God, there are different responses in the psychological aftermath of the shame. Adam and Eve illustrate shame behavior that leads to hiding (Gen 3:7) and blaming (Gen 3:12-13), while Cain demonstrates aggressive and violent behavior (Gen 4:8) that seeks to cover his shame and regain his honor (A. Tompkins 2013, 18). Like his parents, Cain's behavior led to banishment, a consequence of first having closed off access to his own heart from God.

be at play in competitive or "win-lose" negotiations and in response to exploitative conditions or other forms of violence (Gilligan 2003).[126]

When people are treated poorly in negotiations, relationships and identity are impacted through the emotions and identity processing that occur in the aftermath of being diminished. Shame becomes a significant barrier to flourishing negotiations because once dignity is lost, whether it's the loss of God-given dignity or the loss of a perceived identity in which there is a strong attachment or idol, how negotiators handle shame can be the difference in the negotiation and relationship. In this way, shame is part of the risk and threat of loss that negotiators have to navigate, the core phenomenon to emerge in the study.

The Scriptures suggest shame must be covered and usually people choose to cover shame through Nathanson and Hartley's shame behaviors (See Chapter 2).[127] This tends to lead to increased alienation and other strategies aimed at covering shame or regaining honor and dignity. This is one way in which unequal negotiations can spiral into competition or for it to get "personal," resulting in diminishing outcomes. Contrary to the many counterproductive shame responses, Jesus provides a different model of how to

[126] Timothy Tennent, illuminating a blind spot in Western theology regarding honor and shame, shows that shame words are used closer to 300 times in the Old Testament – almost three times the references to guilt and its derivatives (2009, 92–93).

[127] The first family provides a case study not just in sin, but in how shame is handled. The critical difference between Cain and his parents is the question of who covers the shame (A. Tompkins 2013, 18–19). After their initial attempt to cover themselves with fig leaves, God covers Adam and Eve's shame through animal clothing – which implies a sacrifice, the first sacrifice in Scripture. Cain, on the other hand, seeks to cover his own shame through murder. Nevertheless, God still is shown to be the one who provides protection and a form of covering for Cain in response to his fear of being attacked and rejected (Gen 4:13-16).

deal with shame, through self-denial and losing one's life for the sake of what matters to God.

The author of Hebrews presents this redemptive shame response writing,

> Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, *despising the shame*, and is seated at the right hand of the throne of God. (12:1-2)

Jesus, in his life and ministry – even to his death, never escaped or attacked or blamed or avoided conflict out of shame. The Scriptures give witness to Jesus as one who "despised the shame" of the cross, choosing obedience and vulnerable suffering that would glorify or increase God's honor and interests first and foremost.[128] By losing his life in obedience to the Father and denying the temptation to "gain the world," Jesus was given every honor by the Father. He gained his life by losing it, choosing to forsake the shame and place his value and dignity in the hands of the Father.

There are many examples today of people experiencing shame as a result of the abuse of power at the hands of a superior or authority figure. These experiences may require more intentional actions to ensure safety and restoration, but in more common negotiations between parties across power imbalances, there are a number of applications a person can take to address shame and ensure or restore the dignity and health of the relationship and negotiation process. First, if one recognizes the other has experienced shame due to one's own actions, confession can be extended for the sake of reconciliation. Confession in this sense is "self-shaming" in a way that can seek to cover

[128] Mischke observes this as a perfect example of a motif he finds throughout the Biblical narrative called "honor-status reversal" as Jesus' suffering and vulnerability was reversed into honor (2015, 181).

the other's shame through taking responsibility (Gilligan 2003, 1164; Jenkins 2006, 155). The apostle James notes this is a pathway to healing (Js 5:17). Such action can reverse a diminishing loop in the direction of a flourishing loop through vulnerable humility.

If there are elements in which a process, decision, or outcome might result in shame for another person, the negotiator can seek to find ways to offer a covering, a way out of an exposed or diminished experience.[129] Such an act would be countercultural in situations often dictated by leverage. For those that are experiencing shame due to the actions of another, the biblical path of forgiveness is a path that can lead one out of shame. While shame can lead to retribution, withdrawal, and a number of other actions against a person, forgiveness requires a person to despise shame and follow Christ's example in choosing to forgive.[130] Confession, forgiveness, and reconciliation, are critical capacities and actions that can rob any shame in conflict or negotiation of its power, covering it through the work of Christ. Jesus provides an alternative to worldly shame responses and demonstrates what it means to love one's neighbor, even at a cost. As followers of Christ die in humility to their false identities, attachments, and demands, they will find that they will gain their lives and much more.[131]

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[129] Georges and Baker note how this is a strategy in honor and shame cultures in which disagreements can be handled in ways that preserve relationships, drawing on Hebrews 12:14 and the greatest commandments (2016, 137). The person with greater leverage, would take action either directly or indirectly, that would preserve the other person's dignity and honor instead of simply doing what it was in their power to do for their own interests.

[130] This does not mean release accountability or stop setting healthy boundaries, but it does mean moving towards reconciliation. Negotiators, especially those negotiating across power differences, may face multiple moments in which something diminishing takes place in a negotiation process. Negotiating in God's Kingdom means that as far as it is possible on our end (Heb 12:4), we are to keep moving towards reconciliation and peace. This requires identity grounding in one's status as one who has been forgiven, despite not deserving it, a key component in the Lord's prayer (Mt :12).

[131] In the case studies in Chapter 4, for Angela to really engage with humility and openness to Tony and the organization's interests, she needed to die to a picture of what a "real minister" is or the perception of others that "she doesn't have what it takes" to be on the field. The truth was that she had

Granting and Withholding Access

Every unequal negotiation includes a power dynamic in which one party is more positioned to be able to accomplish their goals than the other. While authority was present in the beginning in God's creation (Gen 1:26-28), relationships as a result of the fall became characterized by power struggles (Gen 2:16) and the effects of misused power on individuals, relationships, community, and environments (Gen 2:7-3:24). In his framework of flourishing, Crouch notes that the fall has led to inequitable distribution of vulnerability, which means that those with more power in a situation are capable of advancing their own interests at the expense of the other. This creates a dynamic of exploitation and suffering (2016, 59), often lived out in competitive or exploitative approaches to negotiation that lack regard for others' or God's interests.[132] Power is a key condition for an unequal negotiation, but is felt and experienced throughout the process. In negotiation, risk, vulnerability, and power are not mere commodities, but are relational dimensions being navigated in action and reaction. The relationality of power increases the burden of social and negotiation ethics, the expression of humble self-denial, and the heart motivations involved that pertain to negotiating interests.

Diminishing loops in the study's findings included frequent accounts in which access at some level was withheld from one of the parties that needed it. Those with

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more than it takes, but the perceptions of her peers and donors worried her and caused her to second guess her value and significance. In the other case study, Tim struggled to die to his self-image as a good leader who was the expert. He resisted humbling himself to trust Manny. Manny may need to acknowledge his own fear of conflict that contributed to Tim feeling blindsided.

[132] David Cortright notes this is what catalyzed the conflict transformation movement. Conflict resolution through communication and technique was not enough if the fundamental problem was an imbalance of power. In these situations, conflict may not be "resolved," and the attempted solutions can actually reinforce the problem. Lederach is perhaps the most notable practitioner, calling for holistic efforts that seek to get at the root of the problem for the sake of transformation (2008, 314).

power tend to dictate whether a needed negotiation actually can happen, while those under power can often dictate the quality or degree of honesty in what they choose to reveal. [133] Power and self-preserving responses to risk and the threat of loss lead negotiators to guard themselves and protect their interests in terms of who can draw near.

Matthew provides a simple and powerful account that speaks to access and the nature of the kingdom in Matthew 19:13-15 as he writes,

> **13** Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people, **14** but Jesus said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven." **15** And he laid his hands on them and went away.

Scholar D.A. Carson describes children in this culture being seen as "negligible" members of society, those of the least status in society whose place it was "to learn, to be respectful, to listen" (1984, 8:420). This description echoes many leaders' expectations about those underneath them.[134] In this way "the least of these" can refer to all those deemed by worldly power as not worthy to have access or a voice.[135]

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[133] In each of the phases of negotiation, how parties use their available leverage dictates whether sufficient access is given for flourishing negotiation. In pre-negotiation, access is granted or withheld related to starting the process or conversation. In discussions over interests, how parties communicate and relate to one another shape the trust needed for person to person negotiation as well as the safety for a person to open one's mind and heart. When it comes to decisions and results, how power is used will dictate who has access to the decision making process and whether parties will continue to have access moving forward.

[134] These expectations driven by hierarchy and status are especially prevalent in high power distance cultures like those in Southeast Asia (Sweetman 2012).

[135] In the research findings, stories were recounted that illustrate similar dynamics. While younger or marginalized leaders in the United States or Southeast Asia do not need permission to gain access to Jesus today, they are often told explicitly and implicitly that their place is "to learn, to be respectful, to listen" and not disrupt "what the real leaders are doing." It is important to note that when these dynamics were articulated, those participants used the language that they were "being treated like a child." Like Jesus subverted expectations and access for those like the children that were brought to him, Christian leaders today have the task of "redemptively subverting" the culturally acceptable ways in which access, dignity, and voice is withheld from those perceived as not having enough to offer or not being enough of an "insider" to be trusted. Research findings included dynamics like this involving race and ethnicity, gender, age or generational differences (i.e. Boomers vs. Gen Z), and organizational hierarchy.

People in the community were bringing children to Jesus for blessing, "that he might lay his hands on them and pray" (v. 13). However, they were not given access to Jesus because of the disciples' assessment that this was not important enough to merit his time and attention. Jesus intervenes and grants the children access to him and prays, providing a teaching about the kingdom in the process, that the kingdom of God is accessible to the "least of these." There is a difference between access to God's kingdom through Christ and gaining access to a superior to negotiate over interests. However, like the disciples, leaders frequently make decisions about who should or should not get access without sensitivity to what the kingdom priorities may be.

In Matthew 18, prior to the account above, Jesus welcomes children again with a similar teaching, but tells his disciples that they must humble themselves like a child or they will never enter the kingdom of heaven. This was in response to the disciples wanting to know who the greatest is in the kingdom of heaven (v. 1). Jesus tells them,

> Whoever receives one such child in my name receives me, but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea. (v. 5-6)

Matthew's use of "little one" in the following section (v. 10) makes it clear it is referring to "a believer easily despised or regarded" (2018, 213), adding another dimension of identity to just low social status. Jesus is making a point about receiving, giving access to, those with the least amount of status and greatest amount of vulnerability – that if done in his name, it is a holy act of giving access to Jesus himself. Conversely, to reject access in ways that provoke sin is to invite judgment. Jesus' teaching on being "a stumbling block" to "these little ones" makes it explicit that the power of spiritual leaders to grant or withhold access is not to be taken lightly or exercised for self-preservation or control.

Matthew contrasts Jesus giving access to children in chapter 19 with an encounter just afterwards with a rich, young man to whom Jesus grants access in order to talk about what it will take for him to have eternal life (Mt 19:16-30). Jesus grants this young man access with terms of following him, "sell his possessions and give to the poor and follow him" (v. 21). The young man left sad because he had great possessions (v. 22). He was unable to let go of his attachments and wealth. He chose to save his life on this earth rather than to lose his life for Christ's sake in order to find it. Jesus granted access to the young man, but the young man ultimately withheld access from Jesus and went on his own way.

One of the most important expressions of access relates to heart level humility and the willingness to give up control or endure cost in order for something greater.[136] In this sense, access can be given and withheld from either side of the power dynamic, supporting the ways in which power functions fluidly in relationships and is not a commodity that one always holds at the expense of another. There are realities that limit how much access can be given such as time and geography, but the exercise of power determines who has access to the negotiating table and to what degree they have access.[137]

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[136] The rich, young man in Matthew 19 is contrasted in Matthew with the least of these. Yet he also offers a contrast to the Samaritan woman in John 4, a case study that will be explored below. The rich young man withholds access to his heart level allegiance, while the Samaritan woman grants access to her heart after some initial self-preserving strategies. Both were granted physical access as well as access to free and open dialogue, yet one granted access to their heart while the other withheld it.

[137] There are many examples in Scripture where access is withheld, one of which is captured in one of the seven woes. Jesus says, "Who to you, teachers of the law and Pharisees, you hypocrites! You shut the Kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to" (Mt 23:13-14, NIV). One of the problems of the law and tradition of the time is that it was functionally withholding access to God from people due to elements of power and control. This can involve keeping people away from Jesus like the disciples in Matthew 19, but it can also involve access that is controlling and diminishing.

Abuse of Power

One of the ways in which leaders abuse power is controlling access, because it protects against risk and vulnerability and serves to keep control over one's interests and the power they have to further those interests. In leadership and negotiation, power abuse takes a domination strategy (Burns, Chapman, and Guthrie 2019, 120). Abusive and domineering uses of power put "the flock" at risk, especially those with greater vulnerability. Georges' paraphrase of Peter's exhortation in 1 Peter 5:2 to shepherd the flock includes, "Don't fleece the flock!" Abuse of power diminishes individuals, relationships, and environments. Safety, trust, and access are diminished, ensuring that the interests of the powerful will be protected at the expense of the powerless. Unequal negotiation can potentially involve all dimensions of abuse, but power and spiritual abuse are most relevant to the study.

Johnson and VanVonderan note,

> Spiritual abuse occurs when a leader uses his or her *spiritual position* to control or dominate another person. It often involves overriding the feelings and opinions of another, without regard to what will result in the other person's state of living, emotions or spiritual well-being. In this application, power is used to bolster the position or needs of a leader, over and above one who comes to them in need. (2005, Reprint ed:Chapter 1, What is Spiritual Abuse?)

Spiritual abuse is a form of power abuse, which uses spiritual authority and platforms to control or dominate others. Power abuse takes place through positions of authority outside of a spiritual or ministry domain throughout society.[138] Any case of unequal

[138] There have been several high profile power abuse cases documented in both secular and Christian culture in recent history, though there are countless of power abuse cases that involve sexual abuse or harassment. A high profile power abuse case study in the United States surrounds the pastor Mark Driscoll and Mars Hill church, which led to the fall of the church and widespread trauma recovery (Spradley and Spradley 2020). This was documented in unprecedented fashion through a podcast series produced by Christianity Today (Cosper n.d.).

negotiation in which abuse takes place results in more extreme diminishing outcomes for the victims and the broader environment.

Johnson and VanVonderan note, referencing Matthew 23, that abusive systems want people to come in, but then work to control them through the use of power (2005, Reprint ed:Chapter 14, Bait and Switch). Access is granted, but it quickly becomes conditional and controlled. Jesus was followed and worshiped because he granted access to people, but did not burden them with controlling teaching and systems (Mt. 11:29-30). He ate with sinners and tax collectors. He healed the sick and provided for the poor. Ultimately, Jesus' work provided unconditional access to the Father and eternal life because of his obedience and sacrifice, yet like the rich ruler, there are many who choose to withhold access from him.[139]

Power influences negotiation and conflict in many ways, including through unconscious bias and systemic advantages for one party over another. David Steele argues that this is why in many unequal negotiations, "win-win" principled negotiation is not enough because power usually wins out. He argues for transformation through third parties in which those under power are freed from their self-perception shaped by that power (conscientization) and those in the power-over position need transformation to see things from the power-under position (1992, 302–3).[140] Such transformation would

[139] Another unequal negotiation of access granted and withdrawn, this time at the heart and connection level, is provided by Paul in 2 Corinthians 6:11-12, "We have spoken freely to you, Corinthians; our heart is wide open. You are not restricted by us, but you are restricted in your own affections. In return (I speak as to children) widen your hearts also." Physical access was not the issue, but heart access was hindering the trust and flow of honest communication between Paul's team and the Corinthians.

[140] Steele applies a theology of principled negotiation to the international relations context. His is a critique of principled negotiation through liberation and conflict transformation perspectives towards flourishing negotiation in unequal and conflicted cases. He is referring primarily to conflict situations, not

require the process of reexamining, reformulating, and reframing identity and interests. This perspective offers a greater level of depth to Crouch's argument that flourishing happens as both power and vulnerability are equitably distributed. For some, this requires facing loss and letting go of control in favor of vulnerable humility, while for others it requires an embracing of previously withheld authority and power.

While cases of abuse do require third party intervention and discretion, there are many times where non-abusive, but stressful unequal negotiations may need to be handled through a third party or mediation. Such practices can be culturally normative and are throughout many parts of Southeast Asia in how they help navigate shame and preserve relationship.[141] Americans can benefit at times from third parties when risk is high. However, despite the challenges related to trust and safety that sometimes require outside help, significant transformation can happen in everyday unequal negotiation when each party chooses to engage with vulnerable humility through flourishing loops of response to the risks experienced.[142]

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everyday negotiation in life and organizations. Steele draws the concept of conscientization from Paulo Freire (1996) in capturing identity transformation for power-under negotiators.

[141] Barnes, Stobbe, and others outline the different ways these third party strategies are applied to assist negotiation in honor shame contexts (2007; 2020). Such strategies aim to preserve relationships and community harmony, not just achieve fairness. A specific example of such a negotiation and conflict structure is that of the *Datu* in the Philippines (Simons 2019), a village leader who helps defuse tensions and work out solutions in ways that preserve face and community harmony.

[142] In the research, there were several examples in which there was transformation of one or both negotiating parties. However, the majority of cases reflecting experiences that were shifting in either flourishing or diminishing direction at smaller levels of change correlated to the significance or risk involved in the negotiation. The case studies shared were part of longer term relationships in which transformation may or may not occur. In some cases, participations shared negotiations that were the culmination of a long term relationship, some flourishing and some diminishing. A longitudinal study on the participants' "transformation" over time in relationships would lend additional insight into the depth and degree participants transform at heart and behavioral levels in unequal negotiation.

John 4:1-45
"Jesus and the Samaritan Woman"

The purpose of the following case study allows for further illustration of the biblical theological themes that undergird the study's ground theory and key findings. This study, like the rest of Chapter 6, is not meant to be an exercise in exegetical scholarship, but a way to demonstrate how this study's findings and theory can contribute to both biblical and theological reflection and application. In Matthew 16, from a power-under position, Peter catalyzes a diminishing negotiation through his posture of self-preservation, expressed through a reacting, retaining, and reinforcing response loop. In contrast, the Samaritan woman in John 4 provides an example of a flourishing negotiation in which the woman reexamines, reformulates, and reframes identity and interests.

Context

The encounter between Jesus and the "woman at the well" is a narrative account that only occurs in John's gospel. The author writes, "And he *had* to pass through Samaria (v. 4)," which immediately begins to raise questions given Jewish practices of avoiding Samaria and Samaritans in that day.[143] However, as the narrative illustrates through the behavior of the Samaritan woman and the disciples, this was an exchange that was highly unusual due to ethnic, political, gender, religious, and even moral factors (Burge 2000, 4:89–91). There were clearly defined social norms in the context of the day that would have made the negotiation between Jesus and the Samaritan woman "unequal" as well as unusual, particularly pertaining to gender and Jesus' Rabbinic vocation.

[143] It has been well noted by scholars that Jews, especially more religious Jews, typically took a longer route around Samaria because of the historical enmity and issues related to safety and ritual purity, though this does not mean it always was the case (Tenney 1985, 9:59).

The conditions for the exchange and discourse between Jesus and the woman (v. 1-30) and the resulting outcomes from their conversation (v. 39-45) bookend a short exchange between Jesus and his disciples about sowing and reaping (v. 27-38), where Jesus uses the occasion to reveal truths about the kingdom of God that would not have fit their mental models. While this exchange is primarily a teaching of Jesus directed to the disciples, the overall interaction serves as a contrast to the Samaritan woman as well.

Navigating Risk: Vulnerability Humility

New Testament scholars note the contrast and parallel between this account and the previous account in John 3 with Nicodemus (Burge 2000, 4:89; Sproul 2009, Chapter 9). The contrast in identities is stark. Sproul notes, "that she was a Samaritan, that she was a woman, and that she was immoral – set her in a category radically different from Nicodemus, the thoroughly Jewish, male, and morally precise Pharisee" (2009, Chapter 9).[144] Yet, Jesus granted access to both of them with purposes of revealing Himself and His kingdom to them. Burge notes the irony though of Nicodemus, as one with status and power in his community, meeting with Jesus under cover of darkness (Jn 2:2), while the Samaritan woman sustains dialogue and engagement with Jesus in the wide open and middle of the day (2000, 4:89). Nicodemus no doubt was taking a risk talking to Jesus, but he did so in a more self-preserving manner that reduced his risk socially and professionally. The Samaritan woman, on the contrary, was managing her social risk

[144] As noted, it may have been risky for Jesus and his disciples to have even been going through Samaria at all. There were perhaps risks due to ethnic hostility and the history between the peoples. There were religious risks related to purity as Jews considered the Samaritans as an unclean people due to their history post-Solomon and in the aftermath of the exile. And there were social and reputation risks Jesus would have been taking in terms of the norms of the day, speaking openly to a woman with a questionably moral past, indicated by her taking a trip to the well at the noon hour alone, in contrast to the social practices of the day (Burge 2000, 4:92).

through coming to the well midday and alone, and encountered something unexpected and perhaps taboo (a single, religious, Jewish man). As the exchange goes on, Jesus has given her access, but it takes time for her to give Jesus full access to her heart.

Despite having an advantage in social power and in terms of the social norms of the day, Jesus approaches the woman in vulnerability, thirsty and wearied (v. 6). The social irregularity and taboo of this exchange is noted by John (v. 9) as Jesus and the woman begin to discuss Jesus' request for water, an initial negotiating interest. Jesus quickly shifts the discussion from the physical water he has requested, to the living water than he is offering to her that will lead to her never being thirsty and eternal life (v. 10-15). From an interest perspective, Jesus wants physical water and to offer living water. Of note, the access Jesus is giving to the woman extends beyond just a conversation. She is asking questions, challenging his logic (v. 11), challenging his credibility and knowledge of the spiritual history and significance of the well (v. 12), all out in the open. She has a voice, though still holds back, but notably Jesus does not reprimand or rebuke her for speaking openly and even challenging him.

The woman does not understand and Jesus shifts the conversation by asking her to call her husband and revealing that he has insight into her past (v. 16-18). Jesus is increasing the level of risk in the discourse for the woman through bringing her morality and shameful past front and center. To her credit, she does not withdraw, however she redirects the conversation to religious controversy (v. 19-20) that also places the theme of access front and center. She directly speaks to realities in which she has no access to worship in Jerusalem, but couches it in the religious and national narrative of her people. Jesus responds by teaching that the day is coming where both Jewish and Samaritan

places of worship will be superseded by something greater, where God will be worshipped in spirit and truth by true worshippers (v. 21-24). True worshippers will be given access to God in spirit and truth.

The woman directs the conversation again to her understanding of the Messiah as one who will explain, at which point Jesus reveals Himself to her stating, "I who speak to you am he" (v. 26). Jesus crossed social norms and power distance so that this woman, and her town, might become true worshippers in spirit and truth. He began by giving access to himself at the physical level through his weariness. Then he spoke to her experience of exclusion from Jewish worship, assuring her that the exclusion and shame from Samaria's past and current religious practices and ethnic/political hostility would not prevent her access to true worship. And finally Jesus gives access to his true identity as the one who would "tell all things" (v. 25) and bring access to the Father in spirit and truth once and for all. While guarded at times through the exchange, her trust and safety is demonstrated in her enthusiasm and role in bringing the whole town into an encounter with Jesus. She tells everyone, "He told me all that I ever did" (v. 39) from a position of curiosity and excitement, not from a place of shame and fearing retribution or social exclusion. Her own personal story is reformulated from one of exclusion to inclusion and her role in the community is reframed from self-preservation and guardedness to open proclamation and vulnerable boldness.

A Flourishing Loop of Response to Risk

This study's findings surfaced groupings of intervening conditions that are expressed in either flourishing loops characterized by vulnerable humility or diminishing loops characterized by self-preserving defense. The discourse between Jesus and the

Samaritan woman and the teaching moment between Jesus and the disciples both exemplify these dynamics and provide a case study of unequal, yet flourishing negotiation. Jesus himself takes neither a passive nor controlling approach to the conversation. He begins by requesting a drink of water and the woman's shocked response moves the discourse forward from there. There is no hint of command or dominance, though some of his requests of the woman, such as to give him a drink of water (v. 7) and to call her husband (v. 16) seem to carry a sense of authority that would have been appropriate in that social context.[145] Jesus' weariness and thirst bring a dimension of vulnerability and need to the exchange, which he uses to relate to the woman as one that can offer something of value to him.

While her tone and responses challenge Jesus, they are not hostile, nor does she withdraw from the conversation because of social taboos or because Jesus gets too close to the mark. She stays in the conversation, though at points she takes evasive strategies to shift the focus of the conversation to topics that typically would reinforce distance or division.[146] Overall, the woman cooperates with Jesus' path of questioning, ultimately extending the encounter through facilitating Jesus' two-day stay in the town (v. 40). Eventually Jesus' interests related to the woman and her town become her interests as well (v. 39). By giving the Samaritan woman access to himself across power and social

[145] Jesus uses his power to set the tone of the conversation both in terms of the access and climate (safe and open) and also directs and guides the discourse in an increasingly more personal way to surface interests.

[146] She raises the question of the Jewish-Samaria controversy over mountains of worship when Jesus exposes her moral history (v. 19-20) and later shifts the conversation to the future coming of the Messiah (v. 25). These are small acts of re-direction made out of her personal ethnic, national, and religious identity, fueled additionally perhaps by self-preservation instincts related to shame as things become more personal.

distance, he eventually gained access to the woman's heart, and ultimately gained access to the whole town as a result of her testimony.

Jesus and the woman engaged in a healthy exchange of questions and listening. During the conversation many sources of authority or "forces of power" in the study's findings are referenced in the conversation that set the stage for pivotal decisions and personal processes that shift the conversation in a more flourishing direction. The woman references Jacob's Well, Jerusalem, and Mount Gerazim, a traditional site of worship symbolically important to Samaria.[147] She refers to them as historical and spiritually significant places of honor in their own framing of their spiritual history.[148]

The question "Are you greater than our father Jacob?" (v. 12) references not just Scripture, but the religious narrative of her people. While she means it with an edge of sarcasm, the irony was that she was exactly right in what she was dismissing humorously. That was a strong identity informing attachment. Notably, his use of the phrase "Woman" in verse 21 is a respectful address, again showing his ability to show love and respect and affirm dignity even when engaging in theological debate or discussing different viewpoints. Trust and safety continued to grow in the conversation through Jesus' relational posture, lack of reactivity to her challenges or questions, and demonstrated

[147] While Mount Gerazim was significant in its ties to the Abrahamic family and the founding of Israel, there was religious and political significance in that less than 150 years previous to this exchange by the well, the Jews destroyed the Samarian place of worship at the time of the mountain.

[148] Its significance is especially important, when considering that Samaria had excluded most of the Jewish Scriptures after the Pentateuch because of its focus on the Davidic Kingdom and the centrality of Jerusalem.

credibility as a teacher and leader that he was not just advancing ethnic or national agendas, but authentically pointing to the path of true worship beyond Jerusalem.[149]

While the woman uses Jacob's well, Mount Gerazim, Jerusalem, and her faith tradition's understanding of the role of the Messiah to misdirect and shift the discussion, Jesus does not get caught in the politics or the symbolic traps that had divided these people groups for centuries. Jesus' acceptance and manner of engagement continues to challenge the woman, but in a context of safety, that ultimately leads to her beginning to make room for new ideas as she lets go of assumptions or historical grievances. She shifts from being incredulous to his request for water to reformulating her whole theological paradigm as a result of a single, counter-cultural conversation across power and social distance. She becomes a collaborator with Jesus in proclaiming the good news to Sychar. While the woman and her relationship with Jesus show signs of flourishing, the whole community shows signs of flourishing as "many believed" (v. 39). One conversation about water leads to a village changing event.

The disciples provide an interesting contrast, because they are shown to arrive on the scene while Jesus is in conversation with the woman and are quite literally speechless due to the taboo nature according to their culture and customs. They "marveled" at this, but no one asked what his purposes were in talking to the woman (v. 27). They may truly have been in shock because of the breach in social custom, but it is also likely that they

[149] Jerusalem would have been seen as a rival place of worship to Mount Gerazim, the center of worship that Jews burned down a few generations prior. Jerusalem would have been a symbol of exclusion, a closed religious system that Samaritans had no access to because they were seen to be an impure people. Jesus' response is to speak directly and clearly, explaining God's plan to redeem the world through the Jews and the clear ways in which Samaria was mistaken in its worship and religious system. Jesus both affirms what is true about God's plan and about the role of the Jews in it, but then elevates the discussion beyond religious systems to highlight the inbreaking of God's Kingdom through the Christ which will change everything.

did not ask because they did not want to challenge or disrespect their teacher despite having questions. They quickly shift after the woman leaves to trying to get Jesus to eat, which becomes the catalyst for a teaching on sowing and reaping.

Jesus' interaction with the woman about true worship as well as the teaching to the disciples about what it means to truly accomplish the Father's work (v. 34-38) illustrate that the woman and the disciples had a particular framework of what life with God was supposed to look like from their own cultural and religious lens, which included paradigms of acceptable worship and successful ministry (sowing and reaping). The Samaritan woman showed an initial focus on mountains, traditions, and competing historical narratives, but this is reframed by a new paradigm of accessible worship that has Jesus at the center of the narrative.

There is no evidence of a changed paradigm for the disciples in the passage, but they are witness to transformation and reaping in Sychar that happens as a result of how both Jesus and the Samaritan respond to the encounter and risks involved. The disciples' previous speechlessness no doubt related to her being a woman and a Samaritan. They may not have been able to conceive that the kingdom of God would involve reaping a harvest of people turning to Jesus in Samaria. The passage itself doesn't indicate that they fully recalibrated their picture of reaping and sowing and kingdom success. But one unequal negotiation catalyzed a learning moment so significant that it was included in John's gospel account. In that way, Jesus' negotiation with the Samaritan woman is still yielding results as people year after year learn from this exchange in Scripture.

The disciples, like the woman, had to let go of their previous paradigms to make room for the new thing that Jesus was revealing. This navigation of identity and interests

ultimately leads to a reframing of success and stewardship, away from old structures and systems and towards what God is doing through Christ. However, Jesus makes it clear that while it is a season of reaping, sowing and reaping are both valuable parts of God's plan for His kingdom. In this way, there is a call to respect and honor the work of faith done by those prior, but also a call to see what God is doing now and to be prepared to reap what others have sown, while also continuing to sow for a future harvest.

Chapter 7

Conclusions, Implications, and Outcomes

After providing an integrated overview of this study's grounded theory in Chapter 4, intercultural analysis of the theory with regard to American and Southeast Asian culture, and theological reflection of the core themes that emerged in the research, this chapter will conclude the study by reviewing previous chapters and exploring how this study's research findings contribute to existing literature related to unequal negotiation. Suggestions for future research are provided as well as implications of the study and recommended applications.

Summary of the Study

In Chapter 1, the researcher introduced the research goal and research design, describing the significance of the research. For over 25 years, the researcher has worked in evangelical contexts, most notably the parachurch missions organization known as Cru. Half of those years involved focus in the United States context where a changing cultural landscape, conflict, multi-ethnic tensions, and leadership challenges related to negotiation across power and diverse interests called for a greater understanding of how those negotiations can result in flourishing outcomes.

The other half of the researcher's years in the organization has involved a global focus, nine of which involved living and working in the Philippines. The cultural norms in the Philippines and Southeast Asia related to hierarchy and power distance have consistently pointed to a greater need to help leaders navigate unequal negotiation in ways that empowered and multiplied leadership. Cross-cultural dynamics between

Southeast Asian and Western leaders added additional motivation to understand how negotiations across power inequality can result in more flourishing outcomes. With better understanding of the factors that influence the use of power and how parties manage their identity in unequal negotiation, leaders in both the United States and Southeast Asia may become better equipped for ethical and honoring leadership and partnership. In a diverse and increasingly globalized world, leaders in each region may be able to learn from the strengths that the other brings to negotiation and leadership. The purpose of this study is to develop a grounded theory that informs how Christian leaders in the United States and Southeast Asia may be formed and equipped to negotiate wisely across unequal power dynamics for the sake of unity in diversity, increased missional effectiveness, organizational health, and flourishing partnerships.

In Chapter 2, the researcher reviewed literature related to the field of negotiation, leadership, and several core themes that emerged through interview data and analysis: power, access, identity, emotions, risk, conflict, communication, and culture. Flourishing negotiation was distinguished from many contemporary framings of negotiation success that are characterized first, by winning, and then second, by not losing. These interests that dictate winning and losing could be informed by personal and organizational goals or by status related goals such as recognition, honor, positional authority, and the avoidance of failure or shame. Negotiation literature focuses heavily on technique and skill, while conflict management and transformation literature predominantly focus on addressing conflict after it has already escalated. Negotiation literature related to organizational leadership and the conflict field has limited literature that links identity, character, and accountable servanthood in power and authority to the negotiation process before conflict

becomes the focus. Servant and transformational leadership are celebrated ideas in both mainstream leadership scholarship as well as in the evangelical context, yet servanthood and transformation in leadership negotiation is relatively unexplored, especially across unequal power dynamics.

Chapter 3 provided a description and rationale of the research design and the grounded theory methodology that was employed in the study. Grounded theory methodology was used because of its value in grounding theoretical outcomes in the lived experiences and stories of peoples' lives (Creswell and Poth 2018, 82) and for its ability to provide both explanatory and prescriptive value for the many that experience unequal negotiation in one way or another almost every day of their lives. Participants shared their stories in one and one-half hour interviews, with some being followed up for clarity in additional communication. In this rigorous methodology, initial codes are drawn from each participants' story and, through analysis, are grouped into meaningful categories (axial coding), which are then explored in relation to one another until there is a clear core phenomenon that connects every category to itself and to each other in its causes, responses, conditions, and consequences. The core phenomenon that emerged in this study was *risk and the threat of loss in unequal negotiation*.

In Chapter 4, the research presented the study's grounded theory that emerged from the data. About 200 initial codes were grouped into about 35 significant categories. The negotiation process as experienced by participants was presented as was the central category, *risk and the threat of loss*. Several categories were identified as causal conditions, catalyzing the core phenomenon. These were *power, access, identity, diverse interests, and trust and safety*. Other categories were identified as responses or

intervening conditions that influence the response of a party to the core phenomenon. These were grouped into two loops of responses that resulted in the identified consequences in the theory from how risk and the threat of loss were managed. A *flourishing loop* emerged that was driven by a core response to risk and the threat of loss of *vulnerable humility*, while the *diminishing loop* was driven by a core response of *self-preserving defense*. The loops and their outcomes shape many dimensions of the causal conditions in the next experience of the core phenomenon. Leaders can experience the same loop repeatedly until the fundamental heart response to the core phenomenon changes, which can lead someone from a flourishing trajectory to a diminishing one, or from a diminishing trajectory to a flourishing one.

While Chapter 4 provides an overview of an integrated and united theory across both United States and Southeast Asian contexts, Chapter 5 illustrates how cultural values and norms in each general cultural context mediate how the theory is generally expressed through leaders in those places. While *trust, authority, communication, decision making, disagreement, and evaluation* among others are all skill sets, activities, or dimensions of unequal negotiation everywhere, cultural differences in these areas shape the risk that is experienced and the responses to those risks. American participants were shown to have different attitudes and expectations related to having a voice and seeing change happen through their negotiations, while Southeast Asians were more likely to assess risks as taboo or unthinkable if it were to challenge the hierarchy of authority or cause shame to the other or themselves. Southeast Asians were more likely to face short-term losses for the sake of long-term relationship and substantive outcomes, while Americans showed a greater readiness to leave a team or the organization if there

was great difficulty or a lack of sufficient progress in results and communication. While the theory resonated in both contexts, different cultural norms and perspectives led to very different experiences of the core phenomenon and different ways of responding.

In Chapter 6, the researcher provided biblical and theological reflection on the core phenomenon (*risk and the threat of loss in unequal negotiation)* and foundational intervening conditions (*vulnerable humility* and *self-preserving defense)* for a party's response to it. These categories connect deeply to biblical treatments of humility (1 Peter 5:1-11, Phil 2:1-11) and Jesus' teaching on the kingdom of God, especially those that relate to losing and gaining one's life (Matthew 16:21-28). Those in authority are called to sacrifice and serve in humility following the example of Jesus Christ, who "didn't grasp equality with God," but instead took the humble form of humanity "even to death on a cross (Phil 2:6-8)". While negotiation often is characterized by power and skill in promoting interests, Jesus' teaching on humility, servanthood, sacrifice, kingdom community, and kingdom purposes show that there are often unseen interests at the heart level that drive responses to risk and the threat of loss in either flourishing or diminishing directions. The cross leads to a redemption of shame and face management (*hiya*) from self-preservation to sacrificial service to others. Worldly sources of security, power, and advantage are sacrificially surrendered first to God, and then leveraged not just for one's own interests, but out of a clear vision of *shalom*.

In this chapter, the study is summarized and core outcomes of the study are shared where the research findings contribute to the related literature fields in ways that either reinforce previous literature and scholarship or add new or additional knowledge. There are several significant contributions that emerged in different aspects of this study's

theory, that also are enhanced by intercultural discourse. There are several recommendations for future research given the study's research findings. The chapter concludes with several implications of the research and recommended applications of the research for churches, ministries, parachurch organizations, secular organizations, and any individual who experiences unequal negotiation through either power-over or power-under positions.

Contributions to the Literature

Now that the research data has been analyzed, resulting in an integrated theory of unequal negotiation that centers around the theme of *navigating risk and the threat of loss* and the *diminishing* and *flourishing loops* of response driven fundamentally by *self-preserving defense* or *vulnerable humility* respectively, the researcher will now locate the study's findings in relation to the literature reviewed in Chapter 2. There is a wide breadth of literature related to the different components of the research topic. The research findings are consistent with several previously developed theories, while also challenging some prevailing understandings of how to win in negotiation. There are several popular or theological materials that relate to aspects of the theory that had not been field tested and researched through a grounded theory approach.

A significant outcome of the study is the development of a dynamic and integrative theory that illustrates the heart, relational, behavioral, and substantive pathways for a leader to embody servanthood in an unequal negotiation across diverse interests. There is a contribution to leadership and conflict transformation literature related to servant leadership and transformational leadership in how power and authority are used and leveraged in negotiation as well as in framings of success and stewardship.

There are key contributions to the literature related to how negotiators assess and respond to risk in their conscious (or unconscious) "BATNA." Leader and spiritual formation literature can benefit from contributions to the understanding and practice of humility and vulnerability in leadership and negotiation. Finally, this study's findings can make a contribution to literature around flourishing teams, partnerships, and organizations.

Transformational Servant Leadership

There is a significant amount of literature around leadership and authority that seeks to reframe the task and responsibility of leadership around the quality of relationships on teams and in organizations, and more specifically how leaders are responsible to use their power to help those under them thrive in ways that either honor God or increase dignity and trust as well as the quality of team or organizational results (Greenleaf 2002; K. A. Patterson 2003; Laub 2005; Irving 2005; Pekerti and Sendjaya 2010; Singh et al. 2020). Some focus on servant and transformational leadership through a virtue-based approach that centers on *who* the leader is in his or her role and relationships and whether their use of power as leaders reflects serving from their character (Santos 2003a; Elmer 2009; McCloskey 2014; Persons 2016; Rajagopal 2017; Lidstone 2019). This study's findings lend it to be categorized as a virtue-based theory of flourishing unequal negotiation in that leadership and negotiation behaviors are closely correlated with identity, character, and a maturity of the heart.[150]

[150] McCloskey, in his 4-R virtue-based framework that has been used by Cru for many years, identifies four core capacities that are rooted in ancient and theological virtues: dynamic determination, intellectual flexibility, courageous character, and emotional maturity. This study affirmed all four of these as being significant for a negotiator to be able to respond to risk and the threat of loss in a flourishing response loop. However, while character speaks to integrity in the face of temptation or resistance and emotional maturity speaks to resilience and navigating pain, the area of humbly opening one's self up to grief and loss is not specifically explored as an expression of either character or emotional maturity. This researcher suggests the capacity to enter a possibly transformative situation is an extension of both

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Vulnerable humility in the face of risk, resistance, opposition at times, forces of organizational power, and loss highlights the need for a leader who embodies such a posture in their character and not just as a strategy or tactic in a given situation. The study's findings suggest that while servant leadership does not equate to abdicating

character and emotional maturity that is rooted in humility and a strong vision of stewardship that transcends a specific moment and set of interests.

authority to followers or those under power, it does suggest that it means at times serving those under even if it means challenging or counteracting the interests of the organization or forces of power at times.[151] Such action or negotiation is pursued not out of self-interest, but out of a vision of stewardship that is inclusive of the organization's mission and vision as well as followers and those under. In this way, the theory's findings provide value to the field of servant and transformational leadership to include responsible social action and advocacy in organizations for the sake of equity within organizational community and greater integrity in impact among diverse stakeholders.

The theory also adds value to the literature on followership, that explores the dynamics of leading from under authority or in the middle of organizations (Kelley 1992; Chaleff 2003; 2009; Matteson and Irving 2006; Cardona and Morley 2013b; Lapierre and Carsten 2014). *A key finding in the study is that flourishing negotiators are those who can hold multiple levels of negotiating interests (personal, the other party, the organization, and other stakeholders) in tension, while working with key voices for creative solutions.* Such effort is taken due to a sense of accountability to all of the people involved and out of a vision of stewardship that is deeply rooted, but future oriented in ways in which diverse stakeholders can envision being part of that future.

Much of this study and its findings seem to depend to a significant measure on the organizational culture and the character of power-over leaders, who can invite or discourage the agency of their team members. While more work needs to be done to fill

[151] A significant dimension of this and contribution to the literature relates to leaders who are "in the middle." They are negotiating "down," but the influence of those to whom they report to or have authority over them is always at work in what they are doing. The findings of the theory provide a theoretical framework to develop leaders who are simultaneously negotiating with those above and those below, a stressful position as it relates to conflicting interests or risky decisions.

out how this theory could be applied to nurture agency in those who experience diminishment in power-under positions, some findings in this study seem to be leading in helpful directions. One way this study may add value to the literature on followership, leading from the middle, or influencing from the power-under position is by naming some pathways for what Paulo Freire called conscientization—the process of those in a power-under or oppressed position coming into an awareness of their agency as "transformers of the world" (1996, 52–53). Diminishing unequal negotiation was shown often to take place through top-down, one-way negotiation along lines that Freire termed the "banking model" of education, which can be applied to leadership as well. The status quo is reinforced when those in the power-over position relate to those in the power-under positions in ways that advance their interests, but do not invite the other to genuinely exercise their agency. Freire argues that transformation requires mutual agency. This study's theory illustrates some ways that power-under negotiators can increase their agency in navigating matters of risk and access as well as in self-differentiating from some of the forces of power that reinforce the status quo by default.

This study's grounded theory may provide a helpful road map for both power-under and power-over negotiators in illustrating how they can become active agents together in transforming the negotiation conversation, the relationship, and possibly some of the overall power dynamics. When power is unequal, competitive negotiation reinforces something like the banking model of influencing change while convenient negotiation forfeits the needed agency a power-over negotiator needs to invest in transforming the context with the power-under negotiator for more flourishing processes and outcomes.

Conflict Transformation and Unequal Negotiation

As an extension of transformational leadership theory, conflict transformation approaches to negotiation began to evolve in the wake of some of the limitations that conflict resolution and even principled negotiation has in helping unequal negotiations reach peaceful solutions and reconciled relationships (Steele 1992, 302; Cortright 2008, 314). John Paul Lederach is perhaps most notable among these scholar-practitioners but there are a number who focus on the relationships in recognition that communication and skill is insufficient to overcome many entrenched conflicts, especially those characterized by strong power dynamics (Friedman 1985; Steele 1992; Mayer 2009; Porter 2010; Folger, Bush, and Della Noce 2010; Mayer 2012). This study's findings and theory fall within the broader category of both conflict transformation as well as transformational leadership in that it argues that the relational fabric of unequal negotiations can only be transformed through personal and relational transformation.

This study's theory and findings add value to conflict transformation in several ways. The theory places attention on the condition and processes that shape heart level responses to power and risk from both power-over and power-under negotiating positions as well as illustrates identity forming dynamics in response to those fundamental heart responses. The study's findings not only offer a framework for transformation of conflict, but a framework for everyday leadership management, oversight, and partnership building across diverse interests *prior* to conflict. Conflict transformation literature focuses rightly on transforming conflict, but this study also suggests a framework that can transform unequal negotiations prior to the presence of destructive conflict.

Redefining Risk and Redeeming One's BATNA

Negotiation literature addresses risk in many places, most notably through strategic analysis around one's BATNA or "best alternative to a negotiated agreement (Spangler 2003; Fisher, Ury, and Patton 2011, 108)." Through training related to one's BATNA, the literature directs negotiators to see risk as a fulcrum for risk avoidance and the leveraging of power (Staff 2022).[152] BATNA is itself a source of power in negotiation because it can simultaneously serve to protect one's self and one's interests while also leveraging the power that comes with choosing to walk away from the table even if one has the means to meet some of the needs and interests of the other party. Risk is often taught to be recognized as the point where one walks away (BATNA), or something to be identified to exploit in the other for the sake of promoting one's interests.

This researcher agrees that a negotiator needs to identify his or her BATNA and have an understanding of where to draw boundaries in agreements, decisions, and in relationships. However, this study's findings point to another alternative to the BATNA strategies of leveraging advantage over another's weakened position or walking away due to one's own weakened position. There is a path of staying in the risk long enough for conversations to deepen relationships and expand possible solutions. This study's findings suggest that a negotiator's BATNA itself needs to be transformed at times in unequal negotiation for the sake of equitable and transforming interaction. This study illustrated the many ways leaders "walk away" through denying access to others at

[152] To illustrate the strength of the message, when the researcher visited Harvard Law School's Program on Negotiation web site to view this article, a pop up ad emerged in which I could agree to subscribe to training on how to leverage BATNA for negotiation success or select an opt out button with the somewhat manipulative text, "No, I do not want to learn how win in negotiation through leveraging my BATNA."

different levels, effectively choosing their BATNA out of self-preservation, despite leaving the interests of others on a diminished trajectory. This form of "leaving the table" may be temporary or permanent, but is also observed as negotiators withhold access to themselves in ways that close off pathways for honesty, voice, and connection. Leaders who have the vulnerable humility to navigate risk and the threat of loss while staying connected in relationship have the competitive advantage related to flourishing outcomes because their BATNA is framed more by humility, empathy, and a broader vision of stewardship than just by one's own personal interests.

Humility as Openness to Grief and Loss

While humility is a addressed in many treatments of leadership, both secular (J. Collins 2001; Lencioni 2016; Quinn 2004; 2010; Schein and Schein 2018) and Christian (Santos 2003a; Thrall, McNicol, and McElrath 1999; Elmer 2009; Blackaby and Blackaby 2011; Lidstone 2019), the findings of the study affirm those treatments of humility that extend beyond modesty and self-evaluation to include a relational and community posture (Tervalon and Murray-Garcia 1998; June Price Tangney 2000; Dickson 2011). Most literature on humility connects humility to learning, yet fewer resources seek to address the conditions by which one can demonstrate humility in learning relationships. Campinha-Bacote's inclusion of "cultural desire" as a dimension of cultural humility in the overall discourse of cultural competence and intelligence is an example of the study's findings related to vulnerable humility (2019).

Campinha-Bacote proposes that cultural desire is a pre-requisite for doing cultural learning. Before questions, listening, and action, the will and desire to cross into new territory and diverse interests must be present. Campinha-Bacote affirms the role of a

hunger and passion for learning, but neglects the insights offered by this study that often the reason that people do not step into those learning relationships is that while they might desire to learn, they may have a stronger desire to protect themselves. Cultural desire or the negotiating desire to truly *know* the diverse interests of the other party involves both a desire for learning *as well as* a readiness to vulnerably open one's self to losses and things that may need to be surrendered as a result of new information and transforming relationships. The study's findings provide a contribution to cultural humility and cultural competence literature in the role that grief and loss play in the journey of humility, learning, and transformation.

Not all risk taking may be wise, but vulnerable humility is foundational to desire when seeking to navigate diverse interests because the negotiator is more prepared at a character level to respond in flourishing ways to the risk, discomfort, and loss that may be required at the interest, relational, or identity level. The study's research findings related to the sharing of and differentiating from power in terms of access and identity respectively, reflect humility as it operates in transformational ways personally, relationally, and substantively. Negotiators demonstrate vulnerable humility when they choose to reformulate identity through letting go of outdated or self-preserving interests in order to make room for other people and the legitimate interests that they bring to the table. This requires dimensions of letting go, surrender, and sacrifice. Such reformulation depends on the negotiator's capacity to self-differentiate from the external forces of power that can add unseen interests and pressure to how they experience and respond to the core phenomenon of this study. The study's findings in this area contribute to discussions of leadership humility and identity-based negotiation literature through

illustrating flourishing and diminishing identity transformation pathways based on how negotiators respond to risk in unequal negotiation (Rothman 1997; Volf 2010; McGill 2016).

Flourishing and *shalom*

An inspiration for the research topic was Andy Crouch's framework of community flourishing from his book *Strong and Weak* (2016), which is informed significantly by his book on power, *Playing God (2013)*. Crouch's framework was not used as a conceptual framework for the study, but the grounded theory research design that focused on exploring unequal negotiation through the lived experiences of leaders produced results that in many ways confirmed his framework. Dynamics of power and exploitation, patterns of withdrawal and hiding, and the vulnerability of those under power all were surfaced in the data in ways that reinforced Crouch's framework. These were signs of diminishing communities though Crouch does not use that language. Crouch theorized that flourishing is only possible in community as vulnerability is more equitably distributed across all parties through the sharing of authority and power. Crouch's framework is a simple framework addressing specifically the two themes of power and vulnerability. This study's findings affirm his framework at a basic level, but provide a more integrated theory of negotiation in organizational context that illustrates many of the ways in which power seeks to preserve itself for advantage in the face of risk. Like Crouch, the study provided theological connections to the work and example of Jesus Christ in merging authority and vulnerability sacrificially in love at the cross.[153]

[153] Narry Santos does not use the term flourishing, but discusses the pattern of authority and servanthood paradoxically working together to bring transformation, healing, and restoration (2003a). *Hiya* as a cultural dynamic expresses this paradox in some ways in that it can either seek to preserve self through

While humility and vulnerability (as virtues) are celebrated in many materials and sources of literature, the study's findings illustrate how such postures or lack thereof influence negotiation in either flourishing or diminishing directions. Wiseman and McKeown talk about diminishing leaders explicitly as those who undermine safety, growth, and change (2010). They contrast such a leader with what they call leaders who are "multipliers," leaders that are still tenacious about outcomes and results, but that reproduce leadership through their relationships and the environments they create. Multipliers is not an exact synonym for flourishing leaders in the way this researcher has discussed it, but adds helpful research along with the work of Patrick Lencioni (2009; 2012; 2016), Jim Collins (J. Collins 2007; J. C. Collins and Collins 2009), and Edgar Schein (Schein 2010; Schein and Schein 2018) related to the leadership that catalyzes flourishing. This study's findings add to the knowledge around what character and behavior contribute to diminished or flourishing people, teams, and organizations, especially as it relates to self-preservation and the dynamics involved in differentiating self from the forces of power in organizations.

There is a significant amount of literature related to organizational health and development. Organizations may frame health and flourishing differently, but Bolman and Deal's four frames model that highlights structural, human resource (relational), symbolic, and political lens through which to view organizations are particularly helpful for unequal and identity based negotiation (2017). This study's findings provide a link between all of these frames as it relates to the "jungle," where people seek to negotiate

saving face in community or as a virtue it can lead to self-sacrifice for the sake of others and the community. Filipino virtue ethics scholar Jeremiah Reyes makes a similar note about *hiya* as a virtue that serves others and contributes thus to community flourishing (2015).

(political) from different degrees of power and authority (structural) and different needs and interests (human resources) and identity attachments (symbolic). Bolman and Deal use the frames more as an analytical tool for organizations at large, but the four frames are also highly useful in analyzing diminishing and flourishing negotiation.

The study's findings affirm the four frames as dimensions to the unequal negotiation experience, but goes further in explaining the ways that each frame can influence a negotiator's experience in the other frames. A negotiator's personal or professional interests may be influenced by structural or symbolic issues, impacting access and threatening identity. The study's findings provide a grounded theory that illustrates the ways these frames may work in concert together to shape leaders, communities, and organizational environments towards diminishing or flourishing outcomes and cultures.

Beverly Trebesch explicitly frames her Ecology of Organizations (ECO) model around a vision of flourishing organizations that don't settle for "quick fixes" (2015, 10), but lean into the complexity and depth of culture, systems, and processes that allow people to perform within "an optimal range of human functioning, [an environment] that connotes goodness, generativity, growth, and resilience" (Fredrickson and Losada 2005). Heifetz and Linsky describe quick fix leadership as technical, non-adaptive work that cannot overcome new challenges (2017), while Jim Collins famously equates quick-fix, non-adaptive leadership with the doom loop of organizational performance (2001).[154]

[154] Edwin Friedman, a Rabbi, counselor, and consultant to Presidential administrations, was among the first to make significant leadership and congregational application from Bowen family systems theory. His posthumously published classic, *A Failure of Nerve: Leadership in the Age of the Quick Fix* provides multilayered critique of the ways leaders fail to self-differentiate relationally in organizations and congregations, allowing the most anxious members to determine the results. Such diminishing outcomes were attributed to a leader's failure of nerve, lack of courage and ability to define themselves amidst

Trebesch argues that the type of culture an organization has determines, "the success or failure of a vision, the flourishing or demise of the human spirit" (Trebesch 2015, 99). These scholars all highlight qualities, components, and behaviors of flourishing organizations, but do not provide a framework of the relational, character, and identity processes that often catalyze the quick-fix leadership that leads to self-preservation and diminishing outcomes. This study's findings contribute to the literature of flourishing organizations in illustrating many of the unseen dynamics behind self-preservation oriented quick fix leadership along with an alternative path of relating and leadership that faces complexity and challenge, risk and the threat of loss, in flourishing ways.

Future Research

From the research conducted in this study, there are several additional studies and areas of study that can add to the knowledge of how responses to the risk and the threat of loss in unequal negotiation result in diminishing or flourishing outcomes. There is significant literature related to negotiation, power, risk and conflict, and identity attachments, but little that pulls those themes together in how they impact leaders seeking to work well together when they need each other to meet their personal or organizational interests and goals. This study is complete within its own methodological boundaries yet can be enhanced by the following possible research. These potential research projects may not always be conducted with grounded theory methodology, but they can further illuminate or strengthen aspects of this study or build on the theory in ways that generate entirely new ideas and knowledge related to the topic of unequal negotiation.

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diverse interests and emotional demands. Friedman argues that flourishing organizations require emotionally secure leaders who can balance personal values and roles in tension with staying connected relationally (1985; 2007).

First, while this study has focused on evangelical leaders in a parachurch ministry in two general cultural regions, there are numerous other countries and cultures in which the present theory can be tested. The theory would be shown to have greater explanatory power if the theory were to be tested and validated in cultural contexts like Africa, the Middle East, or South America. In such studies, aspects of this researcher's theory could be further illuminated or strengthened, new themes may be identified that increase the theory's thickness and explanatory power, and additional cultural insight can be gathered into how different cultural norms influence the core phenomenon and actions-interactions of the theory towards flourishing or diminishing outcomes.

Second, as one might imagine with a study on this subject that that engages the leadership culture of a particular organization in which the researcher has made a personal investment, one of the most pertinent questions moving forward relates to implementation: How does the organization invest in forming leaders with the kind of character that flourishing loops seem to require? How is vulnerable humility cultivated? What helps leaders develop the emotional maturity and spiritual depth to be able to differentiate from forces of power in organizational context and lead with a sense of stewardship over multiple levels of interests rather than just their own or those of the most powerful? What can contribute to increasing power-under negotiator agency when negotiating with power-over leaders with more diminishing tendencies? These are topics for future research that would have great benefit for organizations, ministries, and churches in the positive gains from flourishing leadership and negotiation as well as in guarding against the significant financial, relational, and organizational costs of diminishing leadership and negotiation.

Third, a significant area of potential research that builds on this theory would relate to the extreme uses of power that diminish to an extent that it would be labeled as abuse. Greater awareness has been drawn to abuse in its various forms through social media driven movements like #metoo and #churchtoo, highlighting the damage and trauma caused by the abuse of power in child abuse cases, power abuse by both secular and church leaders, sexual abuse and harassment, and financial abuse. A growing field of study in this regard is racial trauma experienced by ethnic minority individuals and leaders, navigating majority culture spaces (Bryant-Davis and Ocampo 2005; Yoder 2015; Pei 2018; Menakem 2021; Boss 2022). These relationships or environments in which power is abused diminish individuals, relationships, organizations, and all those who are impacted when such realities are experienced or come to light.

Some of the participants shared negotiation experiences that were noted to cause a measure of trauma over time, but the majority of case studies involved challenging, but somewhat regular organizational negotiations that happen daily across power dynamics. There are hundreds of thousands in the U.S., and millions globally, experiencing abuse at the hands of an authority or person with greater power. This study's theory provides a pathway to further study power abuse for the sake of finding avenues of leadership development, corporate accountability, and safe places for collaboration and work for women, people of color, and any group or organizational member that finds them vulnerable under the power of someone else. If leaders can further understand their power, the heart dynamics they face when encountering risk and vulnerability, and the ways in which their decisions impact others, perhaps there can be in increase in leaders

who are sensitive to the effects of power and who are motivated to cultivate healthy spaces of *shalom* or flourishing.

Fourth, a significant expression of unequal negotiation in Southeast Asia and the Majority World takes places in patron-client relationships or relationships governed by reciprocity. These are unequal relationships in which there is favor granted, access given, duties performed, and gratitude shown (Santos 2008; Georges 2019). Patron-client relationships may not be formal, but they can be long term and exercise a lot of power. They can lift people up or they can further diminish if the patron is not satisfied or chooses to extend his favor somewhere else.

Two expressions of this in Southeast Asia are *utaang-na-loob* in the Philippines and *bunkhan* in Thailand. Each of these terms and cultural dynamics is very indigenous in their origins and meaning, but each speaks to cycles of gratitude triggered by the generosity of the other and are common to patron-client dynamics and expectations in these contexts (Reyes 2015, 149; Persons 2016, 96). These can be healthy forms of gratitude and trust building or they can be debts of obligation that subject one to another's power and will. There were several case studies that echoed these dynamics, one in which there was a toxic demand for reciprocity that caused great division; however, the area of reciprocity needs further study through the lenses of servanthood, identity, and partnership in cultural context to explore how relational favor can be better stewarded for community flourishing without resulting in diminishing forms.

An additional study in this area that also can build on the study relates to reciprocity and corruption, a significant problem in Southeast Asia and the Majority World (Quah 2003; Yung 2010). Bribery, nepotism, and intimidation are all forms of

leveraging power for self-interest and self-preservation, rejecting the possibility that influence and status might be lost if they do not resort to acts of power to advance their interests. Research into heart level motivations, assessment of risk, and intervening conditions to their responses to risk may illuminate ways in which more ethical leaders and officers can be developed and corruption further curbed.

Another area of research recommended based on the results of this study stems from the research findings related to organizational memory and organizational identity. There is research on historical memory related to organizational identity and organizational culture as well as in conflict fields. However, there is less research related to how organizational narratives and storytelling prevents innovation, change, and ethical leadership when collaborating across power dynamics. At the time of this study, studies related to evangelical storytelling and memory in the United States would be welcome due to the polarization evident in how the past, present, and future is framed by leaders from different walks of life and the ways these stories influence unequal negotiation. This would have significant relevance for multi-ethnic ministry in the United States and organizational diversity training and leadership development.

Another recommended area of study relates to access and marginalized leaders in both research contexts. In the United States, greater in-depth research is recommended into how ethnic minority and female staff are or are not granted access in the ways that this study identified as significant for flourishing negotiation and organizational health. In Southeast Asia, similar research is recommended related to women and more geographically marginalized countries organizationally. Many years ago, this researcher did an informal study on why ethnic minority staff leaders leave Cru in the United

States.[155] More attention in the organization is given to this area now, but the researcher still recommends a similar study given this study's research findings related to access and voice in the United States at a time in which a significant number of ethnic minority staff has left the organization. Such research would involve potential risk to the organization, but also present opportunities to vulnerably learn and listen in humility.

Finally, an additional area of recommended research relates to the chosen, practical tactics a negotiator takes in power-over or power-under negotiating towards flourishing outcomes.[156] This study's participants focused on motivational, relational, and power dynamics as interests were contested and collaborated over. While there are many strategies or approaches to negotiating interests observed in the study generally in light of the risks faced, negotiation "skills" and specific tactics related to substantive interests were not highlighted enough to generate practical training on what types of tangible negotiating tools can be used to promote interests in ethical and honoring ways from either power-over or power-under positions. Additional research may generate helpful

[155] This research and paper was conducted first in 2007 and revisited in 2012, with some cross-cultural dynamics highlighted in different areas like communication, conflict, organizational fund raising, and the struggles faced operating in a majority space over a long period of time. One particular finding at that time was that exit interview data did not tend to get the "real" story of why different individual staff of color would leave; instead many of the stories would be summed up in the category of "called" elsewhere. In this study, NA.M5 had recently transitioned out of the organization and articulated that he had been able to voice everything he would have wanted to say. Another also referenced being honest in an exit interview, though it is unclear how that data is assessed and compiled. This study provides additional themes and categories for analyzing such exit data.

[156] The researcher did compile data at the general level of response to the core phenomenon and in the negotiation itself. This analysis did not get into specific actions, but general movements of action that utilized some of the power-under and power-over strategy categories in Burns, Chapman, and Guthrie's Cell 4 negotiation framework (2019, 120-140). These categories were used to group the data because they were appropriate to the range of data responses, though the researcher added categories based on data. The interview data that relates to the range of power-under strategies (table F.1) and power-over strategies (table F.2) in the data are illustrated in Appendix F. These are the broader movements that precede tactics.

tools to complement the character and relational foundations for flourishing negotiation established in this study.

Implications and Applications

The findings of this study offer significant value and depth of insight that can serve numerous areas, such as leadership, intercultural studies, and organizational development. The insights can be applied for personal, professional, and intercultural development. Grounded theory methodology was a helpful pathway for an explanatory and prescriptive theory to emerge out of the lived experiences and stories of leaders who navigate unequal negotiation on a regular basis in their organizations. Analysis of these lived stories led to a core phenomenon and response loops that were consistent in the data and that resonate with common experiences. This integrated theory calls for a number of specific implications and applications.

Leadership Development and Formation

As negotiation is a fundamental leadership activity and practice for all leaders, leaders in organizations, ministries, churches, and other institutions can use this study's theory and findings in a number of leadership development capacities. A significant outcome of the theory is that servant leadership in unequal negotiation requires a willingness to be open to risk and loss – at a personal or organizational level. The theory offers a path way to help leaders understand more tangibly at heart, relational, and organizational levels what servanthood in leadership looks like in different organizational situations, dynamics, and cultures. The theory, while offering pathways for developing servant and transformational leaders in different avenues, can also serve as a self-

leadership tool related to heart motivations and how one is stewarding power for a God honoring framing of success and stewardship. As mentioned previously, the theory may aid contexts that are seeking to nurture both mutual dialogue and agency in unequal negotiation for the sake of transformed spaces and relationships.

Teaching

A tangible application is the development of courses at the doctoral, masters, and bachelor's levels related to the topics of leadership negotiation, conflict negotiation, team leadership, and leader formation that apply the insights and learnings in the study and theory for leadership development in those fields. Leader-scholars would benefit from understanding more deeply some of the dynamics between leaders and followers, between leaders and other leaders, and between leaders and other influential people that influence decision making through power. This study's theory suggests a needed foundation for character and leadership formation that undergirds traditional negotiation training and draws attention to heart and identity issues that often are neglected in leadership, supervisor-subordinate, and other unequal forms of collaboration.

Furthermore, there is a great need to equip leaders in the area of oversight and management, where they learn the ways in which their own responses to risk and the threat of loss can dictate either diminishing outcomes or healthy change for greater flourishing. The research findings can be used to develop leaders who understand the dynamics of creating safe work environments that allow appropriate access to those that should have a voice in decisions and that protect those people from abuse of power. Students in the United States and Southeast Asia would benefit from cultural and

personal reflection on how they experience the theory in context and how they in turn multiply vulnerably humble negotiators.

Training

Negotiation is experienced by leaders at all levels throughout every negotiation, so the need to train leaders in how to negotiate in unequal situations for flourishing results is just as important for lay people and leaders as it is for students. Training avenues provide greater flexibility and range of possibilities, but the researcher envisions adapting the study's findings and grounded theory into a short class that can be used in leadership development that specifically explores different dimensions of the theory. A short class would have sessions on power and access, risk and the threat of loss in negotiation and leadership, the leadership tension between self-preservation and vulnerable humility and resulting loops, responsive listening, and power differentiation. These trainings would be based on common foundations, but would be shaped differently depending on whether they are offered in the United States or Southeast Asia.

Beyond structured training, the study's findings provide significant content for a number of shorter seminars that can be offered in different contexts for leadership training and development. Single seminar offerings on how this study's findings influence understandings of leadership servanthood, negotiation communication, managing identity in negotiation, "leading up," team leadership, and employee supervision could all contribute to an increase in leaders who are sensitive to their own character and heart responses to risk in negotiation. A very important and broad application of the theory's findings relates to marriage, parenting, and family dynamics. There are significant possibilities for helping parents, grandparents, adolescents, and

adult children negotiate across unequal power dynamics for more flourishing relationships within families. There are American multi-ethnic applications of these seminars as well as Southeast Asian applications.

Coaching

Beyond training and teaching applications, there is a significant opportunity for leadership development through one-on-one and team coaching. The findings of the study that relate to character, heart motivations, and relationships invite leaders deep into their spiritual and emotional journeys, which can be difficult to explore if a leader does not have enough tools and support around them. Coaching is an expanding field for career pathing, transition, leadership, and conflict. The findings of the study provide a roadmap for coaches to help leaders navigate the risks they face in life and leadership as well as the implications of their responses to that risk for relationships and organizational goals. The study's grounded theory provides a starting point to develop tools for exploring internal and external attachments that may be guiding leaders consistently into diminishing negotiations and helping them through the reexamining, reformulating, and reframing flourishing loop. Coaches can help leaders apply the insights and learnings from this study to individual leaders and teams when they find themselves in diminishing loops of negotiation and cannot find a way to break the cycle.

Organizational Health

The findings of this study themselves allude in many ways to organizational health through how diminishing and flourishing loops of response to risk and the threat of loss impact outcomes and ongoing interactions. Organizational health is a significant

competitive advantage and is vital to the realization of a mission and vision in terms of both organizational culture and organizational impact (Lencioni 2012). Organizational health is threatened by many behaviors and dynamics, but this study's theory provides insights and learnings that can possibly address several areas of significance as well as frameworks of evaluation for whether the organizational culture itself is flourishing or diminishing.

Conflict prevention and resolution

While much of conflict training targets resolution and reconciliation, especially in Christian and evangelical contexts, there are fewer resources that invest in equipping people to negotiate well so that many conflicts never need happen because communication is rich and solutions are found creatively with humility. This study's findings center on how risks can be identified and responded to with vulnerable humility and increased awareness of attachments so that diminishing loops can be avoided in favor of flourishing loops. Leaders and lay people alike can learn how to promote their interests in their personal and professional lives across power dynamics in ways that guard against diminishing loops and increase the possibilities of quality dialogue and collaboration. Dimensions of the theory can be used as a diagnostic framework that can help leaders evaluate their own hearts and use of power in conflict, which can aid conflict resolution as well. The insights of this theory can assist in team conflict intervention or organizational conflict to the degree conflict is rooted in how people are responding to risk and the threat of loss as they seek to promote interests.

Leadership selection and succession

One of the most important tasks leaders face is leadership selection. The wrong leader in the wrong role can lead to diminished relationships, culture, and results. This study's findings illustrate that while leaders may be assigned trust in the organization due to effectiveness or other factors such as age, status, or networking power, one of the most important qualities selection teams should look for is a leader who can respond to risk and the threat of loss in negotiation out of vulnerable humility and flourishing loops of response rather than self-preserving defense. This leadership capacity may be a greater predictor of their capacity for change leadership, empowerment of other leaders and marginalized voices, and team or departmental health. A lack of leaders with the capacity to respond to risk and the threat of loss in the areas governed by the study's intervening conditions (diminishing and flourishing 3-R loops) with vulnerable humility suggests that the status quo will be preserved for those with greater power even if change is needed for flourishing.

Unity and Diversity (DEI)

The study's findings reported a relatively high number of case study examples in United States Cru that were classified as diminishing loops of unequal negotiation and were centered on identity-based interests related to multi-ethnic diversity and organizational equity. Diversity played a complementary role in this study's research design rather than a primary role, but ethnic diversity was a significant variable related to identity and interests for American participants. The organization has voiced a priority in leading towards greater diversity and inclusion of black, indigenous, and people of color

in leadership and as a missional priority, yet this study's findings show a pattern of diminishing negotiations in these areas, despite well-intentioned people.

The study's findings related to risk, vulnerable humility, identity, power, organizational narratives, and the capacity to face loss for the sake of a more inclusive vision of success and stewardship all provide developmental points of learning for dominant culture and minority leaders working in dominant culture or multi-ethnic spaces. The findings that relate to identity attachments, negotiation and leadership access, and integrated storytelling of historical memory can serve as additional resources and insight for both diversity training and assessment of an organizational culture at a critical juncture between the past and the future.

Accountability, Stewardship, and Innovation

One of the most important areas related to passionate stewardship of organizational vision relates to the innovative potential of relationships, teams, and organizations as well as developing a culture of accountability that protects the non-negotiables and mission and vision. Accountability is one expression of power that leaders wield that can either be used for self-preservation or be directed towards a robust vision of stewardship that re-defines and redeems what it means to be accountable.

The study's findings include insight that flourishing loops of negotiation involve leaders that have reframed to some degree their picture of success and vision of stewardship to include the interests and perspective of others, especially when those interests and perspectives come from voices that need to be heard. Vulnerably humble leaders not only hold people accountable to mission, vision, and values, but they grow in their understanding of the mission, vision, and values as more voices speak into what that

means in different contexts. Flourishing negotiation then involves leaders not only seeking to hold those under them accountable, but they negotiate as if they themselves are accountable to those under them as well, and to the rest of the organization, and to God. As mutual accountability shapes partnerships and collaboration, leaders are free to innovate with the input of more voices in both surfacing interests as well as making decisions. The findings of the study can be utilized in leadership development and team building to foster both mutual accountability and creative innovation for a shared future.

Partnership Development

Organizational partnerships occur in many different shapes and sizes, but partnership as sustainable relationships working together to meet needs and achieve goals are essential to organizational impact. This study surfaces a range of perspectives about partnering relationships. In Southeast Asia, long-term relational partnerships are more built into the fabric of how negotiations are approached both as a result of cultural norms at times as well as through patron-client or relationships of reciprocity. In the United States, partnerships tend to be shorter-term in nature and task driven. The study's findings address specifically unequal partnerships, providing insight and application for several significant types of partnership common to churches, parachurches, missions organizations, non-profits, and other organizations. Organizations with these types of partnering relationships can benefit from this study's findings in their efforts to cultivate long-term flourishing partnerships while guarding against diminishment.[157]

[157] The work of Steve Corbett and Brian Fikkert has contributed significantly to issues of equity, mutuality, and power in unequal partnerships (2014b). Their primary focus has been on short-term, contexts of poverty, and Majority World missions contexts where well-meaning groups with resources and finances enter a world to "help." They illuminate many ways in which efforts to help can actually hurt instead because of the ways in which such helping can rob others of dignity, agency, or empowerment to

Inter-departmental or Inter-organizational Partnerships

The findings of the study may be able to help organizational leaders navigate partnership relationships with leaders from other organizations that either have fewer or greater resources. The study's findings provide a framework to evaluate issues of power, access, interests and identity as they encounter the risks and possible loss involved when entering into partnership agreements. Partnerships between organizations, between departments, and even between teams can reflect levels of inequality in power dynamics that set the stage for leaders in how they negotiate agreements with others.

Western-Majority World Partnerships

On a global scale, these types of partnerships are often common in Majority World missions contexts, in which power inequality as well as significant culture differences influence the dynamics around risk and response in negotiation. This can involve short, intermediate, and long-term international missionaries. These types of partnerships also include non-religious businesses and NGO partnerships that are cross-cultural and multinational in which unequal negotiation is common *within* the partnerships as well as with the people they are aiming to serve or resource. The study's findings can be used to guide the character and relational work involved in developing

provide indigenous and contextual solutions. Corbett and Fikkert highlight ways in which power-over partners actually can be impoverished in some ways that require embracing postures of dependence, which echo what this study surfaces about the nature of vulnerable humility. Their work captures powerfully the way an unreflective use of power in unequal partnerships leads to diminishing results. Even if such diminishing results occur because there is a breakdown in truly negotiating over the interests and best pathways for solutions that include power-under voices to the point in which no negotiation actually happens, then this is a sign of self-preserving approaches to access in a diminishing loop of response to risk. The findings of this study can complement Corbett and Fikkert's work in ensuring flourishing loops in which power-over partners are not diminishing power-under partners through self-preserving expressions of power and influence. This can apply to inter-organization, Western-Majority World, and donor based partnerships.

the capacity and cultural wisdom needed to respond to risk and the threat of loss in flourishing and culturally honoring ways, ways that guard against intentional or unintentional uses of power that preserve or advance one's interests at the expense of another.

Donor Financial Partnerships

A significant partnership dynamic that this study's findings did highlight is the power dynamics at times between donors and those that they are funding. This is especially true in systems that are entirely dependent on donor resources for both individual salaries and organizational operating expenses. Loss of funding and financial support, especially in faith-based ministries that rely on support like Cru, can be a powerful threat of loss and risk based on the study's findings even if it is only rooted in perception. This study's findings can be used to develop leaders to be more sensitive and reflective about the power they grant to donors and the degree in which they may abdicate their responsibilities to lead when fearing financial loss. This would be a significant arena of training in Southeast Asia that is both heavily hierarchical in how power and authority is recognized as well as influenced significantly by patron-client dynamics and relationships of reciprocity.

The study's findings may also provide pathways for donor education and training, especially large donors, related to how their use of power and resources can at times lead either to flourishing or diminishing negotiations within the organization in how they exercise their financial and networking power. This study's findings may be especially poignant for moments in which a donor encounters diverse interests and wants to withdraw support or redirect funds. This study's theory may provide insight into areas of

donor character development and how to cultivate equitable partnership through vulnerable humility and flourishing loops of response to risk and the threat of loss.

Conclusion

This study has produced an integrated, grounded theory of how responses to the risks and threats of loss in unequal negotiation result in flourishing or diminishing outcomes. Negotiation training is often focused on competitive negotiation (win-lose) or interest-based negotiation (win-win). The study's findings suggest that a more transformational framework of negotiation can lead to flourishing outcomes even in unequal dynamics of power. The study's large sample size contributed to a unified theory inclusive of both contexts, but intercultural analysis of the United States and Southeast Asian participants revealed that the particular ways leaders in these different cultural regions generally experience the theory's core phenomenon and intervening conditions are different due to cultural norms and preferences. Grounded theory methodology provided a powerful avenue to "tell the story" of this common, but important leadership process through the voices of those who frequently experience the phenomenon.

The core phenomenon revealed a central dynamic in which responses to risk and the threat of loss made out of vulnerable humility catalyze flourishing loops. Leaders, if consistently responding out of vulnerable humility, can navigate the power dynamics in the relationship, the power dynamics in the organization, and the power dynamics they face in their own heart in ways that strengthen trust and expand learning and awareness as to the interests of others. Flourishing loops can even increase awareness and sensitivity to organizational interests that they previously were unable to appreciate or recognize. Self-preservation in its various forms throughout unequal negotiation, for power-over and

power-under leaders, consistently leads to diminishing outcomes and relationships even when leaders are well-intentioned.

While leaders in unequal negotiation can be transformed through flourishing loops driven by consistent and culturally wise vulnerable humility, the researcher also has been transformed through the experience of seeking to live out the flourishing loop in different ways through the research. Through grounded theory methodology, the researcher was tasked with maintaining a posture of vulnerable humility, humble inquiry and responsive listening, power differentiation, and the rest of the 3-R flourishing loop. Unequal negotiation has provided a rich context for study because of the ways power and identity are managed and tested. The story told by this study's participants provides rich explanatory and descriptive power related to the core phenomenon and can be used as a basis for further research that can serve leaders and organizations in many cultural contexts for years to come.

Appendix A

Research Project Summary for Participants

CONTEXT

In every part of life, work, and society, people are negotiating every day for agreements with others in order to meet their needs, interests, and desires. These negotiations are often taking place across power disparities, which impact how individuals and groups are treated. Unequal negotiations are the context for how power is often exercised for some and against others. An unequal negotiation is when one party holds a distinct power advantage in the negotiation and that inequality can be a product of different factors for the negotiators.

But how those negotiations are conducted (the process) as well as their outcomes will inform the quality of relationships moving forward as well as possibly the degree of peace and justice present in the relationships or broader community or societal context. How negotiators handle unequal negotiations is vital to a collective experience of *shalom*. These unequal negotiations are often shaped by historically and socially constructed dynamics, the use of power, and the role of identity. These factors inform the identity-based interests that will drive negotiation goals and behavior before and during negotiations as well as the relational and substantive results afterwards.

TOPIC

This study seeks to develop a theoretical framework to understand how Cru leaders in North America and Southeast Asia approach unequal negotiations differently because of their identity and power while still seeking flourishing results.

OVERALL RESEARCH QUESTIONS

When Cru leaders negotiate with unequal parties,

RQ1: How does the way they see history influence their interests, relationships, and strategies?
RQ2: How does the use of power impact their interests, relationships, and strategies?
RQ3: How does their framing of identity contribute to negotiation results that are flourishing or diminishing?
RQ4: When does a change in understanding of success and stewardship help result in flourishing outcomes?

RESEARCHER

Brian Virtue [personal information redacted]
This research project is being conducted as part Ph.D. in Peace Studies dissertation requirements through the International Graduate School of Leadership and the Asia Graduate School of Theology.

PARTICIPANT INTERVIEW PREPARATION

The interviewer will explore a variety of questions related to above topic and research questions. However, the most important part of the interview is the participant's own story through their own words and perspective. The interview will not follow a rigid sequence of questions, but will build off of the stories that the participant shares. To that end, it may helpful to the participant to have a prompt ahead of time so that they may be more ready to share from their experience.

CONFIDENTIALITY AND TERMS OF PARTICIPATION

More detail about the research approach as well as the terms of participation will be found in the informed consent document that the participant will receive along with this document. The participant will be able to review the terms of consent and choose to participate voluntary. Informed consent will be needed for participation prior to an interview.

PROMPT FOR REFLECTION PRIOR TO THE INTERVIEW

As the research topic suggests, the focus is on unequal negotiations between leaders. The interview will begin with the participant sharing an experience or experiences with both successful and unsuccessful negotiations they have had in situations or relationships characterized as "unequal." The interview will explore the participants perspectives of what made it successful or unsuccessful, equal or unequal, and a number of other dimensions. It may help the participant to have time to reflect on these negotiation experiences that they may choose to draw from and share in the interview.

For the purpose of advanced reflection, the researcher is providing a baseline understanding of negotiation as the experience of two or more people using the resources available to them to try to come to an agreement that sufficiently satisfies their interests.

The participant may help the interview in its focus and length of time if they can recall a specific experience of both a successful unequal negotiation as well as an unsuccessful unequal negotiation from the participant's perspective.

The researcher currently will be conducting interviews from the state of California in the United States due to the pandemic and can best be contacted by email. Personal contact info redacted.

Appendix B

Unstructured Interview Guide

Date:

Time of Interview:

Place/Video Conference Medium:

Interviewer:

Interviewee:

Program:

Years on Cru/CCC Staff:

Position of the Interviewee:

Description of the Project:

Questions:

1. Try to recall a recent diverse negotiation that you think went really well in contrast to one that did not go well. What do you think were the reasons that that one succeeded and the other did not?

    a. Were there pivotal moments in the diverse negotiation that seemed to determine whether or not the negotiation was successful for all involved?

2. What do you think are indicators that a diverse negotiation has been successful?

    a. In what ways have your views about what makes a diverse negotiation successful changed over the last ten years?

    b. What were the factors that you believe led to your changing perspectives about what makes a diverse negotiation successful?

3. How do you prepare for a diverse negotiation?

    a. What pictures, metaphors, or values inform how you seek to accomplish your goals during or in preparation for a diverse negotiation?

b. How do you see your identity impacting your approach to diverse negotiations?

4. What do you think makes for a good negotiating partner across diverse identities and interests?

    c. What are the qualities of the other party in a diverse negotiation that contribute to a negotiation going well?

    d. What are the qualities of the other party in a diverse negotiation that contribute to a negotiation not going well?

    e. What do other parties do in diverse negotiations that contributes to constructive discussion?

    f. What do other parties do in diverse negotiations that lead to undermining the discussion or reinforcing the status quo?

5. How would you describe the difference for your personal experience and the results through negotiating with a good negotiating partner and one who is not?

    a. What do you feel during a successful diverse negotiation during and after?

    b. What do you feel during a difficult or failed negotiation during and after?

    c. How do positive or negative experiences in diverse negotiations affect your sense of identity?

6. Can you describe how you might generally handle a diverse negotiation that is challenging or has become entrenched or difficult?

    a. What do you do in a diverse negotiation to ensure progress towards each party's interests and the goals of the discussion?

    b. How do you handle the emotions that may come in moments where you feel your identity is threatened in some way?

7. How have the experiences of negotiating across significant identity differences influenced your character, personal, and leadership development?

8. Is there a question about diverse negotiations that I missed and that you would want me to ask you?

Appendix C

Informed Consent

TITLE OF STUDY
Unequal Negotiation and Flourishing Outcomes

RESEARCHER
Brian Virtue

PURPOSE OF STUDY

You are being asked to take part in a research study. Before you decide to participate in this study, it is important that you understand why the research is being done and what it will involve. Please read the following information carefully. Please ask the researcher if there is anything that is not clear or if you need more information.

The purpose of this study is to develop a theoretical framework to understand how Cru leaders in North America and Southeast Asia approach negotiations differently because of their identity and power while still seeking flourishing results.

STUDY PROCEDURES

Each participant will participant in a semi-structured interview via Zoom video conferencing. The initial interview will take between 60 and 90 minutes.

As the study continues, the researcher may seek to conduct a follow-up interview with some participants—a shorter interview estimated at between 30 and 45 minutes. Not all interviewees may be requested for a follow up interview.

There is a possibility that for some participants, the researcher may conduct a third interview similar to the second, which will also be between 30 and 45 minutes.

The total estimated time involvement could vary from a minimum of 60 minutes in some cases to a maximum of three hours in other cases. Follow-up interviews will be at least a few weeks to a couple months apart so time invested by the participant is spread out over several months.

The researcher will provide a link to a Zoom video conference after the interview is scheduled. The participant will have to ensure they have the technological and internet capacity to sustain an interview online, with video and audio capabilities through their computer or device.

Interviews will be recorded on Zoom and saved to the researcher's local computer securely and in a secure back-up drive for the duration of the research project and for five

years after the completion of the research. Only the researcher will have access to any recordings.

RISKS

Recalling past or recent negotiations may lead to recollection of painful experiences or relationships. The interviewer will respect any boundaries set by the interviewee. You may decline to answer any or all questions and you may terminate your involvement at any time if you choose.

BENEFITS

Participants may benefit from intentional reflection in the different areas explored in the research as well as through the opportunity to give voice to their experiences and perspectives related to the research.

Participants, through their honest responses and engagement, can contribute to the development of a new theory that will have relevance to the academic fields related to unequal negotiation and the many contexts in which it is experienced and faced. Furthermore, participants can benefit from contributing to the development of a theory that may significantly inform leadership development in the church and in Christian parachurch and mission organizations related to unequal negotiation and its impact on flourishing outcomes.

CONFIDENTIALITY

For the purposes of this research study, your comments will not be anonymous because they will be gathered through video based interviews. However, every effort will be made by the researcher to preserve your confidentiality including the following:

- Assigning code names/numbers for participants that will be used on all research notes and documents
- Keeping video recordings, notes, interview transcriptions, and any other identifying participant information on a computer with bio-metric security in the position of the researcher and in a secure back-up drive only accessible by the researcher
- Comments used specifically in the results write-up will not be attributable to the participant and will be disguised to protect the participant's identity

Participant data will be kept confidential except in cases where the researcher is legally obligated to report specific incidents. These incidents include, but may not be limited to, incidents of abuse and suicide risk.

Please check all that apply to how you would like your responses to be handled in the write-up:

- ☐ I am comfortable being cited by first name only
- ☐ I am comfortable being cited, but with a different name to protect my identity
- ☐ I am comfortable being cited generally by geographic region only
- ☐ I am comfortable being cited specifically with reference to my ethnic or tribal background or country
- ☐ I am not comfortable having anything I say used in any way in the research write-up

CONTACT INFORMATION

If you have questions at any time about this study, or you experience adverse effects as the result of participating in this study, you may contact the researcher whose contact information is provided on the first page. If you have questions regarding your rights as a research participant, or if problems arise which you do not feel you can discuss with the Primary Investigator, please contact or , the researcher's advisor at .

VOLUNTARY PARTICIPATION

Your participation in this study is voluntary. It is up to you to decide whether or not to take part in this study. If you decide to take part in this study, you will be asked to sign a consent form. After you sign the consent form, you are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have, if any, with the researcher. If you withdraw from the study before data collection is completed, your data will be returned to you or destroyed.

CONSENT FORM

Due to geographical limitations, this consent form will be provided to the interviewee in advance of the interview and the participant will give provide verbal consent prior to the interview being conducted. The researcher will request an electronic version returned by email. Responses and written consent can be entered electronically or done manually and scanned electronically before sending to the researcher's email address. The specific expression of consent is as follows.

I have read and I understand the provided information and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving a reason and without cost. I understand that I will be given a copy of this consent form. I voluntarily agree to take part in this study.

Participant printing name _____ Date_____

Participant's signature _____ Date _____

Researcher's signature Date: March 27th, 2021

Appendix D

Research Participate Codes

For confidentiality, the researcher has utilized interview codes in the write up of the findings as well as in the qualitative research software used for coding and analysis. Context for coding is shared to the degree interviewees indicated comfortability and to ensure confidentiality. Specific roles and departments have been kept confidential to guard against identification. All participants lead in different roles, meaning that they supervise others or lead teams. These roles range from national to regional to local scopes of responsibility. To illustrate the diversity of the sample, context may be given at the level of whether they are part of the dominant culture or country, but not at the level of ethnicity or country which may jeopardize confidentiality. There are numerous people that fit the research criteria in the United States of Caucasian background, so to illustrate some of the interview sampling's diversity participants will be identified by gender and either as Caucasian or as a person of color.

Table D.1. Pilot studies

Pilot Study 1		Pilot Study 2	
PS1.F1	Asian-American Female	PS2.F1	Caucasian Female
PS1.F2	Caucasian Female	PS2.F2	Asian-American Female
PS1.F3	Asian-American Female	PS2.M1	Caucasian Male
PS1.M1	Caucasian Male	PS2.M2	Asian-American Male
PS1.M2	Asian-American Male	PS2.M3	Caucasian Male

Table D.2. Research participant codes for the study

Research Site	Southeast Asia		United States	
	SEA.F1	Non-Philippines Female	NA.F1	Female of Color
	SEA.F2	Southeast Asian Female	NA.F2	Caucasian Female
	SEA.F3	Philippines Female	NA.F3	Female of Color
	SEA.F4	Southeast Asian Female	NA.F4	Female of Color
	SEA.F5	Indonesian Female	NA.F5	Female of Color
	SEA.F6	Indonesian Female	NA.F6	Female of Color
	SEA.F7	Non-Philippines Female	NA.F7	Caucasian Female
	SEA.M1	Non-Philippines Male	NA.F8	Caucasian Female
	SEA.M2	Non-Philippines Male	NA.F9	Female of Color
	SEA.M3	Non-Philippines Male	NA.F10	Female of Color
	SEA.M4	Philippines Male	NA.M1	Male of Color
	SEA.M5	Non-Philippines Male	NA.M2	Caucasian Male
	SEA.M6	Philippines Male	NA.M3	Caucasian Male
	SEA.M7	Non-Philippines Male	NA.M4	Male of Color
	SEA.M8	Non-Philippines Male	NA.M5	Male of Color
			NA.M6	Caucasian Male
			NA.M7	Caucasian Male

Note: All codes have been used to protect confidentiality, but this code list is provided to provide an added dimension so the reader can have a sense of the diversity of the sample size and continuity when seeing quotes from the same person.

Quotes or references to the same interview may appear contradictory at times. In such cases, it may be because those references relate to different case studies shared by the same interviewee. Most interviewees provided 2-3 case studies with a few sharing only one in more depth, while a few shared as many as four.

Some countries are identified specifically when the individual was *comfortable* with that level of recognition and if the overall possible demographic was high enough in that country in terms of the research criteria to ensure that no one can be identified. Even if participants were comfortable being named, the researcher has chosen to maintain anonymity. Enough details are adjusted in quotes to ensure confidentiality while preserving the tone of what was expressed.

Appendix E

Data Analysis Summary Memo: The Core Phenomenon

This appendix represents an abridged memo from the original data summary memo that summarized the results of the selective and theoretical coding processes with representative interview data organized according to the different categories, themes, and dynamics in the study's findings. The quotes used are not exhaustive, but representative due to the volume of case studies analyzed. There were over 70 unequal negotiations coded and analyzed from over 30 participants. This appendix focuses on the core phenomenon of "Navigating risk and the threat of loss," as well as data and analysis related to causal conditions and some of the data related to coding the negotiation process. Some tables and data have been used in Chapter 4. To avoid duplication of material, the reader will be directed to the location of such data to gain an overall picture of data analysis. The diagram of the overall grounded theory is in figure 4.2 on page 104.

Table E.1. Properties and dimensions in catalyzing unequal negotiation

Properties	Dimensions
Choice	Voluntary and Non-Threatening, Voluntary though Unsafe, Involuntary and Non-Threatening, Involuntary and Unsafe, Mutual agreement
Power or Authority	"Up" (w/ superior/higher status), "Way Up" (at least 2 rungs above in organizational chart), "Down" (with subordinate), "Way Down" (with someone at least a couple rungs below their status
Directness	Face to Face or Third Party, Degree of Email
Timeliness	Immediate action, prompt scheduling, delayed, or action only through convenience
Responsiveness to a Negotiation	Enthusiastic, Luke-Warm, or Reluctant Agreement to Negotiate or Non-Agreement (No Access)
Negotiation Initiated	Yes (Steps Taken), No (Inaction/Avoidance), Ambiguity

The Negotiation Process

The four stage negotiation process and axial categories are expressed in figure 4.1 on page 103. Some have chosen to frame and organize the steps or stages of the negotiation process by "time" (W. Adair et al. 2004), yet this researcher organized the process of negotiation based on interview data and relevant axial categories. The stages are differentiated not by a linear process of time, but by what is happening at each stage generally (though there is overlap at times). The risk assessment, identity and power processing, and choices related to access and responding to the core phenomenon are discernable as the stages are mapped out in this way. Table E.1 captures the properties dimensions that helped saturate the category, which is the point at which there was no new information adding depth or breadth to the category (see page 294).

The Core Phenomenon

The core phenomenon, "*Navigating risk and the threat of loss in unequal negotiation*," emerged from the data as the central category that united the rest of the categories into an interactive and dynamic theory. Risk did not just appear as "facing danger," but also as the threat of loss (see footnote 20 on page 105). Risk is assessed and experienced in many ways and to varying intensities and durations. These properties and dimensions of risk are shaped by both the causal and intervening conditions in the contextual situation a negotiating party finds themselves in (these properties and descriptions of risk are illustrated in table 4.1 on page 107).

Those with power advantages or disadvantages (greater or lesser leverage) in the negotiation all carry some dimension of risk in an unequal negotiation. Those "under" power or with less leverage, are often much more aware of the risks to their security and

needs because the power to meet those needs lies in the other party (NA.F1, NA.F3, NA.F4, SEA.F4, SEA.M3, SEA.M8).[158] On the other hand, someone with greater positional security or hierarchical authority may not have cause to be as conscious of risk to their position or career path, but they may be more conscious of risk to their image or plans (SEA.F1, SEA.F3, SEA.M3, NA.F9, NA.F3, NA.M2). In either power-over or power-under positions, parties may have conscious or unconscious risks. While such "unconscious risks" can be difficult to assess in the moment, participants sometimes were able to identify such risks when reflecting on their experience later in an interview. Risk concern in the data for those in power-over and under positions are in table E.2.

Participants were typically asked to share experiences of unequal negotiations in the interview from both lesser and greater power perspectives. Properties and dimensions of how power and authority are assessed and assigned are found in table 4.2 on page 108. There are additional ways of understanding power or thinking about it, but this category is built from how participants talked about power. Participants were asked initially to share an unequal negotiation experience with the vast majority of participants initially sharing a case study in which they had *less* power. Situations of being "under" were more readily accessed by participants, suggesting these may have been more memorable or personally significant to them due to navigating the more obvious risks that come with being "under" power.

[158] As a reminder, interview participants are identified through a coding system to protect confidentiality as well as illustrate threads of thoughts that may have been shared by the same participant. See the interview coding list for a table of interviewee codes with general information. Participant confidentiality is protected, but some dimensions are illustrated where possible to convey sampling range and diversity. Interviews are referenced either in reference to how the interview shared about their own perspectives and behaviors as well as what was conveyed about the perspectives and behaviors of the other negotiating party in the case studies that were shared from their experience. A replacement symbol "X" will be used at times to provide additional layers of anonymity at times for their protection. See Appendix D to see list of the research participant codes with general information.

Table E.2. Risk concerns for power-under and power-over negotiators

Risks Expressed for Those in the "Power-under" Negotiating Position	Risks Expressed for Those in the "Power-over" Negotiating Position
Ramifications of honesty in relationships and collaboration, such as conflict, loss of relationship, or lack of comfortability. (SEA.F3, SEA.M3, SEA.F5, SEA.F4)[159]	Ramifications of allowing honest feedback and emotion (SEA.F2, SEA.M2, SEA.F4, NA.M1, NA.M2, NA.F8, NA.F9, NA.F10)
Risk in initiating conversations and testing social norms related to power, honor and shame. (SEA.F1, SEA.M3. SEA.F4,)	Risk in opening up conversations (giving access) that may be difficult to manage or control (SEA.F1, SEA.M3, SEA.F3)
Fear of organizational consequences such as reprimand, lectures, anger, hindrances to advancement, lack of organizational "favor," and job related shame. (SEA.F1, SEA.F2, SEA.M2, NA.M2, NA.F7, SEA.M5, NA.F8)	Risk of organizational consequences related to legacy such as diminishment of Cru's reputation, loss of organizational identity or "DNA," loss of staff, and loss of organizational donors. (SEA.F1, SEA.F2, SEA.F3, NA.M2, NA.M3, NA.M4, NA.M5, NA.M6, NA.F1, NA.F7)
Risk of community or social consequences such as being labeled, judged, shamed or rejected/ostracized.[160] (SEA.F2, SEA.F3, SEA.M3, NA.F1, NA.F5, NA.F7, NA.F10)	Risk of organizational consequences with personal impact such as public failure, job related shame, loss of position, loss of personal donors. (SEA.F2, SEA.F3, SEA.M3, NA.F2, NA.F3, NA.F4, NA.F7, NA.F8, NA.F10)
Financial risk or Loss of Job if Angered the Wrong Leaders. (SEA.M3)	Risks related to decision making and implementation (degrees of empowerment and sharing of authority) (NA.F3, NA.F5, NA.F6, NA.F2, NA.F4, NA.F5)
Fear of disappointment and/or loss of well-being (or trauma) through misplaced hope and vulnerability and failures of follow through[161] (NA.F1, NA.M1, NA.M2, NA.F5, NA.F7, NA.F10)	
Risk of the status quo or things not changing. (SEA.F1, SEA.F2, NA.F1, NA.M1, NA.M2, NA.M5, NA.M6, NA.F7, NA.F9, NA.F10)	

[159] Every Southeast Asia interviewee demonstrated concern about respect and not causing themselves or others above them to lose face even if they did not use the word. I've noted here the participants where the general language of "speaking softly" for harmony and respect was captured.

[160] A document created by a sub-group of Cru staff, meant only for the President, circulated informally during the time of the study, explicitly uses the language of apostate and heretical teachings in regards to dimensions of how some staff were addressing diversity in the organization and its mission. Despite the fact that the document was never meant to be public, interviews and publicly reported articles and blog posts from ex-staff revealed that the document had a confirming impact of a sense of judgement and accusation that many staff of color had experienced within the organization for years.

[161] Half of the pilot study interviews reflected the connection with trust and follow through as well, including notably all participants of color (PS1.F1, PS1.F3, PS1.M2, PS2.F2, PS2.M2, PS2.F1).

Negotiators in the power "over" position may not feel the same threats as those in the power "under" position, and may not even be fully aware of the "risk assessments" they are making in every negotiation in which they have the advantage. Power-under negotiators were able to explicitly express a sense of risk, often expressed through a phrase like, "I have to speak softly" (SEA.F4). Power-over negotiators did not always articulate risk explicitly, but those under power tended to interpret the behavior of power-over negotiators as risk averse or control behavior. Power-over negotiators used structural or process language in framing behavior that moved away from vulnerable risk (NA.F1, NA.F5, NA.M5).

Navigating risk as a core phenomenon was evident in each of the four stages of the negotiation process (see table 4.3 on page 111). While there may be overall risks related to relationships, the issue at hand, or the general contextual situation that can impact a negotiation at any stage because of how interests are being identified and either promoted or preserved, some patterns of risk emerge in each negotiation stage that impact both dynamics of access and the negotiation itself. In pre-negotiation, managing risk often takes the form of risk assessment as to whether to initiate or invite someone to the table. The main themes of risk in the contesting and collaborating over interests stage of negotiation relate to honesty and voice. The decision making and agreement stage involves the risks that come with choosing a path forward. Finally, post-negotiation includes the risks involved in trusting the other side to follow through on their commitments and facing the outcomes of the negotiation. This final stage includes a fundamental risk evaluation, where parties reflect, "Was this worth it?"

Causal Conditions

The causal conditions are those categories that directly catalyze the core phenomenon, which is "Navigating Risk and Loss in Unequal Negotiation." These are factors that catalyze the need to enter into negotiation as well as create the conditions in which a negotiation party experiences threats of risk and loss related to the negotiation. The causal conditions for parties having to manage risk and loss in unequal negotiation are diverse interests, unequal power, identity, access, and degrees of trust and safety. Summary of how the causal conditions fit in the grounded theory of this study can be found starting on page 105. Only additional analysis and relevant data is included in this appendix. Some repeated analysis is included, but with more links to interview data

Access

One of the key causal conditions for managing risk in unequal negotiations is access. There are several different ways in which access is granted or withheld according to the research (see table 4.4 on page 114). Numerous participants across both contexts cited examples in which they said, "There was no negotiation!" (SEA.F1, SEA.F5, SEA.M5, NA.F3, NA.F9). These responses were prevalent in Southeast Asian participants. American participants cited the language at times of "getting (or not getting) a seat at the table" (NA.F4, NA.F5, NA.F6, NA.M5), while no Southeast Asian participant used that language as it relates to getting access to an environment with greater power. In several case studies in which someone "below" initiated a negotiation with someone "above," they used language like, "They agreed to talk" or "They were willing to have a meeting and listen" (SEA.M1, SEA.M2, SEA.M5, SEA.M7, NA.F2, NA.F6, NA.F8).

Those with greater power or leverage in a situation can often dictate access, especially if they hold the power to allocate resources or satisfy the interests of the other party. Those being sought out for access can either grant it or withhold it. One participant expressed frustration, "He wouldn't meet with me" (SEA.F1). Others noted they lacked access because they didn't know a trusted third party to open the door for them (SEA.M7). Some noted they were able to have "in-person" access, while others were granted access by "phone," "Zoom" (or other video conferencing software), messaging app, or email. One noted, "I was finally able to meet with him because he was in my city" (NA.M1). Another said, "He said he was willing to meet with me, but he forgot because he is always so busy" (SEA.M1). Another lamented, "We met for less than an hour" (NA.F9). Another observed, "he never followed up on it any more so the issue just got buried" (NA.M4). In some situations, the forms and degrees of access were noted as sufficient for what was needed, while others revealed sentiments that the lack of access led to diminishment in different ways (frustration, lack of progress, disrespect, shame).

Another dimension of access is not just the investment of time appropriate to the relationships and issues at hand, but about the parties' personal capacity and character as well. One said of the other negotiating party, "He does not meet with many people. He is uncomfortable with people" (SEA.F1). Several noted the importance of approachability (SEA.F1, SEA.F2, SEA.F3, SEA.M3, SEA.M8, NA.F6, NA.M2, NA.M3, NA.M6). Several mentioned listening, with one participant sharing, "He agreed to talk, but I did not feel like he truly listened to me" (NA.F3). Several Southeast Asian participants noted that they could not gain entrance into a negotiation until they had tea or coffee with their negotiating partners as part of the informal "pre-negotiation" (SEA.M2, SEA.M5,

SEA.M7). Access can be given or withheld at several different levels that can impact the safety of the negotiating context and quality of the conversation and process.

Degrees of Trust and Safety

Trust emerged as a category in the data with several different properties contributing to assessments of trust or trustworthiness (see table E.3). Credibility emerged as a key property of trust as numerous participants cited frustration trying to navigate people without the authority or knowledge to advance the conversation (SEA.F2, SEA.F3, NA.F2, NA.F4, NA.F7, NA.F9, NA.F10). One participant noted that she was directed to talk to a leader, but she commented about him, "He could not do anything about my situation so it wasn't worth the time trying to talk to him" (SEA.F1). Leaders without organizational credibility hinder trust and access.

Credibility goes both ways and can be a vital quality in gaining access with those "above" as trust is built as leaders observe capacities and commitments that signal trustworthiness (see figure E.4). One leader in describing a negotiation with someone "under" their authority said, "I noticed the person has worked very hard and showed a strong commitment to our mission with a good attitude so I was confident that she could handle the freedom and opportunity she was asking for" (SEA.M4). Credibility builds trust and contributes to access, but also has a dark side. Many noted experiences where they lost access and trust because they were perceived to have been disloyal to the organization in some way. One participant was granted an exception in a policy area and noted, "I think even though the exception was appropriate, [she] seemed to hold it against me. I am seen as more of an outsider as a result" (SEA.F2).

Table E.3. Properties and dimensions of trust and safety

Properties	Dimensions
Degree of Relationship	Know each other well, Don't know each other, Acquaintance, Cultural or ethnic connection, conflicted relationship of distance
Leadership Credibility	Personally credible/not credible, Professionally credible, not credible
Leadership Integrity	Respected for their character or not respected for their character
Confidence in Follow Through	Complete confidence in the person, No confidence in the person, "trust but verify," 50/50 confidence
Confidence That Other Party Cares	Feel very cared for, Feels a strong lack of care, Feels like care is utilitarian, Feels like the care is authentic and sacrificial
Freedom to Disagree	High freedom to disagree without risk, No freedom to disagree, Contingent freedom to disagree depending on the other party
Freedom to Show Emotion	High safety to express frustration or tears; No safety to express emotion; Only happy emotion is allowed; Minimal freedom to show emotion
Confidence in Long-Term Relationship	High confidence in the relationship and possible future; No confidence beyond the present task;
Perceptions of Group/Org Loyalty	Organizationally Aligned; Not aligned organizationally; Theologically orthodox or errant; Has "put in the time" or took "shortcuts"
History and Track Record	Other party is trustworthy based on past record; Other party has broken trust their behavior and performance; Person is trustworthy in specific areas only and untrustworthy in only specific areas

One participant mentioned that their credibility was affected by a decision to no longer over-report results just to keep favor, saying, "We wanted to hold ourselves to a higher standard even if it meant that others viewed us as less" (SEA.F3). Many mentioned communication clarity and integrity in how they assigned trust with one saying of his negotiation partner, "I thought we had understanding and agreement, but I've heard him say things since that completely contradict what he told me!" (NA.M1).

Another participant described the sentiments of several participants lamenting, “I just couldn’t trust was he was saying. He might mean it in the moment, but his actions don’t show that he really means it” (NA.M1, NA.F1, NA.F7, NA.F8, NA.F10).

Table E.4. Factors related to credibility and trust in unequal negotiation

Factors Expressed for Those in the “Power-under” Negotiating Position From the “Power-over” Perspective	Factors Expressed for Those in the “Power-over” Negotiating Position From the “Power-under” Perspective
Credibility and trust built or lost through performance. (SEA.F1, SEA.F2, SEA.F3, SEA.M3, NA.M1, NA.F2, NA.F3, NA.F4)	Credibility and trust built and lost through organizational position and authority. (SEA.F1, SEA.F2, SEA.F7, SEA.M1, SEA.M3, SEA.M4, NA.M2, NA.F10)
Credibility and trust built or lost through loyalty. (SEA.F2, SEA.F3, NA.F2, NA.M5, NA.F5, NA.F7, NA.F10)	Credibility and trust built and lost through communication clarity and integrity (SEA.F3, SEA.F5, SEA.F6, SEA.M3, SEA.M7, NA.M1, NA.M2, NA.M6, NA.F2, NA.F5, NA.F6, NA.F8, NA.F10)
	Credibility and trust through relationship (SEA.F5, SEA.M1, SEA.M2, SEA.M4, SEA.M5, SEA.M6, NA.F3, NA.F5, NA.F6, NA.M3, NA.M4)
	Credibility and trust built or lost through character and capacity (including perceived spiritual authority) (SEA.F1, SEA.F2, SEA.F3, SEA.M2, SEA.M8, SEA.M7, NA.F1, NA.F2, NA.F3, NA.F8, NA.F9, NA.F10, NA.M1, NA.M3)

The category “trust and safety” also relates to perceptions of consequences related to disagreement or consent. Participants that had positive experiences in unequal negotiation with those with greater power cited that they were able to be open and honest about their interests. One said, “I was free to be honest and cry because I know I can trust them and they really want to know” (SEA.F2). Conversely, an American participant cited that they believed they experienced consequences from being honest because it may have threatened the image or agenda of the person above him. He lamented,

> I used to be invited to things and given a great voice in things. But since I started speaking up, I don't experience being trusted in the same ways anymore. I don't think they think I'm aligned anymore. (NA.M5)

The data shows that being able to collaborate, share interests honestly, and give feedback across unequal power dynamics without threat of shame, retribution, or being labelled as unaligned or not loyal are significant dimensions of psychological safety in these two organizational contexts of Cru (A. C. Edmondson 2018).

Appendix F

Data Analysis Summary Memo: Responses
and Intervening Conditions

In grounded theory methodology the strategies are the actions and interactions in response to the core phenomenon. For the sake of clarity, this dimension of the study's emerging theory is re-purposed as "responses." In the negotiation process, the responses are those actions taken at the different stages of the negotiation process as shaped by the risk and threat of loss they perceive and experience in light of their goals and interests. Responses are best illustrated through either the flourishing or diminishing loops that represent the intervening conditions and are primarily identity and heart attitude related responses to risk and the threat of loss. These responses then end up shaping tangible and embodied negotiation strategies in the context of the unequal negotiation.

Tangible negotiation strategies fall mainly in power "over" and "under" strategies. Burns, Chapman, and Guthrie explore such strategies as part of their Cell 4 analysis of unequal *and* conflicted negotiation (2019, 120). There are strategies at every stage of negotiation that may not be captured well in this language because not all unequal negotiations are deeply conflicted even if there are risks related to power. This appendix provides additional data and analysis from the study's findings related to the responses negotiators have in unequal negotiation: the identity and power processing that happens in response to the core phenomenon and how that response leads to a range of tangible negotiation strategies related to one's positions and interests in the negotiation. These responses answer aspects of the research topic and research questions related to what variables in unequal negotiation influence flourishing or diminishing outcomes.

Responses and Negotiation Strategies

The Cell 4 framework does not include overall approaches that are more mutually collaborative in its focus on conflict and power. The research supports many cases of people collaborating and working together for solutions in which both sides are proactively engaged with more of a team or collaborative mentality, though how parties responded to risks of threat or loss in context of power dynamics still shaped outcomes. See table F.1 for the general "power-under" strategies negotiating parties take related to their interests as they encounter risk and threats of loss in unequal negotiation.

Power-under Strategies

Those with less power have options that range from more passive strategies to more aggressive, though such labels do not always accurately reflect a party's motivation or reasoning for their chosen strategies. Among those with less power in the research case studies, there were many different expressions of "surrender," "suffer," "defer," "subvert," and "counteract" as chosen strategies in the negotiation due to either respect of authority, fear of consequences, or satisfaction with the negotiation process and results. Burns, Chapman, and Guthrie refer to "subversion" as "redemptive subversion," situations where people choose to work against the system in ways motivated by sacrifice and servanthood to the organization's mission and vision and stakeholders (2019, 128). The researcher has added also a category surfaced in the data not discussed by Burns, Chapman and Guthrie that illustrates unequal negotiation when power is minimized, and safety is present for a spirit of teamwork and innovation: creative collaboration.

Table F.1. Power-under strategies in face of risk in unequal negotiation

Power-under Strategies	Interview Data
Surrender ("Giving up" one's interests to the point where they stop acting in line with them)	"I was just so tired and could not keep going so I just decided that if that is what they wanted to do, that's fine and I would stop trying." (SEA.F2) "I notice that I give up too quickly. I value my time and effort." (NA.F4)
Suffer (Bearing consequences of another's decisions; to submit to or be forced to tolerate injury or grief of some sort as a result of decisions made by those in authority or greater power)	"I have to be strong." (SEA.F4) "I was removed from a role because the leader could not be flexible or risk being less productive." (NA.F3) "I went, though it wasted much of my time because they didn't leave me a choice." (NA.M6) "He yelled and talked down to me." (NA.F8)
Defer (Choosing to yield to the contrary interests of the party with greater authority or power)	"He is the leader so we will do what he asks." (SEA.F7) "I'm choosing my battles." (NA.M2) "They chose to do what they wanted to do." (NA.F5, NA.M5, NA.F1, NA.F7) "He said no, so decision is final." (SEA.M3) "I can accept the decision if I have a chance to know why they did it like that. Why the decision." (SEA.M3)
Subvert or "Redemptive Subversion" (When a party chooses to work against the system in ways motivated by sacrifice and servanthood to the organization's mission and vision and stakeholders) Subverting reflects actions and processes taken to reverse the interests of a system and place (2019, 129)	"We developed our own measurements to help those on our team be successful because the other ones were just causing stress and shame, though we still give them what they want. We just lead out of what will help people." (NA.F5) "We stopped over-reporting results even though they may think of us less." (SEA.F3) Several noted praying for change. (NA.F1) "We developed a proposal to solve the problem with a lot of prayer and collaboration even though it wasn't traditional." (NA.F3) "We chose to surrender our assets for long term trust and relationships." (SEA.M2) "Sometimes I've found that I need to stop asking for permission and act on what I know is right." (NA.F5)" "I was offered a higher position, but I said no because the process did not have integrity and it needed to be done well." (SEA.F8)
Counteract (Outright direct strategies challenging those in greater power as a means of advocating interests; may include communication, proposals, or efforts)	"I brought in a third party." (NA.F8) "I told him to his face!" (NA.F10) "I found a way to not attend." (SEA.M3) "I was able to switch teams." (SEA.F4) "They say they agree, but when they do back to the field they sometimes just do what they want to do." (SEA.M1) "It is time for me to leave." (NA.M5, NA.F9) Social media posts challenging leaders and policies.[1] (internal organizational artifacts)

Table F.1. Continued

Power-under Strategies	Interview Data
Creative Collaboration (This requires mutual access and sharing of power, so it may not fit the framework of Burns, Chapman, and Guthrie's framework of power-under strategies in unequal and conflicted negotiation. However, the research suggests that many negotiations are not binary in their "up" or "down" dimensions. Collaboration sometimes happens when leaders are able to step outside of specific roles, policies, framings of success, and perspectives.)	"We agreed on a trial run proposal in which she spent a certain number of days on the things she was passionate about and a certain number of days on what we needed her to do for the organization." (SEA.M4) "We came up with an outside the box solution that honored the organization's interests and that honored my situation too." (NA.M3) "We developed a new agreement that was different and out of the box because everyone saw the potential and believed in the people involved and had relationship." (NA.M6)

Source: Adapted from Burns, Chapman, and Guthrie (2019, 120–40)**.**

In all these strategies there are risks being taken, both in acting and or in not acting. While there are numerous accounts of surrender, suffering, and deferring out of fear of stepping out of line, causing conflict, or making life worse for one's self, some felt like they had no choice but to act and try to negotiate because the status quo was so diminishing (SEA.M3, NA.M1, NA.F2, NA.F9, NA.F10).[162] Several participants shared examples of initiating a negotiation that felt risky and dangerous. They shared that they, "just had to do it" (SEA.F3, SEA.M8, NA.F8, NA.M3). There was a sense it was a matter of obedience and integrity. While there are risks in talking through sensitive matters across power dynamics, there are also risks in things staying the same.

[162] Power distance and values related to spiritual authority and relationship led to some feeling like it would be either disrespectful or even sinful to initiate a conversation over interests that they felt were being diminished or not being heard. Chapter 5 explored how cultural differences impacted this dynamic.

Power-over Strategies

Like the power-under strategies, those with more power in an unequal negotiation have a range of options from passive strategies to aggressive. However, as participant responses show, not all responses that share or give up power should be considered "passive." Participants affirm that those with greater power often dictate access and whether there will be a negotiation. Participants in both contexts expressed frustration in cases where "there was no negotiation." Several participants noted that the more powerful party avoided the issue or kept deferring the issue, allowing the urgent or general busyness to take his or her attention or to shift attention to "the next thing." This is a form of abdication. The most common form of "abdication" related to conflict avoidance, reluctance to have open dialogue over relational or substantive disagreements.

Several examples were given by participants in both situations in which those with greater power chose to use their power in directing, but partnering ways (SEA.F3, SEA.F4, SEA.M1, SEA.M6, NA.F1, NA.F2, NA.M3, NA.F3, NA.F6). One leader described his approach to a direct report who was unsatisfied in their role. He detailed how lengthy conversations, empathy, creativity and solutions, and regular follow through led to a very satisfying arrangement for the young leader and for the needs of the organization (SEA.M4). Other stories tell a darker story of leaders who sometimes yell or blame or make life difficult for those under them (SEA.F1, SEA.F2, SEA.F4, SEA.M8, NA.F2, NA.F3, NA.F8, NA.M5). These controlling strategies have a diminishing impact. More aggressive strategies by power-over negotiators tend to correlate with less dialogue over interests and greater inequality in the actual decision making.

Table F.2. Power-over strategies in face of risk in unequal negotiation

Power-over Strategies	Interview Data
Abdicate (When either the leader relinquishes their formal responsibilities or title, or more commonly, when the person with greater power walk away from "the table" in different ways.)	"He said he would get back to me, but the process just dropped. I have been waiting." (NA.M1) "He has a style of just 'letting leaders lead,' but in reality, he doesn't hold people accountable or like to get involved." (NA.M6) "He never talked about it again." (SEA.M3) "He forgot or just lost track of it because he was too busy." (SEA.M1, NA.M4)
Delegate ("Appointing, entrusting, and authorizing a person or group to act in one's place." (2019, 134))	"He had someone else talk to me instead." (SEA.F1) "Someone above my boss told my boss to tell me…." (NA.M2) "We were tasked to research and develop a proposal." (NA.F1)
Direct (Providing leadership through setting direction. Some authority and power are exercised and retained, though others have more voice and access to the process. More people share authority at detailed levels of implementation.)	"We were asked our input and opinion, but it never really was a negotiation." (NA.F5) "We had a conversation, and I heard his interests and what he wanted to do, but it extended beyond what was wise for us, so we talked it out and I explained why we were not going to do it that way." (NA.M3) "We talked it out and we explained what we were going to do, she contributed with what she wanted to do, and we found a good resolution that is still working today" (SEA.M4)
Command (Providing leadership in ways that exercise authority over the specific actions of people. In crisis, command may be needed form of leadership, though in normal times it may be unethical in the ways it silences voices and maintains control.)	"I cannot talk to my leader because the leader is very stubborn and command style." (SEA.F4) "There was no negotiation." (SEA.F1) "Once they made decision, the decision final." (SEA.M3, SEA.F5, SEA.F6) "He told us we needed to go to a new role and city." (SEA.F7) "It would have been different had I felt like he listened to me, but he clearly did not." (NA.F6) "I told him directly that if he didn't change is behavior that he was going to be removed from his role." (NA.M1)

Source: Adapted from Burns, Chapman, and Guthrie (2019, 120–40).

Table F.2. Continued

Power-over Strategies	Interview Data
Dominate (Using power to control others, suppress their voice, and suppress their right to make their own choices (2019, 122).)	"He made decisions that extended into my personal life. I felt like a child." (SEA.F1) "He yelled at me and talked down to me. I just wanted to cry." (NA.F8) "The leader had taken many organizational resources for himself." (SEA.M2, SEA.M8) "I was removed from a platform because some key people were threatened by some things, I had said even though there was nothing that undermined or put the organization at risk." (NA.F10)
Facilitate[163] (Leaders can lead in many different ways in which power is not leveraged "over" others nor is it abdicated nor is it "held" in the ways the "Direct" label might suggest. Facilitate need not be just an egalitarian framing of such a power-over strategy, but one in which power distance is minimized for the sake of greater collaboration and voice. The research suggests those in the power-over position sometimes chose to facilitate towards a more consensual agreement or process in which everyone's voice was hard all the way through the decision stage.)	"We were able to all share what we thought and then we decided together." (SEA.M4) "I had idea of what was needed, but I didn't want to force it. We talked as a group and connected, then talked about needs and desires. By the time I suggested my idea, they were asking if there was a solution like we had for them and when I presented it, they were ready to accept it because they realized it was best for them." (SEA.M2) "We just had a good conversation, and we were able to put all the concerns on the table and we came up with a solution that worked for me and them even if it was out of the box." (NA.M3)

Source: Adapted from Burns, Chapman, and Guthrie (2019, 120–40).

Several participants told stories in which they were invited to what they thought was negotiation, but it only included stages 1 and 2 of the negotiation process, effectively turning a desired negotiation into a request or proposal. Some entered into negotiation after initial risk and goal assessment and had the opportunity to discuss interests and possible solutions. However, at the decision stage, a leader or a group of leaders would

[163] This "power-over" strategy echoes in part some of what Mark Gerzon describes of the "Leader-Mediator," leaders who are able to pivot from differences in collaboration and negotiation to facilitate the type of open communication and sharing of interests and solutions needed to move collaboration forward (2006b; 2006a). His approach may fit at times the "Direct" strategy, though he notes the leadership qualities and styles needed for leader to leader dynamics and with teams, which reflect the need at times for more facilitative approaches to negotiation (2006b, 54–56).

take over the rest of the process, sometimes moving the process behind closed doors to those with "the real authority" to make decisions (NA.F1, NA.F5, NA.M5, SEA.M3). The process starts open and collaborative, but access is cut off at a certain point of the conversation, often out of a desire for greater control of the process and decisions. Several American participants of color documented experiences like this, where they were invited to have "a seat at the table." They used to be encouraged by such opportunities, but it evolved for them into feeling "used" or token as they experienced how power was consistently "taken back" before positive changes could be made.[164] Processes that start on a flourishing trajectory, still can end with diminishing outcomes.

Responses and Intervening Conditions

Interview data that related to processes or dynamics that influenced the response to the core phenomenon were grouped into first categories (axial codes) and then through selective and theoretical coding were grouped into two sets of categories: flourishing and diminishing. See the overview diagram in figure 4.2. The intervening conditions capture the type of processing involved, while the flourishing and diminishing loops are the variables that determine outcomes of that response. Flourishing negotiation requires both parties responding in a flourishing direction, to a degree that it shapes the outcomes, though one party's choices can have a transformative effect on the dynamic. The six intervening conditions again are a party's 1) heart condition; 2) relational and communication posture; 3) identity management in the context of power; 4) capacity for change, difference, and loss; 5) framing of success and stewardship; and 6) approach to

[164] What leads leaders to "take back" power or reset boundaries of access and collaboration is influenced by the intervening conditions addressed below as well as cultural norms related to hierarchy and decisions discussed in Chapter 5.

collaboration. The research findings reflect that these six categories are reflected in contrasting cycles of perspective and behavior that lead to flourishing outcomes on one hand or diminishing outcomes on the other (see table 4.5 on page 120 and related discussion in Chapter 4). Table 4.5 is recreated here for convenience.

Table 4.5. Flourishing and diminishing intervening conditions

Flourishing Loop	Intervening Conditions	Diminishing Loop
Vulnerable Humility	Heart Motivations	Self-Preserving Defense
Humble Inquiry & Responsive Listening	Relational & Communication Posture	Closed or Reactive Communication
Identity Grounding & Power Differentiation	Identity Management in Context of Power	Identity Preservation & Power Enmeshment
Open Handed Engagement of Interests	Capacity for Change, Difference, and Loss	Leveraging Power to Control Interests
Inclusive Reframing of Success & Stewardship	Framing of Success and Stewardship	Narrowed Framing of Success
Accountable & Creative Collaboration	Approach to Collaboration	Competitive or Convenient Collaboration

Each cycle is characterized by a fundamental heart attitude or character quality that drives and serves as an entry point to the other conditions in the cycle, though the cycles may not always operate in a linear fashion and not all conditions may surface in every unequal negotiation. These fundamental character-based postures are triggered in encounters across difference, where identity and power are challenged or threatened in some way. “Self-preserving Defense” is the core character condition that serves as the entry point to the diminishing cycle. As a dimension of character, self-preservation carries with it aspects of pride, insecurity, and fear. In contrast, “Vulnerable Humility” is the entry point to the flourishing cycle, which reflects not just personal or relational

humility, but the capacity for meaningful action for flourishing outcomes even if it comes with some degree of personal loss. These are the fundamental heart responses to the core category of managing risk by parties in unequal negotiation. They also function as foundational conditions for each cycle's remaining intervening conditions.

Intervening Conditions and Loops

The Flourishing Cycle starts with vulnerable humility and progresses through a Reexamining, Reformulating, and Reframing process related to identity, interests, and relationships involved in the negotiation. The Diminishing Cycle starts with self-preserving defense and progresses through a Reacting, Retaining, and Reinforcing process related to identity, interests, and the relationships involved in the negotiation (see table 4.6 on page 122 for a simple contrast of these too loops). In some ways, the flourishing loop is captured in its entirety by "reframing," but that does not reflect the identity and power processing that helps someone get to a place where they can reframe how they see things and how they choose to collaborate or partner The whole diminishing loop may be a "reacting" loop, but these broader categories help illuminate the ways in which negotiators across power and difference have to navigate new information about interests and identity, they have to process and make choices related to their identity and values, and then they have choices related to how they will engage the other and outside world. Not every negotiation is complex enough to reflect every condition in either the flourishing or diminishing cycles, though these cycles are evident in the complex and more richly documented unequal negotiation case studies.

Heart Motivations

The emerging theory centers on the direction a negotiator takes at the heart level related to his or her assessment of the threat of risk and loss. This is a negative framing of assessment that includes both risk and reward, but even reward assessment includes the dimension of what happens if the opportunity for that reward is not seized or taken advantage of. Negotiating parties in unequal power dynamics engage the relationship and issues with either a posture of vulnerable humility or self-preserving defense. This posture has the greatest impact on the outcomes, though there may be times a negotiator fluctuates between these two heart motivations in a given negotiation and relationship.

Discussion of risk and the contrasting pathways of vulnerable humility and self-preserving defense is introduced in greater detail above in context of the core phenomenon of the study. However, vulnerable humility merits clarification that it is not just choosing to be open or transparent. Likewise, it is not just a posture of modesty and servanthood. The term vulnerable humility is used to convey both relational servanthood and love as well as the character and capacity to sacrifice and open oneself to possible loss and change for the sake of relationships and better outcomes for all. Each condition of the flourishing cycle is anchored in vulnerable humility, which includes an openness not just for something new, but openness to let go of something (see pages 141-142 for how vulnerability to loss and grief distinguishes the theory from other approaches to transformation).

The researcher has chosen the language of self-preserving defense, not just to convey a contrast to vulnerable humility, but because preservation and defense are key motivations and behavioral motivations that drive the diminishing cycle. Self-

preservation and defense speak how negotiators are constantly negotiating not just the issues and interests, but power and identity. Self-preserving negotiation is focused on preserving power, preserving self-concepts and narratives, and protecting interests. In negotiation and leadership, there is a need to relate out of a core sense of identity, power, and influence in order to promote interests. Self-preservation though speaks to the unwillingness to lose, shift, or change interests for the sake of something greater due what must be surrendered or left behind. Vulnerable humility and self-preserving defense, as heart motivations, are difficult to illustrate through data, though the remaining five categories of the intervening conditions illustrate the contrast as they are expressed through specific dimensions and interactions in unequal negotiation.

Relational Posture and Communication

One of the most observable contrasts in the research is captured in the accounts of how communication and quality of relationship established translates to the types of strategies chosen and resulting consequences. On one hand, there were many accounts of closed or reactive communication, characterized by an absence of communication due to discomfort or defensiveness in response to a perceived threat. There are also accounts in which open dialogue, responsive listening, and empathy grew trust and helped move things forward. Several participants noted conversations in which, “there was no conversation” (SEA.F1, SEA.F3, SEA.F4, SEA.M3, NA.F4). or where “the conversation broke down and never picked back up” (SEA.M1, SEA.M4). Having a “voice” (SEA.M1, SEA.M2, SEA.M4, NA.M3, NA.F3, NA.F6) or feeling silenced, controlled, or suppressed in different ways (SEA.F1, SEA.M3, NA.F1, NA.F3, NA.F5, NA.F7, NA.F8, NA.F10), provides another key contrast in which people felt processes were flourishing

or diminishing. Properties and dimensions of honesty and voice can be seen below in table F.3. Having a voice for participants requires access, a measure of environmental or psychological safety, and personal courage for those in the "power-under" position. A key dimension to more personal levels of access and for psychological safety is listening (see table F.4 for properties and dimensions of listening in the study).

Table F.3. Properties and dimensions of honesty/voice in the study

Properties	Dimensions
Honesty of Information	Proactive honesty; Honesty only when there is inquiry; Dishonesty; Ambiguity
Honesty of Emotions	Experience of authenticity and integrity; Disconnect between internal and external experience; Deceptive emotions
Honesty of the Heart (Deep Impact)	Revelation of deep identity values and concerns and impact with vulnerability; No vulnerability; Conditional vulnerability or selective vulnerability
Avenue of Honesty	Direct communication, indirect pathways to communicate the "real story," technology pathways for honesty (email, social media…)
Intensity of Honesty	Subdued and Restrained, Passionate and Bold, Apathetic, Angry
Audience/Platform	Single party (only relating with one other person), Group (negotiating with a small group or team), Organization (leading organizational change)

Table F.4. Properties and dimensions of listening in the study`

Properties	Dimensions
Read or Took in Request	Confirmation request was received; Ambiguity; Rejection of request before a conversation
Listening for Understanding (Listening for Information)	Humbly asked questions to get the relevant information; Asked questions to inspect or defend; Did not ask questions
Empathetic Listening (Listening for Connection)	Humbly asked questions for emotional impact; Did not explore impact; Empathetic response; Non-empathetic response
Humble Inquiry (Listening for Learning)	Humbly asked questions to learn; Did not seek to learn; Showed ability to incorporate others' "voice" or not
Responsive Listening (Listening for Action)	Appropriate action was taken, follow through made, behavioral shifts; No follow through or change; Limited
Space and Time for Listening	Time and space appropriate to issue; Too rushed or the wrong time; Unsafe; one feels like "a burden" to other
Presence and Tone	Anxious/Reactive; Calm/Self-Controlled

Table F.5. Interview data on flourishing or diminishing impact of relational and communication behavior in unequal negotiation

Behavior	Flourishing	Diminishing
Responsive Listening (Including Empathy)	"I think every staff wants to speak and wants someone to listen." (SEA.F2) "She was just a really good listener because she was a learner too." (NA.F3) "It's important to listen and find out what is going on in the heart and really listen." (SEA.F3) "We take a lot of time to make sure we share at the heart level and make sure we really understand." (SEA.M7)	"Words or empathy don't do much for me anymore, I need to see action." (NA.M7) "It was hard because he wasn't a very good listener." "He can respond with empathy in the moment, but there's never any follow through that shows me he truly understood." "If he could have listened, it would have helped a lot. I definitely was not being heard." (NA.F3)
Humble Inquiry	"The conversations were good and had humble postures where they were asking to learn and understand." (NA.M1) "He really asked a lot of questions, and I could tell that he really understands my situation and cared about me and that he was willing to help me figure out a solution that would work." "I was asked about my fears and the things I was thinking about. It was so honoring and so great." (NA.F9) "When I talk to the other, I ask with respect. I honor them and ask them to share their ideas and that's why they can agree." (SEA.F4)	"There really wasn't enough time to really get all the issues on the table. If it's a priority, why can't we talk about it. We have to make time." (NA.F7) "It fell apart because they really didn't take the time to talk heart to heart." (SEA.M5) "It was supposed to be a trust building time, but she didn't ask any questions or allow for any questions." (NA.F9) "They never asked any questions." (PS1.F1, PS1.M2, PS2.F2)[165] "He told me he would get back to me soon, but it's been six months." (NA.M1)

[165] The pilot studies conducted had a much greater focus on relational interaction and communication. Many of these interviews reinforced what was captured in many of the study participant responses in that diminishing negotiations were characterized often by people, especially in power, who failed to ask questions, especially questions for the sake of learning and for heart-to-heart connection. This also included the failure to initiate reconciliation through confession, apology, and restitution where appropriate.

Table F.5. Continued

Behavior	Flourishing	Diminishing
Freedom of Feedback and Emotion	"It is hard sometimes, but it is important, for me and for them." (SEA.F2) "It is really important to build relationships ahead of time so that you can share honestly of what is in my heart and unedited thoughts." (SEA.F3) "It's environment that is open where you will not be judged, and you can express your frustration." (SEA.F4) "You can't be afraid of the questions that you need to answer to lead because they'll help you." (NA.M1)	"In our culture, we cannot speak critically to those higher, so I do not say to his face. But I felt shamed by decision." (SEA.M3) "I tried to give feedback to him about what he did. He listened, but he didn't ask any questions that would indicate he was interested in making changes for the next time he had to do something similar." (NA.F2)
Voice	"If I've been given an opportunity to share my piece, I can accept decisions I may not agree with better." (SEA.M3) "They really wanted us to know that they were listening and gave a lot of their time and discuss and discuss." (SEA.F5) "The younger staff, they want to share more and ask more questions. There is higher value to voice their opinions." (SEA.F4)	"I was told they wanted me to have a voice, but I didn't really have one." (NA.F5) "I had to insert my voice." (SEA.F7) "I didn't really have a voice. I think we have to start to practice talk with the leader, without fear. Yeah, I mean the leader as more senior staff should allow the younger to speak up, especially when they have an idea." (SEA.F4) "When we have meeting, many keep silent even though they want to ask I think because of the power of the leader." (SEA.M2, SEA.F4)

The researcher asked most participants about the behaviors and elements in the negotiation that either made a difference or that would have led to a better and more satisfying process. The majority cited communication and specifically, the areas of listening, inquiry or asking questions, empathy, and follow through as significant trust builders that strengthened the relationships of the parties. The majority also reference

question asking in one form or another, pointing to humble inquiry as a key difference between flourishing and diminishing experiences. Many mentioned though that it is not just asking questions but asking them in a way that shows that you are really going to listen and do something about it. See table F.5 in this appendix for interview responses that illustrate communication and relational behavior that moves in either flourishing or diminishing directions.

There is a continuum of inquiry and listening, ranging from informational listening to listening to stories and hearts (see table F.4 in this appendix and figure 4.3 on page 144). Several mentioned that those above them listen and empathize, but then do not really follow through or do anything that shows that they really listened. This generates skepticism or cynicism. In negotiations in which there is an historical context to parties experience the other, communication and trust cannot be judged in isolation. A leader may walk out of a negotiation feeling like he listened really well and empathetically, but if over time there is no follow through and no substantive changes, then listening failed to happen. The importance of listening, asking questions, and being able to stay in the conversation long enough to where interests are heard, and trust is cultivated is a key finding. Token listening, situational empathy, and tone-deaf questions all can give the appearance of quality communication, though time will be the true test of the outcomes.

"Having a voice" and "feeling heard" compared to not having a voice and not feeling heard are clear factors that contribute to flourishing, instead of diminishing results. However, while the talk of having a voice and listening well are common throughout the organization, there were many factors beyond access that limited whether or not voice was possible. An American participant of color made a connection that the

experience of "having a voice" was truer if that voice was heard and factored into the decisions and outcomes because non-majority "voices tend to get lost" in the process (NA.M5). Several lacked a voice, so they went to a third party to have a greater voice (SEA.M7, NA.F1, NA.F8). Some lacked a voice because access was withheld, while others mentioned it was because the process was too controlled by those in power in ways that limited both safety and voice. Several female participants indicated that they intentionally had to advocate for themselves sometimes when the other party or environment was making it difficult for their interests and concerns to be represented. More than one female leader used the expression, "I had to insert my voice" (NA.F6).

One significant dynamic related to a party's relational posture is reactivity driven by anxiety or shame related to identity and interests. When interests are not being met or identity is challenged, a party in unequal negotiation can quickly fall into face saving or identity preservation orientations (Muris and Meesters 2014). Several participants commented that the other party was very defensive or reactive due to personal emotions or perceived identity threats. Anxiety also leads to reactivity in communication that closes down a meaningful dialogue over interests as more energy shifts to maintaining control and preserving stability instead of moving towards potential learning and change (Steinke 2006b). Several participants noted that those with greater power showed controlling, blaming, or anxious behavior when entering uncomfortable conversations or issues with them, leading to a breakdown in process.

Several female participants in the United States noted that their voices were criticized or controlled by those over them because their input "was not packaged right," a theme that also was evident in several conversations with participants of color (NA.F2,

NA.F8, NA.10, NA.M5). Participants in these situations were invited to have a voice, but then had that voice diminished because those in greater power opted for more self-preserving behaviors. This resulted in the "power-over" party blaming the "power-under" party for their own struggle, reflecting an inability to navigate the discomfort and vulnerability that came with what was being shared. While some parties, either with greater or less power, chose a closed or defensive approach to the relationships and interests on the table, others were able to choose to lean into the discomfort and difference *over time* with vulnerable humility to listen, learn, and understand in ways that cultivated greater trust and safety.

Identity Management in the Context of Power

In many unequal negotiations across difference, there are moments where identities are challenged or threatened in different ways. This can be a great challenge as people seek to advocate for their interests and navigate relationships while also not "surrendering" their interests and more importantly, the essence of who they are. Family and congregational systems theorists call this work of grounding or defining self with integrity in the context of other connected relationships and identities, differentiation (Howe 1998; Steinke 2006d). Self-differentiation is navigating relationships with integrity between the polar extremes of fusing identity with someone or something else and cutting off from the other (see table F.6). Self-preservation can take the form of fusing (attaching) or cutting off (distancing). The research findings show that parties in unequal negotiations can either take the path of differentiating themselves and grounding their identities with integrity and humility or take the path of self-preservation, which often involves attaching themselves to some source of organizational power.

Table F.6. Interview examples of identity self-preservation through "enmeshment" and "cutting off"

Fusion	Cutting Off
"They are the leader; I have to submit." (SEA.M3, SEA.M6, SEA.M7)	"We never talked about it." (SEA.F3)
"They made me follow the policy even though it didn't help anyone, and it only hurt me" (SEA.M3)	"I felt like they treated me like a threat."
"I think he felt like his competence or ability to do the job was being questioned or challenged, but that wasn't what the conversation was about." (NA.F8, N.F10)	"It was insinuated that I wasn't aligned to the organization because of the questions I asked or the things I wanted to do." (NA.M1, NA.M5)
"He leads like he deserves to have the title." (NA.F2)	"I had to leave the room because I felt so attacked. It was so bad." (NA.F8)
"I think he felt like his competence or ability to do the job was being questioned or challenged, but that wasn't what the conversation was about." (NA.F8)	"I felt like I was being dismissed because I am a woman. I was told I was being too emotional." (NA.F8)
"Everyone had to be there even those who had already done it before." (SEA.F6)	"I was told that maybe I wasn't called to this ministry because I was approaching things differently." (NA.F2)
"I couldn't do what I needed to even though it was personal and not against the policies because he was afraid it would affect reporting and results." (SEA.F1)	"I was told maybe I should leave the organization if I didn't think I should agree to do what they were wanting me to do given my age and experience." (SEA.F2)
"They want everything to look the same. They don't seem to really understand why that does not work and marginalizes and then they get offended when I ask questions or give feedback." (NA.M4)	"It was so uncomfortable. It was so hard to watch. But I don't know if she learned from it because she never came back to the conversation to learn from it because I think it was so threatening to her." (NA.F9)

Anxiety, fear, insecurity, and shame are some of the factors that can lead to self-preserving behaviors of defense. To engage unequal negotiation out of vulnerable humility requires deep inner work to be able to stay in the uncomfortable conversations

with maturity. On the other hand, anxiety and shame can lead to withdrawing, attacking, and other approaches as many shared that their fear of conflict or shame limited their voice in the negotiation and the range of strategic options available to them. Several participants in both contexts noted leaders who did not like being challenged or questioned in their leadership, even if questions are not hostile or personally challenging. Similarly, many noted experiences with leaders who are secure and humble.

A strong dimension of a party's ability to do this work of differentiation when negotiating across power is impacted by how they are able to differentiate in light of multiple "forces of power" that are at work in the organizational context. These forces of power often impact negotiations in terms of how open parties are to new ideas, alternative solutions, or change. These forces of power either actively serve to support or resist negotiating interests or operate psychologically "in the backs of the minds of negotiators." The "forces of power" that emerged in the data are 1) Executive level leadership (upper leadership levels in the organization) and Board of Directors; 2) Donors; 3) Positional leadership; 4) Goals and strategies; 5) Policies; 6) Organizational legacy narratives and historical identity. These forces are not necessarily sequential or hierarchical, though some may be experienced with greater strength at different levels of leadership in the organization.

The forces of power function at times to increase the anxiety a party (with either greater or lesser power) feels in unequal negotiations through the erosion of psychological safety, fear of power, and identity tests. When diverse interests are being brought to the negotiating table in organizational context, there is "power in the room" to varying degrees based on how any of these six forces of power interact with the more

explicit interests being discussed between the actual parties. Based on the research findings, negotiating parties with lesser power are far more aware of these forces of power because they see them as potential threats to the interests they are seeking to advance for the sake of some kind of change (see table F.7 for how these forces of power are experienced by interview participants). There are a range of desired outcomes in a negotiation, from personal working situations to organizational culture change. Each of these six forces of power can impact negotiations at all of these levels and can work in harmony with some of the others in any given situation.

In the United States context, significant references to the influence of donors and the Board of Directors were made by participants, indicating a set of perceptions related to why change does and does not happen organizationally in several areas. [166] The research took place at time of significant organizational tension as well as polarized social discourse related to matters of inclusion, diversity, and equity. Without addressing the interests and identities involved here, the presence of strong financial resources that are connected with specific identities and interests present power dynamics that influence in many ways who has access to certain conversations in the organization, how diverse interests are discussed, how decisions are made, and how they are evaluated. Donors and the board of directors are viewed to have concrete and psychological influence over negotiation when those negotiations involve various issues that may be deemed

[166] The role of donors is felt at organizational and personal levels given Cru's status as a support-based ministry and the pressure of accommodating or preserving donor relationships is felt on both sides of change according to research. Many who felt like change isn't happening trace it directly to donors in their role as gatekeepers and patrons to individual staff and the organization. However, as is articulated explicitly in the Seeking Clarity and Unity document, some noted the efforts at change are forcing many staff to lose donors and leave the organization. There is a fear related to the power of donors on both sides of these organizational debates, but both "sides" convey that donors or perceptions of donors plays a significant role in establishing boundaries, limits, and possibilities for unequal negotiation in the organization.

controversial, reflecting overlap with another force of organizational power, "organizational legacy and narratives."

Table F.7. Organizational forces of power as a variable of identity differentiation

"Forces of Power"	As Expressed in Interview Data
Executive level leadership (upper leadership levels in the organization) and Board of Directors	"They're so busy so maybe not able to be 100% focused on the conversation like is needed (SEA.M8)." "I think where they find themselves right now is that they are deeply reactive, resulting in things being all about speed." (NA.F9) "He never responded to our proposal because I think he's just too busy." (NA.M6)
Donors (may overlap at points with Board of Directors)	"Just follow the money."[167] (NA.M1) "I've already lost donors because things some have tried to do in Cru and because of things I've been involved in. At this point, I'm okay with that (NA.M6)." "Change isn't possible because they fear how they are perceived by donors. That's what makes it so difficult to have open and clear conversations." (NA.F5, NA.M5, NA.F10) "I think donors can handle hard decisions or new directions for the ministry, but I just don't think the organization communicates well so there may be a lot of confusion." (NA.F8)" "The leader sought to take the donors." (SEA.M2)
Positional leadership (i.e., supervisor, team leader, or organizational leader)	"He's the leader and we believe God put Him in that role, so we trust him and will obey." (SEA.F7) "Everyone was afraid of him, and he built a lot of loyalty to himself by people." (SEA.M2) "They typically set things up with little awareness to their power advantage and with little concern for partnership. They have their own goals and interests in mind in what they initiate and how they try to arrange things." (NA.M6) "I was able to talk openly with my supervisor about keeping an area of responsibility even if it was no longer part of my new role, but my boss understood it was important to me and important for the ministry as a whole and let me continue doing it because of the relationship that was there." (NA.F6)

[167] The phrase "Follow the money" is an American pop culture reference birthed in the movie "All the President's Men" (1976) about the Watergate scandal and the downfall of President Richard Nixon. The phrase was not in the book of the same name but became part of the culture as it was used by the infamous whistleblower known as "Deep Throat" who later was revealed to be a high ranking official of the FBI. The phrase was a fictional addition but became one of the most memorable things from the movie and the scandal over time. The move was based on the 1974 book of the same name by Carl Bernstein and Bob Woodward. The phrase was used in context of tracing the origins of why things are the way they are and why some needed dimensions of organizational change are not happening in the ways he sees are needed.

Table F.7. Continued

"Forces of Power"	As Expressed in Interview Data
Goals and strategies	"There are contexts that staff are not very effective, but they don't want to take the time to allow people to get the training and learning they need to be effective without doing harm to the communities. They want fast results, but they don't want to invest in what would lead to results because it would take too much time." (NA.M4) "There are times and places where success needs to look different. I have to defend our success using metrics and measurements that are biased and don't tell the real story. So, I try to give them their numbers since it's what they understand, while we do the real work of what is needed to see success." (NA.F5) "They want everything to look the same." (NA.M4) "There is a culture where if you produced certain results, you really are like the favorite and have favor. I feel bad for those working in more difficult assignments or who don't produce the same results because I think they can be viewed as second class." (SEA.F3)
Policies	"They just kept saying, that's the policy, and acted like there was nothing they could do about it (SEA.F6)." "They kept applying a policy meant for someone 21 years old to me when it made no sense." (SEA.F2) "I was up against a policy that made me feel lesser as a wife and a woman." (NA.F3)
Organizational legacy narratives and historical identity	"I don't think we've put forth the effort to really helping the organization explore new pathways or understandings of success and measurements. They are looking for the same criteria." (NA.M1) "I think it's so intertwined with broader evangelical culture and as there is so much effort to protect resources and protect power and the way things have been." (NA.F2) "I think there's a pattern for our leaders to see new things or areas of change as threats more than opportunities." (NA.M2) "I think there is so much fear of drifting from our identity, but it leads to not allowing for difference and change. Ultimately there's a pressure for conformity that pushes out cultural differences." (NA.F3) "I think what I've seen is that in such a conservative organization, where tradition is valued, being able to weaponize your past makes you powerful." (NA.M5) "We always talk about expanding and taking new ground, but we make it as hard as possible to do so and go beyond where we've been because it feels scary and the need for control." (SEA.F2)

There are shared experiences of these forces of power across both contexts that extend beyond socio-cultural influences and historical inequity. There is an intersection between donors, organizational legacy narratives, and goals and strategies. Several case studies were discussed in which there was a tension between what was best for the party "under" and the larger organizational goals. One person shared he was being micromanaged during the pandemic to a point where it was interfering with his responsibility to care for family because he wouldn't produce enough ministry results. This led to a "suffering" response and additional stress during a difficult time. The leader said, "He treated me like a child, but I'm an adult and I have adult responsibilities. They are more afraid of not looking good to their leaders and donors" (SEA.X).

Several leaders described a culture in which metric reporting is closely linked with donors and honor. Those granted favor are those that produce numbers, even if they are exaggerated or falsified (SEA.F1, SEA.F3, NA.M1, NA.M4). Another force of power that extended across both contexts was that of organizational policy and whether policy could be navigated to meet individual and organizational interests. Several participants shared frustration over negotiating with someone who could not differentiate themselves from the policy they were following, despite it clearly adding a burden while adding no or limited value (SEA.F1, SEA.M3, SEA.F6). Such fusion with policy by someone in authority is an example of either a command or domination strategy (SEA.F2, but it can be an abdication strategy when conducted through passive engagement. Participants described people who seemed unable to think critically beyond what was strictly on paper. The research findings did not surface a disrespect or lack of regard for policy and

standards, but rather the ways that leaders can diminish those under them through unreflective rigidity that fails to see larger possible gains through alternative agreements.

A surprising finding in the research was that one frequent sign of flourishing negotiations is when exceptions are made to certain policies or standards in ways that show contextual wisdom (NA.M1, SEA.F2, SEA.M2, SEA.F4, NA.F8). After one such experience, a leader noted, "It makes me want to stay around because they are showing care and concern to me" (NA.M3). Another mentioned of a creative arrangement, "After a year when it came time to re-evaluate placement, she wanted to continue on in what we had agreed because she saw the value in what she was contributing to and was still getting to do some of what she loved" (SEA.M4). There were numerous examples where flourishing or diminishing outcomes are dictated to some degree by whether or not someone with authority or power leverages policies to serve both human and organizational interests or put policy first over human welfare.

These dynamics are also evident when it comes to perceptions of "what leadership wants" or "what the board wants." Negotiators can begin to serve policies or perceptions of what others want, sometimes failing to take ownership of their own power and responsibility in a given situation. Deferring to power in these ways is a self-preserving act that protects one from threat and risk. One participant expressed frustration at such leadership, "I deserve to be treated like a human being and they were just afraid of getting in trouble for breaking a rule when there are other possibilities" (SEA.F2). The two contrasting paths for identity management in the research are entitled "power differentiation" and "power enmeshment," indicating that identity management in unequal negotiation often involves having to ground one's identity in the context of many

different forces that would seek to dictate identity in ways that preserve the status quo. A failure to differentiate results in having identity too connected or rooted in external sources of power to the degree that wise and ethical decisions are hindered.

An important force of power in an organization is organizational culture, which includes the perceptions of history and the storytelling around the organization. In unequal negotiation, one of the challenges to creative solutions, new ideas, or change is the presence of strong organizational narratives that equate organizational identity with the historical legacy or a particular viewpoint or experience of that legacy.[168] Such organizational storytelling is an important part of connecting an organization or community to its past and origins for the sake of identity formation and meaning making. However, such storytelling often is shaped by bias, where sources of honor are lifted up and sources of shame hidden and swept away. Miroslav Volf provides an important reminder of how "remembering rightly" is critical to the cultivation of peace and equity (2006). The legacy one celebrates may have a dark side to it that they are unaware of or reluctant to explore because of the vulnerability to identity that it may require (see table F.8. for properties and dimensions of historical narratives and remembering).

Many participants shared examples of negotiation that are difficult because such framings or perspectives of the organizational legacy are perceived to be threatened. One

[168] In the research and the many organizational artifacts reviewed during the time of research, the theme of "losing" identity as it relates to the organization was a strong one, ranging from doctrinal concerns to strategic concerns, and to even success criteria and policies. This showed in the data as a strong source of attachment to historical policies, positions, and organizational narratives. In one organizational artifact, an appeal was made to leadership "to preserve the ministry" in returning to Cru's historical identity.

leader critiqued the culture of Cru as being completely organized around preserving a past-oriented framing of organizational mission, vision, and culture. She shared,

> There is a very well-intentioned effort to protect and steward the resources that drove the original vision of Cru and steward the people, finances, and mission of Cru. We prop those things up and keep them set up in a way that allows us to stay true to those things, but the problem and challenge is that a lot of those things and a lot of those systems were set up in ways in which there was not a sharing of power or a sharing of perspective or leadership. There's no sharing, except maybe sharing of the gospel. (NA.F2)

Some case studies shared the difficulty that comes with binary or either/or framing of organizational legacy. For power-under and power-over parties in unequal negotiation, binary framing of that legacy led to diminishing results for oneself and the larger context as it contributed to closed or reactive communication and power enmeshment.

Lack of differentiation and humility when it comes to organizational legacy narratives and storytelling often results in creating "identity markers" for dissenting voices that serve as in-group and out-group assessments. This is a clearly identified source of pressure for identity fusion and cutting off. One leader shared, "I was told that if I keep talking about the things I'm talking about, that I'm going to be written off as unaligned" (NA.M1). Another said,

> I'm tired of being accused of mission drift and being unaligned just because I'm trying to help the mission of reaching *all* people, which is our mission and isn't going to happen with people who all look the same. What mission are they on? What are they aligned to? (NA.FX)[169]

[169] Common language in Cru that is used in organizational development literature as well is the "DNA" of the organization. DNA speaks to the organizational distinctives that are the non-negotiables of the organization that should not change over time. Based on interview data, DNA can be used tribally depending on how people understand it, though sometimes it can include forms as well as function, which leads to people equating their own understanding of the DNA with the "right" DNA. Leadership that communicates well and clearly is vital to a common understanding of DNA, while poor or ambiguous communication can contribute to confusion and conflict, where DNA can be used by those with greater power to label and exclude. The research suggests that in the absence of clear leadership communication related to direction and desired culture, those in the organization with greater social power in the organization will end up dictating organizational culture over those with lesser power. Participants in these situations had a strong desire for clear communication *and* clear direction.

Those who are able to differentiate from organizational legacy narratives and enter into them with humility, sobriety, and generosity are more able to navigate the complexities of unequal negotiation in the context of historical inequity in a flourishing direction.

Table F.8. Properties and dimensions of historical narratives and remembering[170]

Properties	Dimensions	
	Associated Meaning	Historical Memory
Personal History (One's own story)	Positive (foundation for trust in situation), Negative (cause for mistrust in situation)	Selective and naive, Selective and polarized, Well integrated, On path to integration
Relational History (Relational history between negotiating parties)	Positive (trust building experiences, positive reputation, respect), Neutral (neither much good nor bad); Negative (broken trust, conflict, negative reputation, abuse)	Selective and biases (Hero, Villain, Victim stories); Selective and justified (betrayal, abuse, deception); Integrated (recognition of strengths and weaknesses without attributing character or value to one or the other)
Organizational History (Personal experience, including felt impact of observations of how the organization has handled similar situations)	Positive (trust building, confidence based on experience and observation related to matters at hand, assurance that leadership infrastructure will work well for sake of interests involved); Negative	Selective and biased (all good, spiritualization, all bad, cynical, and judgmental); Selective and naïve (unaware outside of individual experience); Sober and integrated (can celebrate and affirm positive things and success, while lamenting brokenness and failure as well)

[170] This table addresses some of the potential impact organizational narratives and relational narratives may play in historical context. These narratives also were connected to themes like trust, safety, and perceived credibility of one's negotiating partner. Past experiences have left a general assessment of whether a particular kind of negotiation is unsafe or if a particular person is unsafe or presents additional risk. Likewise, past experience may be a source of trust and safety. In all these properties, the role of memory was shown to be important and the degree to which one can integrate positive and negative dimensions. Those that showed selective memories (i.e., only the negative) found it more difficult to trust and grant access for the sake of flourishing outcomes while those who could integrate the good and bad of the past are more likely to be able to honestly find a way for solutions that can serve all. In both contexts, how the past is remembered matters greatly for some of the negotiations, especially in the United States. The degree people are able to be honest about the past in some cases influenced negotiation outcomes.

Table F.8. Continued

Properties	Dimensions	
	Associated Meaning	Historical Memory
Socio-Political History (Experience in context of larger social and political discourse	Positive (Sense that the organization has engaged appropriately with historical and political realities in country and more broadly for sake of witness); Negative (Sense that the organization has failed or is significantly behind appropriate engagement in country or more broadly for sake of witness)	Selective and biased/dogmatic (all good, spiritualization, all bad, Cynical and judgmental); Selective and naïve (unaware outside of individual experience); Sober and integrated (can celebrate and affirm positive things and success, while lamenting brokenness and failure as well)

In Southeast Asia, these identity markers rooted in organizational culture and legacy narratives often surface in reinforcing rigidity and conformity related to practices and policies. One person who was granted an exception shared,

> I think other people in the community questioned me and my loyalty to the organization because I did not do exactly what they had to do. Maybe that is why the negotiation was so challenging – everyone thinks everyone should have to do exactly the same thing in all situations. (SEA.F2)

Another shared of joining the organization, "When we commit, we commit for life. People can leave, but it is like they are looked down on" (SEA.M3). Two leaders shared accounts in which staff had to "choose sides" in loyalty to a leader resulting in staying in the organization or leaving (SEA.M2, SEA.M5). Another shared, "I had to show that I was getting good results and loyal or else I would not get favor" (SEA.F1).

Numerous negotiating parties articulated identity grounding and self-care strategies in preparing for or in recovering from negotiation or related to interactions within the negotiation (see table F.9). Given the ways in which forces of power and competing interests can challenge identity towards fusing or cutting off, those who spoke

of spiritual practices to hold on to their sense of self, to hope, and to gather courage for the next challenge were able to take clear action in line with their values and interests. Another sign of power at work may be that the overwhelming number of cases that involved references to prayer and identity work in the research is in the "under power" case studies. There were a few "power-over" case studies in which prayer or some form of identity preparation was noted, but those "under power" seemed much more likely to need identity grounding as part of their unequal negotiation experience for the sake of voice, honesty, courage, and to navigate resistance and identified risks. Differentiating from power and grounding one's identity in the face of loss and risk requires facing vulnerability with humility and courage.

Table F.9. Positive identity grounding strategies for unequal negotiation parties

Grounding Strategy	Examples From the Interview Data
Prayer in Preparation	"I spent a lot of time praying before that conversation." (SEA.F1, SEA.F2, SEA.F6, NA.F4, NA.F6)
Prayer and Identity Grounding in Scripture	"I just kept reminding myself that I am child of God. I'm forgiven. I'm loved. I'm adopted into His family. I am His." (NA.F1)
Prayer With Others	"I mobilized my team to pray. The situation was very difficult, but we knew that if we honored God, God would honor us. So, we prayed, and we sought to overcome evil with good." (SEA.M2)
Time With Safe People	"I just needed to be with people where I didn't have to edit myself and constantly filter things because of how easy it is for others to react and judge things I might say that they don't understand." (NA.F1, NA.F6)
Additional Soul Care and Recovery	"Reading," "Listening to music," "Listening to Podcasts," "Spiritual retreats," and "Journaling." (NA.F1, NA.F6, NA.M1)

Capacity for Change, Difference, and Loss

Given the strength of different forces of identity and the temptations that leaders face to protect identities and interests out of a posture of defensiveness and self-preservation, the capacity of leaders to be able to navigate change, difference, and loss is an important intervening condition for navigating risk in unequal negotiation. When the risks experienced are to one's sense of status, power, honor, and belonging, the threat of loss can feel personal and deep. Those who differentiate from power as they manage and ground their identity demonstrate some ability to sit in discomfort, anxiety, and grief as they try to stay engaged towards flourishing processes and results. Change and loss means pain, which sometimes can be unconscious or unrecognized through denial. (Kübler-Ross and Kessler 2005). Denial is not a choice to not grieve, but rather an unconscious block against the need to grieve something or someone. Pauline Boss coined the phrase "ambiguous loss" to speak to cases of having to grieve losses that are hard to identify or ambiguous in nature (2009; 2010).

This stage speaks to a leader's capacity, whether under power or over power, to be open handed with their interests, with their goals, with the other party's interests, and with their own sense of identity. Identity-based interests are felt more personal because they are viewed as more fundamental to someone's (or a group or organization's) sense of significance and purpose. Numerous factors influence identity-based interests including experiences related to ethnicity, culture, gender, generation, in-group or organizational culture, purpose or calling, theology, societal discourse, and perceived needs and longings. Individuals engage negotiation and dialogue from a starting point of these identities and interests but encounters with different identities and interests that

present new information may challenge that sense of identity. This can result in behaviors rooted in vulnerable humility or self-preserving defense. There are reactive "escape or attack" (Sande 1997) identity strategies that are in contrast to entering humbly into the vulnerability of new information for a thoughtful process of evaluation and integration of new thoughts, new ideas, and new values and interests (see footnote 57 on page 149).

This integration process, part of the "reformulating identity" part of the flourishing cycle as an intervening condition of unequal negotiation strategy, requires the ability to let go of some perspectives, ideas, or even identities to make room for new ones. There is a letting go or dying to things in order to say yes to something new. These losses or small 'deaths' of identity or interests are included in Boss's work on ambiguous loss (2009; 2022). These losses must be recognized, named, and grieved if new learning suggests that personal change and transformation is needed for the sake of greater flourishing for all involved. The inability to grieve these losses at the identity level hinders the ability to make room for a new identity that has made room for the other.

This reflects what Daniel Shapiro describes as "synthesis" in his relational identity theory, though he does not give attention to the capacity for grieving loss and pain in that identity synthesis process (2010; 2016). Shapiro gives a robust treatment of navigating pain after offense or in conflict (Chapter 12 of Negotiating the Nonnegotiable, "Work Through Emotional Pain"), but not as a dimension of servanthood and daily negotiation prior to significant conflict. Shapiro and other conflict practitioners are more likely to address loss and pain after conflict and offense, not as part of conflict prevention and daily collaboration towards flourishing. From a storytelling perspective, "villain" and

"victim" stories blame the other and contribute to strategies that preserve and protect the preferred narrative (K. Patterson et al. 2002, 117–19).

Jenny McGill builds on the work of Volf, Hauerwas, and Pak in building a theology of identity migration specifically relevant to people in cross-cultural transition (2016), but applies more broadly in any context where identity transformation is a dynamic. There is a sense of departure from past place and identity which brings loss, though not much explores the idea of "anticipated grieving" or grieving in advance of that departure when one still has a sense of control over whether that departure will take place for the sake of a new identity. This is the challenge of vulnerability at the identity level – it can be painful and open new doors for change, or it can lead to the temptation to use power and control to preserve interests and what one wants to believe.

When an individual or group sees themselves in one way, it is through a process of reexamination, reformulation, and reframing of identity through feedback and relationships that influences how perspective taking can be broadened and deepened. One leader talked about her team's experience as being honored and celebrated for not taking days off because of how productive they were. It became an identity. The leader shared,

> We have to perform and it's really all about statistics, we have to perform and deliver to reach our goal. We produced so many statistics that built our reputation and contributed to the national reputation. It was so much that we felt it was a bad example to take a day off. If you don't take your day off, you are a really good staff, sacrificing to help fulfill the Great Commission. And we were praised for not taking our day off and praised for not taking sabbatical leave. Praised for going into the field for 12 hours a day.
>
> We got a new perspective and learned that this is not normal. We were dying. When we were in it all the time, we could not spot the difference, but when you can get outside you can. When we performed, we were praised and favored. Those that don't perform, we heard labels like second class, so we felt bad for them. There was a point where we knew we did not want to do that anymore and

> we stopped doing all the practices we used to do and started doing things differently. (SEA.F3)

In both contexts, performance identity led to unhealthy practices and detrimental decisions that diminished others, including in some cases dishonesty about results (see table F.10 for interview data related to identity and power enmeshment). The leader and her team were enmeshed with organizational goals and narratives until they reexamined and reformulating identity, which resulted in them letting go of newly exposed interests such as reputation, unhealthy pursuit of honor, and favor from leadership for new interests like health, relationships, and a greater dependence on God. This led that leader and her team ultimately to a reframing of success and stewardship (which produced higher quality results as well), the next intervening condition.

If identity is connected to position, territory, goals, or other mediators of power in organizational culture, there is a pull to preserve, protect, and control, utilizing the power available. This influences access dynamics, voice, negotiation processes and decision making, and implementation of agreements. When power is used to preserve identity and interests in reactive ways, the inequality of the relationship is reinforced. When well-intentioned and godly leaders who personally want to honor God and be good stewards, but repeatedly diminish others through being unable to "step outside" of their position or social location to experience learning and personal transformation needed, the organization suffers due to a narrowing vision of stewardship. Exploring new questions, ideas, and possibilities requires vulnerable humility because it might require change. Leaders can face those questions with vulnerable humility with the character and courage to face loss and change or preserve interests defensively in ways that lead to identity entrenchment, rigidity, or disengagement.

Table F.10. Interview data reflecting power enmeshment with "forces of power"

Power Sources in Organizational Context	Examples of Power Enmeshment in Interview Data
Positional Hierarchy	"He would get angry when people asked questions that might challenge his decisions." (SEA.M2) "It could be frustrating because everything seemed like it needed to be controlled and would be shut down if it was going to make him look bad or reflect poorly." (NA.M2) "They took over our proposal and work because they felt it should be under their domain even though they had never engaged the issue before." (NA.X)
Organizational Culture	"I don't think we are talking about the real stuff. We're not innovating fast enough. Many leaders are concerned about protecting the past rather than moving into the future. And we're not concerned with our audience, we're concerned about our theology or our gatekeeping. Concerned more about donors and raising money than our mission field." "I think we have in a lot of ways very well-intentioned, humble, male leaders in Cru, and this is true also of a lot of women leaders in Cru too. But it feels like there is an entitlement or assumptions that this is what God has entrusted to them. It's an exclusivity or entitlement maybe that we have worked hard to be faithful to God and to God's vision and mission. And we need to protect what God has entrusted "me." I think there is structure and culture that allows us to stay true to those things, but the problem is that those things were set up in ways that advantaged some over others and reflect larger dynamics of inequity and the systemic dynamics that work to protect power, protect status, to protect resources, in a way that advantages or keeps the status quo" (NA.F2). "Sometimes in some of these conversations you feel a lot more of your faith heritage is at risk. So, this is not something that's like an external thing. This is very real for everybody. If you go through any kind of deconstruction, right? You start questioning, start asking some of these questions, then it feels like there's a lot more risk to, for a lot of us, to the foundations on which we kind of like started our walk with Jesus, you know, in my generation. Sometimes I think that results in people digging their heels and even further doubling down on where they've been. Those are some of the big risks. I think that the ability gauge mutual and mutually meaningful risk is key to successful negotiation. But it's really hard. I think it's harder for people with more power to engage in meaningful risk than for people with less. That's not actually true, but you're more motivated to engage in meaningful risk if you are on the margins, because there's something you're negotiating for, I guess" (NA.M5).

Table F.10. Continued

Power Sources in Organizational Context	Examples of Power Enmeshment in Interview Data
Organizational History and Remembering	"I think the history of the organization and its legacy makes it pushing for change very difficult. There are times where I think leaders try to fit new ideas or new values into the frame of what was and what it had been before. And yeah, there are times I think where you can end up wielding your past, with all its tradition, values, and success, to control the narrative. In some of these conversations, when trying to reach an understanding about how to move forward in a meaningful way, there's been a very selective reading about those stories and how we tell the story of the organization in these areas. I think in organizations where tradition is valued highly, being able to weaponize your past makes you powerful against perceived threats to that past" (NA.M5). "I think the organization has had a lot of success and many of its leaders like the Brights[171] are held in high esteem, which I understand. But I think it can also be idolatrous in some ways when it leads to people not being able to have the ability to say, 'Maybe this is where Dr. Bright, or Cru, missed or got it wrong?' For example, where was Cru in the Civil Rights Movement? There's so much silence here. And so, there's not an opportunity to ask the questions because often immediately we're labeled as divisive or rebellious because we're saying something that reflects negatively" (NA.F6).
Power and Status	"The other person first engaged rigidly, and then they disengaged, and I experienced them very fearful. I learned that when you bring up something that threatens majority culture identity, people can experience psychological loss, so maybe they had a lot more going on and they just didn't realize it. They might be negotiating a lot of changing perspectives about who they are. But coming at it from a minority perspective, I see it as the difficulty of transition from a position of privilege into greater vulnerability" (NA.F4).
Policy and Structure	"I had to go through a training again despite already having gone through it. It wasted my time, but no exceptions. That's how it has always been done so no way to change it." (SEA.F6) "I was treated as not loyal to the organization and questioned a lot by some leaders and peers because I did not do all the same things as they did" (SEA.F2).

[171] This is a reference to Cru founders Dr. Bill and Vonnette Bright.

The dynamics around holding onto and controlling identity through positional power, controlling policy, selective historical memory, storytelling, and other in-group behavior all express ways in which power is leveraged to preserve interests. Some leaders are able to step back and allow humility to do its work of transformation, while others fight to protect what is familiar and comfortable. Such new learning can lead to transformation, but also to new visions of success and stewardship that can contribute to greater flourishing.

Framing of Success and Stewardship

As participants have shared above, there is a strong connection between being able to differentiate one's identity from the forces of power that have shaped the status quo and the capacity to open up oneself vulnerably to new narratives, experiences, and interests. These sources of new meaning may first present as risks, but actually provide greater opportunities for flourishing and success. The example above of the participant whose team repented of falsifying statistics in reporting is apropos, as they were a striving team with "empty" statistics, but that transformed into a team that began to experience greater power in ministry and authenticity in witness (SEA.F3). This reframing required facing the risk of losing favor with leaders in the short run for a more long-term view of success. An American participant noted that she had to face the risks of failing to please superiors, ultimately landing on a framing of success that her team developed themselves that was focused more on their location and context than on whether they looked good to superiors (NA.F5).

Participants discussed many different variables that correlated to success in their minds. Several mentioned the importance of communication and process. Participants in

both contexts described how they were so often able to handle "losing" in the negotiation if they felt like the person with greater power or authority communicated well to help them feel respected and cared for in the process (SEA.F1, SEA.F2, SEA.F3, SEA.M2, SEA.M4, SEA.F8, NA.F3, NA.F6). Respect and consideration were more important than the bottom-line result in some situations.

In other situations, a participant was willing to endure being disrespected if they felt like it would serve future success (SEA.M1, SEA.M7, SEA.F7). One Southeast Asian high-level leader described a difficult moment with a previous superior where after much prayer (identity grounding), he decided that he would sacrificially let go of different financial resources (power differentiation), because what was most important was the perceptions of the community and the future risks of trying to compete for resources now (reframing success and stewardship). Ultimately, this leader reported flourishing outcomes over time. Abundant resources were provided and their reputation as leaders of integrity in the community led to greater partnerships and results (SEA.M2). Participants in both contexts demonstrated challenges and difficulties navigating short and long-term perspectives in how they approached their negotiations; however, Southeast Asian participants were far more mindful of long-term relationships than American participants. One Southeast Asian participant shared, "It's all about relationships. Even if this negotiation does not result in what I want, I want to build trust for the future" (SEA.M7).[172]

[172] Dynamics of short and long-term orientation related to success criteria and perspectives of flourishing negotiation the different cultural research contexts are explored in more depth in Chapter 5. Southeast Asians were more likely to take a long-term approach. Americans were more likely to choose strategies and evaluate the success or flourishing nature of the negotiation through a short-term lens.

In cases where no communication or care is offered, there is greater potential for hurt and a sense of diminishment. Many participants described cases in which there was no care and communication through the simple assessment, "There was no negotiation" (SEA.M2, SEA.F5, SEA.F6, NA.F3, NAF9), meaning that those in power did what they wanted without much concern for their interests or process. Another shared, "I can accept it when something might not go my way, but when no communication happens or there's no process, that's hard" (SEA.M3). Many cited an increased capacity to feel good about an unequal negotiation if they were heard, had a chance to tell their story or give voice to their concerns, and if they felt like the other party did what they could do even if the substantive results of the negotiation were not favorable (SEA.M1, SEA.F2, SEA.F5, SEA.F6, NA.F6, NA.M1).

Flourishing and diminishing outcomes are framed by visions of success and stewardship, which can vary between what is best for the individual or a group and the overall organization. Success and stewardship can be framed in terms of standardized success criteria, strategies, and goals (SEA.F2, SEA.F3, NA.M4) or through innovative ways that empower individuals and also honor the organization (SEA.M2, SEA.M4, NA.M3, NA.M4). Success and stewardship can be framed with bias towards short or long-term perspectives, or towards task or relationship outcomes.[173]

Sometimes stewardship can be focused more on the past, preserving traditions, organizational culture, symbols, and identity than on engaging present and future visions of what that mission looks like in changing times (SEA.F2, SEA.F6, SEA.M3, NA.F1, NA.F2, NA.F4, NA.F5, NA.F6). At other times, stewardship reflects the protection of

[173] Both of these dimensions are explored in more depth and in cultural context in Chapter 6.

non-negotiable dimensions to organizational identity and calling (SEA.M2, SEA.M8, NA.M1, NA.M3). A clear vision of organizational success and stewardship that honors the organization's mission is crucial for integrity and alignment. That vision also must ensure that unequal negotiations do not hinder needed change and growth due to power enmeshment and self-preservation. Leaders that can reframe success and stewardship in these ways with creativity and integrity related to the organization's mission seem to be more capable of contributing to solutions that honor both individual negotiating parties and the overall organization's interests. This reflects dimensions of consultant Peter Block's definition and work on leadership and organizational stewardship (1993).

Approach to Collaboration

The final intervening condition is the degree to which a negotiator takes a collaborative approach in the face of potential risk or threat, and whether that approach reflects both an accountable and creative mindset. In some ways, approaches to collaboration end up reflecting all of the other intervening conditions in that the strategies chosen may be most influenced by either vulnerable humility or self-preserving defense. But collaborative approaches also may be heavily influenced by contextual variables. On one hand, how one negotiates their own identity and power can result in competitive negotiation, with an aggressive win-lose framework. On the other hand, win-lose can also be expressed through "convenient" negotiation, where the power-over party only really engaged if they felt like it aligned with their interests or if it was convenient to them. One Southeast Asian participant shared, "My supervisor never would meet with me" (SEA.F1). However, later on he engaged another matter that was in his interest to do so. He granted access on things that mattered to him but remained inaccessible regarding

concerns that did not immediately involve his own interests even though he held the power to help meet the needs. An American participant described only being able to negotiate with a superior if they happened to be in the same place (NA.M1).

Many participants in both contexts described how "busyness" kept the party in power from staying engaged in the conversation, often prolonging, or delaying negotiation conversations that were deemed as high priority by those waiting. One person was told that they would get back to them, but it had been six months (NA.M1). Another person in a similar waiting predicament said, "I won't initiate anymore. They need to take the responsibility to engage and show that they truly want to have the conversation" (NA.X). Diminishing negotiations across unequal power dynamics were characterized by either competitive and defensive, win-lose style of interactions or more passive withdrawal until a moment in which it was convenient to engage (or inconvenient to avoid).[174]

On the other hand, when parties are able to stay in dialogue and navigate risk, trust, and safety together in ways that establish freedom in discourse over interests and the future, flourishing outcomes are far more likely. Collaborative approaches characterized by vulnerable humility, humble inquiry and responsive communication, identity grounding and power differentiation, open handed engagement over interests, and evolving and contextual understandings of success and stewardship, lead to both accountable and creative collaboration. One participant described the intentional choice

[174] This mirrors Crouch's *Strong and* Weak (2016) diminishing behaviors of exploitation (or rebellion) and withdrawal in addition to Burns, Chapman, and Guthrie's strategies of either dominance and command or abdicate (2019, 120–30). Competition reflects the "exploitation" posture, but withdrawal is when there is an avoidance of risk and an avoidance of authority and responsibility. Both of these approaches to collaboration were evident in negotiations that resulted in more diminishing outcomes.

to invite and permit feedback and "messy" communication from those under her, saying that it can be hard to absorb the raw feelings that sometimes are a part of feedback, but it was important for her to learn and for the other to feel safe to be honest. Some noted the lengths the other person went to listen and understand, especially providing the needed time, which was seen as crucial to the relationship and negotiation (SEA.F5, SEA.M1, NA.M3, NA.F3). Others consistently noted that they appreciated good question asking as an indicator that the other person truly wanted to know – humble inquiry was consistently cited as a vehicle for building trust with those below and above.[175] Curiosity and a willingness to be accountable are key partnering qualities.

On one hand, accountable collaboration is where a party demonstrates that their strategies and behavior in the negotiation must take into account the interests, well-being, and future of the other party and larger context as well as one's own interests. A leader driving his team to misrepresent statistics lacked a sense of personal integrity and accountability to the organization, his team, and ultimately to God (SEA.F3). There were multiple examples of individuals in training roles that primarily negotiated unique cases out of a sense of accountability to policies, tradition, and their own position, but not to the other person or a more holistic understanding of the mission (SEA.F1, SEA.M3, SEA.F6, NA.M4). Several shared deep frustrations, feeling like their well-being was being sacrificed just so people in power didn't have to be inconvenienced. One shared, "This is just their mindset" (SEA.F2). See table F.11 for properties and dimensions of accountable leadership in the research.

[175] Conversely, the failure to ask questions was seen as an indictment on the other party's ability and motivation to collaborate (NA.F4, NA.F6, SEA.F1, SEA.F6, NA.F9, NA.F10, NA.M6).

Table F.11. Properties and dimensions of accountable leadership[176]

Properties	Dimensions
Openness to Feedback	Proactive and invites it in ways that are safe for others; Proactive and invites it in ways that are unsafe for others; Open but not proactive or inviting; Not open; Open selectively over controlled areas; Open to unplanned or unsought feedback
Personal Responsibility (includes follow through)	Takes responsibility fully for past actions and future problem solving, Blame shifting strategies (avoids, minimizes, spiritualizes, and other shame behavior); Goes extra mile; Goes as far as is convenient; Communicates clearly and transparently (in context and culture)
Team or Organizational Responsibility (includes follow through)	Takes responsibility fully for past actions and future problem solving, Blame shifting strategies (avoids, minimizes, spiritualizes, and other shame behavior); Goes extra mile; Goes as far as is convenient; Communicates clearly and transparently (in context and culture)
Reconciling Behaviors	Proactively Seeks Reconciliation (confession, forgiveness, restitution); Never Seeks Reconciliation (Never apologizes, never confesses wrongdoing, never forgives); Demands one-sided apologies and restitution (without reciprocation when needed); Reconciles at level of offense (individual, group, team, region, organization) or tries to manage image/face by covering shame.

There were many positive examples of leaders who demonstrated accountability regardless of their power. One high level leader described a process in which he had to reassign another staff to a new city. He had ideas of what would help the organization and what would benefit the other party in terms of development, gifting, and career

[176] This cluster of data functioned as part of the intervening conditions, but it also serves as a sub-category for the "Trust and Safety" causal condition as it relates to leadership credibility and trust.

pathing. He described meeting in person over a generous amount of time, with a lot of relational time and humble inquiry and listening. Eventually, the other party articulated desires that aligned with what the leader had in mind, and they were able to make an agreement (SEA.M2). One participant shared the sentiment of several, saying that when she was negotiating at times with leaders up the hierarchy, there was a strong sense of accountability not just to her own interests, but to the organizations' mission and vision as well as the many people that she was representing in her role. She was not just negotiating for herself (NA.F1, NA.F6, NA.F10). Another described her sense of accountability simply through the statement, "Every negotiation is an opportunity to love and minister to someone" (SEA.F2). That can extend beyond just the other person in the conversation to all those who are impacted by what happens in that negotiation (see table 4.7 for properties, descriptions, and data related to "successful" negotiation).

On the other hand, creative collaboration is where parties show resilience in generating solutions related to as many prioritized interests as possible, even if they have to get outside of the box. Rigid preservation or competition is reflected through leaders holding to policies or their own decisions regardless of how much input or feedback they received (if they allow any to begin with). Creative collaboration is where parties creatively and resiliently "find a way." One Southeast Asian leader described the lengths he went to shepherd a young leader in an office setting who was not thriving and not able to see a future for himself in the organization. Through generous times of listening, conversation, empathy, and creative brainstorming, a new job description was developed that led to a helpful arrangement that served organizational interests and his personal passions and desires (SEA.M4). An American leader described a time where he was on

the verge of maybe having to change roles or leave the organization, but someone with organizational influence worked with him and found a way to adjust policies in a way allowed him to keep serving (NA.M5). An American leader of color described working with her direct reports, allowing for a lot of creativity and trial and error to discover meaningful solutions to ministry challenges (NA.F5).

There were at least six intervening conditions that included contrasting paths of vulnerable humility or self-preserving defense. These responses to the core phenomenon of managing the threats of risk and loss in unequal negotiation determined the responses chosen by parties to advance their interests, from either a "power-over" or "power-under" position. In both cases, general negotiation postures or "strategies" were informed by these dynamics of identity and power processing in response to the core phenomenon. These general strategies then manifest in specific negotiations through tactics, steps taken in the embodied negotiation to promote interests and collaborate towards a solution. Tactics and strategy are most often addressed in negotiation literature (Maddux 1995; Volkema 2006; Malhotra and Bazerman 2007; Malhotra 2016). Some address the general negotiation posture as it reflects movements towards or away in aggressive or passive stances (Fisher and Brown 1988; Nathanson 1994; Sande 1997; K. Patterson et al. 2002; Hartling et al. 2004; Fisher and Shapiro 2005; Shapiro 2016). This study highlights the processing underneath what shapes those movements, which few have applied to unequal negotiation. Responses driven by self-preservation oriented intervening conditions are correlated closely with more diminishing negotiation outcomes. Responses that reflect intervening conditions from a foundation of vulnerable humility are correlated with more flourishing negotiation outcomes.

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