A Brief Discussion on Recognising a Sense Making

Mr. Mrinmoy Biswas

Assistant Professor, Masters In Business Administration, Presidency University, Bangalore, India,
Email Id-biswas@presidencyuniversity.in

ABSTRACT:

Making sense of the environment and the events taking place around us is a cognitive process that people and organisations participate in. It entails actively creating meaning and understanding from a variety of informational sources, experiential learning, and interpersonal interactions. An overview of sensemaking, its essential elements, and its significance in decision-making, problem-solving, and organisational adaptability are given in this abstract. It investigates how social interaction, interpretation, and perception play a part in the sense-making process. The use of sensemaking in many settings, such as crisis circumstances, organisational transformation, and innovation, is also covered. Understanding sensemaking provides important insights into how people and organisations interpret complicated and confusing circumstances and choose wisely to deal with uncertainty and change.

KEYWORDS:

Actively creating, Cognitive process, organisation, Sensemaking, Sense.

I. INTRODUCTION

To comprehend and make sense of the world around them, people and organisations participate in the cognitive process known as sensemaking. It is a basic human function that enables us to navigate through challenging and unclear circumstances, understand data, and come to wise conclusions.Individuals and organisations are continuously faced with enormous volumes of information and quick changes in today's fast-paced and dynamic environment. By offering an organised method of comprehending and interpreting the environment, sensemaking aids in our ability to manage this information deluge.Making sense is actively creating meaning from a variety of informational sources, experiences, and relationships. To develop a comprehensive picture of the situation, it extends beyond basic observation and requires the interpretation and integration of data. It is an ongoing, dynamic process that changes as more knowledge becomes accessible[1], [2].

As people selectively attend to and interpret information depending on their prior knowledge, beliefs, and biases, perception plays a critical part in sensemaking. The social character of sensemaking is highlighted by the importance of social interactions, cultural norms, and personal experiences on the interpretation of information. People often have conversations and dialogues with others to confirm and clarify their ideas.Making sense plays a key role in decision- and problem-solving processes. It aids people in making sense of complicated and confusing circumstances, allowing them to come up with new ideas and weigh their likely results. Individuals may take appropriate action and make better judgements by making sense of the circumstance[3], [4].

Sensemaking is essential for adaptation and transformation in organisations. It enables businesses to comprehend and evaluate their external environment, foresee new trends, and modify their strategic plans as necessary. Sensemaking enables leaders to quickly acquire and evaluate information to make wise choices, which helps in resolving organisational crises.Sensemaking has applications across a range of fields, such as crisis management, organisational transformation, innovation, and strategic planning. It offers a useful foundation for understanding how people and organisations interpret and make sense of complicated circumstances.Individuals and organisations may enhance their capacity for decision-making, problem-solving, and adaptability by understanding and putting the concepts of

sensemaking to use. Sensemaking is a methodical approach to comprehending and negotiating uncertainty, assisting people and organisations in thriving in a world that is changing quickly[5], [6].

In the discussion that follows, we will expand on the elements of sensemaking, investigate its underlying principles, and look at its applications in many fields. By comprehending sensemaking, we may improve our capacity to interpret the world and arrive to wise judgements that produce favourable results. Making sense is a dynamic, continuing process rather than a linear one. It entails repeated rounds of obtaining data, deciphering meaning, and revising one's understanding in light of fresh knowledge. People use sensemaking to clear up ambiguity, establish coherence, and generate a common understanding of complicated events.The understanding that meaning is not inherent in the material itself but is actively created by humans is one of the fundamental components of sensemaking. Based on their own views, experiences, and knowledge, several people may interpret the same information in different ways. This emphasises how sensemaking is a subjective process and how crucial it is to take into account many viewpoints in order to have a thorough understanding[7], [8].

Sensegiving, which is imparting meaning and interpretation to others, and sensemaking are closely related ideas. People participate in sensegiving when they try to make sense of a situation in order to communicate their knowledge and have an impact on the group's perception. In organisational contexts, where communal sensemaking is required to align activities and objectives, this sensegiving process is crucial.For successful leadership, the capacity to make sense of complicated events is necessary. Leaders who can help their teams and organisations make sense together develop cooperation and support coordinated action. They promote candid communication, attentive listening, and the blending of various viewpoints to improve group sensemaking.Making sense is not without its difficulties. The ability to make sense of information and provide accurate interpretations may be hampered by ambiguity, information overload, and cognitive biases. To get beyond these obstacles and arrive at more precise understandings, people must be open-minded, adaptable, and introspective in their thinking.

Sensemaking is a cognitive process that helps people and organisations to grasp complicated circumstances and make sense of the outside world. It requires actively creating meaning, evaluating data, and conversing with people. Decision-making, problem-solving, and organisational adaption may all benefit from sensemaking. Individuals and organisations may improve their capacity to handle ambiguity, create common knowledge, and make wise choices by comprehending the elements and dynamics of sensemaking.

II. DISCUSSION

Karl Weick, a social psychologist, developed the concept of "sensemaking," which entails creating retroactive metaphors and expressions that explain what people are doing. Sensemaking aims to document the many ways in which individuals talk and write about situated activity in organisational setting. In essence, it is a procedure that enables meaningful social activity in a company. In organisational studies, the words enactment and sensemaking are used to link a person's cognitive and emotional processes with organisational structures. They are potent "bridging concepts" that provide analysts the ability to assign meaning and negotiated order to the field of "organisation," and as such, they are intended to shed light on how organisations function, adapt, and even expand. Qualitative case studies, statistically based research, and the frequency of their citations all demonstrate the usefulness of the concepts. Although the technique has been primarily used to examine organisational change in companies, it has been applied to several other types of organisations and has sparked a wealth of study. It may not be so much a theory as it is a framework for qualitative research on organisations. This has importance for management theory since it tackles the issue of how actors identify with the organisation and how the company presents itself to its employees. The entry goes on to say: The term "sensemaking" is defined, the concepts' development is described, Karl Weick's theories are emphasised, and their significance for organisational theory is underlined.The post ends with a few of the important points that need to be made clear about the method[9], [10].

Fundamentals

When humans define, elaborate, identify, and name something, sensemaking starts.Sensemaking is a communal, collaborative, and transactional process. Individual actors find it difficult to establish order, but conversation and written texts are where communal meaning emerges and is maintained. How individuals create meaning and how this is done in an organisational environment is Weick's fundamental focus. The foundation for analysis may be referred to as a field a universe of implicit meanings and assumptions that cannot be explicitly or readily represented. Once it is seen, it is no longer hidden and may be investigated. The ground, or what is observed, contrasts with the field that is taken for granted. Ambiguity and uncertainty cause emotional arousal, which in turn prompts reactions, interpretation, or enactment.

Selection from cues is influenced by enactment. Some signals are retained, while others lose significance. There are societal and individual aspects to remembering. Through feedback and amplification, these processes are somehow improved, and they are thencomponent of the organization's overall sensemaking process.The organization's self-perception, identity, andwhether or if the actor's sense of location reflects the picture. To understand an organization's reluctance to change, it is crucial to comprehend its taken-for-granted culture. On the other hand, since reactions to new events are compared to memories of significant earlier events, change is still incipient in sensemaking. Then, practises can be deemed inadequate and modified. The ability to comprehend both change and stability is what makes the concepts rich. Since most frames of reference are employed to analyse cross-sectional patterns of stability rather than change, this is a special quality of a frame of reference. Organisational life is characterised by failure, disharmony, confusion, and uncertainty.

Sometimes people have the wrong idea about how sense is made. Because it requires seeing, recognising, choosing, and plucking out signs that are later interpreted, sensemaking is not the same as interpretation. People interpret and produce. Sensemaking is a real process that humans use to make sense of the world. It is a process that is rooted in identity building; it is retrospective, performed in reasonable settings; it is social; it is continual; it is focused; and it is motivated by plausibility. All decision-making is ambiguous, therefore all that may be needed to make sense of it is for the decision to be reasonable and tenable. It does not start with or create "selves" and is not a "symbolic interaction." Using concepts from Gestalt psychology and phenomenology, it goes beyond perceptions and cognitions to include group social dynamics. Individual sensemaking and organisational sensemaking are two related phenomena.

Individually focused sensemaking is similar to and related to organisational or "generic sensemaking," which is a result of routines, activities, and communications, particularly technology. The identity, reputation, or "who we are as an organisation" is maintained via these organisational activities. Environment and organisation are one single entity, not two. Transactional procedures have a relationship between the subject and the object. In a way, the group creates a meaningful environment for its members, who then work to maintain it. It is a technique the group uses to dramatise its own discussion to its members. Despite being an abstraction, this helps to describe how the organization's members see the organisation, its purpose, its past, and even its future. Changing organisational iconography, explicitly articulated fundamental values, and organisational culture are all related, if tangentially, from a strategic or managerial standpoint.

Change is challenging because they feed back cycles that encourage one another. The links formed between ideals, organisational segments, and units may be changeable, but they are also embedded in the participants' daily lives and strengthen their feeling of community.The sensemaking strategy aims to comprehend the causes of both stability and change. In many ways, the challenge for social science is to explain change and how people respond to it; sensemaking focuses attention on events and behaviours that "don't make sense" and both point to and encourage more change. One may suggest in a succinct manner Look out for oddities.

Evolution

Any theory, paradigm, or frame of reference will alter in response to fresh ideas, methods, and conclusions from research as well as from "rethinking" the frame of reference itself. The Social Psychology of Organisation, a concise and illuminating book by Weick, was first published in 1969 and was given a second printing in 1979. In this diagrammatic representation of the design, the processes of enactment, selection, retention, and feedback are highlighted along with loose coupling. The concept of loose coupling was developed as a means of expressing the connections between the key activities in the model. Sometimes the complete plan is referred to as a sensemaking paradigm, a technique, or even a model based on loose coupling. It is undoubtedly a framework for organizational/management philosophy that is process-oriented.

Following the 1976 publication of the "Loose Coupling" study in the Administrative Science Quarterly, the sensemaking technique received a lot of attention. According to the loose coupling essay, the relationships between actions and thought, variables, organisations as intersubjective constructions and individual cognitions, and within and between organisational segments were all ambiguous, temporary, interpreted, and in some way subtly connected. Although the article includes some examples from schools, it is mostly speculative in nature concerning how organisational activity is articulated. It has an alluring lack of substance, in part because it captures two separate distinction processes:those that (a) connect actors and organisations and (b) explain the connections or links between actorsto the actual organisational activity. These two issues need interdisciplinary solutions. The wider paradigm was known as sensemaking, in which enactment was one stage of organising. Loose coupling was employed as a method of recording relationships inside and across organisational segments.

In the second half of Weick's 2001 edited book, instances of sensemaking analysis may be discovered that are perhaps the most generally accessible. The Mann Gulch Fire, the Tenerife Air Controller Disaster, and the humorous article on technology as an equivoque are all included in this collection of important papers on ecological change.These are thorough case studies that demonstrate the depth and complexity of sensemaking. These case studies highlight the area of change, the unsettling anomaly that prompts contemplation and reevaluations, and a constructive progression that might point to the need for organisational reform. Response is followed by enactment, or placing the cues in context, which then results in cue selection to create a "collective mind." His explanation of how a consistent configuration of meaning is chosen, making it possible for repetitive routines, technology, and communication that maintains the essential order, is the collective mind. Once implemented, this makes it possible for organisations to maintain the practises required to provide high dependability. Weick argues the need for the approach to be more future and action oriented, more macro, more closely tied to organising, meshed more boldly with identity, more behaviorally defined, less sedentary, more infused with emotion and with sensegiving and persuasion in a recent programmatic essay co-written with Kathleen Sutcliffe and David Obstfeld.

Importance

Imaginative assumptions about how individuals interpret events and behave within the bounds of organised activity are what provide sensemaking its appeal.It does not use structural explanations like "contingency theory," "rational choice," or the "iron cage" to explain organisational behaviour; instead, it makes no reference to attitudes and values. Making sense of things is explored. It is a method of approaching management theory that starts with actual circumstances and attempts to put them together as a window into organisational structure. Weick, for example, employs stylized prose to represent the types of experiences he wants readers to recognise since organisations often blend order and chaos. His writing style is to convey complexity as it appears in poetry, organisational analysis, or current events and to draw attention to organisational phenomena that are analogous to these. This is analogous theorising. A rich, expressive, and often lyrical vocabulary is in some ways required by the way ambiguity, uncertainty, information overload, and turbulence are played with. This word play may best convey the process of creating meaning.

One must experience sensemaking in order to comprehend it as the foundation for action. Tables and visual displays don't elicit strong emotions. Weick, for instance, makes claims that go against logic, creates lists that, although fascinating, are not Aristotelian in the sense that they are linear, mutually exclusive, and exhaustive, flips the centre and periphery of his concern, and extends definitions beyond what is understandable. What is implied typically takes precedence over specific reference or denotation. Perhaps the reader's context, or what they contribute to the reading, is what makes a book "work." Consider sense-making in a different approach. Top-down orders, highly staged management methods, and harsh reorganisations should be avoided since they undermine and may even burst the sensemaking that underpins the going concern.

Despite being often used, the phrase "sensemaking" is controversial; there is no established pattern of use, and its sponge-like nature adds to its attractiveness. The diagrams in Weick's books that show the relationships between ecological change, enactment, selection, retention, and memory are the most approachable iconic or tiny forms of sensemaking as a process. At the same time, it is humorous to present concepts in boxes and arrows, lists, classifications, and diagrams that dance outside of their fixed frames of reference. The concepts have been applied to statistically produced results that are unable to explore and expose such meanings as they have grown in popularity.The issue that worries sensemaking theorists is how organisations deal with unusual occurrences, incidents, and occurring that are ambiguous, unclear, and turbulent in other words, situations where choosing is important but hard to predict consistently. This concept has a serious contradiction since it fails to keep an eye on the diversity that poses a danger to the presumptive status quorate (my words) might result in ritualistic reactions. The processing of anomalies might be considered the foundation.For emergencies related to war, firefighting, police, and hazardous jobs. The labour may escalate into devastation and death, as Weick's studies on catastrophes, battling forest fires, routines on aircraft ships, and nuclear power plants starkly indicate. These vocations need dependable routines in the face of peril. Organisational vitality is maintained by the uncomfortable mix of reactions to normal occurrences and emergency situations. Such businesses might be said to be typical instances of how environment and organisation merge.

Think of organisations as dynamic assemblages of sense-making and sensing. Action is stabilised by visuals once it is in place. These metaphors and arguments serve as the data for survey research. Such inquiry leads to justifications for past actions. These visuals and words have been carefully crafted. A number of activities contribute to the configuration or image of an organisation, including discussion, understanding the difference between a map (the logic) and the territory (what is done), basic sensible structures, ideologies, organisational language, vocabularies of work or coping, tradition, and tales. These may be said to be arranging resources that hang together in some manner; they are pins that link and secure meaning. Given this foundation, generic subjectivity the organization's perception of itself rests on debating, anticipating, committing to, and manipulating.It takes anthropological research to reveal them. In some ways, interlocking organisational routines and tasks with interpretation (sensemaking) and communication are the yoke that pulls the organisation along. The first two, arguing and expecting, seem to point to unification and overt calls for organisational team work, while the second two, committing and manipulating, are the arenas in which managers work given the canopy of the organization's constraints. Another way to put it is that the generic sensemaking, which is the organization's sense of itself, constantly patterns or shadows the intersubjective sensemaking that takes place.

The sensemaking tradition's research has had a significant impact. In graduate programmes in sociology, business, political science, and policy studies, it is mandatory reading and undoubtedly one of the most commonly referenced organisational theories. Their literary and lyrical approach, attention to detail, and regular paradoxical discoveries set them apart. Research by Dennis Gioia and colleagues on the effects of a "spin-off" on corporate leaders is a thorough example of sensemaking research since it thoroughly chronicles the effects of change on both the individual and the organisational level.

Concerns regarding the approach's potential future utility are raised by four key issues. First, sensemaking shown in flowcharts sketches out organised activity at a high degree of abstraction, with procedures, technology, and communication being stated to unite collective action. Why are arrows and

boxes used to depict links between phases if all connections between phases are problematic? This is supported by a variety of sources in published research, including quotes from news stories, poetry, vignettes, lists, epigrams, diagrams with boxes and arrows showing causal flows of effects and sometimes remarks on the argument, and tables from surveys. The statements are provisional and open to dispute due to this artistic approach or cliché, which is known as "plausibility." In a way, the arguments scream out for in-depth connecting ethnographic evidence that would strengthen supposed links. Given this, one may naturally respond by saying that "it depends on context" and that both loose and tight coupling can occur simultaneously inside any organisation. Second, in a certain organisational environment, logic, planning, and policy are highlighted and do not have a unified "voice." When it comes to how an organisation views itself, the sensemaking of individuals, segments, groups, managers, the top command, or line employees might obviously diverge from the general sensemaking of the stated management jargon. This kind of study is firmly managerial in nature and articulates the paradoxes of senior management, not of the staff, managers, or middle-level executives. Actors understand, create, and replicate the risk patterns they are most afraid of.

The "environment" is created by, with, and for other people. A rationing conservatism arises from the need to cushion demand on the organisation in organisations where risk is both sought after and a fundamental component of its mandate, such as firefighting, emergency medical services, law enforcement, and other federal regulatory bodies. Innovation comes from interpreted responses to externally generated crises. All of these high-risk organisations experience the shadow of death, but this existential truth is mitigated by regular, dependable processes, and backup systems. Subtle types of human sharing and collaboration are produced through obedient interactions, cooperative representations of reciprocal ties, and skilful reactions to events within systems that need highly dependable answers to complicated and sometimes inexplicable happenings.

Reasonable, cooperative answers to challenging circumstances lead to rationality. In such a situation, dependability comes about via and by mutual sensemaking.Technology is never separate from the organization's sensemaking and cannot do so, particularly in high-risk organisations. In other words, top management doesn't provide mutually agreeable meaning.Although it starts with the actor, the methodology aims to explain group organisational behaviours. The individual actor at the centre of this theory is the one who sees an abnormality, interprets it, chooses which signals to discard and which to keep, and ultimately participates in the organization's general sensemaking. The actor, not the dyadic unit, the group, or the network, is the unit, even when cues from other actors' cues are used. This allows for flexibility in theorising since anomalies may be understood to enable organisational transformation. The connections, analogies, parallels, and resemblances that the boxes-and-arrows diagrams provide, however important at turning points, cannot be expressed in such diagrams. These, too, seem to contradict a list that may be interpreted as metaphorical (similar to or like something else), synecdochical (pieces of a bigger whole), or metonymic (a succession, one at a time, in some order). Fourth, a fundamental tenet of sensemaking research is that participants in the process of responding must have confidence in one another, including managers and their subordinates, top management and their managers, and stakeholders and their management and staff.Trust is crucial to issues of strategic management and planning, yet it is still very difficult to quantify and define.

III.   CONCLUSION

Individuals and organisations can navigate and make sense of the complicated and confusing environment around them thanks to the crucial cognitive process of sensemaking. It entails actively creating meaning from multiple informational sources, personal experiences, and interpersonal interactions. People may build a comprehensive awareness of events, make wise judgements, and adjust to changing circumstances by participating in sensemaking.Perception, interpretation, and social interaction all have an impact on sensemaking. People pay attention to and interpret information in different ways depending on their beliefs, background, and prejudices. The social dimension of sensemaking is shown by the important role that social interactions and conversations with others play in validating and improving comprehension.Sensemaking is especially important when making decisions and addressing problems since it allows people to come up with different ideas and assess

possible consequences. Additionally, it is essential to organisational adaptability since it enables organisations to comprehend their external environment, foresee new trends, and modify their strategy as necessary.

Sensemaking has applications in many fields, such as crisis management, organisational transformation, innovation, and strategic planning. It offers a methodical way to comprehending difficult problems and makes it easier to make wise choices in unpredictable and dynamic scenarios.Individuals and organisations may enhance their capacity to comprehend information, lessen ambiguity, and create a common understanding by learning and putting the concepts of sensemaking to use. It encourages teamwork, innovation, and efficient problem-solving. Sensemaking also assists people and organisations in navigating uncertainty, adapting to change, and seizing opportunities.Individuals and organisations must be receptive to new knowledge and continually reevaluate their thinking since sensemaking is a continuous and iterative process. This adaptability enables the incorporation of fresh perspectives and modifications to changing conditions.sensemaking is a powerful cognitive process that helps people and organisations to understand the outside world and deal with challenging circumstances. Individuals and organisations may create a common understanding, make wise choices, and adapt to changing circumstances by actively creating meaning, interpreting information, and participating in social interactions. Sensemaking gives people and organisations the useful knowledge and skills they need to succeed in a changing and unpredictable environment.

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