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ORGANIZATION TRANSFORMATION THEORISTS AND PRACTITIONERS:
PROFILES AND THEMES

A Dissertation Presented

by

BEVERLY R. FLETCHER

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of

DOCTOR OF EDUCATION

May 1989

School of Education

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ORGANIZATION TRANSFORMATION THEORISTS AND PRACTITIONERS:
PROFILES AND THEMES

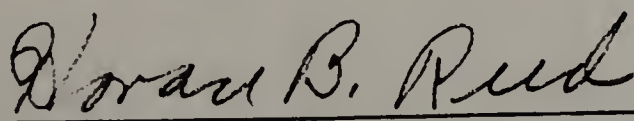
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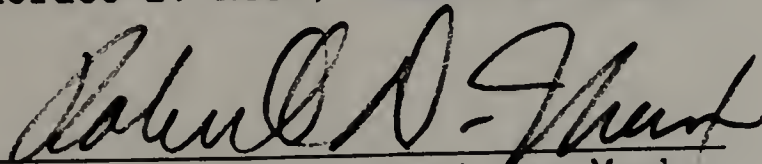
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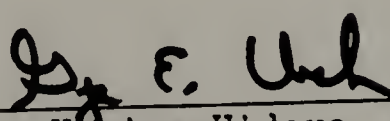
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ABSTRACT

ORGANIZATION TRANSFORMATION THEORISTS AND PRACTITIONERS:
PROFILES AND THEMES

MAY 1989

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Over the past decade various economic, cultural, and social trends have combined to create a critical need for theories and practices that aid large-scale, transformations in organizations. The focus of this study was specifically on the theorists and practitioners of Organization Transformation (OT); and the purpose was to explore this new area of theory and practice by studying those who are developing and applying it.

The research paradigm deemed most useful for this investigation was qualitative; and in-depth interviewing was determined to be the single most useful method for gathering data. Sixteen people were interviewed, and data from fourteen theorists and practitioners of Organization Transformation were used in this study. Most of the participants agreed that Organization

Transformation involves radical, fundamental changes in organizational context, structure, and process. However, one major difference had to do with whether an organization can transform "negatively" as well as in a "positive" direction. Most participants noted that the reasons for the emergence of OT had to do with uncontrollable environmental and cultural trends; and several participants said that OT is a natural process that has been happening all along.

Many participants expressed a belief that the impact of Organization Transformation is currently negligible, but growing; and most expressed a believe that the future impact will be significant. When questioned about what they did differently than other consultants, many participants talked about differences in underlying assumptions rather than actual practices. However, the two most common differences in interventions were visioning and focusing on the total organization.

The study looked at participants' values. It also analyzed themes that emerged from the raw data. Most interesting was that what distinguished this group of OT-oriented professionals was their recognition of something that transcended explanation; different ones called it "energy," some called it "joy," and others called it "spirit."

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CHAPTER I
INTRODUCTION

The general focus of this study is on an emerging new area of organization theory and practice, Organization Transformation (OT). The specific focus is on OT theorists and practitioners.

The Problem

Over the past decade we as a nation have become painfully aware of the dramatic impact of rapidly changing environmental conditions on organizations. Various economic, cultural, and social trends have combined to create a critical need for theories and practices that aid large-scale, transformative changes in organizations.

Trends such as revolutionary changes in the prevailing scientific view of knowledge and reality are having a profound impact on organization theory and practice (Ackerman 1984; Adams 1984; Bohm 1980; Capra 1977; Grof 1985; Harman 1988; Johnston 1988; Levy & Merry 1986; Owen 1987; et. al). Signs of fundamental changes in the belief structure of western society include an expansion of scientific epistemological and ontological

assumptions to embrace radically different concepts such as human consciousness and self determination.

Current economic concepts and trends such as a worldwide economy and global competition are forcing U.S. organizations to make critical fundamental changes in their very nature, or cease to exist (Beck & Hillmar 1986; Beckhard 1988; Beer 1988; Blake & Mouton 1988; Kilmann 1988; Lawler 1988; Nadler 1988; Naisbitt 1982; et. al).

There is a critical need for organizations to use methods and theories that will help them to effectively transform themselves. Organization Transformation is a new area of theory and practice which has emerged to help organizations meet the pressing need to transform and involves the very purposes, structures, cultures, and strategies of organizations.

A General Definition of OT: Organization Transformation is an ecological*, holistic, non-

*For definitions of this and other terms used in this study, see Glossary.

reductionistic, humanistic approach to radical, revolutionary, second-order change in the entire context of an organization's system. OT involves transformative changes in the fundamental nature of the organization in relation to its ecosystem, and requires completely new ways of thinking, behaving, and perceiving by members of the organization. OT strategies help the organization to be flexible and responsive to internal and external environments. OT strategies tend to intensify the organization's social consciousness and accordingly transform the organization's vision and mission (Levy & Merry, 1986).

Purpose of the Study

Given the aforementioned problems faced by organizations and the general definition of Organization Transformation, the focus of this study was specifically on the theorists and practitioners of Organization Transformation. The primary framing questions were: Who are these people? What are their underlying philosophical assumptions? What do they have in common that makes them an identifiable group of theorists and practitioners? On what points do they vary or differ?

What do they think are the important contributions of OT? What impact do they predict that OT will have on organizations?

Thus, the purpose of this study was to explore this new area of theory and practice (OT) by studying those who are developing and applying it.

An immediate question that comes to mind is, why do this? Why look at practitioners and theorists rather than focus directly on the phenomenon itself? The answer to this question lies in certain philosophical assumptions about the nature of reality and the grounds of knowledge.

My most basic assumption was that there is intrinsic value in exploring this OT phenomenon from the eyes of those who are part of its practice and theory. Therefore, the research paradigm which is most useful for such an inquiry is "qualitative" and involves methods that develop a special in-depth personal understanding of the phenomenon.

Some assumptions underlying the use of qualitative inquiry are congruent with my own assumptions in doing this study. They are: (1) that the phenomenon (Organization Transformation) is socially constructed; and (2) that making sense of this phenomenon requires an

in-depth understanding of those who have constructed it (the theorists and practitioners) (Patton, 1980; Taylor and Bogdan, 1984). Therefore, this approach makes epistemological assumptions which are subjectivistic and phenomenological in nature.

The primary limitation involved in any qualitative research study has to do with the skills of the investigator (Patton, 1980; Taylor & Bogdan, 1984): The researcher must be able to reason inductively, from the specific to the general; and be able to reduce, analyze, and make sense of large volumes of data.

However, the use of a qualitative research method accrued certain important benefits to this study, which were invaluable. The use of qualitative research:

- o provided in-depth data which reflected informants' interpretations, understandings, and sense of meanings, and captured these in their own words and terms (Patton, 1980; Taylor & Bogdan, 1984).

- o allowed the investigator to obtain a rich, in-depth understanding through direct interaction with informants. Such an understanding is not the same

as that of a dispassionate, detached outside observer, and allowed the investigator to make sense of the data without imposing preexisting expectations on it (Patton, 1980).

- o allowed the findings, learnings, and conclusions to emerge from the data through a holistic inductive analytical process. This process reflected a commitment to truly understanding the phenomenon (Patton, 1980; Taylor & Bogdan, 1984).

Scientific rigor and skill was involved in the collection of the data for this study. First, the researcher suspended interpretative and evaluative judgements while collecting the data in order to get close enough to the people being studied to obtain a deep understanding of the data. Second, the investigator captured what Organization Transformation theorists and practitioners actually said, in their own words; and rigorously sought an understanding of what those words meant to them. Third, the investigator managed and made sense of huge amounts of detailed data which consisted of 815 pages of interview transcriptions.

This "...commitment to get close, to be factual, descriptive and quotive, constitutes a significant commitment to represent the participants in their own terms" (Patton 1980, p. 36). Mine was such a commitment; to fully understand the development and application of this exciting new phenomenon, Organization Transformation.

Limitations of the Study

All studies have inherent limitations. The primary limitation of this study involve the newness of the area of Organization Transformation. To date, there are only eight major works in the literature on the subject. Although they provide an invaluable resource, the greater depth of understanding and reliability associated with numerous studies and research is not present. This may also be viewed positively, in that the researcher has an opportunity to forge a path of greater understanding into this new field of theory.

A limitation related to the one just mentioned is that the numbers of theorists and practitioners involved in this new field are small. This, however

had no impact on the ability of the researcher to access participants since the numbers turned out to be much greater than initially estimated, as described in Chapter 3 "Method and Design of the Study."

Significance and Implications of the Study

This study is significant because very fast moving internal and external environmental turbulence is forcing all kinds of organizations to transform. Transformative changes in cultural, religious, legal, political, social, and competitive environments are making previously successful organizational practices and strategies ineffective. According to Moore and Gergen (1988), nearly all organizations will be going through five to twenty years of major rapid changes as world economies adapt to a new societal order. This includes business, government, community, human service, and educational organizations--it affects us all.

History has shown that every age has had to develop organizational forms that are appropriate to that age if those organizations are to survive and develop. Accordingly, today's organizations must develop the ability and flexibility to continually adjust and adapt to rapidly changing environments if they are to survive

and prosper in today's world. Organizations are being forced to either transform their assumptions, values, structures, and processes in appropriate ways or cease to exist (Esty 1988; Gemmill & Smith 1985; Owen 1984; and Bennis 1969).

Organization Transformation theorists and practitioners are currently addressing the need to assist organizations through these critical transformations. The need to develop and understand Organization Transformation theory and practice is, therefore, crucial. This knowledge begins with an understanding of the motives and assumptions of current OT theorists and practitioners themselves. The purpose of exploring this brand new area of theory and practice (OT) by studying those who are developing and applying it is, therefore, a significant one.

This study has implications not only for the theorists and practitioners of Organization Transformation, but for those business, governmental, community, human service, and educational organizations in need of assistance with their own impending transformations.

This study fills in some of the gaps in the literature, and enrichs our understanding of this new phenomenon, Organization Transformation. It is, therefore, of benefit to executives, directors, planners, managers, administrators, educators, and students of organizational change theory.

CHAPTER II

REVIEW OF THE LITERATURE

The published literature on Organization Transformation is very new and limited. At the time of this study, it includes only eight major literary works. The purpose of this section is to summarize what is revealed in the literature about Organization Transformation: its history, theoretical positions, and assumptions.

Such an exploration will provide a framework to discuss what is not yet known about OT or its practice, and furthermore provide a foundation for this investigation.

Historical Perspective

Organization Transformation (OT) is a newly emerging field of theory and practice which has a very short history, but appears to be capturing increasing interest. The literature contains very few historical accounts of the inception or evolution of organization transformation. It is, however, clear in the literature that as far back as 1965, many Organization Development practitioners were using concepts similar to what is now

referred to as Organization Transformation (e.g. Johnston, 1979). It is not clear who coined the term "Organization Transformation," but John Adams (1984) wrote of himself:

In 1982, I became committed to working on the problems and potentialities...in the context of work and organizations. I began referring to this work as Organizational Transformation (OT) in contrast to Organizational Development (OD) (in which I had been trained in graduate school in the 1960s). (Adams, 1984, p. vii)

It appears that OT evolved out of the practice of Organization Development (OD) to fill needs and address situations and conditions that were not being satisfactorily attended to by OD theory and practice.

Kilmann and Covin (1988) stated that today there is a pressing need to rejuvenate the methods and vision of OD. Organizations are being forced to transform themselves into adaptive, innovative, market-driven systems in order to survive and prosper in our highly competitive, global environment.

Rapidly changing environmental variables seem to be the primary conditions that produced a need for a new approach. Most of the authors reviewed noted that the

impact of environmental conditions on organizations created a need for large-scale, transformative changes within most organizations in the United States in the 1980s--the following list represents some of those authors: Ackerman, 1986; Adams, 1984; Beer, 1980; Binsted, 1986; Buckley and Perkins, 1984; Connelly, 1984; de Bivort, 1984; Gemmill, 1985; Harrigan, 1985; Harris, 1985; Kilmann and Covin, 1988; Levy and Merry, 1986; Lippitt, 1982, Lorsch, 1986; March, 1981; Martel, 1986; Miller and Friesen, 1984; Naisbitt, 1982; Owen, 1987; Perkins and Buckley, 1985; Peters, 1987; Tichy, 1986; and Vaill, 1984.

Much of the literature is about recent societal changes which have swept the globe, affecting most human organizations. This "wave" of changes has been compared to large-scale societal changes that occurred during the industrial revolution and has been given a number of different labels, including "future shock," "the information era," "the post industrial age," "the metaindustrial revolution," "the super industrial revolution," "the global economy," "the new order," "the new wave," and "the new age." According to Kilmann and Covin (1988), the OT movement is the ultimate response to this new global economy.

Harrison Owen (1984) is one of many authors who wrote about the turbulent environment. He stated that currently emerging turbulent environmental conditions are forcing transformation upon all organizations. The choices are to either transform, in ways appropriate to the emergent environment or cease to exist. He compared contemporary organizations to dinosaurs. Their anatomy and physiology are inappropriate to the emergent world. Organization Transformation practitioners are "facilitators" of transformation, and the process of facilitation is like "midwifing" the birth of new organizational forms.

Putting environmental changes into a historical perspective, Beres and Musser (1988) wrote that organizations were faced with a huge wave of changes as society moved into an industrial age from an agricultural era. During the Industrial Revolution many organizations failed to meet the demands of this new age by transforming themselves accordingly, and as a result, they ceased to exist. Now, futurists are telling us that we are facing a new wave of change equal to and greater than that of the industrial era. Organizations are once again being forced to make significant transformations if they are to survive and meet the demands of this new age.

Similarly, Hayes and Watts (1986) stated that what they called "the super industrial revolution" will require fundamental changes in the basic structures of organizations.

Philip Harris' (1983) "metaindustrial revolution" is a concept which is parallel to Beres and Muser's "new age," and Hayes and Watts' "super industrial revolution." Harris explained that the macroculture of the larger society has a great impact on the microculture of organizations. The currently accelerating social changes are becoming a driving force for organizational transformation. He labeled this network of profound transitions, metaindustrial revolution.

Moore and Gergen (1988) wrote about what they called a "new world order:"

Our view is that most corporations will find themselves undergoing anywhere from five to twenty years of serial transition as our economy adjusts to a new world order. This macroshift is driven by both new technology and foreign competition. It appears to us to be of a magnitude on the order of the industrial revolution of the last century. (p. 369)

Responding to the need to help organizations transform and adapt to their turbulent environments, many OD consultants began to practice what is now known as Organization Transformation. At least one professional

OT network was started in New England, and OT appears to be gaining greater acceptance as organizations experience the impact of the new global economy. Two unconnected conferences on Organization Transformation took place in the 1980s. The first symposium was held in New Hampshire in 1984 (Levy and Merry, 1986) and resulted in the first major writing on the subject of Organization Transformation, Transforming Work, edited by John Adams. The second conference took place in October 1986, and was sponsored by the Program in Corporate Culture at the Joseph M. Katz Graduate School of Business at the University of Pittsburgh. The objective of the second conference was to gather material for a book on OT (Kilmann and Covin, 1988).

Definitions, Concepts and Theories

Acknowledging the need for the development of theory along with practice, Kilmann and Covin (1988) wrote that there is a critical need for both methods and theories that would help organizations to make major transformations effectively and efficiently. Without a knowledge base to aid transformations, American companies will experience severe psychological and economic hardships while other countries benefit from their competitive advantage in our global economy.

Organization Transformation is not a clear-cut discipline (Adams, 1984). There appears to be no universally accepted theory of OT among OT theorists and practitioners, however, there seems to be many commonalities in the way that OT is defined. There are several distinct concepts connected with Organization Transformation, which include a systems perspective, and continuous transformation. There are also some new metaphors emerging along with other descriptors of and definitions for OT.

A New Systems Perspective. Many OT authors have written about a holistic systems perspective. These OT'ers include more environmental variables than are typically included in organization system models. Buckley and Perkins (1984) noted that a new systems perspective is emerging to deal with the complexities of social and technological innovations which involves a paradigm shift. They defined a paradigm shift as a profound change in thoughts, values and perceptions that form a particular vision of reality. The authors referred to this newly emerging paradigm shift as a 'holistic-ecological systems perspective' in which the universe is an undividable harmonious whole. This particularly important concept emphasizes the fundamental

interdependence and inter-relatedness of all phenomena. This new perspective is beginning to alter the way organizations are viewing change, which is no longer seen as a simple, compartmentalized process. It is not viewed as a single act, but as complex and dynamic interactions which transforms both the organization and the individuals involved.

Gemmill and Smith (1985) also described the emergence of this new holistic systems viewpoint and those theorists who have contributed to this idea:

...changes that have had a lasting effect, come via whole system change rather than through step-by-step processes...In the context of...modern organization theory, this whole system change is a prevalent theme. It is central to the organizational learning models of Argyris and Schon...to Golombiewski, Billingsley, and Yeager's...notion of gamma change within organizational development, to Sheldon's description of paradigmatic change, Davis's...description of contextual change, and Miller and Friesen's research...on quantum vs. piecemeal change. A common thread among all these modern approaches (and also one prevalent in Lewin's pioneering works) is that such change is most often induced by system jolts, turbulent environmental conditions, or internal conflicts, all of which act as catalysts for the profound transformations that take place. (pp. 752-753)

New Metaphors. Out of this holistic-ecological systems perspective described by Buckley and Perkins, and Gemmill and Smith, new metaphors have emerged to describe the nature of organizations. One of the more prevalent

new metaphors was described by Philip Harris (1985), who said that organizations are "energy exchange systems." He defined an energy exchange system as a system in which the inputs are physical, material, and psychic. Harris also described organizations as dynamic human systems with life cycles in which they grow, expand, develop, stabilize, decline, and disappear--unless they are transformed and continually alter their forms. Harris introduced a concept of "planned renewal." Planned renewal takes place through the facilitation of skilled transformers who assist the organization through its reframing and retrenchment.

Gareth Morgan (1986), utilizing a concept similar to Buckley and Perkins' holistic-ecological systems perspective, described organizations as "Flux and Transformation." This particular metaphor is just one of several metaphors described by Morgan. He stated that organizations can initiate major transformations in the social ecology to which they belong by asserting their identities. That through this identity they can either cause their own destruction or they can create conditions that will allow them to evolve along with their environments. Morgan labeled organizations "egocentric"

when they see survival as relying on the preservation of a fixed and narrowly defined identity rather than on the evolution of a more open and fluid identification with the system to which they belong. It is important for an organization to appreciate its systemic interdependence by recognizing that its labor force; its suppliers; its market; its local, national, and worldwide community; and even its competition are parts of the same system.

A New Paradigm. Other authors described the emergence of OT as a paradigm shift. Peter B. Vaill (1984) was one of those authors:

Organizational Transformation (OT) means change in thought and action at a much more fundamental level than has been accomplished so far by most change agents. Since Kuhn (1970), we have used the word "paradigm" to refer to the deeper organizing principles which undergird everyday action. OT very probably is a paradigm shift for thinking about organizations and influencing them. (p. 18)

Vaill referred to OT as a many-dimensional impulse which cuts across existing goal sets, roles, problem statements, and institutions. OT is something far beyond a new label for the same old methods and problems. The new paradigm's greatest power is that it

deals with issues on the leading edge. It deals with the issues and anomalies which matter--issues such as ethics, feelings, community, the human spirit, and the implications of our fascination with technology, exploitation, and destruction.

Edward Lawler (1988) also wrote about paradigm shifts in organizations. He developed a model which predicts the probability of paradigm shifts within organizations in the United States. He stated that such predictions can be made with a high degree of accuracy if we know certain things about an organization such as its age, its performance relative to its competitors, its technologies, its products and services, its various environments, and the level of its investment in the existing paradigm.

Continuous Radical Change. One of the earlier writings on the subject of organization transformation was by Gerald J. Skibbins (1974), who described the process of transformation as "radical change." Skibbins defined radical change as a large-scale, high-speed process that occurs within a single entity; analagous to that which occurs in caterpillars metamorphosing into butterflies, mycelia into mushrooms, and tadpoles into

frogs. The entity is transformed into something completely different. It changes from state A to a completely different state B, which is the beginning of a definition for radical change. The definition is completed by a recognition that this radical change is continuous. That is, the organization must move from state A to State B to State C, D, E, and so on.

Harrison Owen (1987) stated that Organization Transformation is an organization's search for a better way to be. The catalyst for transformation is a radically altered environment in which the old ways of conducting business are no longer effective and the prior forms, ways of being, and structures are no longer workable. The organization is forced to change or become extinct. Since transformation is not something that the organization usually initiates without this catalyst, the process is always painful. Owen compared the transformational process to the death of a life form--marking the end of an old way of being--and the emergence of a new form. Like Skibbins, this author stated that the process does not end with the emergence of a new form, but that it is a continual flow from one form to another. Or in Owen's words,

Although the results of transformation appear with the emergence of new organizational form, the

essence of transformation lies in the odyssey or passage of the human Spirit as it moves from one formal manifestation to another. The word 'transformation' says as much, for the central idea is movement across or through forms. (p. 6)

Other Descriptions and Definitions of OT. Many writers attempted to describe or define OT, and why it emerged. Some of those descriptions follow:

Beckhard (1988) started his description of Organization Transformation with a definition of transformation: "...a change in the shape, structure, nature of something" (p. 89). He used this as the basis for a discussion of transformational change. He stated that currently all types of organizations are facing an increasing need to change their character and shape in order to survive in their turbulent environments.

Levy and Merry also described OT as a radical, total change:

Organization Transformation deals with a radical, basic total change in an organization, in contrast with improving the organization and developing it or some of its parts...Organizational Transformation is on the cutting edge of science. It is in the forefront of the field of organizations, and draws insights and ideas from pioneering, innovative thinking in such other sciences as physics, chemistry, biology, and psychology. It is an exciting, thrilling, mindblasting subject to deal with. The mind is opened to possibilities, vistas hardly dreamed of before. Transformation deals with topics and concepts that touch on the very core and

essence of human existence and being. It deals with core processes, spirituality, consciousness, creativity, and evolution. It applies approaches such as changing myths and rituals, envisioning and creating new paradigms, energizing, and raising consciousness. (p. ix)

In more traditional language, Kilmann and Covin (1988) stated that Organization Transformation is a process in which organizations evaluate "... what they were, what they are, what they will need to be, and how to make the necessary changes" (p. xiii). These authors stated that their concept of transformation is very different from the usual idea of change in that it describes a fundamental change in nature, in contrast to a mere linear extrapolation from the past. Like many of the other authors, they viewed transformation as a systemwide process that requires completely new ways of behaving, thinking, and perceiving, by all members of the organization.

Tushman, Newman, and Nadler (1988) described Organization Transformation as "discontinuous or frame-breaking change." Frame-breaking and discontinuous change involves sharp, simultaneous changes in controls, power, strategy, and structure. Transformational change happens in response to, or in anticipation of, major

environmental upheavals such as shifts in the organization's product life cycle, or discontinuities in its industry. Frame-breaking changes require more than mere incremental adjustments. These changes are revolutionary in that they reshape the entire nature of the organization. The facilitation of frame-breaking change requires substantial conceptual, social, technical, and visionary skills.

Levels and Types of Change. In an attempt to better understand the concept of Organization Transformation, many authors distinguished between various kinds and levels of change, or they contrasted "change" with "transformation."

Perkins and Buckley (1985) stated that to better understand the dynamics of Organization Transformation, it is helpful to differentiate between change and transformation. Change is a mere modification of behaviors, beliefs, and attitudes. Change can be compared to moving from one location in a building to another location on the same floor. In contrast, transformation is a profound fundamental change in action and thought which involves an irreversible discontinuity

in the system. The experience of transformation can be compared to moving up from one floor to another. These authors stated, as did so many others, that transformative change usually happened as a result of some catalyst in the organization's environments.

Watzlawick (1974) theorized about two different types of change: first-order change and second-order change. According to Watzlawick, first-order change occurs within a given system which itself remains unchanged. Second-order change is a change in the system itself.

Levy and Merry (1986) also discussed first- and second-order change. These authors defined first-order change as those minor adjustments and improvements that do not affect the system's core. They stated that first-order change occurs almost naturally as a system grows and develops. In contrast, second-order change (which is synonymous to Organization Transformation) is defined as,

...a multidimensional, multi-level, qualitative, discontinuous, radical organizational change involving a paradigmatic shift. (p. 5)

Johnston (1987) added an additional level to his change theory: third-order change. He stated that all transformation involves change, but not all change

involves transformation. He discussed the three levels of change as follows:

First-order change, which is strictly translational change, is like staying within the context of the USA and reading the same Constitution but reading it in Spanish instead of English. Second-order, or transformational change, is a major change from one context to another, complete with change in content and process patterns (paradigms). Third-order change is the kind of 'permanent' change which comes when one discovers his or her essential oneness with whole mind consciousness and uses it as a permanent, stable home base of consciousness for making second-order and first-order changes. (p. 14)

Using a simpler construction, Buckley and Perkins (1984) also wrote about three levels of change: minor, major, and transformative. A minor change was described as the modification of behaviors and attitudes without a shift in perception. Minor change deals with surface issues and avoids any threats to deep-seated beliefs and values--the organization remains relatively unchanged. A major change happens when the organization develops a new perspective and begins to act in new ways. Transformation may or may not occur when a major change happens, depending on the willingness and readiness of the organization. Transformative change is a fundamental shift in perceptions, values, and consciousness. This kind of change involves a profound transmutation of the

prevailing vision of reality. This radical shift in consciousness establishes new meaning for the organization and completely alters its basic ways of responding to its environments.

OT vs OD. Many authors attempted to explain Organization Transformation by comparing and contrasting it with Organization Development (OD).

Ackerman (1986) looked at "transformational" change versus "developmental" change. She stated that transformational change is more traumatic and profound than developmental or transitional change.

Transformational change is somewhat out of direct control, and produces future states that are largely unknown until they evolve. Like other authors, Ackerman wrote that transformational change occurs when an organization falls prey to demands from the environment.

The organization reacts, contorts, and struggles against these pressures until a breakdown occurs, often destroying the organization as it was known. However, from the remains of the old emerges a new form, equipped to handle more sophisticated demands. (p. 68)

John Adams (1984) discussed the differences between OT and OD. OD reflected its academic roots and was based primarily on theories and the collection and analysis of

data. OT does not reject theory, but shifts the primary focus to creating a humanistically oriented vision for the organization. OT and OD do not represent an either/or polarity, but each is very useful within a given context:

OD is useful for helping a given organization (or unit within an organization) operate as effectively as it can, within the parameters of its charter. OT will help a given organization to explore its purpose and charter in relation to the larger environment and facilitate the necessary fundamental realignments. Where OD has focused on form and function, OT will focus on energy and flow. Organizations need both. (p. vii)

Johnston (1987) also explained the difference between Organization Transformation concepts and Organization Development concepts. Transformation involves a completely new context and configuration of behaviors, roles, attitudes, motives, beliefs, and values. While development involves the unfolding, refining, and strengthening of behaviors, roles, attitudes, motives, beliefs, and values. Johnston stated that Organization Transformation and Organization Development ideally work together as follows:

An analogy illustrating how transformation and development work together is that of a baby who has been transporting him or herself solely on all fours, now rather suddenly stands holding on to a chair, and takes a wobbly step or two. This change

we can call...transformation for the reason that the context, content, and processes of experience appears to the child as a major shift from a 'crawling context' to an 'upright and walking context.' If the baby is to become an expert walker, even runner, his or her psycho-muscular coordination must be strengthened and refined. Such developmental processes usually require a considerable length of time. (p. 15)

Also according to Johnston, OD has its roots in behaviorist concepts; that is, an underlying assumption of OD is that a change in attitude starts with a change in behavior. OT, on the other hand, is premised on the perspective that an attitude change starts with expanding one's conscious awareness of different possible options for myths and beliefs. One then selects new options and envisions the fulfillment of that new imagery.

Kilmann and Covin (1988) wrote that OD and OT were completely different. There would be little justification for adding OT to the already jargon-filled social sciences if OT were not indeed different "in kind" from the three-decade-old field of OD. These authors put together a collection of writings on OT in which they polled the writers. They stated that the general consensus among their authors was that OT is qualitatively different from OD. The tables in Appendix

C and D were adapted by Fletcher (1988) from Levy and Merry (1986) to illustrate those essential differences. They show that OD primarily uses a traditional problem-solving model which implies a step-by-step process. On the other hand OT looks for symbolic patterns that lend meaning to behavior. However, Levy and Merry concluded that OT and OD are complementary, and not mutually exclusive.

OT Interventions

Our final exploration of the literature on Organization Transformation is in the area of OT interventions. There are various processes, methods, techniques and strategies which have been developed by OT practitioners and theorists to facilitate organizational transformations. Most of the literature explored thus far has been concerned with explaining what OT is, or is not. Many other writers, however, were more concerned with explaining how OT works, or the broad variety of activities and interventions involved in OT.

Buckley and Perkins (1985) wrote that the process of Organization Transformation is essentially that of death and rebirth. They outlined a seven-stage process that

identifies the impacts and dynamics of transformative change. Movement through all seven cycles listed below is necessary for fully integrated transformative change.

Organizations do not, however, move smoothly or linearly through these stages. The tempo at which they move varies as they jump backward and forward in a seemingly random manner. This process is not like traditional mechanistic concepts which are concerned with supplying something that is missing or fixing something defective, but it is instead a cyclical process of "disintegration and reformation:"

1. Unconsciousness Stage: Organization transition begins gradually with a period of organization unconsciousness that builds a readiness for change.
2. Awakening Stage: The developing awareness and surfacing symptoms form a message to all involved of needed change.
3. Reordering Stage: Reordering is a probing process integrating the new catalyst with the existing situation and beginning to challenge underlying assumptions of the past.
4. Translation Stage: Translation is the process of integrating information, metaphorical images and personal visions of the unconsciousness, awakening and reordering stages.
5. Commitment Stage: Commitment is when the organization takes responsibility for implementation of the new vision.
6. Embodiment Stage: In embodiment, leadership and employees work together to bring the transformed vision into day-to-day operations.

7. Integration Stage: As the embodiment of the desired change becomes widespread, the organization reaches a stage of integration. (Buckley & Perkins 1985, pp. 48-49)

Similarly, Gemmill and Smith (Aug. 1985) wrote that transformative change within a system follows four basic processes:

1. Disequilibrium Conditions: The assumed condition within which change becomes possible is one of turbulence, environmental, and/or internal.
2. Symmetry Breaking: This implies that the system is somehow breaking down its usual processes.
3. Experimentation: Through the experimentation process, the system creates new possible configurations around which it can eventually reformulate.
4. Reformulation Processes: In this formative process, new configurations are tested within the new environmental constraints and with respect to the system's previous level of development. For this to take place, the system must be highly resonant, both internally and externally, to both its subsystem alignments and its alignments with the contingencies of the environment. (pp. 758-759)

Levy and Merry (1986) proposed the following four developmental stages as representative of the process of transformation in organizations:

1. Crisis
2. Transformation
3. Transition
4. Stabilization and development (p. 273)

Like Buckley and Perkins' "Integration Stage," Levy and Merry recognized the need for the institutionalization of the transformation in stage 4, Stabilization and development. Transformation in and of itself is not enough, stabilization and development is also critical to the process.

Similarly, Johnston (1987) saw OT as consisting of both transformational and developmental phases in which psycho-organic and problem solving processes are merged:

Organization Transformation Phase:

0. Current paradigm
1. Stimulus (self-generated or environment-generated)
2. Unfreezing from old paradigm (context, task, content, and process)
3. Discovery/creation/innovation of new paradigm
4. Refreezing in new paradigm
5. Implementation of new content via new processes
6. Feedback (confirmation or disconfirmation, i.e. detection of problem[s])

Organization Development Phase:

7. Identification of problem(s)
8. Setting problem priorities
9. Developing and sharing of data
10. Joint action planning
11. Implementation and testing of selected alternatives
12. Performance review (feedback) and further refining and strengthening action. (Johnston, 1987)

Creating a new vision of possibilities for a new organization appears to be the starting point for many OT interventions. For example, Moore and Gergen (1988) wrote that a new vision is the starting point for Organization Transformation interventions, and that it is then necessary to mobilize the energy needed to achieve the new vision.

Finney, Bowen, Pearson, and Siehl (1988) taking a slightly different approach from many of the other writers, went as far as to suggest that a new vision should act like a blueprint of how the organization will appear after its transformation.

Using a philosophy similar to Finney, et al., de Bivort (1984) stated that "...transformation suggests a highly positivist, vision- and action-oriented strategy, in which activist visionaries, or what we will call evolutionary managers, transform an organization quite deliberately, using high-level skills and techniques." (p. 244)

Levy and Merry (1986) conducted an extensive study of various interventions and models which facilitate the transformation of organizations. A summary of this study is presented in Appendix E. They grouped these methods, techniques, and strategies into six categories:

1. Changing the organizational paradigm
2. Introducing excellence
3. Changing myths and rituals
4. Reframing
5. Consciousness raising and changing, and
6. Energizing.

In the table in Appendix E, Levy and Merry also attempted to answer the question, "What is changed when transformation takes place?" Their analysis of cases, research and theories indicated changes in four organizational elements:

1. Organizational paradigm
2. Organizational mission and purpose
3. Organizational culture, and
4. Organizational functional processes.

The table in Appendix E arranges the various interventions under the six aforementioned categories, and indicates which of the four above elements within the organization is primarily affected by the intervention.

Each of these models, methods, and techniques involve underlying theories which may or may not be appropriate for an organization given its particular stage of development, structure, market, or other environmental variables. Many of the OT writers recommended taking a contingency approach to OT

interventions, and recognized that OT practitioners need a flexible repertoire of approaches, techniques, and models. Philip Harris wrote:

With multiple options available, we realize that there is no one best way and that the past can offer us little guidance about a drastically altered future. So managers will learn to rely more on imagination and intuition, creatively balancing obsolete and cutting-edge technology. (Harris, 1985, pp. 19-20)

In conclusion, the literature shows that Organization Transformation generally happens when the organization's environment drastically changes so that the old ways of doing business are no longer possible, and a new way becomes essential--the alternative being extinction. Transformation occurs when unexpected forces in the environment converge upon the organization and exert tremendous pressures for change. Organizations can attempt to change by doing a better job of implementing the paradigm they have been using--i.e. first order change, or they can choose a new paradigm--i.e. Organization Transformation. Most organizations select the first approach which results in making marginal changes. Turbulent, fast-paced environments have proven marginal, incremental changes in organizational practices to be inadequate.

The current state of the art in OT may be summarily described as an ecological, holistic, non-reductionistic, humanistic approach to radical, revolutionary, second-order change in the entire context of an organization's system. OT involves transformative changes in the fundamental nature of the organization in relation to its ecosystem, and requires completely new ways of thinking, behaving, and perceiving by members of the organization. OT strategies help the organization to be flexible and responsive to internal and external environments. OT strategies tend to intensify the organization's social consciousness and accordingly transform the organization's vision and mission.

Transformation is profound, traumatic, and painful. However, when the process is carried to its completion, the results may be compared to that of giving birth--a new organizational lifeform emerges which also marks the death of the old way of being. Transformation often produces a future state that is largely unknown until it evolves. However, a new form emerges from the remains of the old organization which is better equipped to handle the new environmental demands.

Today, many organizations are struggling with transformational changes--they include the automobile

industry, AT&T, and the steel industry. If the transformation is successful, the result is that the organization is transformed into something entirely different in context, structure, content and process.

Organization Transformation occurs in the structure, behavior, and consciousness of the organization. The essence of transformation lies in the passage of the organization as it moves from one form to another in continuous transformation--from state A to state B, to states C, D, E, and so on.

Gaps in the Literature

What the literature does not reveal is specific information about Organization Transformation theorists and practitioners--who are they? What are their underlying philosophical assumptions? What do they have in common that makes them an identifiable group of theorists and practitioners? On what points do they vary or differ? What do they think are the important contributions of OT? What impact do they predict that OT will have on organizations? This study was an attempt to fill in some of those gaps.

CHAPTER III

METHOD AND DESIGN OF THE STUDY

The purpose of this study was to explore the new area of theory and practice, Organization Transformation, by studying those theorists and practitioners who are developing and applying it. The primary framing questions for this study were: Who are these people? What are their underlying philosophical assumptions? What do they have in common that makes them an identifiable group of theorists and practitioners? On what points do they vary or differ? What do they think are the important contributions of OT? What impact do they predict that OT will have on organizations? The research paradigm deemed most useful for exploring such questions was qualitative, and involved an interviewing method that developed a deep personal understanding of the phenomenon.

Data Collection Method

The data collection method selected for this study is a qualitative technique known as the in-depth interview. The in-depth interview utilizes concepts that were developed by a branch of anthropologists known as

ethnographers. Although it is considered to be one of the most useful methods for collecting valid cultural data (Wolcott 1985), it is not a method that is widely used. For that reason it is necessary to describe the characteristics of this research method and explain why it is the most useful for this study. Wolcott suggests that quantitative methods fall short of understanding cultural phenomenon because they don't get to the underlying issues, or they examine only a fragment of the phenomenon and thus, when taken out of context, have little meaning.

Characteristics of the In-Depth Interview. The

in-depth interview has several distinct characteristics:

- o The in-depth interview employs questions designed to discover the cultural meanings people have learned (Spradley, 1979).

- o The questions employed are open-ended, free response questions asked in a loosely structured manner (Burgess, 1985).

- o According to Spradley (1979), the in-depth interview may employ various ethnographic questions which might include descriptive, structural, and contrast questions. Descriptive questions are the easiest to ask and usually start with phrases such as "Please tell me what you do at....," or "Could you describe...?" Structural questions help the researcher to understand "domains" (basic units of cultural knowledge--i.e. how informants organize knowledge). An example of structural questions are: "What are all the different kinds of fish you caught on vacation?" Contrast questions are used when the investigator is seeking meanings to various words and terms used by participants. examples of a contrast questions are "What's the difference between a bass and a northern pike?" and "What is the difference between theorists and practitioners?".

- o According to Spradley (1980), there are two basic types of in-depth interviewing; informal and formal:
 - 1) informal - occurs when the researcher seizes the opportunity to asks questions informally during the course of participant observations.

- 2) formal - is a pre-arranged interview. It is best to begin with descriptive questions, but the researcher may also use other types of questions (e.g. structural, contrast, etc.). The formal interview is loosely structured. The researcher, with permission from the informant, could tape record and/or take copious notes during a formal interview.

Why the Method of In-Depth Interviewing was Most Useful for This Study. There are a number of reasons why this method was selected.

- o First of all, the purpose of this study was to explore the new area of theory and practice, Organization Transformation, by studying those theorists and practitioners who are developing and applying it. According to Patton (1980), the primary method by which the investigator seeks to understand the feelings, perceptions and knowledge of people is in-depth, intensive interviewing.

- o In-depth interviewing provides rich, ethnographic data which reflects informants' interpretations and

sense of meanings (Spradley, 1980; Wolcott, 1985).

- o The researcher obtains inside understanding of the phenomenon (Burgess, 1985) through direct interaction with participants (Spradley, 1980).
- o The data obtained may be easily followed-up or checked for accuracy with the participant (Burgess, 1985).
- o The researcher has the opportunity to organize and prepare her/himself to conduct the interview in the most effective manner (Burgess, 1985).
- o The personalized attention given to people may have some positive results such as increasing trust and lessening participant fears (Burgess, 1985).

Therefore, the single most useful method for gathering data to address the questions posed by this study was in-depth interviews with theorists and practitioners of Organization Transformation.

The in-depth interview method used in this study is holistic. It involved looking closely at the phenomenon of Organization Transformation and trying to understand what was going on. It also avoided the mistake of researching a "pocket;" it looked for the broad patterns and issues that gave meaning to the participants in the study.

Consent Form. The written consent form which was reviewed and signed by all participants before their interviews is shown in Appendix A. In addition, each participant was sent a follow-up letter (sample shown in Appendix A) requesting additional consent for the use of her/his name and other materials which the participant provided to the researcher. There were two (2) enclosures with each letter; a copy of the audio tape of the interview, and a copy of a transcript of the interview. Each participant was given an opportunity to make any corrections or additions to the raw data. Both the original consent form and the follow-up letter indicate a commitment to inform participants about the nature and use of this study, and a commitment to diligently protect their rights and interests.

Pilot Interview. The first interview, with Robert Johnston, was used as a pilot to test the questions in

the initial Interview Guide. That interview provided valuable information about the clarity and sequencing of the questions. The Guide was revised to reflect that information. Because Dr. Johnston is a significant contributor to the theoretical literature of Organization Transformation, I conducted a follow-up interview with him which sought additional information reflecting the changes in the Interview Guide. In addition, an interview was conducted with a professional consultant, Evangelina Holvino, who clearly did not identify herself as either an OD or an OT Consultant. The purpose of that interview was, again, to test the questions. No changes were made to the Guide as a result of the interview with Ms. Holvino.

Contrasting Points of View. I discovered during the interview with Dr. Michael Burkart, that he in no way identified with Organization Transformation, although he had some knowledge of the area. Since the sole purpose of this study was to focus on OT practitioners and theorists, I did not use the data collected from this interview in the final analyses; however, rather than totally eliminate this data from the sample, I decided to construct a Profile for those who may be interested in a

contrasting point of view. Thus, two participants in this study cannot be identified as either OT theorists, or OT practitioners; Evangelina Holvino, who provided a test interview; and Michael Burkart. Although their profiles appear in Appendix F, data from their interviews are not included in the analyses.

The primary goal of this study was to explore and describe a phenomenon, Organization Transformation, by way of those theorists and practitioners who are developing this new field. Since the entire field was originally estimated to be very small, the plan to approach potential participants was critical, and designed to maximize the sample size.

Selection of Participants

Participants for the study were selected so as to ensure the inclusion of as many theorists and practitioners of OT as was possible and practical, given time and monetary constraints. The numbers of theorists and practitioners involved in this new field initially appeared to be very small. I have since gained a better appreciation for the growing numbers of people involved in the phenomenon of OT. I proceeded as follows in order to assure the largest possible number of participants.

- o Because participants were most successfully located through informal channels, I started with two practitioners and theorists whom I already knew (Dr. Norma Jean Anderson, and Dr. Robert W. Johnston). I requested referrals and introductions to others they knew of in the area of OT. I then made this same request of each succeeding person who agreed to be interviewed.

- o In addition, I contacted the Organization Transformation Network (OTN), located in the Boston area, and attended one of their meetings, which provided me with additional participants.

- o I also contacted the OT Network in the Washington D.C. area. I interviewed Harrison Owen and John Adams, who are two of the founders of the national and international OT symposiums, and coiners of the phrase "Organization Transformation."

My contingency plan to access participants should the informal process fail, was not needed. As the data collection process proceeded, I had no problem finding participants through informal channels. I was, in fact,

compelled to limit my sample due to the large volume of data that I had collected. It was, therefore, unnecessary, to make formal written requests for participation.

I originally estimated that the "universe" of OT theorists and practitioners totaled approximately twenty-four people in all. That proved to be a very significant underestimation of the people who are both overtly and covertly practicing and theorizing about OT. A revised conservative estimate would be upwards of 1,000. Although I had initially proposed to interview approximately seven people, the actual number of participants was sixteen (16), including the two non-OT participants; and the raw data collected totaled 815 pages of interview transcriptions.

Interview Process

Each interview lasted between one and three hours, and was audio recorded. There were only two follow-up interviews required to obtain additional data; one of them was due to tape recorder malfunction (interview with Donald Carew), and the other was to obtain more

information from the pilot interview (interview with Robert Johnston).

The Interview Guide. The in-depth interviews were characterized by open-ended, free response questions which were designed to encourage the participant to reveal her/his thoughts, feelings, interpretations, and sense of meanings. The interviews were, for the most part, informally conversational. The flexible interview structure used is outlined on the Interview Guide shown in Appendix B. The Interview Guide acted as a cueing system to assure that certain topics were covered. The framing questions, which were derived from the gaps in the literature, are reflected in the Interview Guide. Once again, the framing questions are: Who are Organization Transformation theorists and practitioners? What are their underlying philosophical assumptions? What do they have in common that makes them an identifiable group of theorists and practitioners? On what points do they vary or differ? What do they think are the important contributions of OT? What impact do they predict that OT will have on organizations?

The conversation flow was allowed to influence the sequencing of the questions; and follow-on questions were

freely asked to seek deeper understanding of the participants' meanings and definitions of concepts. Participants were asked most, or all, of the questions shown on the guide. Every participant was presented with, and responded to the following case, which was read aloud verbatim by the researcher.

You have been called in to consult with a medium size Mid-Western member-owned organization which produces custom designed office furniture. This organization has been in operation since the early 1920s. What has made this company different is its dedication to the promotion of democratic management principles. Its primary decision-making body consists of a board of directors elected by its members. The chair of the board is selected by the members of the board who serve in this position on a rotating basis. For the past ten years this organization's rate of growth has gradually decreased as more competitors have come into the market. Internally, over the past ten years, the organization has experienced severe conflicts among its members over its mission, products, services, and general direction. The members of this organization have split into several powerful factions whose in-fighting has affected the quality of the organization's products and services.

Participants were provided with a copy of the case to read along as the researcher read the case aloud. This procedure was designed to aid participants in answering the following questions:

- o How would you intervene in this particular situation?
- o What would you do differently from other consultants? Describe your intervention.

- o What outcomes would you expect from your intervention? Describe those outcomes.

The case was included to provide a more "standardized" piece to the data analysis process.

Data Analysis Process

Raw qualitative data are descriptive, and consist of quotes and non-evaluative accounts. In the case of this study, the raw data consists of 16 tape recorded interviews, and a total of 815 pages of transcripts of those interviews. All participants were given the opportunity to review their tape recordings and complete interview transcripts to assure that the raw data reflected their understandings about the phenomenon of OT, and their backgrounds in relationship to that phenomenon.

The process of analyzing and interpreting the large volumes of raw data required, skill, insight, and lots of patience. According to several experts in the field of qualitative data analysis (Miles & Huberman, 1984; Patton, 1980; Spradley, 1979; and Taylor & Bogdan, 1984), finding or developing a conceptual framework or schema to organize the data is a necessary and crucial step to

understanding the large amounts of data generated by qualitative inquiry. Since the questions on the Interview Guide reflected the framing questions for this study, the Guide itself was used as the primary conceptual framework for the data. By dividing the 22 Interview Guide questions into 7 separate, distinct categories, the process of reducing, organizing, analyzing and attaching meaning to the data was aided. The seven sections of the Interview Guide are as follows:

1. Meanings
2. Background
3. OT vs OD
4. OT'ers
5. Personal Philosophy
6. Consequences/Applicability
7. Case

Profiles. Profiles of the participants were developed from the first two sections in order to provide the reader with a better understanding of each participant, and to make references to the raw data easier. Profiles appear in Appendix F. They contain participant responses to the first six questions on the Interview Guide under the sections labeled "Meanings" and "Background." These six questions have to do with how participants make meaning out of the phenomenon of OT, and their personal background in connection to that

phenomenon. The questions that were used for developing the profiles are listed below.

Meanings

1. What is the difference between "theorists" and "Practitioners"? What are you--a theorist or a practitioner?
2. What does Organization Transformation mean to you--i.e. Your definition for OT?
3. What adjectives, nouns, metaphors, or other descriptors would you use to describe an organization that has been transformed?
4. Why is there such a thing as OT?
5. What is the single most distinguishing aspect, objective, or purpose of OT?

Background

6. How did you come to be interested in OT? Where has this interest in OT led you?

Profiles were developed by first identifying the complete response that each participant made to each question. Profiles include responses to follow-on questions asked by the researcher, which were designed to obtain more information than participants gave in their initial responses. And the Profiles include answers to

questions seeking definitions to words and phrases that participants used in their initial or follow-on responses. Once the complete responses were identified and separated from the rest of the raw data, the Profiles were edited for grammar, sentence structure, and to eliminate repetitions. Diligent care was taken to keep the profiles, as much as possible, in the words of the participants. Transcripts and biographical information provided by the participants were used to compose the brief biographical sketches shown at the beginning of each Profile. This process reduced the written data from 815 pages of transcriptions to 223 pages of Profiles, which made "meaning" and "character" discussions contained in the final two chapters of this study easier.

The Interview Guide was used as the framework for discussing the participants' responses to all of the questions. This discussion can be found in the following chapter, "Presentation of the Findings."

Two additional conceptual tools were used to analyze, discuss and make meaning out of the data as a whole; they are "Values" and "Themes."

Values. The word "value" is defined as something intrinsically desirable, useful, important, or worthwhile. A four-part conceptual framework, which was used to identify, categorize, and analyze the values found in all of the data, is a schema developed by Reed and Loughran (1984), and modified for this research. This model is described more fully in the "Values" section of Chapter 4. Although there are perhaps other frameworks just as useful for describing values, this schema was selected based on its simplicity and availability to the researcher. The findings from the case in Chapter 4 were used as data for the values analysis.

Themes. Themes consist of metaphors, symbols, ideas, and other descriptions that occurred in the raw data. Some examples of themes are: ocean, democratic, synergy, collaboration, inclusion, butterfly, co-creation, visioning, spirit, flow, and metamorphosis. All 815 pages of raw data were used to identify themes. The themes were then categorized using a four-part ontological schema developed by the researcher. This conceptual framework, which is more completely described in the following chapter, seemingly emerged from the

findings and was the only framework known by the researcher that explained all of the themes that were identified. Other schemes were tested for their ability to explain the themes. For example, Burrell and Morgan's "Sociological Paradigms" (1979) did not explain most of the data. The framework that was developed by the researcher greatly aided the inductive analytical process necessary for interpreting the large volumes of data collected.

The analysis of the questions on the Interview Guide and the analysis of the values and themes are discussed further in the following chapter, "Presentation of the Findings"

CHAPTER IV

PRESENTATION OF THE FINDINGS

This chapter contains nine major sections:

1. Meanings
2. Background
3. OT vs. OD
4. OT'ers
5. Personal Philosophy
6. Consequences/Applicability
7. The Case
8. Values
9. Themes

The first seven sections correspond to the seven categories on the Interview Guide. Each section contains a discussion of the questions asked in that category. The last two sections, Values and Themes, present conceptual frameworks used to analyze and discuss an overview of the data.

The interviews provided a deeper understanding of participants in this newly emerging area of organization theory and practice. In addition, the interviews were quite interesting and thought provoking. Although the interview process itself was a lot of work in terms of the focused concentration required of the researcher, the interviews were a lot of fun.

Profiles for two of the participants, Evangelina Holvino (Puerto Rican born) and Michael Burkart (white) are in Appendix F, however, the data from these interviews was not used in the analysis, as explained in Chapter 3, "Method and Design of the Study."

The degree to which the other fourteen participants identified with OT varied widely. On one hand there were those who identified closely with what they perceived OT to be, and on the other hand there were those who used OT concepts, but did not want to be identified with the OT "movement," per se.

The interviews provided a wealth of data, all of which cannot possibly be discussed fully within the constraints of this study. However, the conceptual frameworks used in this chapter to discuss the findings cover all of the questions that appear on the interview guide.

The Profiles were designed to demonstrate the meanings that participants attributed to OT and give insights into the informants' backgrounds and experiences. Profiles appear in Appendix F. They were

compiled from the responses to the questions contained in the first two sections of the Interview Guide; Meanings and Background. References will be made to the Profiles throughout the discussion of these two sections. The remaining sections in this Chapter will be discussed using the raw data.

Meanings

Meanings have to do with participants understandings of OT, and how they make sense of the phenomenon. There are five questions in this section:

1. What is the difference between "theorists" and "practitioners"? What are you--a theorist or a practitioner?
2. What does Organization Transformation mean to you--i.e. Your definition for OT?
3. What adjectives, nouns, metaphors, or other descriptors would you use to describe an organization that has been transformed?
4. Why is there such a thing as OT?
5. What is the single most distinguishing aspect, objective, or purpose of OT?

Theorists vs. Practitioners. The first questions:

What is the difference between "theorists" and "Practitioners"? What are you--a theorist or a

practitioner? elicited amazingly similar responses. Most participants made a distinction between the two; however, at the same time they expressed a belief that OT practitioners must also be theorists, and conversely, theorists must have some practical experience.

Briefly, some of the answers representative of the responses to the the first question follow:

The theorists are the people who are developing concepts, ideas, value systems, and so on. I would also take the development of values clarification as being part of the theories. Practitioners would be the people who are using some of those ideas in their work. Often they're the same people; more often in OT than is the case in OD...I'd say that I'm both a theorist and a practitioner--about equally. (Profile: Adams)

Obviously lots of people are both, but I think that the major writers in the field, the people who are trying to put together the definitions and the ideology and ideas, are theorists--even though they might be practitioners...I am probably more a practitioner. A practitioner is someone who is focusing on doing rather than on thinking about it. I think that everybody does both. (Profile: Carew)

The theorist to me is the person who spends a lot of time researching and putting out hypotheses about things and coming up with the ideas as to how something either can be accomplished or achieved. The practitioner is the one who implements, who actually goes out and makes the thing happen. I am a practitioner. (Profile: Gordon)

I am both. I tend to be what I call a practical theorist...To me a practitioner is somebody who consciously or unconsciously applies theories and concepts of self and Organization Transformation and

development in making interventions in organizations. Whether conscious of it or not every practitioner operates on some theory; therefore he or she is a theorist and a practitioner--they are inseparable." (Profile: Johnston)

My immediate reaction around theorist is someone who just thinks about it and talks about what Organization Transformation might be, and does a lot of the conceptual work, and maybe analyses. Whereas a practitioner is somebody who's out there living it--doing it--experiencing it. I classify myself as both. And if I were to say that I'm more one than the other, at this point in time, I would chose practitioner. (Profile: Stetson-Kessler)

The fourteen participants' responses to the second part of question number one are summarized in the following table.

Table 4.1
What are You--A Theorist or a Practitioner?

<u>Both, But More a Practitioner</u>	<u>Both, But More a Theorist</u>	<u>Equally a Practitioner and a Theorist</u>	<u>Either a Practitioner (P) or a Theorist (T)</u>
		X	
X			
	X		
X			P
		X	
		X	
		X	
X			
X			
X			P
X			

As the table shows, all but two of the participants indicated that they were some blend of theorist and practitioner.

Definitions of OT. Most of the participants used words such as "fundamental shift" and "radical change" in their answers to the question, "What does Organization Transformation Mean to you--i.e. your definition for OT? A representative sample of the variety of definitions follow:

...transition...is going from point A to point B, and all you've got to figure out is how to get there. In transformation, you don't know what point B is. On the individual level, transformation is a fundamental shift in how one thinks, because your mind is operating in a new way; probably a bigger, more systemic, holistic perspective. (Profile: Adams)

To be transformed, something happens with this group of people. There is a fundamental change in the way they think; in the way they react; in the way they manifest their mission; in the way they look at their mission, their objectives, their goals; in the impact they have on the world; in the impact they have internally within the system; in terms of the degree to which people take notice of them; in terms of their feelings about themselves and the system that they are in. There's a fundamental change in their desire to remain part of this system...It's a change in identity to the extent that it makes room, it opens up a space of possibilities for the world...When I think about Organizational Transformation, I think of it in a positive way. So, the opposite of transformation, to me, is triage." (Profile: Anderson)

It means a qualitative, discontinuous change in the way organizations understand themselves, and what they're about; that's accompanied by changes in strategy, structure, power, norms, scripts, just about anything else." (Profile: Bartunek)

For me it's kind of an extension of OD based on a different way of thinking about organizations. What I talked about earlier was a paradigm shift. By that I mean a shift in the way that organizations think about the people and the services they're providing that's more consistent with respecting and valuing individuals. It's like turning the triangle up-side-down, in such a way that the organization becomes more aware of the people who are closest to the customer, or to the public, or to the client, or to the guests...when we talk about Organizational Transformation, it really implies a major shift in the whole organization...I think it's on the cutting edge of the OD field. I see the transforming part as a systems change that includes a more spiritual dimension. I wouldn't necessarily use that word because it's fuzzy and it gets some people anxious. (Profile: Carew)

I think it's a more radical process probably than Organization Development...I see it as going more to the root of change, and transforming systems more completely than, say some more partial efforts would. I define it then as something that is systemic and complete--but I think also that the word carries the connotation of being more interested in an organization becoming the fullest it could become--of using the potential of people. A lot of people believe that it has a more spiritual side to it. I use OT to discuss the process of changing organizations dramatically with a systems approach. (Profile: Esty)

Transformation is the radical discontinuous jump from one state to a new one. It may be up or down, it doesn't always have to be up...Organization Transformation is the organizational search for a "different" way to be. It's what happens when, for whatever reason, the organization as a whole has just run out of its potential at a particular level, and that becomes clear to it because the market changes or because the business is dying, or any one of a million different things. (Profile: Owen)

The major difference in definition had to do with whether an organization can transform "negatively" as well as in a "positive" direction. A compilation of descriptive words and phrases used in the various definitions follow. This aggregation gives a better sense of the variety and the similarities in the definitions.

fundamental shift; bigger, more systemic, holistic perspective; fundamental change; change in identity; positive change; qualitative, discontinuous change; changes in strategy, structure, power, norms scripts, just about anything else; paradigm shift; consistent with respecting and valuing individuals; goes more to the root of change; something that is systemic and complete; becoming the fullest it could become; spiritual; new life; revitalize or rejuvenate totally; total change; behavioral and attitudinal change; has to do with organizational culture, myth, ritual, symbol, stories, energy flow; incredible convergence between OT and some of the work in family therapy; change from one state of reality to an alternate state; change in context, state of consciousness, structure, content and

process; proactive; visioning the future; inductive; quicker than OD; change in organization consciousness in a very dramatic, deep, radical kind of way; change in assumptions beliefs, values, attitudes, and behavior; situational; third-order change; continually operating at a higher level of functioning; greater productivity; Divine creative process; transforming organizations to the consciousness that we are all really one--we are all tied to the Divine; radical discontinuous jump from one state to a new one; it doesn't always have to be up...many times it's down; organizational search for a different way to be; creating environments that are more open--more inclusive of all people; increasing access, becoming more equitable, becoming more humane; second-order change; high performance--inspired performance; enriching individual lives; moving from a hierarchical management culture to a participative culture; everyone is expected to both "think" and "do;" growth activity that's non-judgmental; process of becoming more like what organizations want to be.

Metaphors and Other Descriptors of OT. Most of the participants agreed that Organization Transformation involves radical, fundamental changes in organizational context, structure, and process. The differences expressed around organizations transforming in a positive versus a negative way is also reflected in the responses to the third question, "What adjectives, nouns, metaphors, or other descriptors would you use to describe an organization that has been transformed?" In addition, there seemed to be some differences as to whether transformation starts on an individual versus a systemic level. Taking the same approach as with the prior question, a compilation of the descriptors follow:

Transformation can go up and down--back and forth; people deeply involved in work that has a great deal of meaning; everyone has a sense of commitment and ownership; broad perspectives instead of protecting local turf; systems view; creative, self determining; longer term perspective; global thinking; versatility in thinking; moving from automatic pilot to choice; better climate; more flexible; more open, more intriguing for its members, clients, and whomever comes into contact with the organization; more options; uplifted; high

energy; transformation can go in a positive, or a negative direction; conflicts openly dealt with; broad sense of the world; metamorphosis; generative; enabling; communal; people being utilized to their fullest capabilities; systems are caring as well as effective; synergy; creativity; intuition; a high degree of harmony; it wouldn't look like a hierarchy, although it might have a hierarchical structure; like the butterfly and the chrysalis; continually changing state; going from one state of being to a total other state without restrictions; metaphor, myth, symbol, ritual, vision; context, culture, high performance, flow state, managing energy; in consonance with vision; integral health, wellbeing, and full functioning mentally, spiritually, emotionally, physically, socially, technologically, vocationally, financially, and ecosystemically; fully functioning team; awareness that we are interconnected; fluid energy--it allows energy to flow in and out; far more energetic, spontaneous, lively, fun place to work; palpable; kinesthetic; intuitive; internally experienced; dollar savings; better solutions; practical results;

inspired organization; beyond form and structure, time and space; a transformed organization is no organization at all; not so much what they do as how they do it; spirit that's palpably there; instead of them playing the instrument, the instrument play them, or really the music plays both; constant process of renewal; ocean; butterfly; non-linear; evolving; capable of adapting to change; embraces change; sees diversity as good, as rich, as healthy; change from fairly rigid systems that are based on Western assumptions and values around predictability, stratification, standardization; fluid; chaos not a negative; feminine; holistic; relationship more important than task; inclusion; individuals feeling responsible for the success of the whole; individual purpose partially fulfilled through aspirations of the visions, values, and purposes of the organization; inspired performance; heightened sense of energy and creativity; people like to come to work in the morning; people self report that they are doing things that they never thought they could do; mature; interdependence; synergistic.

Why is There Such a Thing as OT? That is the fourth question on the Interview Guide. Many of the participants noted that the reasons for the emergence of OT had to do with uncontrollable environmental and cultural trends; several participants said that Organization Transformation is a natural process that has been happening all along; and one participant said that OT is a human construct that is aimed at controlling change. In their own words, this is what some of the participants said:

One thing is that the electronic age has shrunk... the response time to the point where hierarchical traditional organizations can't respond fast enough in a changing situation. The globalization of business. We stayed in Sheraton Hotels all over India...That's what's happening around the world. We saw an Indian woman at Heathrow airport a few years ago wearing a sari complete with the nose jewelry and the ear connection...very elegant--with Reebok running shoes on, a Marlboro kick bag over her shoulder, and smoking a French cigarette. The homogenization that's going on out there is incredible. So, the shrinkage factor is a major factor--and the blending...The other thing I would say is shifting consciousness...in terms of the emerging idea that the god-energy is coming through us rather than something out there that we have to go and find...Marilyn Ferguson writes about some stuff that supports that and Rupert Sheldrake in biology and David Bohm in physics and so on. Stephen Hawkin is the British astrophysicist who has had a best seller for nearly a year now...Ken Wilbur from sociology...all talking the same message, we're creating our reality as we go along, and let's learn how to do that. I think that we're moving into that

consciousness at the same time the world's getting smaller--for me the two forces bring all this about. (Profile: Adams)

The question is analagous to asking "Why is there a change in the weather?" The transformation of organizations has been occuring since the beginning of time. All OT purports to do is make transformation a conscious process, so that we can now better choose our transformations, or at least control our response to transforming agents which are too big and powerful for us to control. (Profile: Johnston)

I don't think that Organization Transformation was invented by someone who invented the words "Organization Transformation." I think that Organizational transformation has been happening since the world began, and now we have some theoretical need to be able to do differently--I don't even know that...but I'll tell you what my deepest suspicion is--that it is simply a way for the people who are in power to maintain power...It is interesting, but if you look at the people who are leading a lot of the Organization Transformation, and at the organizations that they're in, particularly the large ones, they are still run by white men--so they're not serious about transformation. My most suspicious side thinks that this concept was invented, and has come into vogue, as a way for people who are in power to maintain it--and to control it, because if they can control the definitions and the language, they are going to control the results--one way or another. (Profile: Rollins)

The Single Most Distinguishing Aspect of OT. The fifth question on the Interview Guide is "What is the single most distinguishing aspect, objective, or purpose of OT?" This question elicited the widest variety of responses of the five questions in the "Meanings"

section. All but one of the 14 participants responded to this question.

Three of the responses (Bartunek, Carew, and Simmons) had to do with participation of organizational members:

One of the primary defining characteristics in the process of this kind of change, from my perspective, is gigantic quantities of conflict between people... but what I think is often really going on is conflict between perspectives...The primary thing that makes the difference for me is the extent to which somebody sets up a pattern by which conflict can be handled. This pattern would enable people operating out of different perspectives to keep talking to each other until something new emerges out of their fights. That, in essence, pushes the fights to a different level at which the different perspectives end up being complementary, within a larger scheme of things, as opposed to conflictual...Therefore, the single most important objective is related to a dialogue between perspectives. The idea is to set up structures that would enable interactions to occur in such a way that something new would be created out of the interaction-- something that would never have been dreamed of otherwise. (Profile: Bartunek)

[OT is] really trying to say that people ought to be involved in decisions that affect their lives, that people need to be involved and participate in the creative direction of the organization, and not just do what they're told--that people need to contribute to the development of the organization and feel a sense of ownership and partnership. (Profile: Carew)

The successful empowerment of employees at all levels to take more responsibility for the mission of the organization. (Profile: Simmons)

Two other responses (Johnston and Kueppers) seemed to roughly correspond around the notion of universal connectedness.

The single most distinguishing aspect, objective or purpose of OT...is wrapped up in the assumption that everything and everyone are fundamentally one in the cosmos--there is at foundation no separation among us--separation is an illusion. After that, everything else is secondary. (Profile: Johnston)

I think the single most critical OT thing, if you will, is getting people to own who they are, and put out who they are. And that sounds narcissistic, but if you remember how I define who we are--we're in connection--with myself, with others, with the Ultimate--and for me with the creative--with the Divine. (Profile: Kueppers)

The remaining answers seemed to vary: Anderson talked about "renewel" and making the organization "different;" Rollins said that it involved "race and gender" as the "litmus test" for organizations that are in the process of transformation; Adams said, "I think the uniqueness is the focus on creative choice and on articulating future states more clearly..."; Gordon discussed "high energy that you can feel"; Ingle talked about "vision, myth, symbol and values"; Owen said, "for me, it's Spirit." Stetson-Kessler said that "People are not doing things because they are good things to do, they

are doing things because they have to in order to stay solvent;" and Shandler talked about the primary purpose being the client's needs.

Background

This section contains a discussion of the answer to question number 6, "How did you come to be interested in OT? Where has this interest in OT led you? (i.e. Are you a consultant, have you made any presentations, created any training packages, or produced any other creative works on the subject of OT?) In addition, this section will discuss information that appeared on participants' resumes, vitas, and biographical sketches which they provided to the researcher, as well as the researcher's own personal observations.

First of all, to give some sense of the different people involved in this study, brief biographical sketches were composed from information provided by participants and observations made by the researcher. Initially there were eleven men and five women. A breakdown of participants by race and gender follows:

- o 1 Black female
- o 2 Black males
- o 1 Puerto Rican born female (data not used)
- o 3 white females
- o 9 white males (data not used for 1)

The data for two participants was not used in the analyses, as explained earlier. Of the remaining fourteen participants all but five have doctoral degrees; four are currently university professors; all but one are consultants, and of those, ten own or co-founded their own consulting firms; and all but two are published authors, as shown in Table 4.2. The number of publications shown in this chart represent a very rough estimate based on information supplied by the participants.

Table 4.2
A Comparative Chart of Participant
Age, Degree, Occupation, and Publications

	<u>Age</u>	<u>Highest Degree</u>	<u>Univ. Prof.</u>	<u>Consulting</u> C=Consultant IC=Internal Consultant O=Owner or Founder	<u>Publications</u>
Adams	46	Ph.D.		0	43
Anderson	57	Ed.D.	X	0	9
Bartunek	44	Ph.D.	X		35
Carew	54	Ed.D.	X	0	27
Esty	54	Ph.D.		0	7
Gordon	40	M.Ed.		IC	0
Ingle	41	Ph.D.		IC	12
Johnston	59	Ph.D.		0	28
Kueppers	44	M.A.		0	0
Owen	53	M.A.		0	3
Rollins	51	B.A.		0	5
Shandler	42	Ed.D.		0	10
Simmons	50	Ph.D.	X	0	56
Stetson-K.	40	M.Ed.		C	1

All of the participants in this study are very active and busy people. They have a number of things going on at once, such as writing, teaching or lecturing, consulting, and various activities in professional and other organizations. Each person's story about how s/he became interested in Organization Transformation varied. Responses to the question were lengthy and provided rich information that led to a better personal understanding of each participant. I invite the reader to review some of those stories, which are contained in the Profiles in Appendix F.

Responses to the remaining questions are not in the Profiles. The analyses of responses to questions 7 through 22 were based on information taken directly from the raw data.

OT vs OD

The two questions in the "OT vs. OD" section of the Interview Guide were designed to further understand the participants' definitions and concepts for Organization Transformation by comparing them with their ideas about Organization Development. To get a better sense of how participants make meaning out of OT as opposed to OD,

responses to the two questions are presented together. Question number 7 is "What is your definition for Organization Development (OD)? And question 8 is "Are there differences between OT and OD? If so, what are they? Table number 4.3 is a compilation of contrasting descriptions given by participants.

Table 4.3
Contrasting Descriptions of OD and OT

Organization Development	Organization Transformation
Starts at lower levels	Starts at higher levels
Far from power centers	Close to power centers
Short term	Long term
Local perspective	Global perspective
Reactive	Proactive
Problem solving, deductive	Inductive
"What hurts?" Diagnosis	"What results do you want?" Vision
Realities past-to-present	Present-to-future realities
Make better, improve, make more effective	Make different
Goals, objectives, mission	Vision
Minor changes	Major shift
Piecemeal	Systemic, holistic
Mechanical	Spiritual
Improvement of organization	Empowerment of people

Some selected definitions of OD and contrasts between OT and OD, in the words of the participants, follow:

[According to Warner Burke and Harvey Weinstein in the early 70s] OD is a normative culture change process that involves a clear contract, a diagnostic phase and then the application of appropriate technology--meaning social, psychological applications...[including] conflict management, survey feedback, relationship building, team building, various training technologies and technostructural changes...My experience of how it's actually practiced is that the practitioners are often so far from the power in the organization that they often don't get an opportunity to even do that. They get opportunities to put band-aids on symptoms, to get into the short term, local, reactive default position of the organization... There's no power in it, so you get to run training courses occasionally, go around and resolve conflicts, facilitate some flare up; it is probably practiced more broadly than that in some places, but I see that a lot. (Raw Data: Adams)

Most people that are working with Organization Transformation ideas are outside of organizations and they come in at higher levels. They're asking the question "What result do you want?" OD people would be asking the question "What hurts?" Another way of differentiating is that OD people would look at what's already happened and "Can we rectify that?" OT people would be looking at "What is your current reality today, where do you want to get to, and what can we do to reduce the gap?"...In terms of realities that I see, it's often "past-to-present" for OD and "present-to-future" for OT, with a lot of overlap--it's not that clear cut. I think that OT and OD don't need to be different. (Raw Data: Adams)

Organization Development is taking an organization as is and making it more effective through training, consulting, structure, education, hiring new people...you're still about the same mission, the

same goals and objectives, you just want to do things better. So, you make it better by fixing something; and, it does come out better, but it's the same thing. (Raw Data: Anderson)

[Organization Transformation] means that the organization is different...I think that OD and OT practitioners may do some of the same things...in the mind of the developer it would be "How can I make the organization more effective?" In the mind of the Organizational Transformation person it is "How can I visualize this organization in a different way...so that it serves the world in a new way." I think that it is a broader leap in the mind. (Raw Data: Anderson)

[OD is] planned organizational change...with some sort of collaboration...there's some sort of consultant, it takes a while, uses social science principles, basically action-research based. (Raw Data: Bartunek)

With some of the ways OD typically happens, you can't get to transformation. Especially if you take a collaborative diagnostic approach to the problems, you can't see the problems from a perspective that's radically different from the normal ones. So, you're sort of stuck...on making improvements within the already accepted framework. I think for transformation to start, there has to be a sense of a crisis with the framework of making sense of things, and also an alternative vision for how you do that. (Raw Data: Bartunek)

I think of OD as a broad category of change-agent activities aimed at improving the performance of organizations, but many times performance ends up being defined rather narrowly. (Raw Data: Ingle)

I think OT places attention on this other level of importance which is myth, ritual, symbol, culture, the stories within the organization--that's a major difference...I think the next level up may be a vision. We hear about goals and objectives and then sometimes OD folks talk about mission, but I rarely hear OD folks talk about vision. It's clear that when we look at effective organizations and vital

organizations, that there is a vision there. (Raw Data: Ingle)

I see [OD], predominantly, as helping organizations solve their problems. Now there would be exceptions to that with some practitioners, but I would say that most practitioners are more reactive and piecemeal in their orientation when they go in to help an organization to solve its problems and are not really that concerned about overall systems change. (Raw Data: Johnston)

I see OT as certainly inductive, proactive, quicker, systemic...I see it as involving a change in organization consciousness in a very dramatic, radical kind of way...Whereas OD I see as reactive, deductive, I see it as problem-solving oriented, or piecemeal rather than systemic. (Raw Data: Johnston)

I think OD is a consciousness within organizations that we need to develop people, to have the skills to be able to do the tasks that are needed more and more as the organization evolves; it is looking at the skill level and the professional development level of the players within the organization. (Raw Data: Kueppers)

I don't know if you would be able to tell [OD and OT practitioners] apart easily...many people in OTN are OD people. So, it's the type of consciousness they bring...I think the OT practitioner brings on the spiritual overlay more concretely, more overtly, and that would be the distinguishing mark...Organization Development works with the skills, and I would say knowledges...the point of departure is that OT works with skills, knowledges, and trying to move the organization into a more expanded consciousness of our interconnectedness...we're really part of a larger whole. (Raw Data: Kueppers)

Organization Development is making an organization better. Organization Transformation is essentially making an organization different. (Raw Data: Owen)

In a lot of ways [OD] would not be significantly different from my definition of Organization Transformation, except I see OD as more at the

mechanical level...one way to think about it is that it's the methodology, techniques, and tools by which you achieve transformation. (Raw Data: Rollins)

I think of transformation as spiritual...so there's some different sense of the results that occur in the transformational process; some renewed sense of basic spirit; some deeper sense of commitment to each other. Transformation taken literally means a deeper more fundamental change. (Raw Data: Rollins)

Organization Development is an effort to try to bring about improvements, but not necessarily empowerment, or full participative management. (Raw Data: Simmons)

I think the main differences are that OT is genuine empowerment, and OD is often done by management for management, without the employees concerns...being given any kind of equal weight. (Raw Data: Simmons)

Many of the participants mentioned that they did not necessarily like to make comparisons between OD and OT; that they saw them as both useful, although they may be different. The next set of questions attempted to go back to a singular focus on Organization Transformation. However, that shift in focus was difficult for many participants to make after the comparisons between OD and OT were made.

OT'ers

Question number 9 "What distinguishes an OT practitioner/theorist from other organizational

practitioners's theorists?" was eliminated after the first three interviews. It seemed redundant and solicited no new information. Question number 12 "How do you fit into this picture?" was also eliminated because after the respondents answered the other questions, the answer to 12 was quite obvious.

The remaining two questions brought some interesting responses. These two questions will be discussed together in this section. Question number 10 is "On what points do OT'ers agree?" And question number 11 is "[On what points do OT'ers] Disagree?" Table 4.4 summarizes all of the responses to these questions.

The table represents a compilation of the responses. That is to say that not every participant agreed with every response represented in table 4.4. However, several similar responses were given by different participants. To the question "On what points do OT'ers agree?" several participants answered: fundamental organizational change; empowerment of organizational members; and human and systemic interconnections. To the question "On what points do OT'ers disagree?" many participants noted that they would disagree about the "how tos," that is the methods,

Table 4.4
On What Points Do OT'ers Agree/Disagree?

Agreement	Disagreement
We don't have a choice; it's for the planet's survival	Theory
Basic human rights are sacred	Methodologies, approaches philosophies
OT'ers are healers of a sort	The process of education/ influencing young people
There is no one "right" way	Issues of nationalism vs. universal group/nation
Human development is good	Vocabulary, various shades of meaning
Empowerment of people vital	Variations on the central theme of our oneness
Our interconnection, oneness Basic ecological interconnection of all systems	How to bring about transformation
OT is fundamental change	Forms of interventions
Direction of change toward more humanistic values	Roles practitioner plays
Conceptually the importance of race and gender issues	Technology and tools
OT is quantum leap into something we don't fully understand	Length of time that it takes to transform
OT is exciting--on the cutting edge	Specific strategies and techniques
Creativity, empowerment, self-determination are important	
We're just scratching the surface of what people can do	
Continued...	

Table 4.4
On What Points Do OT'ers Agree/Disagree?

Agreement	Disagreement
...Continued	
Transformation causes something that is qualitatively different than before	
Transformative changes have multiple dimensions	
Organizational structure should be fluid/dynamic	

approaches, strategies, and techniques for facilitating Organization Transformation. The following two examples of responses to these questions express doubt about what OT'ers have in common that would make them a cohesive group of theorists and practitioners..

[OT'ers would agree] that there's something that they have an image of that's qualitatively different than before--on that I guess they would agree. And I think they would probably agree that the thing that changes has multiple dimensions. [OT'ers would] probably disagree on a lot of things. People talk about entirely different mindsets of stuff. I'm not even sure we'd be using the same terms for most of the stuff, so they wouldn't know whether they agree or disagree. (Raw Data: Bartunek)

[OT'ers agreements.] This is not a group that can be put in a box. There is a collection of individuals who sort of trail off in really far out dimensions. What would they agree on? The feeling is that it sometimes gets written up as if this is already a field...there are people who are doing this, but in reality, it is not. It's an area of exploration, and most of the people that are

involved in it came out of OD, and have strong OD backgrounds. There are also folks from more spiritually inclined dimensions; there are also other types of visionaries that get drawn to it...but clearly, it's an area of exploration... I think they would agree that transformation requires a certain level of personal development and exploration to be comfortable and competent...What else do they agree on? I'm having trouble going beyond that, because there are lots of differences as well. I think [OT'ers would disagree about] specific strategies and techniques. And you can get tension between the more spiritually inclined--the folks who want to talk about the spirit and work spirit versus folks who are still more in an OD mode--more instrumental, thinking structurally... There are differences because it's an area of exploration, and the book has not been written and probably won't be for awhile. There are differences about how actually to pull things off, but it is mutual exploration. (Raw Data: Ingle)

Personal Philosophy

During most of the interviews questions number 13 and 14 were asked together as one question. Therefore, they will be discussed together in this section. The questions are:

13. How would you summarize your philosophy about organizations?

14. Can you relate that to any particular school of thought or philosophy?

All but one of the participants responded to at least one of the two questions. Some participants focused their entire response on only one of the questions, and others answered both questions.

Due to the uniqueness and richness of the individual philosophies, excerpts from every response are presented in this section.

Robert Johnston discussed his ideas, basic assumptions, beliefs, and values.

We are all members of one mind. Fundamentally there are two major forces within that one mind, one is yin and one is yang, thus in principle one is masculine and one is feminine. And not only are we of one mind, but we're all connected. We're all eternal, but we just don't remember that we are eternal. Because when we were conceived and went through the throes of all of the involuntary conditioning that started very shortly after our conception in our mothers' wombs, we forgot it--unless we were lucky and born into a family that somehow had carried on that remembrance of who and what we are in the Omniverse. (Raw Data: Johnston)

Johnston stated that his philosophy is related to the Jewish Kabbalists who are the Jewish mystics; on the Far Eastern side, the philosophy of the Taoists and Tantrists; Sheldrake's biology, Sir Jan Smut's holism; the transpersonal psychologies of people like Carl

Jung, Roberto Assagioli, Ken Wilbur, and Stanislav Grof; theories of quantum physicists such as David Bohm and cognitive psychologies of Julian and Richard Davidson. Johnston stated that he has integrated Eastern and Western philosophy and psychology in a unique way.

I would like to point out that it's not just an addition of Eastern and Western philosophy and psychology, but it is a synergistic blending. It comes out quite different than just a simple addition. (Raw Data: Johnston)

William Kueppers discussed his beliefs about organizations. He also talked about human interconnection, which he called an "inextricable triune relationship."

Organizations as conscious entities are out there to be viable businesses, putting out a product or a service--and it takes a whole group of people to do that. And it's the source of people's livelihood, identity. They're incredibly complex in terms of needs that they answer. Beyond that, organizations, whatever the level of consciousness, are involved in providing service to the human community and to the development of the world. I think what's coming now for me in my philosophy of organizations, again, is that because, whether I'm conscious of it or not, I have this inextricable triune relationship--all of us do. That all of us are in service of one another in one way shape or form. (Raw Data: Kueppers)

Harrison Owen stated that his philosophy is eclectic, and comes from the fields of anthropology, psychology, theology, comparative religion, organization theory, theoretical physics, new biology, neurophysiology, classical Hebrew and ancient mythology. He said "I tell stories, and any good story teller basically uses his material...so that there's a point of connection." Owen summarized his philosophy about organizations as follows:

An organization is two or more gathered together to do something. At spirit level, an organization is an aggregate--a field of spirit. An optimally functioning organization is one that gets the job done with a certain amount of joy and celebration and those kinds of things. (Raw Data: Owen)

Bryant Rollins talked about his philosophy as being spiritual, religious, political, and impacted by his parents and environment as he grew up.

It's everything from a sense of universal values to...some qualities and characteristics that my mother and father taught me, and it's everything in between. It's democracy, and capitalism, and Judeo-Christian beliefs. It's also holistic, and it's also compartmentalized. So, where it comes from is psychological, I think it's spiritual, it's religious, it's political. We were poor, and I'm sure that had an effect on my belief systems; so it's economic to a degree. For me, I think that the most powerful influence is specifically,

with all of these other things interplaying, race and gender; that is, my own personal life experiences were most powerfully affected by those two things. The fact that I was a Christian, is less important to me, and the fact that I am an American is less important to me; the fact that I was born a boy-child, and the fact that I was born a Black person is dramatically more significant to me than any of those other things; they had tremendous impact on my philosophy. (Raw Data: Rollins)

Michael Shandler talked about the impact of OD, family systems therapy, and intuition on his thinking about organizations.

OD definitely is a strong influence, particularly the strategic planning aspects; also the T-group work. But, more on the cutting edge of what I do is the notion of human systems thinking. Primarily, I was trained as a family therapist... structural family therapy, has really influenced my thinking a lot. I've taken that work and applied it to organizations. I find that it really is very helpful in understanding the dynamics that are going on...Family systems therapy, for example...the understanding of what is the loving intention behind a symptom that appears in the system, which is a family therapy way of saying it; but, what is the symptom saying--what is it trying to point to? Is it a structural change that has to be made--what is the underlying thing that a symptom is pointing to in the system. So, that's had a great deal to do with my thinking. The other thing, I have to say, is not something that I learned. That has to do with intuition. I have to tell you that although my intuition has been trained, my intuition is my best tool--the tool that I rely on more than anything that I've learned in any book--anywhere. (Raw Data: Shandler)

John Simmons stated that his philosophy about organizations comes under a lot of different religious traditions and philosophies--he named Christianity, Judaism, Confucianism, and Buddhism.

My philosophy is based on the importance of core values in improving organizational performance. And those core values are honesty, participation, trust, cooperation, and fairness, respect for individual differences. When those values are successfully implanted in an organizations culture, then the organization has high performance, better working conditions, and greater opportunity for sustained growth...And one other reason why it's important is that it is a process that empowers people to take more control of their lives. (Raw Data: Simmons)

Shirley Stetson-Kessler talked about her training as a psychologist, and her identification with Jungian thought.

I think Jung has a psychology of meaning, and my quest is to find meaning in myself--so that makes sense to me. However, people like Carl Rogers, and other humanists are among those that I respect. And then, Ghandi, Buddha, Christ and those kinds of spiritual leaders have an impact on my philosophy. (Raw Data: Stetson-Kessler)

John Adams said that his philosophy about organizations is based on a holistic systems theory.

Systems theory certainly. The Systems Dynamics group at MIT has a whole new thrust to systems work. Before this group got going, most systems theory was a sort of snapshot of a system. You had input, transformation, output, feedback--fill in the blanks. What Jay Forrester's group has done has made it longitudinal so you can see the performance of a system over time by looking at the interaction of positive and negative feedback groups. It's sort of like the thermostat and the uncontrolled growth of bacteria...what's the limits of growth and how do other feedbacks come in and limit that--so why isn't the world overrun with flies? Because there are certain things that keep the fly population down--you'd be seven feet deep in flies in about a week if there wasn't. So, looking at interacting cause and effect variables over a period of time using computers has helped people, I think, to think more systemically or more what the New Age calls holistically. (Raw Data: Adams)

Norma Jean Anderson said that her philosophy had to do with empowering people to have a vision and work towards the realization of that vision.

My philosophy is based on the basic worth of the individual. It's an affirmation--affirming people and people affirming themselves. People knowing who they are, people knowing that they are more than just flesh and bone; that they have within themselves the power to do anything that they can name, and translate that to the organizations where they work. So the height of who they are is manifested within that organization according to some overall objectives and missions that they have chosen. I think that's really the underpinning, in terms of transformation; that is envisioning something that you can name so that you can work toward it in an organization. If we decided that we wanted to have a school that was inclusive, freeing, and we named all the desired conditions--not until we named them could we work

toward them. So, it's visualizing it, naming it, working toward it, and feeling empowered that you can do it--that you have within you the power to do it. As far as underlying philosophies go, there are probably a lot of pieces from a lot of places! (Raw Data: Anderson)

Jean Bartunek talked about what she considered to be both positive and negative aspects of organizations.

Organizations are sort of messy; they are composed of all sorts of intriguing interpersonal and intergroup interactions; they are of more personal interest to me than individuals; they are able to have fascinating impacts on their outer world--if they work at it and if they're lucky; they are often capable of being really turned in on themselves in a way that's detrimental. I guess...a lot of that isn't philosophy. (Raw Data: Bartunek)

Donald Carew discussed his philosophy about organizations being responsible to the community and to the individuals within them.

I think organizations have a responsibility to contribute, in a positive way, to the community that they're in and to the quality of life of the people working in the organization. I think that they have a responsibility for delivering quality service. Fortunately, what we're beginning to get now, in terms of data, is that when those things are true, the organization is more stable, is more growth oriented, is more viable. So, fortunately, we have some data that I think is healthy. Philosophically, I believe that organizations have that kind of responsibility to contribute to the community, to contribute to the individuals that are connected with it in whatever way; to enhance the self esteem of people. (Raw Data: Carew)

In response to the questions, Katharine Esty discussed her concept of an organization's system.

The kind of systems I'm talking about are the hiring and recruiting system, the personnel systems, the human resource systems, the reward systems. You'd look to how the organization has led and managed the management system, the information systems, in all how those are put together. And it's those systems that are what you look at, and what you tinker with, or change radically in order to make an organization that is essentially not functioning very well more effective. Some of what you'd look at would be the kind of meanings people have, what kind of structures they have. The kind of questions I would want to know about are how is decision making done? How autonomous are the people? What kind of teamwork do they have? What are the critical issues? What kind of systems aren't working well? And then I would want to help them to develop interventions that addressed, or beefed up, or modified those systems. As far as philosophy underlying that, I think I come out of the tradition of Marv Weisbord. It goes back to Kurt Lewin who is certainly one of the founding fathers that I identify with. So, I would call it a systems approach to organizational consulting.
(Raw Data: Esty)

And, finally, Allen Gordon discussed his concept about an organization's natural transformation process.

I believe, and this is from a spiritual realm, that things are only alive and transforming. I think things naturally transform when they're in the flow of life--It's natural. Transformation, like metamorphosis, is natural unless something interferes with it. My own theory is that I think in life that we put things in place as obstacles

which prevent the natural transformation process. I think transformation is what life is all about. It would happen naturally without things being in the way. And so to me it's dynamic, and it's a process, and it's ongoing. So as soon as I see people trying to label it, put it as a picture, trying to package it, it's not that anymore. I can relate my philosophy to things that I've picked up out of my spiritual development... Letting go of things, for example, "He who would have life must give up his life"--must let it go to have it--to gain it again. Which means once we get it, we try to label it...we try to do something with it that fixes it, and automatically what happens is that we're in danger of losing what we think we have. And so the secret is then in rendering, letting go of that which is already set in motion. (Raw Data: Gordon)

Consequences/Applicability

There are five questions in this section of the Interview Guide:

15. What impact has OT had; i.e. what are the contributions of OT?
16. What future impact do you predict that OT will have?
17. What are the current and possible future resistances to OT? From whom?
18. Is OT more applicable to certain types of domains and not applicable to others? Explain.
19. What are the potentials of OT given our current social, economic, and political systems?

When asked question number 15, concerning the current impact of OT, many of the participants also

responded to question number 16, concerning the future impact of OT. For that reason, the two questions are discussed together. Also question number 19 (What are the potentials of OT given our current social, economic, and political systems?) seemed to be redundant given several participants' answers to number 16; those participants were not asked question 19.

Impact/Contributions of OT. Again, the two questions that are discussed together in this section are:

15. What impact has OT had; i.e. what are the contributions of OT?
16. What future impact do you predict that OT will have?

Many participants expressed a belief that thus far the impact of Organization Transformation has been small; others said that the impact is currently negligible, but growing; at least one felt that the future impact may be insignificant; and yet others believe that the future impact will be great.

Although Michael Shandler said that the overall impact of Organization Transformation is negligible, he

gave examples of the impact of OT on specific organizations with which he has worked.

OT has had no real impact on organizations in general. But if you take specific organizations, and ask me the same question, I can say that there are very straight conventional organizations, and I can name some, where Organizational Transformational technologies have absolutely transformed the way those people go about their daily lives. For example, Armco Eastern Steel Division in Middletown, Ohio, absolutely radically transformed the way they think and do business as a result of Organizational Transformational efforts that I was a part of. AM International, another example, is in the process of radically changing the way that they go about their lives--all the way from the top; it hasn't started filtering down yet, but it soon will. A small company, Campdell Hausfeld, the worlds largest manufacturer of air compressors--they make compressors for Sears' Craftsman labels and others, they have been profoundly influenced by my OT efforts. There's a part of Columbia University that I worked with that have been influenced incredibly by creating a vision and really going about working with their vision. There is a large telecommunications business, Contel, that has been influenced; if you want to see last year's list, there are a bunch of people there who have all been influenced. There has been relatively little impact if you look at the whole world--OT is a very young field, but then in the same breath I want to make sure that I honor and acknowledge, not only my efforts, but the efforts of a lot of other people that are doing what I call Organizational Transformation work, and they are having impact. But it's kind of like trying to wear a thread against a big rock; you can wear the rock down, but it's going to take a helluva long time.

Shandler's comments about the future impact of Organization Transformation seemed hopeful.

Looking at the future, I think OT ideas are going to creep in increasingly. They are influencing the OD Network, for example. I think that OT will need to become much more sophisticated than it is now before it gains greater credibility, but I think that some of the thinking in OT is the most courageous, in my opinion, in the field, in that it's really looking at the leading edge of the latest thinking in biology, human systems thinking, physics, and so on. (Raw Data: Shandler)

John Adams also said that OT has not had a widespread impact on organizations; however, he talked about transformation having a significant impact on individuals.

I think there's been a big impact on a lot of individuals. I don't think we've impacted very many corporations or communities yet. There've been a few cases, but I think it's mostly been in one sense legitimizing a lot of folks who've been thinking this way but didn't think it was OK to think this way. When they recognize each other they can get together for support and that gives them the inspiration to go on and be more explicit about it.

In looking to the future, Adams predicted that Organization Transformation will become a part of the "mainstream way of life."

OT will probably go through the same sort of life cycle as OD--through a missionary phase, then through a technician phase, and then will become more of an integrated mainstream way of life--I

think that's normal development. I think that as whatever it is that we're up to moves into more stable practice, there will be people like us always chomping away at the front end of it. I think that's good, so I don't know where it might end up. I think the best of all possible outcomes would be that we're going to turn the whole situation around in the next 20 or 30 years. What would that look like? Well, we would have equality and we would have sustainable appropriate technology in science--appropriate technology meaning that better living through chemistry would go the way of all bad ideas. We wouldn't be creating so many toxic chemicals and then dumping them in the field out behind the plant. That we would learn to live as a global community in a way that's ecologically sound. And that organizations will exist for the benefit of the people in them as well as for making a profit. (Raw Data: Adams)

Anderson was among those who said that Organization Transformation has not yet had a significant impact. She stated that the future of OT is dependent on the numbers of people who are willing to join the effort.

I think the impact is not widespread yet. I think there are few people that dare to talk about it. Because transformation has been identified with spiritual work, even though they want organizations to be transformed, they are waiting on other people to say it first. I think in psychology they call it, pluralistic ignorance--that is, you think that you're the only one thinking that way; but if you check it out you'll find that many other people are. Quite a few people recently have decided to go for it, and have decided to put it out there and have decided to write about it, and have decided to have

workshops on it, and have decided to talk with peers about it....What the future will be will just depend on how many people will just say, "This is what I'm about," and know it's legitimate, and stay with it, and do it, and try to experience it and share it. (Raw Data: Anderson)

Bartunek's response had to do with her belief in the difficulty and painfulness of the transformation process.

Here's what I assume is happening--that in a few companies, quietly, the notion of trying to do Organization Transformation has been real successful; and then some idiot is going to popularize it, and then every organization in town is going to announce that it's going through a transformation, and then nothing else will happen. I believe that if it really happens, it's not easy--it's not a lot of fun--it takes a long time--it involves a wrenching change in perspectives that can be great in the long run, but isn't fun for a lot of people while they're going through it, and people don't want to do it. The ideal impact would be that it would happen in situations where it needs to--and that people will have an appreciation that you can't just announce that it's there, and it'll happen. (Raw Data: Bartunek)

Katharine Esty talked about how OT has "infiltrated" organizations in an indirect, covert manner.

I certainly don't think that people in Fortune 500 companies know that term [OT]. But I think that

interests have switched so that now the language has changed in what people talk about and what consultants talk about. I think that they're much more apt to use words even like love, but particularly words like spirit--work spirit, meaning--meaning of work. They talk about extraordinary teams and things like that--there's that sense of organizations reaching their highest potential. I think it's changed and informed how people think about organizations. I think it's been more like seeping--infiltrating into the consciousness more than in a direct way. Future impact?. Well, who knows. But, I do think that people are interested in the whole sense of how a community would work--and I think that's going to be increasingly important. I would assume that in the future there would be more infiltration until the critical mass of people are thinking about those kinds of issues. (Raw Data: Esty)

Bill Kueppers discussed the current impact of Organization Transformation on individuals.

I belong to another organization called Renaissance Business Associates--and that's essentially an Organization Transformation Network, but they don't call themselves that. But their whole thing is that we operate out of our deepest sense of character; they call it deepest quality of character. I think what is happening is that more of these types of organizations exist--people are taking greater ownership for who they are, and are expressing different ways of being within organizations which is refreshing. People see it and they are magnetized to it because it is refreshing--it's spirited. That's part of the phenomenon--people are becoming excited about being authentic within organizations, and what that means. I see organizations becoming far more exciting places to work, first of all. One of the ways you really see it is the number of people who are going into business for themselves--private contractors, like

myself. I see more people becoming independent entrepreneurs who are picked up by organizations on an ad-hoc basis--like private contractors; I'm a very good example. I see organizations becoming far more productive. I think they'll become, not necessarily meaner, but leaner. And that might look, in the short term, very painful to a lot of people--people who haven't owned yet their own stuff--they want daddy to take care of them.

Like Bartunek, Kueppers talked about the painfulness of the OT process, yet he seemed sure that people will begin to look forward to continual personal transformations.

We're moving, but we're not there yet. We've got a lot of people who are still looking at organizations as paternalistic organizations--"Take care of my needs" rather than "What do I bring to the organization, and is it a good fit for me?" Initially we're going to have a lot of anguish as people in the organizations feel the pain; the organization feels it too. As organizations become leaner, people'll be about in the streets for a while and will start to find healthy niches. And my sense is that people won't stay doing the same thing forever either; as their lives progress they'll be going through their own little transformations, their own little going into their cocoons and saying, "What's next?"
(Raw Data: Kueppers)

Harrison Owen discussed the impact of Organization Transformation on language and how it is becoming more acceptable.

I think that there's a deepening awareness of the reality of transformation in our lives. I think we have begun to create some useful ways of dealing with that phenomenon so that we don't have to just cower. If you want to talk about "hard impact," there's now a literature; The NY Times writes about it; Fortune magazine writes about it. Eight years ago if you said "culture," as we did, somebody in the executive suite would think you were selling opera tickets. Today you can't pick up any book, even standard mainline books without somebody talking about organizational culture--the language is coming into play. Can you honestly imagine the corporation that doesn't actually feel guilty about not having a vision statement? I mean they have no idea what vision is, but they think it's a statement coming either from the top or from a committee--well, that's alright. I would be terribly surprised if you find an issue of The Wall Street Journal, Barron's or anything else that didn't talk about transformation; "The company was transformed, the culture was transformed." So I think you see the impact. I can measure it in terms of, 5 years ago I thought it would have been a nice idea to take 100 people and let them know nothing more than who was coming to a conference, when it started, and when it was over, and saying, with varying levels of probability you're gonna have a very successful conference. I don't have any problem with it at this juncture--not even feeling any, what shall I say, compulsion to try and prove it to them--I just do it. (Raw Data: Owen)

Simmons' view was that although Organization Transformation has had a positive affect on some organizations, the future economic impact on organizations in this country will be poor due to the current leadership in industry and government.

Well, when it's been effectively done, it has made the difference between life and death of the companies. [Some examples are] Xerox and Ford, Harley Davidson, and Motorola. A major contribution of OT, so far, has been helping organizations to survive in our economy? And furthermore to compete internationally. It has also had the effect of changing peoples lives at work. People now see that they can have a friendly cooperative work environment, rather than an authoritarian competitive environment. OT could make the difference in America retaining its economic status, or preventing it from slipping to third class, however you want to put it. So, it has a big job to do, and I think there is no other way that we're going to retain second class status unless we extend OT to a lot of larger and medium-size organizations. We've fallen from first class because of our external trade deficit, uncontrolled inflation, poor quality of products--you pick twenty parameters and we're second class compared to the Japanese, and Swedes, and West Germans; if you put all of the quantitative measures together. Otherwise, the quality of the training we give people now, the quality of the education they're getting is poor. If you were to see Organization Transformation work in a significant number of organizations in this country, we would be able to compete more effectively with the top three countries. But I'm not optimistic, because leadership is not aware of these problems--national leadership--corporate leadership--there's not very much being done about it. I think there is a low probability that it will occur. I think the chances are very poor. So, Organization Transformation is going to grow significantly over the next couple of decades, but I don't think it's going to have the economic impact that I think it should have. And that's not a reflection on Organizational Transformation, but rather on the environment we are in. (Raw Data: Simmons)

Stetson-Kessler also alluded to OT as being a painful process; however, her metaphor for OT was "a

little seed that's just beginning to sprout."

I think it's just beginning to make a difference, and it all depends on what organizations you look at. For those who are aware, it's made a huge difference so far. But I really think it's a little seed that's just beginning to sprout. In the future I think that there will be a huge explosion of growth, and probably a whole lot of turmoil--the word that Bryant [Rollins] likes to use is "chaos." The idea is frightening to people. To the extent that people can let go of that fear, will be the impact of what transformation will be capable of. I think we're a very fear-oriented planet. (Raw Data: Stetson-Kessler)

Carew talked about OT being a cultural movement that some Organization Transformation people are attempting to lead.

I think the OT movement is really a reflection of what's happening in the world, and the directions where we're headed. Like Naisbitt says, "leadership is finding a parade and getting in front of it." OT people are trying to be in front of the parade and that's where it's going anyway. I think that they will provide some impetus, some spirit, some different ways of thinking--a lot of them are trying to write about it; so, I think that they are sort of "goosing" agents. (Raw Data: Carew)

Allen Gordon discussed the personal impact of transformation on individuals, and individuals impact on organizations and society.

I think that OT has had tremendous impact. I've seen it happen the most in certain spiritual people and in certain spiritual organizations; it has had a tremendous impact. The contributions of OT to the realm of the organizational world, I think, brings a breath of fresh air; it brings about the possibility of true health in organizations. I think the future impact's going to be great, because I don't believe that organizations are independent from people and families, and the nation, and societies; so the impact is likely to spill over--it can't help but spill over if it's true transformation. (Raw Data: Gordon)

Johnston talked about Organization Transformation and Organization Development being complementary fields of organizational theory and practice.

I think OT is causing a major paradigm change of its own to the field of OD. I don't see it as replacing OD, but complementing OD. I see it as putting a more viable foundation--a broader more holographic foundation under OD than we had in the early days. I would expect as OT and OD together mature, as kind of a synergistic pair, that we'll see a lot more effectiveness coming as a result of our efforts in OT with organizations. I think there's been a lot of question marks around OD--traditional OD as we've known it--people are asking "Hey, is it really doing anything?" There's just an awful lot of controversy, uncertainty, and dubious feelings about it. I see OT as something dramatically different, although it appears to have grown out of OD.

Bryant Rollins discussed the fundamental impact of women and people of color on the transformation of organizations.

The impact has been to transform some organizations. An organization like Digital is not the perfect world, but still they've done a lot of the work. They went in with their eyes open about the impact of race and gender on their workforce. They have been involved in a constant process of changing their people. I think that there has been enormous changes in our society because of the presence of women and people of color in those systems, but we have yet to bring that up to a conscious effort. For example, the book Mumbo Jumbo talks about the effect of African Americans in American society at a very subliminal level. We are the crazy-making people in this country; we are the freeing, unpredictable, wild influence--jazz just didn't come from nowhere, neither did gospel, and so forth. We've had a fundamental effect on the West; not superficial, but a fundamental effect on the West. That's been in the culture, and now it's moving into institutions, because we're moving into institutions. So the changes are deep and fundamental, and we're just starting to acknowledge them. (Raw Data: Rollins)

Grant Ingle talked about the need for a "multicultural imperative" in the Organization Transformation movement. He stated that without such an imperative, OT will have a limited impact.

Increasingly it's having impact. Myth, ritual, symbol, vision have been having an impact from the beginning of organizations; those variables have been powerful for a long time. I'm sure they've been discovered before. We're just rediscovering them, and I do think that there are a growing number of firms that are realizing this. I think that the OT stuff has a rebelliousness about it which really flows from that 60s rebellions. My concern is that it's predominantly a white activity, and until we figure out a way to bridge

the OT stuff with the multicultural imperative, I think it's going to be of limited impact. I think that's the real strength, and I'm still struggling with that--that's where I am right now, still trying to figure out how can we bridge these two things. My personal vision is that OT involves a very powerful integration of multiculturalism--that's a key piece of it. Because when we talk about an increasingly multicultural world and increasingly multicultural organizations, we're going to have to pay particular attention to the symbols, myths, rituals--it's the whole question of how do we create organizations which are really trying to mainstream lots of different energies and still respect difference? (Raw Data: Ingle)

Resistances. Question number 17 was, what are the current and possible future resistances to OT? From whom? Participants saw current and future resistances to Organization Transformation coming from individuals, groups, and whole organizations; but primarily from individuals. The most common underlying theme in the responses was fear--individual fear of the unknown, as Rollins noted in his response.

The resistances have to do with fear of the unknown. I think that everybody experiences fear. The people who then go ahead, in spite of that, and do what they think is the right thing are the people that become the drivers of the transformation. But I think that even people who are involved in organizational change, myself included, have fears regarding the consequences of those changes. (Raw Data: Rollins)

Anderson also talked about individual fear of the unknown being the primary cause of resistance to Organization Transformation.

The resistance comes from people thinking that they are safe in the world or secure; not daring to go for the unknown, being afraid of the unknown--fear. There is a natural death in transformation--even though some people are having a hard time, they really want to stay with the hard time out of fear, "Although transformation may be good I know what I have, and I know what today is." Fear of the unknown is the greatest resistance. (Raw Data: Anderson)

Stetson-Kessler stated that fear in those with power, namely white males, is the primary deterrent to Organization Transformation.

I see within organizations that we work with--and we work with groups all the way from high-tech kinds of companies like Digital Equipment Corporation, to the highly militaristic former Bell System, which is a large client group, and it doesn't much matter which system you're in, when things get to the point of shaking the foundations people who know themselves are wide open to the possibility of transformation, but people who don't freeze in fear--I see it happening. To the extent that you could generalize around the pockets of people who are most likely to be afraid, I'd put it in the white male category, definitely. People of color and women are much more flexible, and it's sort of been their history--"So, yeah, what else is new?"--those groups are much more prepared for the whole possibility of what the next century will bring. Fortunately, they're going to be the largest numbers. What I'd want out of it would be for all

of us who are female and or of color to find a way to let those who appear to have the power of the pocketbook--or whatever else, know that we're friendly folks, so that they don't have to be afraid. The only way to do that is through them knowing themselves, and that's a scary route for any person--that's my belief. (Raw Data: Stetson- Kessler)

Kueppers talked about individual resistances that happen as a result of transformation being forced on organizations.

I think a negative reaction happens when I want you to take care of me and all of a sudden you say, "I can't, that's not my role." What you're really going to see is organizations forcing people to take ownership for who they are, whether they like it or not. Organizations are going to do it because of survival; the resistances are going to come from individuals. (Raw Data: Kueppers)

Owen talked about a possible massive backlash of people attempting to control their continually transforming organizations.

Organizations, particularly in the kind of economic world we're moving into, are increasingly going to see that structure always has to be appropriate for the spirit. Instead of feeling anxious and guilty every time they reorganize, they'll understand that they'll probably have five or six different organizational structures going simultaneously. There could be a massive backlash as people try to control their world, and if they do we will end the world. People don't like...to lose control. (Raw Data: Owen)

Shandler's response to the question had to do with the ability of OT practitioners to "honor" and manage resistances, which he said are natural for people.

The resistances that I see are people's basic mind sets. That's why I say that OT'ers have to become a lot more sophisticated in how they present themselves, because the basic reaction often is, "Oh well, these guys are in La La Land." There is a lot of resistance out there. When I show up, you better believe that I'm wearing a three-piece suit and the whole thing. I join them in their culture, even though I know that I'm in disguise. So the resistances have to do with OT not presenting itself in such a way that it takes into consideration that people have mind sets, and that they have resistances. OT, so far, has not worked appropriately with resistance--it doesn't know how to honor resistance. It has not yet learned how to do the judo--in judo you use your opponent's force to throw him or her. They have not learned how to use the opponents force, they meet resistance with resistance. They've got to learn the appropriate attitudes and forms to join more with their clients--to join the clients where the clients are rather than where they wish the clients would be. (Raw Data: Shandler)

Adams said that people's identification with money and power is the primary resistance to Organization Transformation.

The bumper sticker "The one who dies with the most toys wins" is all over Washington--power and money. How many of those toys do they take with them? But that's a big drive, and that's still the critical mass of people. As long as there's an attachment to that, then the stuff we're standing for is going to have difficulties. (Raw Data: Adams)

Bartunek discussed how fads tend to undercut the power of a movement such as Organization Transformation.

My image of what will happen is that people will say "If you haven't been an organization that's been transformed, then what good are you?" So you do a few superficial things and you say, "Gee, I'm about something broader now than I use to be--that's swell." What will be implicit in that, and maybe explicit, is that some managers will get what they wanted. Although in some places it does happen quietly, the fad thing will stop it. And then somebody will figure out what the underlying values are in the quiet underlying thing, and they will come up with a new word for it--which I don't know yet, and that may enable it to continue--but it'll have to continue under a new label. I think that's a couple of years off into the future, but I'm sort of cynical. (Raw Data: Bartunek)

Esty said that resistances to Organization Transformation come from a rational linear mindset that is primarily masculine, and that OT tends to be more feminine.

I think that most people in the big organizations are going to object to the new age type of activity as soft, that it is not rational, and that it is not linear. People still are concerned with the rational; at the same time people are aware that there's more. So, I think the resistance comes from the kind of people that've been trained in engineering, etc. I think that there's a resistance to anything that seems soft and fluffy; but I also think that there's an openness to it--so it's not resistances across the

board. I think that a lot of the OT values are what have been traditionally connected with the feminine; cooperation, caring, spirituality, values of the heart--things that women have also been connected with. (Raw Data: Esty)

Gordon stated that resistance comes primarily from people who want something more concrete to "grasp on to."

OT seems to be so nebulous that it may be difficult for people to grasp on to; especially for those who rely on structure to get them through the day, that is the regulations and rules. I don't really believe that people need that, but those who feel that they need that may resist OT because it is contrary to their view of the world--how things should work. I don't see this resistance as coming from any particular group, I think it'd probably come from every place. You might find more resistance in outfits that are really regimented, "We've been so used to, for all these years, doing it this way down the line, so forget about this loosey goosey transformation synergistic stuff!" (Raw Data: Gordon)

Grant Ingle, like Stetson-Kessler, described the primary resistance as coming from white males.

I think one barrier is the academic side which tends to be particularly white and male. Another barrier is that I think that OT practitioners need to do a lot of personal work around multicultural issues. And there's a tendency for consultants not to see that, not to do that, and I think that's a problem. Until OT starts addressing multicultural issues it won't draw people of

color. We need those folks sitting in the small groups saying "Hey, well here's an issue for me" or "Here's a client I'm working with," "Here's an organization with tons of race and sex discrimination suits that I'm working with."-- that's the key part of it. The other part of it is that through that diversity we find some new routes to synergy. For me that's a really exciting vision because when we start talking at a level of myth, ritual, symbol and so forth where we start talking about combining cultures, I just find that exciting...multicultural or multinational discussions with people from around the world about this dimension. (Raw Data: Ingle)

Is OT more applicable to any particular domain as opposed to any other? That is question number 18. Of the 11 participants who answered this question, 7 said no--OT is not more applicable to any particular domain as opposed to any other; 3 said yes, OT appears to be more amenable in certain types of organizations; and 1 said that the answer is both yes and no--that all organizations could benefit by OT, but some are more receptive than others.

Esty, Adams, and Bartunek answered yes to the question:

I think that there are some kinds of industries that are more receptive. Manufacturing old-line are probably the least favorable soil for OT. It seems like just by the fact of being younger and more flexible, something like high tech would make more room for OT; but I don't think it's all that clean cut. (Raw Data: Esty)

I suspect it probably would catch on faster in a young high tech organization. Because the entrepreneurial spirit is not too different from the transformational spirit. Also a lot of change is built in from the first day, so it's not like you're coming in and trying to change something that's had years and generations to settle into a way of being--you've got something that's already in flux. Those in stable assembly-line productions are probably less interested in vision and more interested in just turning a screw every time a piece of a car goes by. We have a concept of working with the folks that are ready to work, and not worrying about hard core resistance. (Raw Data: Adams)

Yes, I think it would be more applicable to particular types or forms of organizations than others, but I'm not quite sure what the meaningful characteristics are yet. I would guess that the organizational characteristics that would most affect whether OT could happen would have to do with the patterns that are set up for handling conflict. (Raw Data: Bartunek)

Gordon, Anderson, Carew, Owen, Rollins, Simmons, and Stetson-Kessler responded "No" to the question. They said that Organization Transformation is applicable to all kinds of organizations.

It has to be true for all organizations, or it can't be true for any. If that's not the way it works, than what you're calling OT is a picture, and for me it's not OT, it doesn't capture it, because OT is a process. (Raw Data: Gordon)

I think it would be just as applicable anywhere. (Raw Data: Anderson)

Not really. I think any organization will be enhanced if they really try to move in the direction of what we've been talking about. Whether it's a small contracting firm, or a major manufacturing organization, or a fortune 500 organization--from a mom and pop store to a great conglomerate--I think that all of them can move in that direction; where people are working with people rather than for people. (Raw Data: Carew)

That's why I keep saying the issue is not structure. The issue is always appropriate structure. There's absolutely nothing in my view that says that a free swinging totally autonomous structure is transformed and a hierarchical bureaucracy is untransformed. It's the misunderstanding of the nature of the term. They are forms, and some are more appropriate to some circumstances than others, and the issue is not this form or that form, but we can't become prisoners to any form--but, that doesn't mean we should have no form. (Raw Data: Owen)

I don't think that any particular organization is more susceptible to OT than others. (Raw Data: Rollins)

I think that the ideas work right across organizations. (Raw Data: Simmons)

No, not really, I don't think so. I think that the type of person in an organization is a factor and maybe if certain organizations attract more of a certain type--then it would follow; but I don't know enough organizations to be able to make that differentiation. I would say that organizations that have found a way to make space within them for people who are different are the organizations that will be the leaders of the transformation; that's what I've experienced, and it's palpable. (Raw Data: Stetson-Kessler)

Michael Shandler answered both "yes" and "no." He had an interesting comment about which organizations are more accepting of Organization Transformation, that was the opposite of others who answered yes to the question.

The short answer is no--organizations are organizations. However, there are some organizations that are more receptive than others. The interesting thing is the types of organizations that are calling me in are traditional organizations that are under pressure from overseas competition. They know that they have to do something different. They know it in their bones, or they're going to go out of business. I work with a lot of steel companies, and paper companies--these are traditional smoke-stack industries that know they have to do something different. They know that they have to think differently, or the Japanese or the Philippines, or someplace else is going to be supplying. My experience has been that the high tech industries are so aloof, and have such big ego trips going that they are very often not open. Which is amazing--they are so super sophisticated that they're not open. Whereas, some of the people out in the Midwest are more open because they're less sophisticated, they haven't been exposed to so much, they're not so spoiled, and they get things--it's amazing, they get stuff a lot faster. (Raw Data: Shandler)

Potentials of OT. Question number 19 is the last question in the "Consequences/Applicability" section of the Interview Guide. It provided a good summary of the

participant's views about OT's palpability in our current environment. The question was, "What are the potentials of OT given our current, social, economic, and political systems? The tone of the responses to this question was mixed. Some participants sounded very optimistic about the potential of Organization Transformation's impact on the current environment, and others were quite pessimistic. For example, John Adams stated:

The conservative outlook is not particularly a transformation outlook. It's more of a management status quo, and that seems to have such a strong momentum right now. I don't know what Bush is going to be like yet; some things he's done--seem like there's a little bit of hope in it, other things that he's done are just more of the same. Anybody that won that last presidential election was into trouble. I think that the realities of the deficit are going to force a lot of transformations in this country and in the world, because we're all interconnected. The Japanese, the Arabs and the Europeans are buying up US properties as fast as they can get their hands on them. Japanese bankers, if they decided to play war with economics, could destroy us overnight just by changing some of their banking policies, because they're covering the debt right now. So you can't really look at the political situation in one country. If the economic problems and the environmental problems come home to roost in the next couple of years, then there will be lots of transformations, there will be lots of violence, there will be lots of fires, and lots of problems,

and who knows which ideology is going to prevail. I would suggest that probably a charismatic authoritarian would prevail because people, if they're in that short term local reactive mode, they'll look to somebody to solve their problems for them. So if somebody can capture the moment and say "I can solve your problems" they'll get lots of support. I'm not very optimistic in terms of the political situation, but then again there's always room for the other kind of outcomes. In the short term I'm pessimistic, in the long term I'm very optimistic. I think maybe we need to go through the big depression as kind of a cleansing thing. It may be that we've got to go through a phoenix move to get to the other side. If that's what it takes then I guess that's what we'll do. (Raw Data: Adams)

Like Adams, Jean Bartunek painted a not so pretty picture of the future.

There are some ways in which there are gigantic numbers of transformations going on that aren't going on the way I talked about them. Just partly from mergers and acquisitions being such a fashionable thing to do. Those things end up, just by definition, changing organizations' understandings of themselves, because they get bought off by somebody else who says, "Well, you're different now." I think the political and economic and social situation in the country right now is extremely conducive to that kind of

situation, and absolutely not at all to my ideal of a desirable transformation; that is in part because it takes awhile. So, I'm talking about amass "negative" transformation happening in most organizations? That's what I see, with a few people getting real rich from it and lots of people losing. (Raw Data: Bartunek)

Esty's outlook was also glum, but hopeful.

I think that the economy is probably going to turn sour. That's my sense, that we're really in kind of a bad way with competition overseas. So companies are lean and mean right now--that's how I hear them defining themselves. However, I think it's going in two directions at once, so as well as being lean and mean, I think people will also gradually get more open to OT. (Raw Data: Esty)

On the other hand, Norma Jean Anderson was very optimistic about the potential of OT in the current environment.

I think there are high-potentials, and it just depends upon who will go--you can call, but who will say, "Here am I!" I think there are high potentials, in terms of the political world. I heard the President speaking the other night and I was really amazed at some of the things he said. It was interesting, because I didn't vote for him, but when I heard him, I was glad. He said so many transformative things, it surprised me! So, I think that the political system can be transformed; it can be different. We can experience and impact the world differently. I think schools can be transformed, I think that

churches can be transformed, I think colleges, universities, and corporations can be transformed. (Raw Data: Anderson)

Like Anderson, Gordon had a very positive outlook for the future of Organization Transformation.

I think that OT's potentials are unlimited. To say that OT will do this, this, and this, but other things it won't do--again, we're talking about a concept which is all embracing as far as I'm concerned, it's in the spiritual domain. (Raw Data: Gordon)

In his response to the question, Kueppers pointed out some healthy economic, social, and political trends which he connected to Organization Transformation.

Well I would take it more on a global scale. I think it's no accident that Russia and the United States are more closely looking at a healthy relationship. I don't think it's anything apart from what we're talking about. What we're looking at, I think, more and more is we see ourselves as connected. The Armenian earthquake is another perfect example; do you think the United States reached out because we were enemies? People reached out in the United States because people saw our connectedness to the human community. They showed that stuff on American TV, and they're seeing their connectedness. What you're seeing is fear beginning to take it's first veil down. So, economically, politically, third world--we're beginning to see a connectedness. And I think the world becomes smaller, and in a sense we begin to see our oneness, our unity--no matter what the country or our difficulties with them. And we do have difficulties with people, there's no doubt

about it. But again, it's a direction. Are we ever going to be there? No--it's never going to be a "there" situation. When we're there we'll have the end of the world. So, I see that OT has all sorts of implications, and it gets played out in politics and in economics both within the United States and globally. (Raw Data: Kueppers)

Shandler's outlook for Organization Transformation was primarily positive.

It has terrific potential. But, basically OT has to learn to find its way to join clients where they are, not where we would like them to be. With that caveat, I'd say OT has good potentials. And, also if they learn that you can't just transpose personal transformation to organizations; complex systems are different than individuals. (Raw Data: Shandler)

Stetson-Kessler was also optimistic in her view of the potentialities of Organization Transformation.

I think the doors and windows are wide open. The possibilities are absolute... I tend to be an optimist anyway. I don't think I could be involved in this kind of work if I weren't, because the picture gets bleak about once a day--at least. It's an uphill climb all the time, but I have seen in just the past year some absolutely phenomenal things take place within an organization that I saw other consultant groups write off as impossible. It's just a function of making the environment safe enough for people to be who they really are. And it can happen in the course of a few short hours, it doesn't have to take forever. (Raw Data: Stetson-Kessler)

The Case

The case provided a tangible vehicle for the participants to discuss their ideas, theories, and interventions in organizations. This important section presents the case findings which are summarized at the end of the section. Unlike other sections in this Chapter, excerpts from every participant's responses (the source was the Raw Data) are presented in "bullet" form. These statements represent key ideas contained in the participant's answers to the three case questions. Great care was taken to use the words of participants, although the statements were edited for crispness and clarity.

The "Values" section, which follows, contains an analysis based on these findings from the case. The case reads as follows:

You have been called in to consult with a medium size Midwestern member-owned organization which produces custom designed office furniture. This organization has been in operation since the early 1920s. What has made this company different is its dedication to the promotion of democratic management principles. Its primary decision-

making body consists of a board of directors elected by its members. The chair of the board is selected by the members of the board who serve in this position on a rotating basis. For the past ten years this organization's rate of growth has gradually decreased as more competitors have come into the market. Internally, over the past ten years, the organization has experienced severe conflicts among its members over its mission, products, services, and general direction. The members of this organization have split into several powerful factions whose in-fighting has affected the quality of the organization's products and services.

The three questions (also shown on the Interview Guide, Appendix B) that participants were asked after the case was read are:

20. How would you intervene in this particular situation? Describe your intervention.
21. What would you do differently from other consultants?
22. What outcomes would you expect from your intervention? Describe those outcomes.

This section presents a summary of the elements in each participant's response to questions number 20 and 21; and excerpts from their responses to question number 22. The lists of responses are presented in the order given by the participants, and do not necessarily represent an order of priority or a step by step process.

John Adams' response to question number 20 included the following elements:

How would you intervene?

- o I'd want to know what the different factions were up to and see if there was any common ground possible.
- o I'd ask people first of all what their own personal vision is, and then ask them to describe what would help them, as much as an organization can help them, have their personal vision.
- o I'd ask "What else would the organization need to really be excellent?"
- o I'd start putting together a common vision that everybody could identify with.
- o Some people would probably leave.
- o There could probably be a number of OD type operations going on to work with the conflicts, to as much as possible resolve unnecessary intangible types of polarizations,

to help people learn to know each other in more constructive ways, and so on--OD has a lot of technologies for doing that.

- o in order to not fall back into the same thing another year later would be the sense of direction that you can work on having people get behind.
- o The most critical intervention? Making sure the Board is together and has a clear sense of what does it want to be.
- o It has to have that top direction, some kind of compelling statement that the top management are willing to take a stand for. I think that would be a first critical thing.
- o And then, again, a lot of repair work, and communications work, and conflict work with various factions.
- o Making it clear that everybody doesn't have to like everybody--and everybody doesn't have to stay here. Some people can leave if they find they don't fit in the direction we're moving in.
- o The top management team really has to make itself central.

To the question, "What would you do differently from other consultants?" Adams responded:

- o I would think that a traditional OD intervention would be to resolve the disagreements first and then try to bring harmony. I wouldn't look at disagreements first.
- o I would get the top team to be clearly together and excited about where are we going to get to in 10 years.

- o And then asking the different factions as we start working with implementing the vision, the higher purpose, the "Why, in order to" kinds of questions to see where they can find common ground.
- o And doing the team building kinds of things that would be necessary or the intergroup kinds of things that would be needed to create some new glue or some new connections.

When asked, "What outcomes would you expect?"

Adams responded:

Excitement; positive energy rather than combative and negative energy; a sense of purpose; being more flexible; I would see people at more levels having a forum for bringing out their ideas and having them heard. I'd see a lot of internal, self correcting mechanisms that would help people stay in touch with each other and promote communications and renegotiations wherever necessary; healthy profits; healthy return on investments; probably a lot of leadership from a lot of different quarters--everybody basically is a leader; people taking a lot of initiatives, not asking for permission; commitment to each other; increased awareness of an energy going into the organization as a member of the larger community that it's in; having more of flow in and out of the community. (Raw Data: Adams)

The elements in Anderson's response to the first question, "How would you intervene in this situation?" are as follows:

- o I'd talk to the Board concerning their role in the organization. What I'd want to know is how they view themselves; do they view themselves as policy-makers or are they in the business of managing the organization? Sometimes Boards get in the way of that.
- o I would have them clarify it with me, so that we could look at just how they see themselves.
- o I would work, also, with the Manager of Operations.
- o I would not only flesh out the role of the Board, and their expectations of themselves, but also the Board's expectations of the Manager, and the Manager's expectations of himself. I'd also have the Manager clarify his expectations of the Board--how he feels that the Board should work with him or her.
- o And, I would get them together--the Manager and the Board, together--in terms of agreement on these particular expectations.
- o It looks like this organization really needs transformation, because they have conflicts over what the mission is, and what kinds of products and services they are going to deliver. They don't come to any agreement in terms of general direction. So, therefore, it looks like it doesn't have enough pieces in order to warrant just being developed.
- o Most organizations at this stage are at a point called "organizational triage" where they may die. And I think I would bring this point out to them in terms of--this is a possibility if things aren't taken care of soon--let them know they're in dire trouble. They would make the decision as to whether they want transformation or whether they want death.
- o I would do an assessment of what has worked. And I would look at developing a method to accentuate the parts of their working habits that are not dysfunctional.

- o If they hadn't been doing anything together that's workable, then I would talk about creating a new organization. I mean, the same people could have a new organization and start all over, from the ground floor--coming up with a mission, and goals, and objectives, and methods for working, and identification of services and clients, and what we are all about.
- o To create that new organization, I would work with the Board, in terms of their visualization of what they feel should be happening.
- o I would have the Board send out a questionnaire to the membership.
- o I don't know what their organizational structure is but, if it is an identifiable structure, I would have particular groups of people meet together and talk about how they saw it. I'd get a perspective of the organization, not only from my perspective, but from the Board's perspective, and from the members' perspectives.
- o I'd have them share this, and and coming up to some kind of changes that they think they might go for. So they'd visualize it and then they'd name it, and then they'd begin to see what it takes to get there.

What would you do differently from other consultants? Dr. Anderson answered:

I think others may see the current organization as the only possibility. "This is what it is and what it has to be--let's look at, maybe, the the product mix; or, maybe we'll change some of the services." Then they'd probably take a little piece of it and work on it. I'd go for the big picture, "Maybe we're doing it all wrong." I think an Organizational Development person would also look at the way people work together--they

look at team-building. I think that they'd build a team for the same mission and the same goals; it would still be a piece of it, but a human piece of it as opposed to the functional piece of it.

To question number 22, "What outcomes would you expect from your intervention?" Dr. Anderson answered:

I'd walk into this organization and everything's vibrant! People are busy--people are touching one another, through their words and through their work, and through their beings. They know what they are about, they know what their mission is, they are working toward it. They are putting out a successful product. They are serving the people--there are no complaints about what is happening there. They are in touch with and communicate with the Board of Directors. The Board of Directors are proud to be on the Board of such an organization. The Board's working well together. The Chair of the Board and the Manager of the organization are communicating frequently. They are in tune and aligned with the same goals. There is no in-fighting. People are talking about them. They are written about as being a new shining star serving the world. People apply from universities to the HRD person who comes to recruit. Students are in line trying to be interviewed for any openings that may come to them. They now see themselves empowered, each employee. There is no competition between them, but more competition within themselves in terms of doing a better job, day to day. (Raw Data: Anderson)

Jean Bartunek's response to question number 20, "How would you intervene in this particular situation?" contained the following elements:

- o I would like to have some sense of how the in-fighting occurs--what are the natures of the conflicts.

- o I would like to have some sense of what the various interpretive schemes are--out of which people are operating, and why it is that the conflicts have occurred.
- o I'd like to know what the level of the disagreement is--let me be more specific about that; is this partly a difference in understanding of, for example, what "democratic management principles" mean? Or just what are the underlying issues?
- o That would be my first inclination, is to try to get a sense of what the different interpretives are--what the real content of the conflict is, what the norms for conflict handling are.
- o I think the way I would do that--I would have to be around for awhile. I couldn't just give them questionnaire tests, it would involve hanging out, it'd be interviewing people a lot, it would be sitting in on meetings and observing how conflicts are handled.
- o So talking to people and different factions and finding out their perspective and who all shares it and who doesn't-- that sort of thing.
- o I would be interested in the different factions, not only in their general sense of what the company should be doing, but their sense of how decisions should be made--the kind of structures they purpose to go with their underlying sense.
- o I think I would need to wait for awhile before knowing exactly what to do. This is my general inclination as a way of approaching it, this is assuming that what's needed is a transformation of some kind, which I am not sure at this point.
- o My general inclination would be to give some people in the company skills at, first of all, appreciating a transformational perspective,

and appreciating that if this is going to happen, it requires the different perspectives.

- o One kind of intervention technique that I think is useful is what Mason and Mitroff calls "strategic assumption surfacing." There are sort of milder versions that are called a "dialectical inquiry method." They used it, for example, in consulting with some people in a census bureau where one of the problems is how do you count people? With some people saying you count everybody, and some people saying, "But if you do that, you're going to find the unregistered--undocumented people, etc." Those were pretty fundamental disagreements. They found ways of using that process to help people surface the underlying assumptions that are reasons why they disagree with each other, and eventually over time, using dialectical processes--not just consensus type things--reaching some sort of agreement on assumptions.
- o I would try to teach people dialectical inquiry skills and strategic assumption surfacing skills. The assumption is that the different perspectives could inform each other. Again, it would depend on my confidence that that's the issue.
- o The intervention would take a while.

Dr. Bartunek responded to question number 22:

"What outcomes would you expect from your intervention?" as follows:

The general thing it would look like if I were successful would be some basic shared sense that where we're going is OK--even though not everybody would agree. There would be more skill in dealing with conflictual issues, and more of a sense of

ways of surfacing them and letting them come out into the open. Also, if I were really successful, the people in the organization would have an understanding of what was happening. There would also be an increased sense on their part that people have perspectives out of which they operate, and that those perspectives have costs and benefits. So in one sense it is like they have the perspectives rather than are the perspectives--so they have some appreciation of what they are operating out of, rather than just sort of operate out of it and then getting mad at other people. (Raw Data: Bartunek)

How would you intervene in this particular situation?

The elements in Dr. Carew's response are as follows:

- o First I would get more information. I'd really try to get a feel for what's going on in those different camps. I'd want to get some data about what has been the decline in order to really get a good framework about the organization.
- o I'd look at records, I'd talk to individuals who are in these various camps, I'd try to get a good sense of what the organizational mission, products, service, general direction, looked from the perspective of these camps or factions. And then I'd share the data with the organization.
- o Depending on how large it is, the appropriate entry, whether it's just this board of directors, if the factions that are in the organization are also in the board of directors that are elected by the factions--if so, that probably would be a place to start, and to really work with that group around getting a clearer vision of what they want to look like. What would it be like ideally, not only in terms of what they're doing or producing, but what it's like to live in that

organization. How they would like it to feel in that organization is part of the vision. That would be the first place, I think, that I'd start.

- o First get some sense of vision and goals after that, begin to develop some strategies to get there. The first place they have to get on board is around some sense of mission or vision. Without having some alignment or some commonality around that, it's going to be almost impossible to get rid of those factions.
- o That's where I'd start--and how I'd carry it from there would really depend on what went on. I could probably use a much more Action Research approach to getting people involved and figuring out what needs to be done.
- o Standard, for me, would be first a diagnosis--finding out what the devil is going on; and then involving people in developing some action plans around moving from where they are to where they want to be is relatively simplistic, but it's not simple to carry out, so that would be fairly standard. What those action steps or strategies are would vary. Another standard approach would be insisting on somehow involving the people in the organization--not in every single thing, but in those strategies that they are going to be impacted by.

What would you do differently from other

consultants? Carew:

- o Some people might go in and just work on conflict resolution right from the beginning without visioning, and mission development, and goal setting--I don't think that makes a whole lot of sense, given this little scenario.

- o Somebody might be more into the financial, in terms of marketing, they might focus on a narrower aspect as their intervention. Some might focus on management development--training in conflict management or something. So, there are a lot of different things that might be appropriate, but I would start with the vision.

To the question, "What outcomes would you expect from your intervention?" Dr. Carew answered:

I would expect that we might have some struggles, but I would expect that we would come up with a vision to which people are committed--and some excitement about it, and in that process a resolution of the factions. Because if we can get to a clear sense of where we want to go together, most of the other things, I think, can be worked on. Without that clear sense, it's really tough to work on problems. (Raw Data: Carew)

The following are elements of Katharine Esty's responses to question number 20, "How would you intervene in this particular situations?"

- o I would first try to develop a contract that allowed me to gather data about what's going on.
- o I would want to talk to people at every level. And I would want to do that by talking to individuals and also in focus groups.
- o In this case I'd probably would want to form some kind of a steering committee--advisory committee--say of 12 people in the organization to work with me. So they would help me to figure out what questions I should ask--they'd help me to look at the data.

- o What I would do then is interview people, have focus groups; and I'd either do it alone or with a bunch of people depending on the size of the organization and the size of their budget.
- o I'd gather the material and leave it somewhat in it's raw state, but do a little bit of analysis--enumerate what were the critical issues--then some sense of what I thought was going on with each critical issue. And then get them to look at it--using their own quotes and so on.
- o I'd also look at their documents and their personnel policies--some archival observations.
- o I'd also just look around--just observe--"what do I see?" I think you can learn a lot about organizations by going to the cafeteria.
- o I would work with the steering committee looking at this data. And then have them come up with some kind of an action plan--I would, hopefully, incorporate top management into the steering committee.
- o Then I would help with the implementation. I think one of the things that's different about my work and many people's is that I really hang around for the implementation. The sense of what needs to happen is only the beginning, and I usually will try to contract in the very beginning for the implementation--so that afterward, when the steering committee comes up with an action plan, we would work together. And I would come back from time to time--once a month, once every six weeks--to work with groups that have been given the task of implementing the various pieces of the action plan.
- o So, this might take a year--this whole process. The assessment phase might take two months to three months--not long. I don't take long long assessments. The real heart of

the matter is the implementation of the changes. Sometimes I might do more work with the steering committee--continue to work with them after they've implemented a series of changes. Often that group will implement another series of changes; it's kind of like cycles of changes.

What would you do differently from other consultants? Dr. Esty responded:

- o I think that we're more collaborative. I don't think that everybody has this advisory committee. I think not everybody uses focus groups--I do a lot more group interviews. I think it's more interesting, and it's also more of an intervention--it can reach a lot more people quickly.
- o The sense of implementation is different, and I think I also come from a theory that's different than most people, which is this whole idea that we look at the organizational variables--look at the systems. I think that most people are trying to fix something--they look at trying to change the people. So, for instance, in my intervention I'd be looking at the recognition and reward system, the decision making system, the hiring system, the career development system--and that's what I'd focus on, not the leadership, or individual people.

To the question, "What outcomes would you expect from your intervention?" Dr. Esty responded:

I'd expect a lot of change. Measurable results I think that we look at are often turnover, and also our efforts in diversity: how many, what rank they

get to; sometimes it's sheer numbers of who's where. Again sometimes we get numbers when we do assessments, we often do pre- and post-assessments. The other things, I think can be measured mostly; so, I would go back and try to ask about those things--in terms of things like job satisfaction, satisfaction with these various systems, and so on. I would expect the outcomes would be that systems would be different; the conflict resolution systems, the recognition systems--I would expect some systems having been adjusted or changed dramatically. Then, I would expect that people would be happier--more committed. (Raw Data: Esty)

The elements in Allen Gordon's response to question 20, "How would you intervene in this particular situation?" follow:

- o I'd have to establish that everybody's my client there--I'd have to have access to everybody there.
- o They would have to be open to letting go of certain opinions and beliefs about how to improve the company's performance and what the problems are. I would have to negotiate with my nominal client first of all to make that clear. My nominal client would be whoever is responsible for bringing me in, and who has ultimately the clout.
- o I would want to eventually cover everybody there. I would want to find out what their perceptions are. I'd want to meeting first of all with the nominal client, and I would discuss their views. I would share what my approach would be, which is to have access to everybody within the organization, and to be able to work with everybody in the organization as well; and I'd get some early commitments about that.

- o I'd try to establish what they're committed to--the nominal client first. Then I'd also say, "I want to come back to you when I find out what other people are committed to as well." And so we have an ongoing, negotiate-renegotiate type of thing as we go along.
- o I'd make it clear that I'm not there to bring a solution--I believe the solution is already present, and so it really is about looking at how we cultivate that together.
- o I'd want to talk to people, on an individual basis; and there'd probably be times I'd want to talk to them as a group as well. A lot has to do with what happens during that first meeting. I wouldn't go in there with a fixed agenda, I would want to play it by ear and attend to what was happening as we went along, see how things were evolving.
- o My most important objectives in doing all of that would be establishing the relationship and the trust factor; I'm also modeling what I'm going to be doing right from the very beginning--that is, coming in without a lot of fixed opinions or views.

What would you do differently from other consultants? Mr. Gordon answered:

- o Others may focus on the structure--seeing what the layouts are, seeing what the paperwork is. I don't want to see any of the paperwork for one; don't show me anything about the history or the profits or the losses. I don't need to see any of that on going in.
- o I don't necessarily need to know anything other than who's inviting me in, and perhaps those who are making decisions. I don't need to know the organizational structure, the

hierarchy--that's not all that important. Whereas others may have those things foremost in their minds; that is organizational structure, job classifications, duty statements, what kind of work people are doing and what they're getting paid for--structural type things. I think that out of my approach would come the appropriate structure, but I wouldn't go in there looking at the structure, or necessarily what people feel that I should be looking at.

- o I wouldn't even worry about the conflict piece yet, because again, that's symptomatic; I'll be trying to look at the cause. I wouldn't put those people together in, let's say, third party conflict resolution. That would be crazy--that would be premature without understanding what's going on. I would have to have a sense of the larger view, does anybody have a vision?--and if it's shared.

To the question, "What outcomes would you expect from your intervention?" Gordon responded:

I think that there would be a clear sense of direction which not only focuses on what it is that people are needing to do now, and next year, and the year after, but a longer range vision--and it would relate to the benefit of all concerned. That means the individuals in the company, the clients that they're serving, whatever they're in business to do, it would embrace and encompass all. There would be a sense of clarity about that, and a commitment to taking the steps necessary to achieve that. (Raw Data: Gordon)

The elements of Grant Ingle's response to the first question, "How would you intervene in this particular situation?" follows:

- o First of all I'd want to know about the gender and racial composition of this group; I might not be appropriate for the organization, maybe I shouldn't be there at all. That's the first concern.
- o The second concern has to do some sort of paid diagnostic, after which we would decide whether to take the client, and that's their opportunity to look at us too. The basic approach, which comes from OD--not so much from OT, is relevant.
- o That they're democratically managed I think is important; I would use a different style with them than I would with a sort of straight line private sector firm. I would insist that we probably perform some sort of joint diagnosis where I would insist on a mechanism or a process by which we would jointly conduct the diagnosis. They would be learning about how to diagnose their problems at the same time. So in other words, we'd do the process and give them some clues about a process they could use in the future to find out what's going on--that grew out of my work with co-ops. I probably wouldn't do that with a more traditional organization because they wouldn't understand it.
- o Now first thing I'd ask them to do is to create a group, some sort of design team that represented all the different constituencies. That is part of, for me, a diagnostic phase. That's the group that helps us design the session in which we do joint diagnosis.
- o If their organization has a large proportion of women, and none end up on our design team, you say right away "Whoa." So it gives you some very important clues. The other thing is that that group will probably serve as the major power brokers in the organization and contains one of the founders, typically.
- o My theory is that every interaction you have with representatives of the organization is

like a hologram. If I'm meeting with you, and you're the client, imbedded in our interaction are all of the issues of your organization--this is true particularly in a group. So, you just have to be sharp enough to pick them out.

- o I'd attempt to use a model of sharing expertise and member education.
- o I'd want to use a style that was supportive of their particular form of democratic management. The single most critical act of my intervention would be to make sure that it supports instead of undermines the democratic process. I personally value that kind of organization--I think it's important. There are lots of ways of providing advice to them that would undermine them. Very manager-based interventions can create more power disparity.
- o This is the sort of the presenting problem: "There is severe conflict over mission, product, services, and direction." Obviously as you get into this, there's probably lots more behind that. But this suggests that you need some sort of intervention which in OD you'd call team building--but I would like something a little more radical, and some opportunity that's consistent with democratic culture.
- o My suspicion also is that the democratic culture has probably gone awry in this organization. I'd like to use the Harrison Owen model: creating an open space in this organization and letting people tell their stories. In his model we'd be thinking about how to develop an integrated story for this organization; a story for the future.

What would you do differently from other consultants? Dr. Ingle's response contained the following elements:

- o I'm not going to go in there and just do team building and strategic planning. I feel that those are tools, instrumental tools which can be applied inappropriately.
- o I have major questions about what the myth, rituals, symbols and so forth are and I will bet from my own experience with this type of organization, there is a major split between democratic principles upon which the firm is founded and its day to day operating stuff. That's the history of the evolution of these organizations. I've worked with firms like this that are going private; they're getting rid of worker ownership--being fed up with it.
- o So it's really important to find out--get some sense of where they want to go. There's a tendency on the part of consultants a lot of times to say "Well, I'm the consultant, I know which way its got to go." That can be very inappropriate, particularly with this organization. What they may need to do is end up creating some rituals of democratic self renewal.
- o I'd also be worried about founders. Founders have often terrorized democratic organizations. We're all equal here, but... founder's disease is very common.
- o Vision: the common kind of thing to do is to get folks to agree on what the critical aspects or dimensions of the future are, and you can plug them into that vision--myth and values, membership, ten or fifteen things. Agreement goes a long way in a democratic organization. So maybe working with the board--get them to agree on the dimensions as a very powerful first act of agreement--as they're agreeing on something. There are lots of ways to build a united vision.
- o There may be a split in the organization and the organization has got to decide; it may have to split into two groups; it may have to say goodbye to some folks--people may have to

leave. It may have to be changed. It may be to the point where compromise can't happen.

- o I find that in most organizations if you ask people what their vision of the future of the organization is, they're grossly disparate, they haven't talked about it before, but they're all acting as if their particular vision is true. And a lot of the fighting is that somebody wants a lot of growth--somebody else thinks small is beautiful--and they're both acting as if that were true. So behind the scenes every time this person wants to do an expansion, this person is giving him or her hell--they sense conflict they avoid talking about this. So consultants are hired to say the unsayable and do the undoable.

Say you've intervened in this organization for however long it takes. What outcomes would you expect from your interventions? Dr. Ingle said:

That I've supported the basic values and premises of the organization. That if it's a democratic organization, and wants to continue as such, that somehow I've strengthened that, or at least strengthened those processes that they hold dear, or buttressed what they say is important--that's number one. Number two, that in interacting with them--I don't like mystifying skills, so we've done something around strategic planning. It's like when you're giving someone a fish versus teaching them to fish. They somehow are left with a knowledge of how to do what we've helped them to do. (Raw Data: Ingle)

Question 20, How would you intervene in this particular situation? The elements of Robert Johnstons response follow:

- o I would recommend to the top management that they consider an Organization Transformation approach which would start with something called "Open Systems Planning." What this could do is both heal the split that is occurring, and at the same time provide a vision of what this organization wants to become right now in light of the current market and all of the variables that are playing on the organization.
- o In terms of process, we would start with at least two days off-site with this top management group. And the first day we would take up the question, how does each organization that we do business with (whether outside the organization or inside) see us, and why do we think they see us that way?
- o Then the second day we'd take up the question, how do we want them to see us, and why?
- o As focal points for those questions you might have ten or twelve different organizations or sub-organizations, including employee groups. How does this particular contingent of people see us? How does the engineering group--if there's an engineering organization see us? etc. So you take every major population or sub-population and focus on them as separate groups. Outside the organization, it could be the suppliers, it could be clients, it could be the market as a whole--segments of the market. Any particular significant group that impinges on or influences the success, or lack of success of this organization.

- o Once you've done that, you take that data and set up interviews with representative samples of each of these organizations, and share that data with them and ask them if it's valid, and if it isn't, ask for the discrepancies? Or just go out and question them--interview them, and find out how they feel in response to the same questions.
- o And then come back, pool all that data, and analyze it, synthesize it, and look for common themes, dissimilar themes, and go from there in terms of creating with top management not only the vision, but also the process and the interventions for bringing that vision to pass.
- o Open Systems Planning is not new, however I invented my own particular approach to applying it. I added some action steps to it. Also the original concept didn't include a verification of the data, it just included the two day or three day off-site data gathering with the client group.

Dr. Johnston was asked, What would you do differently from other consultants? The elements of his response follow:

- o I think, basically, the difference is that I'm taking into account variables which can be seen as more wholistic than the typical OD person that I have known over the years.
- o I assume we are all one whereas I believe most OD people assume we are each separate from one another and the cosmos.
- o I believe the approach that I have is more proactive than the typical reactive approach of the usual OD person.

- o I assume a Jungian-like model of the human being, which consists of thinking, feeling-emoting, sensing, and intuiting--the spiritual; and when I do survey-feedback kinds of things, I take into account all of those basic elements as well as interpersonal.
- o I'm taking into account the transpersonal, the individual, and the interpersonal in my, not only diagnosis of the organization, but also the design of the interventions.
- o The single most important element of my intervention is starting off with the question, who are you in the universe? Not only in terms of the universe of the marketplace, but, who are you? Then the questions, what do you want to be? What do you want to become?
- o What that does is give me, as well as the client, if the answers are pursued far enough, a sense of--a spiritual foundation, and also a sense of ultimate purpose which transcends the temporal level of life.
- o Transcend means to rise above the temporal every-day life of the organization. It goes beyond that, and then comes back to say, "Well, here's what we are, in light of the ageless--in light of the infinite--as constituents of it." I believe that that kind of awareness and consciousness breeds, not only in me as I've seen it in my own life, but breeds in the client a better perspective and sense of balance. Such clients are far less likely to be sexists, racists, and agists, and go out and rape and pillage the environment, by dumping chemicals into the local streams and rivers.

To the question, "What outcomes would you expect from your intervention?" Dr. Johnston responded:

Basic changes in assumptions about who and what they are, and their beliefs, their values, their attitudes, and their behaviors--this constitutes a major shift in all of those dimensions. For example, if this organization had seen itself as strictly a "moneymaking machine" before, with the kinds of questions I ask, and then the resulting vision that ensues from that group; they shift in a sense of themselves to, not just a moneymaking machine, but really a vital constituent of, not only the earth, but also the universe. And that they have a responsibility and accountability--not only to themselves, but also to everybody else in human society. That, to me, constitutes a transformation. It starts with self-image, a sense of self-worth, identity. It transcends individual ego, not only of the executives in charge, but also the organization. (Raw Data: Johnston)

William Kueppers responded to question 20, "How would you intervene in this particular situation?"

using the following elements:

- o The primary way I'd intervene would be with the Board of Directors as to the mission of the organization--it has to get clear within the board.
- o If the organization is really democratic, one of the things that needs to come out is this board of directors have been given the power by the electorate, which are the members of the organization.
- o The Board has to come to grips with what the mission of that organization and there has to be a solid commitment behind that, so it'd be,

as much as possible, a consensus as to what that mission statement is. That's what I would work on first and foremost, what are we about? Who are we? All the team building and organizational stuff I do starts from that premise.

- o From the mission comes the particular roles and responsibilities.
- o Once we define our mission, I would put that out to the populace. In fact, I've just been doing this work in organizations, so, this is pretty real to me. Take that out to the various constituencies and say, "This is what we're about, and how can we sign you up to that." That's the process you go through--you find out what they need to come on board, and what are the resistances. So, you have to, "sell it down the line."
- o You also have to figure out how each person is going to fit in their roles within that organization.

Question number 21: What would you do differently from other consultants. Mr. Kueppers response had the following elements:

- o I think most consultants worth their salt would probably work on mission.
- o Most of the people that I associate with are on the same wave length as I am, so I can't say how much differently.
- o One of the things that I do as a consultant is that I try to establishing levels of trust--higher levels. One of the main ways

- I'd do that is to really honor where a person is at a particular time, and really encourage, and I become vulnerable myself. Part of how I do that is by taking some risks in the organization. And I also encourage the Chief Operating Officer, or the President, or the highest level manager that I'm working with to be vulnerable...willingly take a risk and put our guts on the line.
- o Also honoring what's going on at that particular time. I'd say to you--say if you're my CEO, "I recognize what's going on here is that you're playing games with Margaret over here." Or, "You're playing games with Robert--well, you're not straight with him at all--you're saying that you want a team here, and you're going around this guy--cut the shit, what do you want to do?" So I point out their behavior to them.
 - o My guiding operating principle, is that every conversation that I have with my client, I treat as it might be the last. And that is, I put things out because they need to be put out there, not because I want to come back and be on the company payroll for the duration of a project.
 - o That's me as a consultant being authentic; that's honoring my stuff to help them honor their stuff, so they can honor the people they're dealing with--it's all connected, there is just no division line here. I have to come to grips and put my job on the line; and the fact is, that's how it feels, putting my job on the line--my contract with my client on the line.
 - o What actually happens is that it's so real, and they want to hear reality--they don't like, they resist it, but they want to hear it, all in the same token. And they might want to shoot the messenger, and generally they don't shoot the messenger; but if they do, they know that they are shooting the person who had the truth--and they respect that

fact. Usually they just resist the messenger initially; and they sometimes shoot you--I've been shot down. The thing is your ego stays more in place when you are authentic than when you play games; your ego gets out of place when you camouflage.

- o So, putting myself on the line, to answer your question, What do I do differently? Hopefully, I bring in a higher level of authenticity, and honesty, and challenge, to my client. I would hope that any OD consultant does that. But certainly the consciousness of it that I bring in helps me to actually do that.
- o It's coming in with that level of caring for myself and caring for the client; caring for myself to honor what's going on here; caring for the client that I will give you the straight scoop; and knowing that it will be what is also needed for the organization.
- o There is some short term pain. So, what do I do that's different? I don't know how much that's real different, but it certainly is done out of a perspective that everybody wins in that. And that's part of what makes it easier to do, and makes it easier to have it come out more crisply and consciously--I'm always very conscious of what I'm doing.

To the question, "What are the expected outcomes?"

Kueppers replied:

A much greater sense of who an organization is as a working entity; a greater sense of freedom, of relaxedness, therefore, greater productivity; greater willingness to put ideas forth and have them be honored; a more fully functioning unit; the board would have a far greater sense of respect for one another that would filter down. We might make the decision, by the way, that we

need to close ourselves up--or sell out. That might be a hard one, but as long as everybody's in tune with it, that is the reality. Let's say they found a particular direction to take the company, they'll have far more concerted efforts and energy pulling in the same direction, or moving in the same direction. You talk here about a lot of different factions--a lot of bickering. Well a lot of the bickering comes about because it's squashed down energy that's coming out in some way. It's not honored energy--It's frustrated energy. And what this does is allow all that stuff to come and start to pull in the same direction. Or for those who can't pull in that direction--we have to define who we are, and if you can't go in that direction, there is, perhaps, another organization out there that might be more aligned with who you are; I'm not saying that there aren't any variations on the theme, again. But that's what I would expect as an outcome, and I've seen it work. (Raw Data: Kueppers)

Harrison Owen's responses to question number 20 included the following elements (Question 20 - How would you intervene in this particular situation?):

- o Well at the point that you left it there I'd let 'em go and fight until they got pretty serious. I mean what's described there is a sort of standard life cycle. The possibility of meaningfully intervening would only take place when they recognize the necessity of everybody letting go.
- o It's pretty simple; you sit down and say "Folks, there's no major problem in turning this around. There is a major problem in you living with it after it's turned around, and if you are prepared basically to live with the results, no problem."

- o I'd help them to understand a little bit about what the grief work process is. It's not a great deal, they will go through it, you don't have to do anything; all you have to do is create the space to let it happen and pick up the pieces and help them be conscious.
- o Just in terms of intervention, I do very little, and I try to do less rather than more. But where I do a lot is at the end, to sit down with whoever is interested and saying "Ok, let's reflect on what it was you went through so the next time you get yourself into something like this you don't have to come bother me."
- o The biggest problem in that situation is getting folks to understand that there is no magic bullet. They can't have their cake and eat it too. There's no way to manage transformation. When it's over it's over.

The following are elements in Owen's response to the question, "What would you do differently from other consultants?"

- o I don't know about what most other folks do, but I think there are some people who still seriously think that you can manage your way into a transformed organization, and I've got to say I don't think you really can, they're certainly not talking about the world that I'm living in; it's useful for certain prescribed circumstances.
- o For me, when I start working with a client and they want to know what's going to happen, I have to say "I haven't the faintest idea. I can tell you some things that are likely to occur, not in detail. I can tell you some things that have occurred in other places. I could almost guarantee you that if they were

to happen here it would be wrong. We've really got to find out where you are, what's happening, and get on with our business, and there's absolutely no guarantees."

I asked Mr. Owen, "Supposing you were successful, what outcomes would you expect from your intervention?" To that he replied:

That's very easy. I don't know what you'd see, but what you'd experience is just an incredible sense of joy. It's the kind of thing like with the group at Owens Corning, they walked out of there saying "This is the most meaningful thing that's ever happened." And this was not an off site, this was not the weekend on the mountaintop; this is working a real live business problem. I mean they were like the Redskins after the Super Bowl in the locker room. I mean literally, these are staid old mid-westerners. They're pouring champagne over each other's heads. Midway through this thing, they decided to give it a name--they called it the "Mash" team, Make Amazing Shit Happen. This is a Fortune 500 whatever--it's just exciting. We did a working model in 8 days with \$35,000, where conventional wisdom was talking it would take a year and a million and a half. So you can measure it that way. But that to me is not the significant measure. The significant measurement really is some kind of a quantum of joy release; because that's what's gonna give 'em the oomph to do it again. (Raw Data: Owen)

Bryant Rollins responded to question 20 (How would you intervene in this particular situation?) as follows:

- o If they are not a culturally diverse organization, there are certainly women working in the organization--white women at any case. I would attempt to find out who these people are and what their style is.
- o A preferred intervention would be to begin by working with the Board; and then as quickly as possible with key stakeholders in the system--whoever that might be.
- o I'd have to know more about the department heads, about the electoral process. Is it a general election, or is it through departments? Are the people representative of the various departments, so that there are some stakeholder populations in there?
- o I'd talk to the Board in more depth, and then talk to some other stakeholders in more depth.
- o I think the first step would be to try to figure out what's going on, what people's perceptions are. And so there would be what we would call a lattice exploration--or environmental scan.
- o The kind of stakeholders I want to be talking to are not always the recognized people, but some of the people who are heroes and heroines down there in the system, who have insights and perceptions and information that would be useful to have.
- o What I'd want to get, either through that kind of process or maybe through a focus group process, would be a scan of what's going on in the perceptions of the people down in the system. What's going on internally, and what's going on out there with the clients, and how it's affecting consumers--get a picture of what's happening.
- o Now depending on the actual demographics, if it were feasible, and if it made sense in terms of how they see the issues; it might not, so we certainly would be careful about

not working our issues; but if we get a sense that there were some issues that were race and gender oriented, we'd get some perceptions on what those race and gender issues are from the general organization by talking to some of those folks; we'd see them as another group of key stakeholders in the process. The way we do that is by dividing groups throughout the system--again lattice, by Black men, Black women, Hispanic men, Hispanic women, and so forth, and getting their individual perceptions of whats happening around race and gender, and what's happening in the company--systemically.

- o We would want to spend some time with the officers and the people who are basically running the company.
- o We do a structured process of diagnostics, and we would be asking all of these groups of people: What are the issues? What events contribute to their assessment? We'd ask for description of the issues regarding internal conflicts and consumer market conflicts or inadequacies.
- o We would do some visioning with them, "Where would you see this organization going--the best of all possible worlds?" "Where would you want to be a year from now?" Just to get a sense of where they want to go--and what kind of steps that might be taken to help them to get there, from their perspective.
- o Then we would combine all of that in some way, and then present it back to the Board of Directors.
- o At that point, we normally suggest a three-day or four-day retreat that combines several things. Depending on what we find, it combines strategic planning, some team building, and if it were appropriate, some work on race and gender issues. We would offer the feedback initially in a Board meeting, but then say if you really want to

- get into these issues we'd suggest you need to go off-site and spend three or four days doing some work.
- o So here's the first phase, which is essentially an environmental scan diagnosing whatever we can fairly quickly--as to what's going on, gathering the data together, making the initial presentation to whomever the client is, and then suggesting that we need to go into this in some depth--"Let's go off-site and really take a look at what's going on here, and do some work with it."
 - o We would then work from there to design that kind of event. Depending on what they want to achieve, we would help them to decide who should be there. We would work with them--consult with them as to who should be there.
 - o I lot depends on the style of the Chair of the Board. When we can, we go through a visioning process with that person, which is an individual two or three hour session where we go in depth with the leader of the organization around what he or she is trying to achieve, what their values are, what their vision is, where their driving is--now in a democratic arrangement it might be different. But some of the more democratic systems...have been the ones that have been the most dictatorial. So there would be clearly some consulting relationship with the senior--with the person who is in the leadership position.
 - o The way we work with strategic planning and team building is we make some assumption that the most effective organizations are driven by their values--that's the assumption we bring. That is one of the reason that mission statements frequently wind up on company's walls, and don't mean anything. So, it's very important to go through a deep process with the Board, for example--or key people. To give them a chance to talk about why they are doing what they are doing, why is this important to them anyhow.

- o It begins with their values. I'll be more specific. The way we think about values is that our values are our best selves. When I was growing up in Roxbury, my parents told me how to live the best way I could--they imbued me with a lot of values around honesty and openness, and things like that. They said, "You live according to these values, and you're going to achieve your best self--you're going to have your best shot at getting what you want to achieve in your life." So these values represent your best self.
- o We have values that are personal, organizational, and professional. Sometimes they are all the same, sometimes they are very different. So we get the group of people thinking about their personal values--and writing them down. And then we get them to talk about them--share them out. They can draw pictures, there are all kinds of ways that they can express what their values are--the important thing is to get them out in public.
- o And then we ask them, "What are all of the things that have been happening in this organization over the last six years--or whatever time period--that have supported your values?" and, "What are all of the things that have violated your values?" and then "What are all of the things that you've done in the last six years, given these values, that have been supportive of your achieving these values?" and "What are all of the things that you have done that have violated your values?"
- o So, we get into deep issues around people doing things, or being in situations in the organization where they've violated their own values. We heard people say, "Well yeah, we made this decision around that, but we didn't tell our people the whole story because we didn't think they could handle it, and one of my most important values is honesty and integrity, and damn it, when we couldn't tell our people the truth...I didn't like it at

all--did we have the choice? Maybe and maybe not, but I didn't like at all!"

- o Then it gets to--"What are our processes--what do we do that supports our values, and what do we do that violates our values? And it's a facilitative process. I'm talking about their interactions--how we make decision, how we relate to each other, so forth. So we get in to a fairly substantial process, and it takes some time--we get people talking about what's really important to them in their lives, in their families, in their professions, and in the business.
- o The purpose is not to come out with something that they can agree on--the values of this organization. Values are non-negotiable, so we are not trying to get a consensus on the values--not even the core values. Sometimes we ask them to talk about what their core values are, but our intent is not to consciously or overtly get them to compare values, but simply to accept that there are differences. Values are the hardest thing to negotiate, and are conceptually non-negotiable.
- o The next step is vision. We get them into a visioning process, and that can go in a number of ways. So, "Given my values, this is my vision." Then there some real differences, or there are some similarities, and some reaction and discussion around what the vision is, and then that's where we start to make comparisons and the process that we call "alignment."
- o It's very important for there to be alignment on the vision--it doesn't mean agreement, because there may be some things that people disagree on around vision, but at least there is some way of alignment then--"let's form an agreement." And the notion is that if you don't have a vision, or if you don't have a port in mind if you're the captain of a ship, "any wind is a fair wind." So, in order to pick the wind that you want that's going to get you where you want to go, you have to know

where you want to go--you have to have a vision.

- o We get the visions articulated, it may be the leader's vision, but the people say "I buy in to it, but you've gotta change this or I can't buy into that--"It's a whole process.
- o In the values part we're working on the communications issue as well, so that if there are some conflicts in communicating that violate people's values, we begin to create some norms, and ask them, "What norms do you want to live by in this room to get through the next step of this process, given your values?" So we begin to work with them around how they are going to function as a group.
- o This is a process which evolves over time, and basically says that this group of people can solve their own problems--they can address the internal conflicts, they can get a better share of the market place, if the relationships are solid, if they're talking straight to each other, if they're energized and going after it, if they're in alignment as to where they are trying to go, and if they do that for the total organization--down the system.
- o Everything they need is right there--it's in the room, and it's in their organization. And then the question is, "What tools do we need to get it out into the total 13,000 people?" And then you start to talk about processes for moving it down into the system.

So, what would you do differently from other consultants? Was the next question put to Mr. Rollins. The elements of his response follow:

- o At some point along the way, we always work race and gender issues. They are not interested in that in this case, unless you overlay it, but at some point, it's got to be an issue. So, that's one thing that we always bring out.
- o We don't work from a theoretical base, we follow the tide--we follow the group. So we don't bring in the kind of B School orientation, we don't do a lot of statistical diagnostics--we do action research.
- o There are a lot of people who do action research. I think that the greatest distinction is that when we bring a team in, no matter what it's for, it's always diverse. We are always working diversity issues at a conceptual level, always looking for it--looking for opportunities--and not in an active way. Sort of in a passive "wait a minute" way; and we are the models for how you could be in this area, and it always comes to the surface. And we find that those are the most liberating issues, when we get to work those. Because of who we are, it's almost always the case.
- o In the kind of three to five day strategic planning which I just described, race and gender issues come into focus. Frequently those are the issues that break the group open and get people to talking.

What outcomes would you expect from your intervention? was the next question. Rollins responded as follows:

You'd find people talking openly to each other. You'd see people looking for feedback. You'd see a very high level of awareness and skill in talking about the effect of racism and sexism on

work groups and committees and task forces--that would be just a part of the culture. You'd see an open system. You'd hear people who have a clear sense of what the vision is--and have, to some degree or another, bought into it--who understand why they are doing what they are doing, and how it contributes to the whole. You'd see relatively little bureaucracy and hierarchy--you'd see people talking to the President and the Chairman of the Board, and it's also "Joe" or "Jane". I think what you'd experience primarily is--somehow there is a spiritual aspect to it, and I don't mean that in a religious sense, but somehow there is something that people are sending out that goes beyond what they seem to be doing and have created. It seems to transcend the products that they're producing, it seems to transcend the individual relationships, there is something here that's bigger than what we can comprehend--they feel it, and know it. As an outsider I know that something's going on there. It's not easy all the time being there, because there are real conflicts that come to the surface and get worked a lot of the time--so it's not always comfortable or easy, but still it's a place that you want to be--it's a place where you feel that you can grow, and get support. A place where you can have objectives and goals and a vision of your own and have them met to a greater degree. Where the organization's vision is sometimes subsumed even, on occasion, to an individual's vision. And then you'd see a real firm relationship with the outside world. In fact you'd feel that there's not much of a difference between the inside and the outside--that the relationships that the company has with the consumer are as powerful as the relationships that the company has on the inside. They'd be spending a lot of time talking with consumers--they'd really have a feel for who's out there and what they want. They are in tune--they are tracking; they are appreciated--they are respected. You'd see a tremendous following of products. But I think most significantly is what you'd feel, "There's something different going on here that's different from most organizations, and it's spiritual--a richness here." (Raw Data: Rollins)

Michael Shandler responded to the first case question, "How would you intervene in this particular situation?" as follows:

- o The very first thing that I'd do is interview all of the Board members, and a selection of individuals at lower levels of the organization. I'd spend several days, probably, interviewing people and finding out what's really going on as seen by the individuals in the organization.
- o The interviews would be anonymous, but not confidential. Anonymous in the sense that I'd like to be able to use the information that the individuals give me, but not say, "Well, Beverly said--" just say, "A perception in the organization is that--"
- o So once I have this information, I would do a number of things. The way you have this described here sounds like there is not only conflict and uncertainty at the top about the direction that the company is going in, but also a lot of stuff going on at the bottom. In this case I would have to get the top team together, probably for three days, set them down and take them through, basically, hammering out the direction that they want to go in, and reaching consensus about it, as opposed to democracy.
- o I do not work on a democratic basis when I'm working with teams, I always work for a consensus.
- o We'd go off-site for three days, and basically hammer out, What is the vision of this company? What do you want to do? Where are you going? What do you want the value of this place to be?

- o There is a lot of stuff going on that is basically unhealthy, and I'd get them to articulate that.
- o I'd help them to establish a set of strategic level goals. What are the basic strategic level goals that need to show up that we can measure, so that we know that we're on track toward this vision?
- o So it is establish the vision first; then the goals, then responsibilities for each of the team members--who's going to do what--who's going to be responsible for what--who's going to be the champion for each of these goals. By the way, it just so happens that this particular case fits exactly the primary thing that I do. Then I would work backwards to the present.
- o I would basically unfurl the headlines that I gleaned from all of my interviews with them; which would deal with the conflict that existed on the team--in other words, all of the unfinished interpersonal business. What I would do is teach them a way to work through what I call grievances to the next level, which is a request for change. Implicit in any grievance that I might have with another person is a request for a change. I would help you to articulate the change that you want from this other person; then they would negotiate an agreement about that change. And then follow up and see if it works, and if it doesn't, go to the beginning again--work it through until you have what you need.
- o I give them a process, and also might, if they request it, actually do third party negotiations with them. But the end result that I'd be looking for is that there'd be no more what I call caca in the system. The system would be flushed, they would've been given an enema, the interpersonal stuff healed, and people could get on without putting their energy into their gunny sacks.

- o I would take a look at all sorts of win-lose dynamics that might be showing up. For example, structures--departments that are in competition with each other, perhaps that might show up as the result of interviews.
- o We'd also establish a sense of what are the ground rules, what are we going to play the game by. It sounds like this group does not have a clear code--a spoken code of conduct, and they don't know how to get through stuff. So, I would focus on a strategic direction, how we're going to live together, and healing stuff from the past.
- o Once that was done, I would help them to--and this could be a fairly big project--to translate the decisions that they made at the top into what I would call an enrollment process; in this case, I'd probably go department by department.
- o It sounds like intra-departmentally that they have--it says here lots of personal conflict--that stuff would also have to be worked out. They'd be either taught a method for doing it, or in the form of some kind of group it could be done, or it could be done in third-party negotiations. And then also at a departmental level, and inter-departmentally, I would get them to focus on, how can we basically achieve the grand design--the grand vision as proposed by the Board? Since it's elected by them--how can we do that? And I would really work hard toward creating a critical mass of people moving in the same direction.
- o They would have to take a look at the business level--why are the competitors basically beating the pants off them? They'd have to take a look at design issues, which may mean that the competitors are getting raw materials cheaper, or they're having it made off-shore. What are the reasons that the competition is beating them? They'd have to take a very honest look at that. They may have to get off some of their ways of doing things.

- o Are they overstaffed? They might have to take a look at some very hard things that nobody feels comfortable about. Do they need to introduce new products? Maybe they can use their technology and their expertise for developing new products. Maybe they haven't kept up with what's happening in the marketplace. Maybe they have all sorts of opportunities.
- o Anyway, that's sort of the gist of what I would do with it. It would be very definitely an organizational-wide intervention, and it would be a top-down intervention. It would have to start from the top, because if they weren't walking their talk--if I didn't have them behind me, I'd never touch this one with a ten foot pole.

To the question, what would you do differently from other consultants? Dr. Shandler responded:

- o I imagine that an OD person would certainly do a lot of interviewing, and would concentrate on the interpersonal stuff--they'd pick right up on that, and might even help them with strategic planning--I don't know.
- o I guess this is the big difference, I would teach these people the answer to the basic question of who's responsible for the success of this organization? And the correct answer to that, even if it's not true is that I am. I as an individual am 100% responsible. I would get that across, and I would get them to commit to it.
- o I would get people to put on these glasses and to look at this situation from the point of view of, I as an individual am 100% responsible for the the results that are showing up, namely that this organization is doing badly, and is riddled with conflict and

doubt. Now, sense I am 100% responsible, even if it's not true, what am I going to do proactively to change that? Now, if I'm the Chairman of the Board, there are a lot of things that I can do, because I've got lots of power up there. If I'm on the Board, there are also lots of things that I can do. But if I'm a middle manager in this group, there are also lots of things that I can do--one thing that I can stop doing is saying, "Well, I don't have any power in this situation." If I'm a worker in this situation I can say, "You know, I'm an owner here, and I'm not happy with the results that are showing up" for example, "I'm going to make suggestions about new products that can be developed." Or, "A new way of doing things that will save a half an hour of time, which will save us \$20 in our production process."

- o Finger pointing doesn't help. So, we're basically getting them to take responsibility themselves for the future. "OK, here's the situation, some poor results have been showing up, how can I move this organization forward?" Coming up with answers. I would absolutely inculcate that. And that's where the personal transformation notion does come in. I think that's the biggest difference between what I would do as an OT person, and what I might have done as an OD person.

Assuming that you've worked with this organization for the amount of time it took to transform them into what they wanted, what outcomes would you expect from your intervention? Dr. Shandler response to question number 22:

This could take a long time, Beverly...even if it was a relatively small organization. And one can be wrong in determining a strategy. Let's say the price of steel went up a zillion percent, and they

were absolutely depending on steel, it could put them out of business. Those things are realities that happen, and they happen all of the time. But assuming that the environment basically cooperated with them, they got their internal act together, it's not that they would not be fighting; fighting always happens when people chafe up against each other, but the individuals involved would not be fighting about, where are we going. They might fight about how we're going to get there, or the best way to get there--I consider that to be healthy fighting. They would also not be gunny sacking their grievances with each other; in other words, storing stuff up. The operating mode internally in the company would be win-win.

"We're all in this together, and we're all going to do everything in our power to help the other person or the other department. We're all working for the sake of the accomplishment of the whole." Those are the major things. They might have the same equipment, or they might have different equipment, but it would be their basic attitudes and the way that they went about things that would be quite different. (Raw Data: Shandler)

How would you intervene in this particular situation? The elements of John Simmons' response to question number 20 follow.

- o The first thing that I would do is to sit down with the Board and ask them why they think they need a consultant, and spend a good deal of time pushing on that question.
- o The second thing that I'd do is to do an organizational diagnosis with a consulting team.
- o Which entails interviewing Board members individually and then a diagonal slice across the organization. Probably focus groups at the plant level. I'd feed that back to them,

and make recommendations as to things that I think they can work on, and things that they need some help working on.

- o I think that the next step would be to work in those areas. And clearly, one of the things that they need is consensus around a mission statement.
- o They may be weak on consensual decision-making; a lot of worker-owned firms are. Therefore, I would be sure that they have the tools to work effectively in that way.
- o I'd probably also do some team building around the tasks--around some of the easier tasks that they can work on without outside help.
- o Phase I would be assuring that they have some skills around the deficits they have, and then including the team building and consensus decision-making, and then moving them into developing a real mission statement.
- o Now there may be some information deficits, so they're some real problems deciding what to do and this has caused some of the conflicts. It may be important for them to clarify their vision of what the organization is all about. And, if they haven't done that, then as part of the mission development stage, they should go through some visioning.
- o As preparation for the visioning, it may make sense to have them go out and see some other firms that are in the same business. And if it means going aboard, if they have an unlimited budget, then I would take them to Japan and Sweden and plan an awareness creation experience for them--so they would see, sort of, next generation products, and also understand some different styles--of how democratically managed organizations can operate. They should probably also visit other firms in this country. I think that would be the beginning.

- o I think the contracting and diagnosis is probably the most critical part of the intervention because that's where most of the mistakes are made; expectations aren't clear to the client, or the consultant doesn't understand what the real issues are.

What would you do differently from other consultants. The elements of Dr. Simmons' response to question 21 are:

- o I don't know. I've done a lot of work in democratically managed firms, in fact I'm the Chairman of the Board of a democratically owned firm, a construction company. So, I have some understanding about the dynamics of these operations. And second I'm not trained as a professional OD person.
- o I came into this from an economics background. So, I don't know a lot of these distinctions, but I guess that one possible area is that I would really deal with the power issues--that's very important up front.
- o I would also really try to get them to develop their vision; and I'm not sure how important that is to the average OD practitioner--I know it's now a common sort of technique, but I don't know how common it is.

To question number 22, "What outcomes would you expect from your intervention?" Dr. Simmons responded:

Unity of purpose; clear goals, roles and responsibilities; a vision that everyone shares; energy and creativity that you can't contain; and at the level of skills inside the organization, they could then fix their own problems in the future. (Raw Data: Simmons)

How would you intervene in this particular situation? The elements to Shirley Stetson-Kessler's answer to question number 20 follow:

- o I think the first thing that I would do would be to collect as much information as I could from the people who are on this Board. I would want to sit and talk with all of them at great length around who they are--what they think the primary focus of the corporation is--where it's headed, why it's headed in that direction, and what it is that they would like to see different. And just find out what's going on.
- o I would talk with individuals. When there's discord, my experience has been that it's usually a case of miscommunication. And goes back to my basic belief that we're all connected, and we're all one in some fashion. So, if we're not taking care of each other--if we're not cohesive, that it's just a misunderstanding of some sort--a dis-ease. So, I'd want to talk to everyone, only because that's the only way I would have of really feeling comfortable--I trust my analytical skills in that regard.
- o The next step in my style would be to get them all together and just feed them back what I heard in a way that would be non-threatening and non-exposing--"There's information here that maybe ought to be put out in the air." My experience with that is that it's a very freeing activity, and that people then begin to deal with the real issue because now it's out--it's not a secret that's being hidden anymore. The ability of people to deal with themselves once they have the data out is unlimited from my experience.
- o I would ask every single person that I talk with, what would be the best way to feed them

- back what I have heard--so that it wouldn't be a threatening feedback. It would be what they all told me they wanted--and how they wanted to hear it--that's my preferred style, and it's never failed yet, in my experience.
- o I would want to know what the Board would want, what might be a next step. It could be to do some similar sorts of things with individual work groups, or however this company functions. It sounds like there might be a lot of artistic furniture engineers, or whatever. So there would probably be a need to pay particular attention to some of the functional things that go on. And then have some kind of sharing across the lines of the organization.
 - o I think I would also want to look--just because of my own personal value system--at the demographics of the organization, and find out who's got the power and who doesn't, and what kind of people are employed here--what do they look like. And make some observations back to them. Lots of times what we see in organizations is that things are really out of balance. The worker level are all female, or all people of color, and there's nobody in the hierarchy that represents that constituency, then there's going to be a problem.
 - o Sometimes all it takes is just pointing out, "If this organization were to look in the mirror, this is the way it would see itself--how do you feel about that?" Lots of times people are horrified when they have themselves presented to themselves that way--it violates their value system. And the first thing that people in organizations say to us is, "But I'm a Christian," and we say to them, "Well what does that mean to you?" "Well I believe in people--that all people are equal." "Well what does that mean to you?"--we just keep asking them. And they usually just talk themselves right into "God, I've got to do something about this--this is terrible."

- o So, I would ask a lot of questions and voice what I see in a non-judgemental way, just to describe what it looks like to me as if I just landed here from Mars--"This is what I see." That is an intervention technique that is invaluable.

So, what would you do differently from other consultants? To this Ms Kessler replied:

- o I always work with a partner, and it's much easier to do the work because there is always somebody watching from the other direction. We always work in differentiated race and gender teams. We feel much more confident about covering the whole field. I only have my own orientation, I get so stuck in it that I can't see other ways.
- o I do not know of any other firm that does that. And we get questioned an awful lot by clients, but our success rate is almost infallible. We will tell people right up front--"This is the way we work." And they'd say "Well that's really strange." And the curiosity factor will sometimes be why they want to work with us. Our experience is that there is something deep within them that makes contact with what it is that we're all about; and we trust that. We certainly don't talk about it with them until after we get to know them because they'd probably say "Get out of here!"

What outcomes would you expect from your intervention? Ms. Stetson-Kessler responded as follows:

Presuming that this organization wants to have a growth rate that increases instead of decreases, that would certainly be an issue. If "in fighting" is a negative sort of thing, my sense is that it would be--to the extent that they would want to have cohesion instead of conflict, those kinds of outcomes. That would be my direction with them; it would be their work, not mine. I wouldn't impose my own values on it. It would be my guess that whatever is going on in this group that makes the decisions, that once they've dealt with each other on a personal level, things would be different. They'd probably transform themselves rapidly into whatever it is that they want. I don't ever enter an organization with a presupposed notion of what they want. I know what I would want if I were there, and lots of times that's the stimulus I use to get them thinking about themselves, but not necessarily in any direction. I just use it as a tool sometimes saying, "How do we move so that we're getting at what you want?" And lots of times when they can't articulate it, I'd say then "Well, if I were here--" and just sort of imagine it with them, "this is what I would do--" And they either immediately say, "Well, that's crazy." Or they say, "Yeah, yeah, that's what we want." And then that snowballs. (Raw Data: Stetson-Kessler)

Case Summary. The case provided a rich source of information about what Organization Transformation practitioners actually do. Some of the methods, techniques, procedures and processes seem to be quite common among the 14 participants, and others were quite unique, and even seemingly contradictory.

Starting with those common "elements," most of the participants thought it was useful and even critical to

develop a "vision" for this hypothetical organization. A couple of the respondents used the word "mission" instead of vision, and when queried, their use of the word "mission" was very much the same concept as others use of the word "vision;" that is, some future idea, concept, or ideal for the organization that is very different from the structures and processes of the present. Perhaps the most critical commonality among the participants was their attention to "vision" and their focus on the organization as a whole.

Also common among the participants was their "point of entry" into the organization. Most of the participants started their interventions with the Board of Directors, although they varied in the degree to which they accessed the rest of the organization.

Another common element among the interventions was a mixture of what appeared to be Organization Development techniques and the new OD concepts. For example, most of the participants had contracting, diagnoses, and feedback phases to their interventions that seemed to parallel Action Research processes that are common in OD interventions. Also many participants paid close attention to interpersonal interactions

among the members of the hypothetical organization that included such things as team building and conflict resolution, which are common OD technologies.

Another less tangible commonality among the participants' interventions was their recognition of something that transcended explanation--different ones called it "energy," "joy," "commitment," and "spirit."

The differences were many, and involved varying techniques and approaches. The interventions ranged from those that appeared to be very much like OD interventions such as the one described by Simmons, to those that were totally unique like Owen's "open space" technology.

The following section contains a values analysis using the findings from the case. This analysis gives greater insights into the interventions proposed by the participants in this study and allows interventions to be viewed using a special set of lenses.

Values

Something that is valued is something intrinsically desirable, useful, important, or

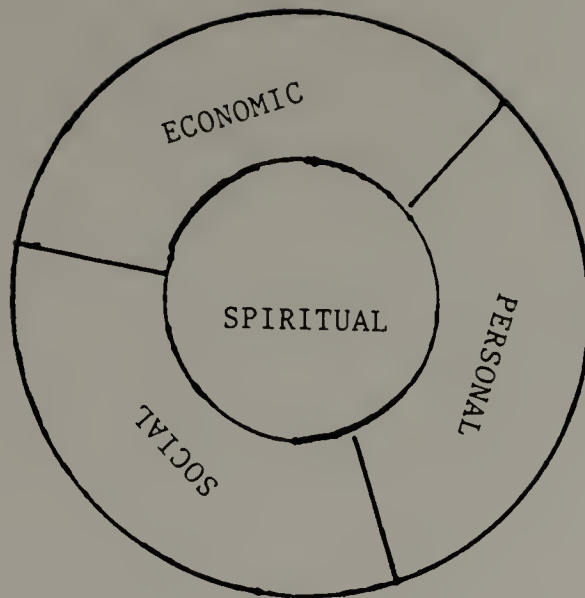
worthwhile. Values express precepts by which people live their lives. Values are often explicit in one's words, and implicit in one's actions, focus, objectives, and goals.

There are many ways to look at and talk about values. This section presents a conceptual framework which focuses on goals and was used to identify, categorize, and analyze the values described by participants in response to the case questions. It is a four-part schema; three parts were developed by Reed and Loughran (1984), and the fourth part was added as a result of this research. Although there are perhaps other frameworks just as useful for describing values, this schema was selected for its simplicity and availability to the researcher.

Figure 4.1 shows the framework used in this section. The four sections in this figure are as follows:

Economic Values. These are elements reflecting the valuing of economic development are "concerned with material progress, increased production, and better and more cost-effective products." (Reed & Loughran 1984, p. 25)

Social Values. Elements concerned with the quality of interpersonal relationships are labeled social values. (Reed & Loughran 1984, p. 25)



(Adapted from Reed & Loughran 1984, p. 26)

Figure 4.1

A Framework for Categorizing Values

Personal Values. Involves elements that focus on "helping individuals overcome physical, emotional or financial problems, enriching the use of their leisure time, and learning something useful for either their personal or professional growth." (Reed & Loughran 1984, p. 25)

Spiritual Values. That which encompasses and transcends economic, social, and personal values. It has to do with "the courage to look within and to trust" (Jung) that we belong, are whole, and connected with the Infinite. It involves the valuing of the connectedness which exists between everything and everybody; that is the valuing of oneness out of which comes a sense of belongingness, centering, integration, and dynamic balance.

Taking four of the primary elements from interventions described by each participant in this study, values can be categorized using the aforementioned framework:

Economic Values

- o Organizational excellence (Adams)
- o Role expectations of policy makers (Anderson)
- o Assessment of what has worked (Anderson)
- o Organization mission, products, services, general direction (Carew)
- o Look at various systems--recognition, reward, hiring, etc. (Esty)
- o Improve company's performance (Gordon)
- o Vision in light of current market and other variables (Johnston)
- o Mission, roles, and responsibilities (Kueppers)
- o What's going on with clients and consumers (Rollins)
- o Hammer out what is vision, what do you want to do, where are you going (Shandler)
- o Attention to some of the functional things (Stetson-Kessler)

Social Values

- o Common grounds for factions (Adams)
- o People meet together and talk about how they saw it (Anderson)
- o Sense of how in-fighting occurs (Bartunek)
- o Strategic assumption surfacing (Bartunek)
- o Skill in dealing with conflictual issues (Bartunek)
- o Involving people (Carew)
- o Clear sense of where we want to go together (Carew)
- o I think we're more collaborative (Esty)
- o Focus groups (Esty)
- o Steering committee (Esty)
- o Establish relationship and trust factor (Gordon)
- o Ongoing negotiate-renegotiate (Gordon)

- o Design team representing all constituencies (Ingle)
- o Value democratic process (Ingle)
- o Heal the split--taking into account interpersonal concerns (Johnston)
- o Caring for self and other--everybody wins (Kueppers)
- o Cultural diversity (Rollins)
- o Reach consensus (Shandler)
- o We're all in this together (Shandler)
- o Focus groups (Simmons)
- o Consensual decision-making (Simmons)
- o When there's discord, my experience has been that it's usually a case of miscommunication (Stetson-Kessler)

Personal Values

- o Personal vision (Adams)
- o Teach individuals skills, new perspectives (Bartunek)
- o Joint diagnosis for individual learning (Ingle)
- o Taking into account individual concerns (Johnston)
- o Have to figure out how each person is going to fit (Kueppers)
- o Grief work (Owen)
- o Recognize heroes and heroines down in system, Explore personal value systems (Rollins)
- o 100% individual responsibility (Shandler)
- o Learn skills so they can fix their own problems (Simmons)
- o Personal value systems (Stetson-Kessler)

Spiritual Values

- o Excitement, positive energy (Adams)
- o Everything's vibrant (Anderson)
- o A vision to which people are committed--and some excitement about it (Carew)
- o A longer range vision--and it would relate to the benefit of all concerned...individuals...clients...it would embrace and encompass all (Gordon)
- o Every interaction is like a hologram (Ingle)

- o I have major questions about what the myth, rituals, symbols and so forth are (Ingle)
- o Taking into account the transpersonal concerns (Johnston)
- o Transcend means to rise above the temporal every-day life of the organization (Johnston)
- o We're all connected (Kueppers)
- o Establish levels of trust--higher levels (Kueppers)
- o Help them be conscious (Owen)
- o Recognize the necessity of everybody letting go (Owen)
- o What you'd experience is just an incredible sense of joy (Owen)
- o Somehow there is a spiritual aspect to it, and I don't mean that in a religious sense, but somehow there is something that people are sending out that goes beyond what they seem to be doing and have created (Rollins)
- o Energy and creativity that you can't contain (Simmons)
- o We're all connected (Stetson-Kessler)

In light of the above description of participants' values, it is apparent that the larger grouping of values are in the social category. Another interesting learning from the process of attempting to categorize "values" was that there were a large group of values that may be described as transpersonal or spiritual values. It was obvious that what actually distinguishes this group of OT-oriented professionals is not so much their interpersonal values, as their espousal of spiritual values.

Themes

This is the last section in Chapter 4. It was compiled based on a review of all 815 pages of the Raw Data. Themes consist of metaphors, symbols, and other descriptions of Organization Transformation that occurred in the data. Some examples of themes that were found are: ocean, democratic, synergy, butterfly, visioning, flow, and spirit. More specifically, the data were searched for the following:

- o Adjectives that were used in reference to Organization Transformation to express the quality of the phenomenon or something attributed to it.
- o Nouns that were used in place of Organization Transformation to further explain what it is and how it works.
- o Metaphors that were used to transfer to the the words Organization Transformation the sense and meanings of other words; or stated another way, implied comparisons which are primarily used to apply the meanings of other words to the phenomenon Organization Transformation.

Approximately 1,875 themes were identified in the raw data. The themes were categorized and analyzed using a four-part ontological schema developed by the researcher.

This ontological schema is one model or conceptual framework used to make sense out of the data. As with all such models, it focuses and frames the data in a particular way so that they may be discussed in an understandable, shorthand manner. The researcher, therefore, recognizes that there are perhaps an infinite number of models that may be developed to explain and describe the data. However, this conceptual framework seemingly emerged out of the findings, and was the only framework known to the researcher that adequately explained all of the themes that were identified. Other schemes were tested for their applicability to the themes; for example, Burrell and Morgan's "Sociological Paradigms" (1979) initially seemed most applicable, but later proved inadequate because it did not explain most of the data.

The ontological framework developed by the researcher, based on Johnston's (1985) third-order change perspective, greatly aided the inductive

analytical process necessary to summarize and interpret the large numbers of themes that were identified. The four categories within this conceptual framework (see Figure 4.2) are as follows:

- o Uncontrollable. These themes are nomothetic in nature, and are characterized by intractable natural law or principle. They may also be described as deterministic, providential, fatalistic, or transpersonal, and are characteristics that defy human control or influence.

- o Partially Controllable. These are interactive themes that primarily deal with human

UNCONTROLLABLE (No Influence)	PARTIALLY CONTROLLABLE (Some Influence)	CONTROLLABLE (100% Influence)
SITUATIONALLY CONTROLLABLE (Contingent Influence)		

Figure 4.2
An Ontological Framework for Categorizing Themes

interactions which are systemic and/or interpersonal. They are characterized by their ability to be influenced, but not totally controlled.

- o Controllable. These are ideographic themes that focus on the individual's ability to chose and control. These individualistic themes may also be described as humanistic, independent, even counter dependent. They in effect say that humans create and totally control their own realities.

- o Situationally Controllable. Themes that recognize the existence of all three of the above are labelled "situational." They imply that humans have control, partial control, and no control in different situations. They may also embrace opposites and be described as simultaneous dichotomies or companionable polarities.

Table 4.5
 Themes, Metaphors, and Other Descriptors
 Categorized by Ontological Assumptions

Un-controllable	Partially Controllable	Controllable	Situationally Controllable
Ocean	Co-create	Free choice	Triune relationship
Flow	Collaborate	100% responsible	Spiritual
Ecosystemic	Community	Create	Holographic
Butterfly	Synergy	Visioning	Embraces opposites
Spirit	Systemic interactions	Free space	Oneness
Metamorphose	Inclusion	Reform	Flexible
Adaptive	Connectedness	Ownership	Versatility
Threatening	Goals	Self-determining	More options
Chrysalis	Cooperation	Empowered	Holistic
Organism	System of people	Planned change	Farallel processes
Ongoing process	People disagree	In-outward thing	Broad Perspectives
Sense of Crisis	Conflict	Producing results	Global
Spiritual law	Egalitarian	Directing	Systemic and complete
Letting go	Love	Enabling	Appropriate structure
Programmed	Multi-cultural	Decisions	Balanced
Sea of Mind energy	Social	Authentic	Integral
Divine process	"We"	Self-sufficient	3rd order change

Table 4.5 summarizes the findings. The table was compiled based on a selection of the themes from the Raw Data which included many descriptors. Many of the themes were recurring and the selections were checked for duplications. The sampling was taken from the larger list which was compiled from the Raw Data; that list contains approximately 1,875 themes, including duplications.

Several important phrases that occurred repeatedly, but are not listed on Table 4.5 because they apply to more than one of the four categories, are:

- o Fundamental change
- o Qualitative discontinuous change
- o Second-order change, and
- o Major paradigm shift.

These concepts are explanations for the phenomenon of Organization Transformation and may be thought of as synonyms.

Based on my interpretation of the context in which the participants in this study used these themes, it seems clear to me that it would be possible to describe participants as having basic assumptions about their interventions that could be characterized as either uncontrollable, partially controllable,

controllable, or situationally controllable. However, this study categorizes themes and does not so categorize the 14 participants because they were not specifically questioned about their ontological assumptions in this regard. Without more specific data it may be misleading to make any more definitive judgments than the general ones made.

What the data in Table 4.5 suggests is the importance of Organization Transformation practitioners examining their assumptions about the potential controllability of any change project that they undertake. If it is assumed that the consultant or client has complete control over the outcomes, and in fact, the situation is fraught with variables too big or complex, the change effort is doomed to failure. On the other hand, if it is assumed that "the fates will out" and the practitioner resigns him/herself to blowing with the wind, s/he will undoubtedly fail to live up to the potential for managing the project.

CHAPTER V

SUMMARY AND CONCLUSIONS

Revisiting the literature once again, John Adams (1984) stated in his book Transforming Work that Organization Transformation is not a clear-cut discipline. There appears to be no universally accepted theory of OT among OT theorists and practitioners; however, there seems to be many commonalities in the way that OT is defined. On the surface, this investigation supports what Adams wrote in 1984. The fourteen participants in this study use a wide variety of methods and techniques which are supported by an equally wide variety of theories and underlying concepts. Like Adams described, they also have many commonalities in the way they define Organization Transformation, e.g. radical, fundamental change. When looked at in a different way, it may also be said that OT encompasses a mixed bag of theories which is understandable for something that is labelled "flexible" or "situationally relevant." In other words, it is the very fact of this mixture which unifies it as a new paradigm. Levy and Merry (1986) alluded to this when they wrote that the OT consultant

uses intervention technologies that are "open, emerging, and mixed" (p. 91). When asked "What is the single most distinguishing aspect, objective, or purpose of OT?" John Adams' immediate reply was "Lack of boundaries."

In the literature Philip Harris (1985) described organizations as "energy exchange systems" in which the inputs are physical, material, and psychic. According to the descriptions given by most of the participants in this study, many would agree with Harris' metaphor for organizations; some may substitute the word "psychic" with the words "mystic" or "spiritual," and others would perhaps say that the mystic, psychic, or spiritual aspects encompass the physical and material aspects.

Harris went on to say that organizations are dynamic human systems with life cycles in which they grow, expand, develop, stabilize, decline, and disappear--unless they are transformed and continually alter their forms. Most of the participants in this study described organizations in a similar fashion. One example is Harrison Owen who stated "I'm really concerned with the full life cycle of the organization, which means starting from beginning through

transformation in developmental stages..." Owen went on to say in his description of Organization Transformation that an organization never becomes fully transformed, but must be in a continual process of transformation in order to survive in today's turbulent environment. Another example is Allen Gordon who stated that Organization Transformation "is really a continually changing state; going from one state of being to a total other state without restrictions. There's a flowingness about it."

Another key concept in the literature was the concept of Organization Transformation and Organization Development working together in a complementary fashion rather than "either/or." Levy and Merry (1986) pointed out several complementary elements of transformation and development (see Appendix D), and started by saying that Organization Transformation helps members to accept the need for second-order change and helps the organization to discover a new vision; whereas development helps the organization to plan and implement the change, and to elaborate the new vision in order to implement, legitimize and institutionalize it. Also in that same vein Johnston (1987) stated that Organization Transformation and Development ideally

work together as follows:

An analogy illustrating how transformation and development work together is that of a baby who has been transporting him or herself solely on all fours, now rather suddenly stands holding on to a chair, and takes a wobbly step or two. This change we can call...transformation for the reason that the context, content, and processes of experience appears to the child as a major shift from a 'crawling context' to an 'upright and walking context.' If the baby is to become an expert walker, even runner, his or her psycho-muscular coordination must be strengthened and refined. Such developmental processes usually require a considerable length of time. (p. 15)

One exciting discovery was that in practice, most of the participants in this study mix OT and OD technologies in a fashion similar to that described by Johnston (1987), and Levy & Merry (1986). Michael Shandler's "Vision Action" technology is one good example. He combines an Organization Transformation visioning technology with an Organization Development Action Research strategy which has worked surprisingly well in traditional Midwestern smokestack industries.

The focus of this study was specifically on the theorists and practitioners of Organization Transformation. The primary framing questions were: Who are these people? What are their underlying philosophical assumptions? What do they have in common

that makes them an identifiable group of theorists and practitioners? On what points do they vary or differ? What do they think are the important contributions of OT? What impact do they predict that OT will have on organizations? Thus, the purpose of this study was to explore this new area of theory and practice (OT) by studying those who are developing and applying it.

All of the 14 participants in this study are very active and busy professionals. They have a number of things going on at once, such as writing, teaching or lecturing, consulting, and various activities in professional and other organizations. Each person's story about how s/he became interested in Organization Transformation varied, and provided rich data for this study.

The interviews provided a wealth of data, all of which cannot possibly be discussed fully within the constraints of this study. However, all of the framing questions for this study were explored in-depth by means of the 22 interview questions.

There were many insights and personal learnings that resulted from the study. One learning involved the categories of "theorists" and practitioners. It

was clear that most of the participants in this study did not wish to categorize themselves using this framework, and they expressed a belief that OT practitioners must also be theorists, and conversely, theorists must have some practical experience. All but two of the participants indicated that they were some blend of theorist and practitioner.

Another important learning from this study had to do with the definition of Organization Transformation presented in the first chapter which was derived from the literature:

Organization Transformation is an ecological, holistic, non-reductionistic, humanistic approach to radical, revolutionary, second-order change in the entire context of an organization's system. OT involves transformative changes in the fundamental nature of the organization in relation to its ecosystem, and requires completely new ways of thinking, behaving, and perceiving by members of the organization. OT strategies help the organization to be flexible and responsive to internal and external environments. OT strategies tend to intensify the organization's social consciousness and accordingly transform the organization's vision and mission.

Most of the participants agreed that Organization Transformation involves radical, fundamental changes in organizational context, structure, and process. They

also agreed that a larger systems perspective is required in OT which includes the organization's external environment. There was one major difference which had to do with whether an organization can transform "negatively" as well as in a "positive" direction. However, it was interesting that in response to the case, participants envisioned very positive humanistically oriented outcomes for their interventions.

Most of the participants noted that the reasons for the emergence of OT had to do with uncontrollable environmental and cultural trends, and several participants said that Organization Transformation is a natural process that has been happening all along. Overall, the findings from this study supported the definition for OT that was put forth in Chapter 1.

The fifth question on the Interview Guide, "What is the single most distinguishing aspect, objective, or purpose of OT?" elicited the widest variety of responses of the five questions in the "Meanings" section. Three of the responses had to do with participation of organizational members. Two other responses seemed to roughly correspond around the

notion of universal connectedness. The remaining answers seemed to vary, which suggested that there is no single, agreed upon distinguishing aspect of Organization Transformation.

However, several similar responses were given by different participants to the question "On what points do OT'ers agree?" they included fundamental organizational change; empowerment of organizational members; and human and systemic interconnections. To the question "On what points do OT'ers disagree?" many participants noted that they would disagree about the "how tos," that is the methods, approaches, strategies, and techniques for facilitating Organization Transformation.

Another learning had to do with the impact of Organization Transformation. Many participants expressed a belief that thus far the impact of Organization Transformation has been small; others said that the impact is currently negligible, but growing; and most expressed either a hope or a believe that the future impact will be great.

Another interesting learning was that most participants believed that all organizations could

benefit by OT, but some are more receptive to it than others.

Also, some participants sounded very optimistic about the potential of Organization Transformation's impact on the current environment, and others were quite pessimistic. In addition, participants saw current and future resistances to Organization Transformation coming from individuals, groups, and whole organizations; but primarily from individuals. The most common resistance being individual fear of the unknown.

When questioned about what they did differently than other consultants, many participants talked about differences in underlying assumptions rather than actual practices. However, the two most common differences in interventions cited were visioning and focusing on the total organization.

The case provided a rich source of information about what Organization Transformation practitioners actually do. Some of the methods, techniques, procedures and processes seem to be quite common among the 14 participants, and others were quite unique.

Perhaps the most interesting learning was that most of the participants in this study mixed what

appeared to be Organization Development techniques and OT concepts. For example, most of the participants had contracting, diagnoses, and feedback phases to their interventions that seemed to parallel Action Research processes that are common in OD interventions. Also many participants paid close attention to interpersonal interactions among the members of the hypothetical case organization that included such things as team building and conflict resolution, which are common OD technologies.

The study looked at values. An analysis of values indicated that the larger grouping of values fall in the "social" category, and about an equal amount come under the categories of "economic" and "personal" values. The most interesting learning about values, however, was that what most distinguishes this group of OT-oriented professionals was not so much their interpersonal values, as their espousal of spiritual values. This insight was also corroborated by reviewing the responses to the case questions. A commonality among the participants' interventions was their recognition of something that transcended explanation; different ones called it "energy," "joy," "commitment," and "spirit."

Based on my interpretation of the context in which the participants in this study used the various themes that emerged from the data, it seemed clear that participants could be described as having basic assumptions underlying their OT interventions that can be described as either uncontrollable, partially controllable, controllable, or situationally controllable. I surmised that it is very important for OT practitioners to examine their assumptions about the potential controllability of any change project that they undertake.

I found this study to be intriguing, time consuming, challenging, and even fun. The findings in this study far exceeded my expectations; they did not simply reflect theories that were present in the literature, but went into other themes that went well beyond what was known. I met and talked with 16 wonderful people who were very warm, open, and giving of their time--of themselves. I am pleased with the results of this study and have gleaned some valuable insights into the new phenomenon of Organization Transformation. If I were to do the study again, knowing what I know now in hindsight, there are a few things that I would do differently:

- o I would design the case as a common hierarchical, autocratic, American business firm rather than an employee-owned operation. I wondered, during the course of the study, if the existing structure written into the case generated answers that would have been different had the situation been more common.

- o I would have asked more pointed questions about the advocacy of values in interventions. For example: "Do you have any personal, social, economic, or spiritual values that you want your clients to adopt? This would have given me more direct data on which to base a values analysis.

- o And, in that same vein, I would have asked a question about participants' assumptions regarding the controllability of transformational interventions in order to more directly test my ontologically-based scheme for looking at the themes that emerged in the study.

Finally, there are some questions left unanswered by this study:

- o How would my results look if I had a larger sample?

- o What would be the effect of a different mix of participants as to race, gender, age, and geographic location?

These questions are possible starting places for future studies of this nature.

I believe that the greatest power of the emerging new paradigm, Organization Transformation, is that it does not ignore issues that are experienced as the leading edge. It does not ignore questions that matter to people such as ethics, feelings, community, and the human spirit, simply because they cannot be explained using traditional frames of reference (Vaill 1984). Organizational leaders can no longer ignore or fight the fast-paced turbulence they face in today's global society, nor can they hope to resolve fundamental

issues by making superficial changes. A major shift in perspectives is necessary before they will experience relief. Unique and problematic situations are continually unfolding. Organizational Transformation theorists and practitioners can assist this unfolding by helping to reframe the turbulence as opportunities for the future.

APPENDICES

APPENDIX A

CONSENT FORM AND LETTER

Consent Form:

To participants in this study:

I am a doctoral student at the University of Massachusetts at Amherst, School of Education, Organization Development Concentration. The subject of my dissertation research is Organization Transformation (OT). I am interviewing OT practitioners and theorists in order to fill in some of the gaps in the current literature on the subject.

As part of this study, you are being asked to participate in at least one in-depth interview, and a possible follow-up interview. Aside from initial questions designed to obtain biographical data, the interviews will be informal and conversational, and will focus on your personal insights, experiences, and development as an OT practitioner/theorist, and the meanings these hold for you.

Each interview will be audiotaped and transcribed. In addition, as part of the analytical process, the information from your interviews will be composed into a profile in your own words. The audiotape, transcript and profile will become part of the raw data for this study. My role as researcher is to collect, analyze, and synthesize the raw data in order to better understand your experiences and insights into this new area of theory and practice, Organization Transformation. In addition to my dissertation, I may at some future date use some of the data for journal articles, presentations, instructional purposes, or a book.

Your name may or may not be used in the final write-up of this study. If your name is not used, your confidentiality will be fully protected, and the information that you provide will be disguised in such a way that no one will be able to identify you as the source of the data.

If your name is used in the final write-up, you will be given the opportunity to review and revise final data

associated with you, and asked for your written consent and approval prior to publication of the dissertation. You will be given full recognition for any ideas and insights which are uniquely yours, and appropriate citations will be made for all such ideas, insights, and direct quotes.

You may at any time withdraw from the interview process. Also, you may at any time withdraw your consent to have all or any specific excerpt used, prior to the publication of the dissertation. In either event, all materials associated with any withdrawal of consent will be destroyed. If I wish to use any materials from this study concerning you in any way not consistent with what is stated in this Consent Form, I will ask for your additional written consent.

In signing this form, you are giving your informed consent to participate in this study, and you are assuring me that you will make no financial claims upon me for the use of the data resulting from your interview(s) as stated in this form. You are also stating that no medical treatment will be required by you from the University of Massachusetts should any physical injury occur while participating in these interviews.

I have read all of the statements contained on this form and agree to participate as an interviewee under the conditions stated.

Signature of Participant

Date

Signature of Interviewer

Date

Consent Letter:

Beverly R. Fletcher

P. O. Box 639

No. Amherst, MA 01059

March 17, 1989

JOHN D. ADAMS

Eartheart Enterprises Inc.

Route 5, Box 602

Winchester, VA 22601

Dear John,

I have finally completed transcribing our discussion. I have enclosed a copy of the transcript for your review. If any of it does not accurately reflect your thinking, or if there are any major gaps please make corrections on the transcript and return it to me no later than March 24. I will assume that everything is OK if you do not return it.

I would like to use your name in the final write-up of my dissertation, along with excerpts from your "Biographical Statement" and other materials that you provided to me--this letter is a request for your consent and approval to do so. IF YOU AGREE TO THE USE

OF YOUR NAME, PLEASE SIGN THIS LETTER IN THE SPACE
PROVIDED BELOW AND RETURN IT TO ME as soon as possible
in the self-addressed, stamped envelope which I have
enclosed. I've attached an additional copy of this
letter for your personal files.

Also enclosed is a copy of the audio tape of our
discussion, which you may have. I hope to hear from
you soon. I thank you and Sabina, once again, for your
wonderful hospitality. Thanks for the marvelously
nourishing and tasty meal that you provided to two
hungry travelers--one very ill--it was very "healing."
And a million thanks to you John for the gift of
yourself--your time.

Warm Regards,

Beverly R. Fletcher

I AGREE TO THE USE OF MY NAME IN BEVERLY R. FLETCHER'S
DISSERTATION, ALONG WITH EXCERPTS FROM THE MATERIALS
THAT I PROVIDED TO HER.

(Signature)

(Date)

APPENDIX B

INTERVIEW GUIDE

Date _____ Time _____ Place _____

____ Reviewed and signed Consent Form.

____ Requested copy of resume'.

Biographical Data

Name _____ Age _____

Current Position(s)/Title(s) _____

Organization(s) _____

Advanced Degree(s) _____

From what institution(s) _____

Meanings

1. What is the difference between "theorists" and "practitioners"? What are you--a theorist or a practitioner?
2. What does Organization Transformation mean to you--i.e. Your definition for OT?
3. What adjectives, nouns, metaphors, or other descriptors would you use to describe an organization that has been transformed?
4. Why is there such a thing as OT?
5. What is the single most distinguishing aspect, objective, or purpose of OT?

Background

6. How did you come to be interested in OT? Where has this interest in OT led you? (i.e. Are you a consultant, have you made any presentations, created any training packages, or produced any other creative works on the subject of OT?)

OT vs OD

7. What is your definition for Organization Development (OD)?

8. Are there differences between OT and OD? If so, what are they?

OT'ers

9. What distinguishes an OT practitioner/theorist from other organizational practitioner's/theorists?
10. On what points do OT'ers agree?
11. Disagree?
12. How do you fit into this picture?

Personal Philosophy

13. How would you summarize your philosophy about organizations?
14. Can you relate that to any particular school of thought or philosophy?

Consequences/Applicability

15. What impact has OT had; i.e. what are the contributions of OT?
16. What future impact do you predict that OT will have?
17. What are the current and possible future resistances to OT? From whom?
18. Is OT more applicable to certain types of domains and not applicable to others? Explain.
19. What are the potentials of OT given our current social, economic, and political systems?

Case (Read and ask questions at the end)

You have been called in to consult with a medium size Mid- Western member-owned organization which produces custom designed office furniture.

This organization has been in operation since the early 1920s. What has made this company different is its dedication to the promotion of democratic management principles. Its primary decision-making body consists of a board of directors elected by its members. The chair of the board is selected by the members of the board who serve in this position on a rotating basis.

For the past ten years this organization's rate of growth has gradually decreased as more competitors have come into the market.

Internally, over the past ten years, the organization has experienced severe conflicts among its members over its mission, products, services, and general direction. The members of this organization have split into several powerful factions whose in-fighting has affected the quality of the organization's products and services.

20. How would you intervene in this particular situation? Describe your intervention.
21. What would you do differently from other consultants?
22. What outcomes would you expect from your intervention? Describe those outcomes.

Closure

23. What are your reactions to this case?
24. Are there any questions that you would have asked that I did not ask? (If so, request answer). Are there any questions you'd like to ask me?
25. Permission to follow-up / Request for referrals

APPENDIX C

COMPARISON OF OD AND OT CONSULTATION MODES

	<u>OD Consultant</u>	<u>OT Consultant</u>
Emphasis:	Problems and dysfunctions in small groups and between groups	Functions and patterns in entire system
Approach:	Rational, analytic, deductive	Inductive, holistic, intuitive
Change Process:	Problem solving	Pattern exchange
Intervention Technologies:	Structured, organized, step-by-step	Open, emerging, mixed
Diagnostic Tools:	Models, surveys, questionnaires	Ethnomethodological approaches

(ADAPTED from Levy and Merry 1986, p. 91, by Fletcher 1988, Comp. Paper, p. 55)

APPENDIX D

THE COMPLEMENTARY ELEMENTS OF OT AND OD

<u>Organization Transformation</u>	<u>Organization Development</u>
Helping members to accept the need for second-order change	Helping the organization to plan and implement the change
Helping the organization to discover and accept a new vision, a new world view, and to align members with this vision	Helping the organization to elaborate the new vision, to implement it, to legitimize and institutionalize it
Focusing on the first stages of second-order change	Focusing on the later stages of second-order change
Open; going with the client's needs, nonstructured, nonanalytical process	Rational, analytical, step-by-step, and collaborative process
Focusing on changes in individuals' consciousness	Focusing on changes in the interactions in the organization
Dealing with flow states and consciousness	Changing forms, procedures, roles, and structures
A process that might include moments of insight and a sudden shift in perceptions and behaviors	An incremental process that might include political campaign and conflicts
Facilitating and allowing	Managing and applying
Spirit and spirituality	Practicality, pragmatism
Energizing and empowering individuals, creating critical mass	Utilizing the organization's energy and resources for implementing the change
Allowing death and rebirth	Shaping the new form

(ADAPTED from Levy & Merry 1986, p. 191, by Fletcher 1988, Comp. Paper, pp. 66-67]

APPENDIX E

ORGANIZATION TRANSFORMATION APPROACHES

<u>Methods, Models, and Techniques</u>	<u>Target</u>
1. CHANGING THE ORGANIZATIONAL PARADIGM	
<u>Facilitating the process of paradigmatic change</u>	
"delete design model" (Albert 1984)	Paradigm
"high performance programming" (Burns & Nelson 1983)	
"paradigm reframing" (Nicoll 1980)	
<u>Strategic Change</u>	
"changing context" (Davis 1982)	Mission & Purpose
"purposing" (Vaill 1982)	
"strategic change" (Tichy 1983)	
<u>Future envisioning</u>	
"envisioning" (Boyce 1983; Rutte 1984)	Mission & Purpose
"fantasy theme analysis" (Mulligan & Kelly 1983)	
2. INTRODUCING EXCELLENCE	
<u>Introducing new developed ideal types</u>	
"excellence" (Peters & Waterman 1982)	Paradigm
"high performance" (Vaill 1978)	
"metanoic" (Keifer & Senge 1984)	
"adaptive" (DeGreen 1982)	
"humanistic capitalism" (Harris 1983)	
3. CHANGING MYTHS AND RITUALS	
<u>Changing the organizational myths</u>	
"changing symbolic behavior" (Jones et al. 1983)	Myths & Symbols
"changing myths" (Boje et al. 1982; Owen 1983; Stephens et al. 1983)	
"changing metaphors" (Sibbet & Cowood 1983; Smith 1982)	

Continued...

<u>Methods, Models, and Techniques</u>	<u>Target</u>
4. REFRAMING	
"paradoxical interventions" (Palazzoli '78; Papp '81) "problem reframing" (Watzlawick et al. 1974) "short-term interventions" (Fische et al. 1983; Minuchin & Fishman 1981)	Second- order
5. CONSCIOUSNESS RAISING AND CHANGING	
<u>Transpersonal models and Eastern methods</u>	
(Johnston 1983; Shapiro 1978) "psychosynthesis" (Brown 1983) "raising consciousness" (Culbert '76; Freiere '70) "the alchemic" and "the paedogenic" models (McWhinney 1980, 1982) "creative thinking" (DeBono 1971; Adams 1974; Agor 1984; Tilden 1983)	Beliefs, Logical Framework
6. ENERGIZING	
<u>Energizing and rechanneling energy</u>	
"the flow state" (Ackerman 1984) "spirited work & organization" (Ritscher 1983; Connelly 1984) "the alchemic model" (McWhinney 1983) "structural approaches" (Adams 1983) "Gestalt methods" (Nevis 1980; Merry & Brown 1986)	Spirit, Motivation & Energy

(Levy & Merry, 1986, pp. 286-287)

APPENDIX F

PROFILES

This section contains short biographical sketches of the interviewees, and excerpts from their responses to the following questions:

Meanings

1. What is the difference between "theorists" and "practitioners"? What are you--a theorist or a practitioner?
2. What does Organization Transformation mean to you--i.e. Your definition for OT?
3. What adjectives, nouns, metaphors, or other descriptors would you use to describe an organization that has been transformed?
4. Why is there such a thing as OT?
5. What is the single most distinguishing aspect, objective, or purpose of OT?

Background

6. How did you come to be interested in OT? Where has this interest in OT led you? (i.e. Are you a consultant, have you made any presentations, created any training packages, or produced any other creative works on the subject of OT?)

Profile: John Adams

White male, age 46

Director and Co-Founder of Eartheart Enterprises, Inc.

A.B., Mathematics, Wittenberg University

B.S., Management Science, Case Institute of Technology

Ph.D., Organization Behavior, Case-Western Reserve University

43 publications (approx.) in the OD/OT areas, the two foremost being:

o Transforming Work (Ed.)

o Transforming Leadership (Ed.)

Also has a number of publications in progress

WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND "PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A PRACTITIONER?

The theorists are the people who are developing concepts, ideas, value systems, and so on. I would also take the development of values clarification as being part of the theories. Practitioners would be the people who are using some of those ideas in their work. Often they're the same people; more often in Organization Transformation than is the case in Organization Development. I see Organization Development as being in a technician phase--there are lots of technicians and relatively few people theorizing. And Organization Transformation is all

kinds of people coming up with all kinds of ideas.

It's very new and very unformed.

I'd say that I'm both a theorist and a practitioner-- about equally. I've done a lot of writing and conceptualizing, which I use in my work all the time. I would have trouble forcing myself to say I was one or the other.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E. YOUR DEFINITION FOR OT?

I think that a lot of organizations are coming to a point in their existence where they're finding that the way they're operating doesn't work, and that may be due to technology problems, it may be due to people situations, or it may be due to external market situations, or it may be due to global conditions--the planet shrinking, in terms of economics and politics. So any of those factors or any combination of those factors could cause an organization in its current style of operating to not be very viable. I think that's the transformation point, when you know that

what you're doing doesn't work but you don't know what will work. Distinguish that from transition, which is going from point A to point B, and all you've got to figure out is how to get there. In transformation, you don't know what point B is. On the individual level, transformation is a fundamental shift in how one thinks, because your mind is operating in a new way; probably a bigger, more systemic, holistic perspective.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

It depends on which direction it transformed in. I believe that transformation can go up and down--Back and forth, or whatever. If you bring in values of spirit and higher purpose and ethics and integrity, then I would think that a successfully transformed organization would be one in which people were deeply involved in work that has a great deal of meaning to them, that everyone has a sense of commitment and ownership--"This is my place and I'm gonna make it work." There would be broad perspectives instead of

protecting local turf. There would be much more of a systems view. There'd be more of a creative, self determining kind of flavor to the place, rather than a reactive fighting off the outside forces all the time. In terms of time perspective, there would be a longer term perspective brought in more frequently. I think that if you look at the three dimensions of local, global or categorical systems, the default position is the local, and if you look at the creative-reactive continuum the default position is reactive, and if you look at the operational short term vs. strategic long term, the default position is operational short term. So we have a local, reactive, short term focus in the way most of us think; the way most organizations operate. That's why we have the problems we have, because nobody's thinking globally, nobody's thinking creatively, and nobody's thinking long term, at least not in a sustained way. So I would see more of that in a transformed organization--more versatility in their thinking, not that people would always think in a new way, but that they would think in different ways. They would move around in those three dimensions much more naturally. For me, individual transformation is moving

from automatic pilot to choice, choosing how I think, choosing what perspective I work in. So on the organizational level that would be an organization's culture that is chosen rather than automatic pilot, and it would be self determining and adaptive and flexible to changing situations.

WHY IS THERE SUCH A THING AS OT?

One thing is that the electronic age has shrunk things and shrunk the response time to the point where hierarchical traditional organizations can't respond fast enough in a changing situation. The globalization of business. We stayed in Sheraton Hotels all over India. One night there was an American and an English couple sitting in a Chinese restaurant revolving on the top of the Sheraton Hotel listening to an Indian singer singing like Barbara Streisand. That's what's happening around the world. We saw an Indian woman at Heathrow airport a few years ago wearing a sari complete with the nose jewelry and the ear connection, a chain that ran around from nose to ear--very elegant--with Reebok running shoes on, a Marlboro kick bag over her shoulder, and smoking a French cigarette.

The homogenization that's going on out there is incredible. So, the shrinkage factor is a major factor--and the blending. One of the value issues for me is maintaining the cultural uniqueness and cultural identities and rituals while blending technologies and economies and politics. That's challenging, and that's why we like to work in so many different countries. We'll be in Sweden in April and Belgium and Amsterdam, Netherlands and England this trip and India last month.

The other thing I would say is shifting consciousness. Pierre Chardin in the 40s and 30s was a spiritual leader in terms of the emerging idea that the god-energy is coming through us rather than something out there that we have to go and find. We spent four days while we were in India with Sri Satya Sai Baba who is probably the most realized of the masters alive today. He never travels, he doesn't write, he doesn't have people breaking arms, and free sex, and spending money on his Rolls Royces like some others. So he's not that well known outside of India, but he's got millions of devotees preaching the same exact message, step into your birthright, decide that you're god and go for it.

Not quite that grossly but love all, serve all, do good, be good, see good. The easiest form of spiritual development, spiritual path I've ever come across. It's just common sense, straight forward. It's the same idea that our birthright is to be co-creators. We're co-creating anyway so why not do it with intent? That message is getting around a lot. Marilyn Ferguson writes about some stuff that supports that and Rupert Sheldrake in biology and David Bohm in physics and so on. Stephen Hawkin is the British astrophysicist who has had a best seller for nearly a year now...Ken Wilbur from sociology and theology all talking the same message, we're creating our reality as we go along, and let's learn how to do that. I think that we're moving into that consciousness at the same time the world's getting smaller--for me the two forces bring all this about.

WHAT IS THE SINGLE MOST DISTINGUISHING ASPECT,
OBJECTIVE, OR PURPOSE OF OT?

Lack of boundaries. Bob Marshak who is a local organization behavior teacher and consultant in the Washington area, once said at one of our earliest

conferences, that he had found an easy way to differentiate OD and OT. He said that all you do is turn the letters around. OD is about doing and OT is about toing. Toing is articulating a future outcome that you'd like to have and going for it. A lot of planning has to do with predicting or forecasting trends and preparing-- predict and prepare. I think what Organization Transformation would bring to that equation is in addition to predicting and extrapolating trends is creating a clear sense of what you'd like to have it be if you did have total control over it. That articulation has a lot of power in terms of having this unfold, plus bringing a sense of how individuals can empower themselves. It is more focused on the necessity of changing the culture of the organization, which OD has always said it wanted to do but has never really had any technologies to do it. Those aren't all realized yet. People like Harrison with his myth story telling technology is doing wonders in terms of helping organizations change their culture. But I think the uniqueness is the focus on creative choice and on articulating future states more clearly than they have.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS THIS INTEREST IN OT LED YOU?

My own personal interest started in the mid to late 70s when I was developing a lot of research and training and consulting in the area of stress management. I was studying and taking post doctoral courses in nutrition and physiology and endocrinology to add to my organization development background so I could present the stress and health area from a very wide spectrum. And as a part of the studies I eventually started studying the mind and how we create our own stress. So I began studying cognitive psychology, and at the same time began studying with a Sufi leader in this country named Piervalat Kahn. Actually it was interesting how I was lead to him. I was lead to Karl Pribram who has a holographic theory of how the mind operates through the cognitive side. Karl Pribram was giving a weekend up in New York state, so I went to the seminar not knowing anything really about the sponsoring organization which was called Omega Institute--I'd never heard of it. It was their second year. What it turned out to be was a weekend dialogue between Karl Pribram and Piervalat Kahn, and while I enjoyed what Karl Pribram was saying and it was

reinforcing what I read about him--it was nice to see the man in real life, Piervalat blew my mind with the things he was saying. And I got interested in him, and for the next several years I would go back every summer to Piervalat's community to do a retreat and follow that with ten days at Omega doing a weekend and a five-day intensive. So that really began opening up a lot of new avenues both from the cognitive end and the spiritual side of things for me, which I began using in my work in organizations more and more. I became less concerned with teaching meditation and less concerned about your birth right as a co-creator and things like that. More value and integrity oriented in my own work in terms of what I was suggesting people would have to do if they're going to live well and perform well in a healthy organization. So one of the summers at Omega, a Thursday evening, there was an opportunity for anybody who was there as a participant to teach. You could put out your sign and anybody that wanted would come. They did that every summer. I think it was the summer of '82. I gave a talk to a dozen or so who showed up on how I work with what I called for their benefit "new age principles" and working with health

and stress in organizations. These were people coming from food co-ops, street clinics, and what not. They were amazed that I was doing these kinds of things with the Exxons and the Duponts of the world--because they didn't really believe that that was possible. We started playing around with what to call it? I didn't really have a name for it. It was stress management, it was OD. We'd been talking about transformation at Omega, and I said "I guess it's transformation of organizations," as we'd been talking about individual transformation--that was the theme of the week. I guess I'm doing transformation of organizations and they could relate to that. Well, I came back to Washington and I started using that language, and somebody said "Oh, if that's what you're thinking you ought to meet Harrison Owen, you ought to talk to Frank Burns because I've just heard them using the same language recently"--Synchronicity of 1982. Harrison was using the terminology in his work with myth and organizations, and Ackerman was using it in terms of her transition and energy and flow, and Frank Burns was using it in terms of his NLP background and working with creativity in organizations and high performance.

So we all got together--I'm sure Harrison told you the story of the first conference--we started putting it together and the next summer in '83 we had this gathering in New Hampshire. By the summer of '83 I had gotten intrigued with the synchronicity, so I started sniffing around and found a lot of people thinking in the same ways, so I invited people to write papers for a book, which has been a real successful little book, Transforming Work. It has never been marketed, nor has it ever been distributed at bookstores. It has done really well, word of mouth. It has kind of captured the moment, I guess, with synchronicity and the coming together of these ideas. And when you really look into it it's not new stuff. Bob Tannenbaum was writing about the same stuff back in the 60s before OD had even been coined. So it's not "revolutionary" new. But that's how I got kind of moved into it--coining a phrase to try to communicate with some people who were in a different perspective than most of the people I talked to, and finding other people who were speaking the same language simultaneously. I just got back from India. I did a month long seminar series with Sabina Spencer out there. We did five seminars called

Strategic Leadership about our most leading edge ideas of the moment in terms of vision and higher purpose and creativity at work, creating a sustainable high performance environment in times of change, and so on. And we never have had a better reception for our ideas any where in the world as in Indian top management. It's great. I have a whole album full of pictures. We do about 40% of our work in Europe. We're flying to London tomorrow night after ten days at home for Sabina. I have a couple of clients in England. Sabina will be going on to Brussels to work with a multinational organization, and then we'll be working together in Amsterdam two weeks from right now--a program called Transition and Transformation, which is a two day version of a program that we do for NTL. Our partnership sort of evolved shortly after this OT movement started in November of '84. We've been together since August of '85, and we like to work together as much as possible. We started out saying we wanted to be together 50/50, work together and work separately, but now we're saying we want to work together more than that, so we do. Our styles are so complementary and additive, synergistic I guess.

People get a lot more from us when we're together than they get from either of us separately. We do magic together. We talk about our work sometimes as sowing butterfly seeds. with the idea that what's death to the caterpillar is transformation to the butterfly. So caterpillar consciousness or butterfly consciousness. Anyway, so where it's lead is that our partnership has really evolved out of just discovering our joint interest.

The leading edge that I'm working on now is the automatic pilot work--individual belief systems, which has been my work for five or six years now. In Transforming Work, there's a chapter on beliefs and performance and well being. I've got another paper from last summer which involves some of that. I'm not quite sure how to do this yet, but I want to tie that in with purpose. I've got a book that I want to write called Working on Purpose, double entendre, just like all the others, are you transforming work or are you doing the work of transformation? Everything I think of has got double meanings--like Transforming Work and Transforming Leadership.

Profile: Norma Jean Anderson

Black female, age 57
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University of Massachusetts
B.S., Commercial Teaching
M.Ed., Guidance and Counseling
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Member of 19 Boards - most notable being Chair of the
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WHAT IS THE DIFERENCE BETWEEN "THEORISTS" AND
"PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A
PRACTITIONER?

"Theorists" to me are people who try to make sense
of the world. If they were to make sense out of the
word "transformation," it would be so that they could
talk about it, explain it, and translate it to other
people, in writing or orally; in a logical way, or in a
way that people could extrapolate meaning from their
own knowledge of the world. A theorist should be able
to "make sense" to the degree that people could make
that leap and say, "Gosh, this is what they're talking
about!" So, as a theorist, it's my theory about
something, my understanding about something, that I can
express to others. As a practitioner I may not know

how to talk about it, but I know how to do it. To give an example: a theorist may be able to write down the exact ingredients to a cake, and know from past knowledge or past experience that you really need eggs and milk and sugar. They know what salt does to the cake, and they know what baking powder does to it, because that is part of the understanding of it.

Practitioners like your daughter or your son, could just watch you baking the cake in the kitchen, and go in there and pull it off. They may have no idea why the salt was necessary or why the baking powder was necessary. But, they know that if they add those ingredients, and add them in the right amount and at the right time, and bake the cake at the right temperature, they will come out with an excellent cake. They may have no idea why, but they know they can do it, and they know it works.

I'm more of a practitioner. I'm a bit of a theorist, but I start with the practitioner part first and then afterwards I look at it and say, "Ah-hah! That's why it worked!" These are the underpinnings, these are the assumptions that really make it work. I'm more dedicated to doing it than being able to put

it into words and translate it to somebody. I feel that, as a practitioner, I can work with interns and they can see me do it and they can do it that way. As a University Professor, you need to be a theorist because they want you to publish! They don't care how many people you teach how to do the role, or how many people you put out there in the field. They want you to write something in a book so somebody can read it, even though they might read it and never be able to do it. My preference is to be a practitioner. But, I think I have to do theory in order to intelligently talk about what I'm doing. And I think that it is important to be able to express in conversation or in writing what is happening.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E. YOUR DEFINITION FOR OT?

"Organization Transformation" means, first that we are looking at an organism. It can be a person, or it can be a group, or a system. And I'm saying that the organization is an organism. I believe that transformation can start a little simpler, however, my definition of transformation is going to start there.

I'm thinking about a structure. I'm thinking about a group of people that have come together as an organization to get a job done. So, that's the organization that I'm referring to. To be transformed, something happens with this group of people. There is a fundamental change in the way they think; in the way they react; in the way they manifest their mission; in the way they look at their mission, their objectives, their goals; in the impact they have on the world; in the impact they have internally within the system; in terms of the degree to which people take notice of them; in terms of their feelings about themselves and the system that they are in. There's a fundamental change in their desire to remain part of this system. There's a fundamental change in their ability and willingness to invite other people to be a part of it, and not go under a bushel and hide because they are ashamed of who they are and what they are doing. So, when they are transformed, they feel so much better about themselves and about their identity. It's a change in identity to the extent that it makes room, it opens up a space of possibilities for the world.

One of my doctoral students did a dissertation on Organizational Triage, which involves looking at systems that are going down and going under and about to die, and some of them are appendages to the system that need to be just taken off. He identified it as the work of organizational triage. When I think about Organizational Transformation, I think of it in a positive way. So, the opposite of transformation to me, is triage.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

Better climate. More flexible. More open, more intriguing for its members and for clients, or whoever is in contact with the organization. More options. Lighter--there's a heaviness about organizations that need to be transformed. There is a kind of ruling effect, that just kind of weights you down. And it's uplifted. High energy.

WHY IS THERE SUCH A THING AS OT?

I think that as long as life is ongoing and as long as life is about change, organizations will

continually transform. Just because it's gone through one form of transformation, it doesn't have to just stop there. I think if you take a snapshot of it, it has stopped. But, twenty years from now it will look different. Hopefully, this organization is going to transform again. So that it meets the needs of the people, it has to change.

WHAT IS THE SINGLE MOST DISTINGUISHING ASPECT,
OBJECTIVE, OR PURPOSE OF OT?

Renewal, and the impact of a difference. I think the organization that is transformed would have to look different to make a difference. Otherwise, people would think it's just the same old thing. I was in a meeting this morning, and the Dean was saying that she hopes that we didn't just make a little cosmetic change. We were not talking about transformation, just about reorganization. She said she hopes we didn't just do a little cosmetic change and then think we had reorganized. Sometimes you can do a little cosmetic thing like change the department, what section of the building it is in, move it around, change it's name, put another person at the head of the department, and

think you can transform the organization. I think it takes more.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS THIS INTEREST IN OT LED YOU?

I think that I read something about it. I don't think I created the term! I don't even remember what I read. But then, I said, "Ahah! This is really where we need to be! Because it was so in tune with my whole idea about people needing to be transformed. A slogan on our church bulletin talks about being transformed by the renewing of our minds. And, what it is saying there is that we are about teaching and enlightenment. We are about instruction, and I think that an organization that is about enlightenment and instruction, is about training--keeping people abreast--about keeping people in tune with the world, being on the cutting edge. It's about people being in a situation that other clients and other world systems will say, "This particular organization is effective, it's making a difference." The people are empowered. It's not an organization that is just static. And I think there is time for organizations to be in the same

place for awhile. But, I think that, as the world develops, organizations should at some point develop and be transformed. Every now and then we should ask, "What business are we in?" And maybe we should transform, if we get an answer that needs transformation. If we don't get the answer that needs transformation, we should just stay there and continue to develop. If it's an answer that needs transformation, then we need to change in order to be in tune with the world, and with the conditions of society. I think that I have been involved, most of my life, with a lot of change. I'm fifty-seven, so I've lived long enough to go through a lot of changes in society and in life in general. I've lived in the sixties, which was about a world of change--it was very impactful as a Black woman in the sixties. I was just finishing the university with my doctorate, at the time the President was assassinated. Young people were looking at the world and saying, "Why should we even try to be anybody?" When Martin Luther King, John Kennedy, and Robert Kennedy were killed, it was like, "Don't grow up to be anything, because you're not going to be able to live to tell it." School systems also

needed change because they were depleted of a lot of talent, they were depleted of teachers who were interested in teaching because they were disheartened and low-paid. Living in St. Paul, Minnesota, and working in the area where we did, busing Black children and white children, and white children who wanted Black children to come to their area--it was a Jewish community that got together and we called it Parents for Integrated Education. I worked with them and they were about change. They were about transforming that whole school system into a system that didn't have this little pocket of the poor in one area, or Black in one area, or whatever. So, it was a big change with creative ideas which came from the community. Then, I joined the UMass School of Education. I was brought in at a time when we had a new Dean who decided that he wanted to do something--the University had given him three years to do anything he wanted. He decided to transform the whole School of Ed. We had about 27 faculty when he came here and he hired about 30 new faculty. And all this new faculty he brought in, he hand-picked. They were not just education people, they were doctors and lawyers and Peace Corps directors--

people from various backgrounds. And that particular mix was really transforming, because people came from different perspectives, different points of view. And with their different perspectives and different points of view, they made it a totally different school! It wasn't just people who had gotten their degrees in Education, or Educational Administration, or Teaching, History, Reading, whatever, but people who had a variety of backgrounds, and a variety of experiences. When I came here the next year we decided to admit doctoral candidates, I admitted 700 doctoral students: 350 Blacks, 350 whites, 350 women and 350 men. Totally different, in terms of what it had been--an all-white system. Totally different in terms of the background, the experience that was brought in by not only faculty, but doctoral students! Totally different in our expectations of what education was all about in that we said education is a freeing experience, not a limiting experience. So we decided to let doctoral students, and master's and undergraduates, call us by our first names. After having the title of "Doctor" for five years, I lost it when I came here, and was "Norma Jean"! I learned to live with that. It was

freeing, not only for the students, but also for me. It was freeing, when we'd go out into corporations and consult. When we got to those corporations, they didn't know who was doctor and who was student, because we were all by first name. Free, because we were able to decide our own curriculum, and we threw out, totally, the old curriculum. We decided to teach what we felt the students needed, what we felt we could teach every year. And, we still, to this day, don't have a bound curriculum--that started in 1970. What was freeing, too, was that we went to individualized instruction, knowing that every individual was unique and special. So, therefore, everybody could choose their own curriculum, and they also could choose their own advisors and let their advisors go. "Pass-Fail" grades were introduced and that was freeing to people--they didn't have to be nervous about making "As". Also, all the research literature showed that it didn't make a difference whether they were graded or not. The students, of course, sometimes learned more when they weren't graded--they focused on securing the content of the material. That was an exciting transforming kind of experience. Another transforming

experience was working with the National Training Lab, and coming in at a time when people were really looking at themselves and this whole business, which meant "old-boy network." Looking at, what is this business anyway? Is it just something we're working at in terms of ourselves, or do we translate it and start carrying our art out into the community, putting on a lot of training and organizational consultancy?--everything that we do now! I've also worked in the church world. My husband was a minister, and we just went about transforming ourselves! When we saw that it wasn't what it should be, when we saw that it was too traditional--trying to live by tradition versus what we felt should happen to people in the here-and-now, we decided to look to ourselves rather than look at past patriarchs and accept their word as total. That was another transforming experience. I think that my family has really lived a transforming life, knowing who we are, and defining our own selves, and living out of that definition rather than living out of someone else's definition. We have four children--that, too, was an experience of letting go. Often we would say, "Gosh! I'd better tell these children what to do so

they won't make mistakes, and because I feel that I know better." And, when you get to that point, I feel you are not helping them transform, because what you are doing is trying to motivate them from the outside. I think the true transforming power is from within. So, even though you may be the mother or the father or the sister or the brother, you are still outside of that person. And his or her transformation, I think, comes from within. It's hard to let go--yes it is, very hard.

Those values manifest in how I think about life. They manifest in my attitude toward people. They manifest in the projects I choose to be identified with. They manifest in the organizations I work in. They manifest in the organizations I choose to consult in. They manifest in my choice of colleagues and peers and friends. They manifest in the church I choose to belong to. They manifest in the design of the curriculum I use when I do training. And, also, they manifest in the way I talk.

Profile: Jean Bartunek

White female, age 44

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Has published one book in the OD field, 34 papers in OD and OT, and has made 30 convention and conference presentations in OD and related areas. Two of her OT publications are:

- o "The Interplay of Organizational Development and Organizational Transformation," in Research in Organizational Change and Development, and
- o "First-Order, Second-Order, and Third-Order Change and Organization Development Interventions: A Cognitive Approach," in The Journal of Applied Behavioral Science

WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND "PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A PRACTITIONER?

Theorists, for me, mean people who are trying to figure out what's going on underneath the surface of something and why events happen as they do. The usual sense of practitioners is like an OD consultant--

somebody who's trying to help facilitate events happening. I categorize myself as both, but with a leaning toward the theoretical end because I have more interest in it.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E. YOUR DEFINITION FOR OT?

It means a qualitative, discontinuous change in the way organizations understand themselves, and what they're about; that's accompanied by changes in strategy, structure, power, norms, scripts, just about anything else.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

It would depend on what it was transformed from or to. I wouldn't say that all organizations that have been transformed have the same characteristics. For example, AT&T is an organization that's been transformed, so is Singer, so is the YMCA; however, I don't think the YMCA or AT&T have a whole lot in common. I think it is true that transformation can go in a positive, or a negative direction.

Taking my religious order as an example of a transformed organization, one description would be that the contemplative dimension of religious life would be very strong; and another would be that the ways people related to each other would be perfect. By perfect I mean that there are conflicts that are openly dealt with and everybody ends up feeling good about how they're dealt with. That the conflicts end up being vehicles by which new ideas are generated. Another characteristic would be that people in the Order have a very broad sense of the world and what they have the capacity to accomplish in it. That the focus doesn't end up being real narrow.

However, I don't believe that can be generalized. I couldn't imagine most business organizations getting excited about a contemplative dimension. I suppose in some ways according to the John Adamses and Harrison Owens of the world they are. But there are some things that I wouldn't expect to be the same at all, partly because a religious order isn't a work organization. Using the University as an example, since I work at a university; universities, as you know, tend to be much

more independent operations, and I sort of like it that way. I don't like the idea of thinking I'd have to collaborate with everybody in my Department on everything. I guess it would matter to me that people have a sense of an underlying purpose of what they're about, but what that would be, would be tricky; that people's ways of interacting with each other would foster the purpose, and that the purpose would be big enough. I guess I think that about business organizations, but it doesn't have anywhere near the specificity of meaning as it does with my Order, and it comes out sounding pretty trite to me.

WHY IS THERE SUCH A THING AS DT?

I don't know why the phenomenon emerged, but the major reason it got national attention, as far as I can tell, is that the Justice Department told AT&T they had to split up. At least that's one of the reasons given by some organizational theorists. Another explanation is that it got started with Harrison Owen-type people who were coming from another perspective, but I'm not quite sure what that is. But at least one of the reasons for DT emerging is the break-up of AT&T. It's

a bench mark for organizational theorists trying to make sense of a major event, and coming up with a new label. It certainly has happened before, and in lots of different ways, but it just seems to be fashionable now to use this label of OT to refer to those kinds of changes.

WHAT IS THE SINGLE MOST DISTINGUISHING ASPECT, OBJECTIVE, OR PURPOSE OF OT?

I'm not going to quite answer your question. I'm going to answer a slightly different question. I'm going to answer more the question of what's the single most important thing for change to actually happen, as opposed to it not happening. For it to happen in a way that there is some potential for there to be shared agreement on what ends up happening, as opposed to it either not happening, or a lot of people being real upset. One of the primary defining characteristics in the process of this kind of change, from my perspective, is gigantic quantities of conflict between people. That is, the conflict is typically experienced as conflict between people, but what I think is often really going on is conflict between perspectives. Somebody operating out of, "This is what our whole

tradition and history is--and this is what we ought to be," as opposed to other people saying, "Our tradition and history stinks, and this is what we really ought to be about." I think those expressions of perspectives don't only get talked about, but they are also embodied in particular conflict handling patterns. And the conflict handling patterns are not always super negotiation or open confrontation. The primary thing that makes the difference for me is the extent to which somebody sets up a pattern by which conflict can be handled. This pattern would enable people operating out of different perspectives to keep talking to each other until something new emerges out of their fights. That, in essence, pushes the fights to a different level at which the different perspectives end up being complementary, within a larger scheme of things, as opposed to conflictual, within the way in which they're seen. Therefore, the single most important objective is related to a dialogue between perspectives.

The idea is to set up structures that would enable interactions to occur in such a way that something new would be created out of the interaction--something that

would never have been dreamed of otherwise. It might be "synergy," but I just don't use that term that much. For me, it's more like dialectical-thesis-antithesis-synthesis type stuff.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS THIS INTEREST IN OT LED YOU?

I became interested in OT partly because of joining a religious order in 1966 that then went and changed--gigantically. I wrote a paper that was published in 1984 in ASQ--Administrative Science Quarterly, that described the major transformation in this order. In 1962-66 there was an event in the Catholic Church called "The Second Vatican Council," that changed the Catholic Church immensely. One of the things that came out of it was a directive to religious orders that they had to change in a lot of ways, and that a lot of the momentum for the change had to be participative. Which was an amazing thing especially because religious orders were really hierarchically; they made a machine bureaucracy look mild in comparison. I happened to join the order shortly after that. Just before I joined, things started changing a

lot, from very traditional practices--like for example everybody taught in Sacred Heart schools--to movement away from that, to changing the understanding of the apostolic mission of the order, etc. The order use to view itself as having a dual orientation, until The Second Vatican Counsel said "You can't have two orientations, you have to pick one or the other," so it picked apostolic. As I mentioned, we use to be incredibly hierarchically structured with a million levels of bureaucracy, and that's pretty much gone. Every person in my order in the US essentially now reports to the Provincial, who is one person. Except, obviously, we don't report much. There's much more of a sense of collaboration. The understanding of the vows has changed immensely, like obedience use to be defined as responding to the sound of a bell, now it's more collaboratively discerning God's will. So virtually everything in their basic understanding has changed since the time I've been in the order. And that's probably one of the reasons I got interested in organizational change at all. It was, without a doubt, a transformational change. However, some people would dispute that it was for the better. I think that it

was for the better. Some Catholics think that a lot of this stuff that's happened in the Church is for the worse. But, I prefer it like this. But a lot of people have left religious orders. There is a gigantic decline in the number of people, which some people attribute to this kind of change. The way I happened to get interested in transformation is related. A few years ago nobody was thinking in transformational terms at all. I wrote a paper for ASQ in which I tried to say that the normal ways of talking about change didn't fit, that the term that made the most sense was second order change, which is from Watzlawick's book of 1974. Second order change is a qualitative shift in the ways by which people interpret something, as opposed to just getting better at what they're already doing. By doing that, as the notion of transformation evolved, it appeared that this notion included second order change, and that those were sometimes synonymous terms. As a result of my writing that article, I was invited by Bob Quinn to write a chapter for a book that he and Kim Cameron edited Paradigms in Transformation. It came out last May or June. I wrote a kind of theoretical chapter about some stuff involved in it, and basically

tried to figure out what I think theoretically happens during it. But a lot of the theory in that article was based on my experience, and also some other work a friend and I had written about in the tracing of a failed change project in a medium size food processing plant. That really is how I became involved, by writing and trying to make sense of something that had happened in my life, and by using some categories to explain that, which then got subsumed into transformation. Certainly a lot of the writing that I'm doing is still on this topic in some way. My friend and I are writing a book about the failed "quality of working-life" intervention, and the title of that book is going to be Creating Alternative Realities at Work. One of the things we're trying to explore in that book is what consultants might do to foster transformational change, and some of the ways it can get screwed up. I see my experience--of the work I've done since 1984--has been much more on ways that transformation doesn't happen, than the ways it does. This semester I'm teaching a class in Organizational Change and Development, and certainly I'll talk about transformation as one of the topics. I'll force people

to read some of my stuff, for better or for worse. In terms of what I do personally: last summer our Order had it's first ever national conference and I gave a workshop on transformation as it might apply to our Order. In October I was at a conference sponsored by some religious groups--different leaders of religious orders, and I ended up giving a one hour talk on Organizational Transformation--which wouldn't have been a big deal except that they'd told us not to come prepared to give any talks at all. But people wanted talks, so I had to sort of extract this from my head. It actually went pretty well. One of the things that came out of it was a couple of days ago I got a letter from one of the sponsoring agencies asking me to write a short article on transformation for the newsletter of this agency. The reason I mentioned that is that one of the things I know from an organizational behavior focus, and also from attribution theory, is that people's normal tendency when something is not going well is to say that individuals are messing up. Transformation, in my experience, is a real difficult experience. It isn't just something that's real fun, where people say, "Isn't this great that we have all of

these different conflicting perspectives." Instead, they say, "I think this is terrible, and nobody knows what's going on anymore and people disagree, and that's terrible." It's real stressful for people. Many different orders are showing signs of stress that they weren't showing before in the 1950s, 1960s under a super regimented organized bureaucracy. A lot of people who are religious with sort of a clinical background are defining the signs of stress as, "Look at the terrible personality characteristics of people in religious life. Wasn't this awful who we admitted in the 1950s, or 1940s", or something like that. From my perspective the symptoms they're showing are due to the fact that they are going through a stressful and uncertain time, as opposed to just perhaps their personalities. One of my aims for religious orders is to do what I can to convince people that there is at least a slim possibility that it's not only that people have bad personalities--that these kinds of changes are meaningful in themselves. It's hard to do that--many people, as you undoubtedly know, just don't operate out of an organizational perspective. So stuff that happens organizationally doesn't compute as an honest

to goodness cause of something. Especially if they've had some sort of clinical training-- what they see is individual problems, without a corresponding sense of how some organizational thing could have caused it. So one of my aims, which I know I'm doomed to fail in, but I'm going to try to do it anyway, is to convince at least a couple of religious orders that if people are having difficulty, it isn't just that the people are weird.

When I teach the Organization Development class the assignment for all of the students is to try to change something in an organization; sometimes that doesn't work. When I present the transformation perspective, it sometimes helps them to understand why it didn't work. In other words, to get something changed they would have needed a much more radical change in their frame of reference.

Profile: Michael Burkart

White male, age 41
Acting Chair of the Department of Organization and
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WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND
"PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A
PRACTITIONER?

I think a theorist is somebody who tries to conceptualize what a particular endeavor is, we're talking about the practice of consulting, and theorize it at a level where there's enough generalizability to take it from one place to another. So for instance, what Lewin did with his model of unfreezing, moving and refreezing. That's very broad but it implies certain steps in a process that you can apply to organizations. Practice for me is more the "how to." A major influence in my life in terms of learning, are the martial arts. Here you have the form, which you might say is the theory, but then in each move there's an application piece, and the two are really different. You have to do them both. There are people who do great form, but can't apply it. There are some

people in martial arts who have never studied forms but they have great fluid techniques. I find that mostly in OD; people who are employed as academics do less practice but they write great theory on the practice that they do. The people I met who've been most impressive, including Frank Burns who really started OT in many ways, have tons of organizational change experience, but little or no writing. I'm a practitioner. I teach, but I don't innovate new theory. I pass on a lot of practitioner skills.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E. YOUR DEFINITION FOR OT?

It's a little hazy. What does it do? I can't separate OT from what I think of as OD. My critique is that sometimes there's a belief that you can make changes in organizations at a level and a scale faster than I believe is possible, having done this stuff for ten years now. It's very similar to therapy--people do not shed their skins quickly. In organizations I find that maybe you do create a real change among the top managing group, that they really treat each other differently and have a real positive impact on the

organization. To then try to have that filter all the way down and do the work in the many layers of the organization takes forever, and generally there's not enough resources for you to do the whole job. So I'm fairly skeptical of transformation per se.

Organization Transformation is something that occurs rarely, and only after a great deal of time and resources have been applied to it. It can only happen if you apply classic OD theory at the normative level of the values and the norms of how the organization functions, and that is damned hard because you're really trying to change a culture. I've seen some cultural change efforts. I used to work with the Atlanta Consulting Group involved with Armco Steel. They really brought out a lot of positive changes and helped that organization in its climb back from the brink of bankruptcy, but there's just so many other problems kicking around that'll probably never get addressed. So often in consulting work you fix one problem and because it's a system, there are reverberations throughout the system. Again, in systems theory there's not just one problem in any

organization, so there's a lot of dysfunction still kicking around after one problem has been solved. Therefore you can say "Yes, we transformed the organization along this dimension," but I don't think you transformed it in its entirety.

The word transformation means in Latin to change across --something of an about face--large-scale reorientation. For an organization to be transformed implies that the individuals in the groups have changed the way that they handle each other.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE A TRANSFORMED ORGANIZATION?

Well, I guess, it depends on how you think of Organization Transformation? Lorenzo for sure has transformed Texas Air, Eastern Airlines, People's Express. Now there's no way in hell I'd want to be there for that transformation because I think it's in a direction of Theory X all the way. In the way the folks who've written on OT have described it, it hasn't been in that direction. But that is a hell of a transformation. There are plenty of examples of

Organizational Transformation in a backward way. I think there's organizational regression, which can transform a culture. Clearly the Nazis did a good job of that--they were quite thorough in transforming German culture in the negative sense. Now in a positive way, it depends where the organization was when it started. I don't know whether to say what's my idealized image. I think there's always a level of stress. I think of Vaill's stuff on high performing systems--it's where people are excited about what they're doing, they really give a lot of themselves, they're highly ego invested--a lot of excitement. The stress comes from trying to manage the boundary between not overdoing things in terms of effort and avoiding feeling overtaxed in terms of output. A sense of freedom to experiment. People have a lot of feeling of power. I think some of the sociotech stuff, where it's been done well, has resulted in that, because people have a sense of ownership.

Taking all of that into consideration, the adjectives or metaphors or whatever that I would place on that idealized transformed organization are:

exciting, self esteem enhancing, innovative, fun, a lot of laughter, strong culture, clear boundaries about what it takes to get in and out of that culture. Probably an oral tradition as opposed to highly prescribed and written stuff. Probably Camelot in that it's only for a short period of time, depending on some of the key players.

When I think of Organization Transformation, the thing that comes to mind first is optimism--a high degree of optimism. The excitement you get around cutting edge kind of theory. But I'm with that group of folks who say that it's no different than the OD that we've been trained to do--that would be my stance.

WHY IS THERE SUCH A THING AS OT?

Well, if I were to take a wild guess I think what Harrison Owen began talking about was the cultural dimension, and the literature hadn't really hit the streets yet around culture. A lot of the way he talked was looking at it from a cultural perspective--and that stuff I really valued. I had a lot of anthropology in my undergraduate work. I think of organizations as different cultures. I also know you don't change

culture fast unless you destroy it through force. So that piece has a lot of salience for me.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS THIS INTEREST IN OT LED YOU?

Well, I heard Harrison Owen speak at the Western New England OD Network, or the conference we had back here in I guess 1980. I read some of his stuff. I know Frank Byrnes, who I respect. There's a guy named Jim Ritscher in Boston, who heads the OT network, whose mailings I get from time to time. I have some graduate students who are involved in that organization, and they bring it up. But it doesn't hold a lot of interest for me. I'm probably on the reactive side of your sample.

I think the language about OT implies there's some way to make it happen with more impact, faster, or on a larger scale, and that's where I'm skeptical.

I think OT might pull it off. But I've been in the field long enough to be resistant and want to hold onto the stuff that made sense for me because you deal

with the same stuff. The language is different. I know Michael Shandler, and I know the article he wrote in Adam's book. I don't see that as any different than what OD people do. So I think as people evolve new stuff, they'll put it in the OT category, but I don't see where it's all that different--even from family systems stuff. So how is that any different? You're basically using behavioral science concepts to evolve techniques.

Well I think the ground might get more fertile. This world market is challenging organizations--more corporations. My real love is the nonprofit sector, so when I speak, I'm talking about the corporate sector which I still have a dismal view of--but I think they will move towards more humanistic stuff. If I were to work more with corporations, I'd like to work with manufacturing firms with socio technical approaches. I think that's where the excitement is, and that's where Weisbord's latest writings are about--I think that kind of stuff is the exciting piece. I think that sociotech will ultimately be the real lever that gets things down to a level where there is what we want to have happen

in terms of transforming organizations. Until you redefine those jobs, and give that power away, and make managers people who coordinate willingly--even though they still have the power, you're not going to see any of this stuff.

I think that our organizations are over yang, over male--our culture is. And I think a more balanced organization has to make room for the other side. So one descriptor of Organization Transformation would be that it's much more feminine than we have now. I mean the guy I replaced is still in the department, he's one of the men I've met who's done more work and is more comfortable with his feminine side than just about anybody, and he's not one of the valley overly yin men who have no spine left. That feminine quality is respect for intuition, respect for feeling, value driven around people, more nurturing without it being maternal or paternal where its nobless oblige, thinking more of a sense of community. I've seen some really effective men who are leaders and they inevitably create a sense of who we are and community in the sense of esprit de corps. Now what I think women do when

they do it is more inclusive. When men do it it's often more exclusive.

WHEN YOU BROUGHT UP THE TERM "ESPRIT DE CORPS" THAT BRINGS UP FOR ME THE WORD "SPIRIT,"--DOES THAT COME IN FOR YOU? OR WHAT DOES THAT MEAN TO YOU--WHAT BUTTON DOES IT PUSH?

Lots. Well, the thing I would like to see is more a sense of spirituality--which is really lacking. One manifestation of that would be a sense of balance in our lives. I think our lives are way out of balance. Clearly incorporated in the culture is this assumption that we have to grow all the time and require more, and the human service organizations or nonprofits there's usually a sense of designed martyrdom about fighting the losing fight with too few resources and being over extended, and a lack of balance is like a lack of joy. So, ironically, some of the most humanistic units that I've run into are for profit because you can do whatever you damn well please as long as you make enough money. But the person at the helm has drawn some arbitrary bounds around what you need to have, and

there's more emphasis on having fun and doing neat things. It's not this madcap pursuit of just profit. I think that's got to be there, and I don't think it's that prevalent. I think we don't know squat about spirituality and culture.

Profile: Donald K. Carew

White male, age 54

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27 published papers in OD

WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND
"PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A
PRACTITIONER?

Obviously lots of people are both, but I think
that the major writers in the field, the people who are
trying to put together the definitions and the ideology
and the ideas, are theorists--even though they might be
practitioners. I've done some writing, but not in the
larger frame of Organization Transformation. So, I am
probably more of a practitioner. A practitioner is
someone who is focusing on doing rather than on
thinking about it. I think that everybody does both.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E. YOUR DEFINITION FOR OT?

For me it's kind of an extension of OD based on a different way of thinking about organizations. What I talked about earlier was a paradigm shift. By that I mean a shift in the way that organizations think about the people and the services they're providing that's more consistent with respecting and valuing individuals. It's like turning the triangle up-side-down, in such a way that the organization becomes more aware of the people who are closest to the customer, or to the public, or to the client, or to the guests, because they are really the ones that are providing the service. Everybody else is there to help them to do their job well, rather than to control and supervise and monitor.

To me OT means turning the pyramid up-side-down so that the people who work in the organization are involved in making decisions that affect their work, are contributing in a creative way, and are feeling respected and honored. As a result, you have a much more democratic egalitarian world of work, based more

closely on some of the things we say we're doing in our democratic society. So, it's democratizing the workplace. That has never really happened. I mean we've created a democracy, supposedly, a republic where people have a say in the decisions that affect them and their community and their state and the nation, but they don't have enough of a say in the things that affect them at work. So, for me, that means a whole transformation of the way organizations see themselves. That's the sort of thing I think about in terms of Organizational Transformation. So when we talk about Organizational Transformation, it really implies a major shift in the whole organization that needs to take place. I think it's on the cutting edge of the OD field.

I see the transforming part as a systems change that includes a more spiritual dimension. I wouldn't necessarily use that word because it's fuzzy and it gets some people anxious. An article in the recent Organizational Dynamics Journal, however, talks something about love and improved leadership. Peters and Naisbitt and lots of other people are talking about

love and spirit and are sharing very similar kinds of concerns. Most people don't talk about love in relationship to organizations. But I think there has to be that element in there if we're going to make the kind of transformation we want. Not that you love everybody, but there has to be a sort of spirit of love--caring in the organization, as well as in terms of what the organization is trying to do. In some organizations it would be very difficult to have a real commitment to what it's trying to do. In general, however, most organizations are trying to meet some social need.

Peters in his new video tape The Leadership Alliance, shows what I think are organizations that are in the process of trying to transform themselves. One of them, for instance, is a sausage plant. It's hard to really get excited about making sausages. On the other hand, these people are excited about their work and what they are doing. They are committed to quality and committed to each other. This I think it is a good example of an organization in a sort of metamorphosis, moving from that hierarchical pyramid to a real community.

People like Scott Peck talk about creating community at work. That's oneness. Whether you call it spirituality, or whether you call it love, or whether you call it caring, or community, I think that's at one end of the OT continuum. At the other end is a much more rational productivity-satisfaction kind of language. I don't know if you were to really push those people whether they would move into this kind of thing I'm talking about. It may require a much more rational approach rather than a spiritual approach.

I'd put myself more toward the visionary-spiritual end--in terms of the inside me. In terms of what I sometimes do, that's the driving force for me. It might not always be apparent in some of the work I do, but what's driving me is still that kind of philosophy. I wouldn't necessarily use any of that language, I might look at bottom-line results, I'd look at hard data like turnover, and productivity, and goal setting, and all of those kinds of things that you'd look to help people figure out ways to measure what they're doing. But behind that, no matter what I'm doing, even if it's just some sort of training, I

would still be driving toward involvement in the goal setting. I would be driving toward the participative nature of that if we're going to do it well. So, I might be using some technical language but the motivation behind it is still towards creating a sense of community.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

Metamorphosis, generative, enabling, communal.

WHY IS THERE SUCH A THING AS OT?

Well I think Naisbitt talked about it in Megatrends. The whole value base in this society is changing. Many people are no longer willing to be treated as if they were indentured servants, or slaves, or chattel of some kind. I think it's really a social movement in this country and world wide. I think the OT movement is really a reflection of what's happening in the world, and the directions where we're headed. Like Naisbitt says, "Leadership is finding a parade and

getting in front of it." I think that the OT people are trying to be in front of the parade. I think that they will provide some impetus, some spirit, some different ways of thinking. So, I think that they are sort of a "goosing" agent. I don't think that they're responsible for what's happening, but they're searching for what's happening and trying to figure out how they can help that happen with a particular kind of goal in mind, philosophical position, and ethical position so that they'll be helpers in that process. And I think that the kind of help that they're trying to give is in a positive direction. And we're slowly moving that way in this world. It's not just happening with OT folks, for there are lots of people out there doing things that are very compatible. Whether it's reducing hunger in the world, or peace marches in Russia, it's happening in hundreds of different ways. I think the OT folks are in that same camp, but with a focus on organizations--trying to help move those organizations. It's a narrow focus, often, in the way they apply themselves, however, a broader focus philosophically.

WHAT IS THE SINGLE MOST DISTINGUISHING ASPECT,
OBJECTIVE, OR PURPOSE OF OT?

That it's a shift. It's really trying to say that people ought to be involved in decisions that affect their lives, that people need to be involved and participate in the creative direction of the organization, and not just do what they're told--that people need to contribute to the development of the organization and feel a sense of ownership and partnership.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS
THIS INTEREST IN OT LED YOU?

It started years ago by just being perplexed by the dichotomy between what was said in this society, and what actually happened. This applied to schools, to race relations, to organizations, to different churches, where we espoused an egalitarian philosophy--the dignity of all people. I kept seeing real discrepancies in the way organizations functioned and in the values, and the evolution of this society. So there was sort of a stirring there. At the time, I thought of it probably more in terms of democratizing

our institutions. The organizations in our democratic society were almost fascist in their approach to people. And so I describe it in terms of democratizing the world of work, but not just the world of work--almost everywhere. I lived in a small town in Ohio, and there were very few minorities there. There was a young Japanese American who was my age, and we became friends. This was right after the second world war and I had just moved into this town. I received all kinds of shtuf from people that I hadn't even thought much about before. That was an awakening for me.

This "awakening," has led me into trouble! I remember in college during the 50s and early 60s, I happened to be in a dorm on a floor where about half the kids were Black, and they were at one end of the floor, and we were at the other end of the floor. This was at Ohio University, where I got my Undergraduate degree. I was in my Freshman year. Anyway, we became friends. And one of the things that I remember was some conversations with these guys about having problems getting haircuts. I never thought about it before, so I decided that I would go to the only Black

barbershop in town. After I'd been doing that for awhile, I noticed there were never any Blacks in there, and I asked the barber about it, and he said he wouldn't cut Blacks' hair because it would be bad for his business. Also, there was this greasy spoon restaurant that I discovered wouldn't serve Blacks, so I got involved in some boycotting. And then I got involved in a fraternity. They wouldn't let anybody in who wasn't WASPish, in other words Jews, Blacks. The group there--the majority of them--wanted to do something about it, but the national order wouldn't budge, so I resigned. So these experiences led me into contact with other people with similar concerns. Those different connections with different people who had different kinds of views were what led me in that direction--that challenged my thinking. Right after high school I went out and did some traveling for about a year. I wanted some life experience before I jumped into college. I spent some time working with itinerate workers. There was another example for me of the great differences--so all those kinds of impactful experiences led me to wanting change --it was like a drive in that direction. This drive has manifested

in my consulting and my teaching. I see it in all that I do. From my perspective, I see it in the Group Dynamics courses that I teach. Its one of the reasons I'm committed to NTL, an organization that is trying to live by a more egalitarian style. NTL is one of those transformative organizations. A lot of the change focus in the 50s and 60s was around racial stuff; however, that has been a consistent pattern--not just around racial stuff, but around other organizational structural changes that involved broadening opportunities. I see the whole framework of a T-group as really trying to figure out how to create a way for everybody to be able to grow and to contribute, to be appreciated--no matter what their background or status in life. I see all of the other consulting things that I do as trying to move in that direction--sometimes not as directly. I don't always do things that would fit into that frame of transforming organizations, but whenever I have an opportunity, that's the kind of thing I'm trying to influence. When I do training in organizations, it's coming in at a different angle, but always within that frame of reference. I'm trying to help people to see a need for valuing differences and helping people grow by looking at my own values.

Profile: Katharine Esty

White female, age 54

A Founder and Executive Vice President of Ibis Consulting Group, Inc.

Ph.D., Social Psychology, Boston University

B.A., Smith College

Published over six articles in OD-related areas. Wrote a chapter "Group Methods for Transformation" in Corporate Transformation, edited by Kilmann & Covin.

WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A PRACTITIONER?

I would call myself a practitioner with some interest in theory. I've been flirting with theory in and out of the university, but essentially I'm not a theoretician, I've always been kind of in the middle, but I certainly lean towards being a practitioner.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E. YOUR DEFINITION FOR OT?

I think it's a more radical process probably than Organization Development. I think the definition is in contrast to Organizational Development, so I see it as going more to the root of change, and transforming systems more completely than, say some more partial

efforts would. I define it then as something that is systemic and complete--but I think also that the word carries the connotation of being more interested in an organization becoming the fullest it could become--of using the potential of people. A lot of people believe that it has a more spiritual side to it. I use OT to discuss the process of changing organizations dramatically with a systems approach.

I would say that anybody that's working at systemic change, and looking at the total system could fit under the rubric of Organizational Transformation. It would include people that are in consulting firms, but it would also include the more kind of individual practitioners who are, for lack of a better word, more "spiritually" oriented. That would include also people who are very interested in the right brain, very interested in new age thinking, very interested in some mystical things, synchronicity, and stuff like that. So I think all of that could be put under that umbrella. I would say that what I do, which is systems change, fits under that umbrella of OT, but there are some people who are strange bedfellows under there.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

These are organizations where people are being utilized to the fullest capabilities; where the systems are allowing people to develop to their fullest. That's the key concept that I think is embedded when organizations transform; and that systems are caring as well as effective.

WHY IS THERE SUCH A THING AS OT?

I think part of it is that it's just sort of an evolution of what's happening to Organizational Development. It's just expressing an eighties version of what Organizational Development folk are thinking about. It really is just an offshoot of OD. I think it expresses the particular needs of this time, which is the whole flirtation with new age thinking that a lot of people have, and the wish to find meaning in work. I think there's a whole groping for meaning. People want their work to have meaning, they want organizations to be healthy, and effective, and healing in themselves. So there's a kind of natural movement

into the arena of work from some of the areas that earlier might have been covered by the church, or by the family.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS THIS INTEREST IN OT LED YOU?

I started out working in mental health. I was always interested in the psychology of adults and personal transformation, and so I did a lot of therapy. At the same time I was also doing work with NTL, which was adult education--teaching adults how to learn--seeing adult life as lifelong learning, lifelong education. Then I became very interested in my NTL work in groups, and I started a group therapy program for my Health Center besides running groups at NTL. I was interested in the dynamics of groups in terms of such issues as how you can get a group working well; what is an effective work group; and what is an effective therapy group. Then I just took it to the next level of complexity: one of the metaphors I use to explain it is it's like playing three dimensional tic tac toe, where an individual is one level, and then you get into two dimensions, but it's really the third

dimension of organizations being groups of groups, and then needing some connecting systems that integrate all these groups of working systems. I think I got interested as I was a manager myself in that process. I was at the Mental Health Center doing group therapy. Then I was running an out patient department with seven clinics and programs in it, so for a while each of those seven directors were reporting to me, and I found myself thinking about the issues of how to transform an organization and how systems fit together. So it was my own experience that gave me the initial impetus. Then I went back to school, but the impetus came from my own experience.

I would not identify myself as OT--I would say that I'm an Organization Development person. I am interested in transforming organizations, but OT I see as a particular group of people who are kind of coming out of what Harrison Owen does. There's an organization in Boston called the OT Network, and I occasionally, once every year maybe, go to a meeting. And then there was an OTN Conference that I went to--that was up in Durham about five years ago. And I

would tell you that I'm interested in those ideas. Now the book by Kilmann and Covin is much more of a conservative swing. It contains the writings of people who are interested in organizational change and the original academic main stream OD types. I would identify myself not with the academic part but with main stream in that I have a few concerns about the OTN people in Boston, at least the ones that are much more in to the spiritual thing. Actually they're not practitioners. A lot of them are more peripheral; not actually working in organizations. So, I don't think that the Boston OTN group should limit the definition of Organizational Transformation. I think it's important to be clear what your discussing; whether you're talking about that group of people, or discussing a process of transforming organizations. It's the second one that I see myself as giving room to.

I'm really trying to transform systems. A lot of people do training--I know a lot of people who actually are trainers, and have a program in assertiveness training, or a training program in management development, or a training program in management diversity. But, if you look at the focal point of

change, they are trying to change individuals. I would say that my work is much more systemic change or structural change. I'm going for fundamental change, not trying to change the people necessarily. I know you have to do some training, certainly, and that's part of what I do, but I think that organizational change only comes when you really work on changing the system. So that's what I do.

The arena I'm working in often involves more traditional organizations. I've worked for a lot of smoke stack organizations, and there are limits to what you can introduce and get paid for. So, while I'm interested in exploring a much more far out vision of what an organization could be, I tend to be working with more modest goals like managing diversity, or more equity.

I think that my interest in OT has shaped what I try to turn my clients into. If I get asked to do a specific job, I will try to broaden it out to be for long lasting change, which would mean to look at the

system. So, if I get asked to pick up a piece of it, I will try to broaden that. For example, I was asked by the social service department of a large teaching hospital to provide a little management development training because their managers weren't interested in managing. Well, instead of taking that piece of work at face value, I worked up front a long time with the director to try to suggest that maybe we should take a look at doing an assessment of the organization, and find out--in terms of what kind of systems were working, and what wasn't working. And I actually sold that, so what we ended up doing was running some focus groups and developing a steering committee. We used the same model that I wrote about in the Killman and Covin article, which included gathering information about the organization, feeding it back to an internal group that was a diagonal slice of the organization--people of all different levels--and having that process of giving them feedback on what they're doing as part of the intervention. The next phase is then to have them plan for changes. The changes are actually at the system level, although they're small changes. They start the ball rolling and begin the process of radical change. That's an example of how I tend to work.

I'm interested in organizational change. I take a structural approach to change. A lot of things that OD people are interested in, I'm interested in; I'm interested in assessment, I'm interested in collaboration, I'm interested in organizational change, I'm interested in the people-side of things. But, I just would use other words to describe those things to be precise. I think that in some places OD is not in favor, and I find that it sounds a little weak. We're trying to get across the idea that we are effective and very much part of the business end of things, and that we are paying attention to the strategic ends of the company. OT, I think, sounds even more far out, certainly when you use that term with clients. Although, I might find myself going to a program that was sponsored by the OTN. In that sense, I would align myself with it.

Profile: Allen Gordon

Black male, age 40
Internal Consultant to the National Executive Council
of Papua, New Guinea
M.Ed., Organization Development, University of
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WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND
"PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A
PRACTITIONER?

The theorist to me is the person who spends a lot of time researching and putting out hypotheses about things and coming up with the ideas as to how something either can be accomplished or achieved. The practitioner is the one who implements, who actually goes out and makes the thing happen. I am a practitioner.

A practitioner eventually has to use a conceptual framework, or theory backup. Our approach might have certain principles, and maybe in the back of our minds concepts, and framework, but it's from our experiences in working together that we can look at the theory and can actually see how things are evolving. Thus the theory comes out of our practice.

So, it's a false dichotomy. Obviously a theorist wouldn't be very useful if he didn't have some practical background. And a practitioner perhaps wouldn't be all that useful without theory--some kind of theory at some point. Which would allow for some level of--

You know a funny thing, I was going to say that a practitioner needed theory which would allow for some level of transferability, but I don't know, I'm very leery about nailing it down too much. Theorists like to nail things down, and that's contrary to the spirit of transformation. I see transformation as necessarily one of those elusive types of concepts. As soon as you try to nail it down you're not talking about transformation any more. So the danger of theorizing is that you take it out of the realm of what it really is. So, if you say "Here's a snapshot of it in progress" or "Here is transformation"--I say no, it's not one of those things you can capture like that. I really believe, and this is from a spiritual realm, that things are only alive and transforming. I think things naturally transform when they're in the flow of

life--it's natural. Transformation, like metamorphosis, is natural unless something interferes with it. My own theory is that I think in life we put things in place as obstacles which prevent the natural transformation process. I think transformation is what life is all about. It would happen naturally without things being in the way. And so to me it's dynamic, and it's a process, and it's ongoing. So as soon as I see people trying to label it, describe it as a picture, trying to package it, it's not that anymore.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E. YOUR DEFINITION FOR OT?

I know it has to do with the revitalization of an organization. I really equate it to bringing new life to an organization. To revitalize or rejuvenate it totally, to transform it, to really bring about a radical change. Not just a minor shift, but a real change, you know, a total change. I think it also has a lot to do with attitude--because I think in terms of where it begins. Obviously we have to end up with behavior to know that there's a change, but for me it begins at the attitudinal level--people first of all

have to have a change in mind, a shift--a real shift and not just some ideas change, but a basic fundamental shift. As a result it alters how the organization views itself and how, in fact, it operates

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

Synergy, creativity, intuition, a high degree of harmony. It wouldn't look like a hierarchy, although it might have a hierarchical structure. Transformation would probably be like the butterfly and the chrysalis--a real transformation. It's really a continually changing state; going from one state of being to a total other state without restrictions. There's a flowingness about it I think.

WHY IS THERE SUCH A THING AS OT?

I think people are always looking at ways of getting better results. Organization Development has to do with a search for excellence or better results--how do we get more out of the resources? So in pursuit of that I think the concept of Organization Transformation has probably arisen.

WHAT IS THE SINGLE MOST DISTINGUISHING ASPECT,
OBJECTIVE, OR PURPOSE OF OT?

It is in the way in which people are working together. I think they transform the environment. It has to do with high energy, no question about it--you feel it. High energy is a lot like enthusiasm. I think it would probably show up in a variety of ways, like people working extra hours, people coming in to work early, people not working according to routine. In other words, take the extra hours and stuff, that doesn't mean that they would work within the set hours. They work until the work is done. In some cases, they plan for certain things to be accomplished and I think they have a commitment to get that done. So I'd say high energy--high energy that you could feel--would probably be the most distinguishing characteristic.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS
THIS INTEREST IN OT LED YOU?

I became interested in OT back in maybe '75. I did some work with North Carolina's Institute of Behavior with Don Carew, Norma Jean, Rhonda and Carlos. We were doing something on the use of

spirituality in organizations, which is really what transformation is about for me. I also believe that in many ways transformation has to occur at the individual level. It has to start within the individual and then it goes out--it's an "in-outward" thing, and not an "outward-inward" thing. I read about situations, and have even had experiences myself, where there are moments when things are just flowing effortlessly--that you're getting a maximum amount of accomplishment with what seems to be a minimum amount of effort. It's not that the focus is not on the effort, but nonetheless great things are being produced. I guess it's mainly a function of my experiences, because I've had most of them within a spiritual realm, or with people who are really into spirituality. At times when we were doing things, it seemed to just flow.

If it can happen in those situations, I believe it can happen in organizations. I believe that things are generally transferable because we're still talking about a common denominator of people. However, I think that organizations have a lot more things that prevent natural transformation from happening. I think there

are a lot of restrictions, etc., that if lifted or viewed in a different way, might allow organizations to transform. In my opinion bureaucracies are the most difficult institutions in which to bring out transformation. They are so rigid, with their red tape, rules, procedures, and regulations which is just the opposite of what is needed for transformation-- i.e. creativity, loosening up and allowing things to flow, the use of intuition, etc. In fact, that's true with the work we're doing in Papua, New Guinea. Transformation is like a partner to reform, because when we talk about reform, we're talking about the attitude of reform. It's not something that you do as a one shot thing. It's an ongoing process, and as an ongoing process, it's a revitalization, a renewing thing that goes on. Therefore, reform is not a static state. The same is true of transformation--it's a process. When it is operating within an organization people are not bogged down in any of the rules and regulations, although they may exist. The word reform is very radical in the sense that I'm using it. I'm not using it in the typical sense of the word--which is when you reform something you're bringing it up to a

particular standard and then that's it. I'm talking about it more in the sense of transformation or revolution. To me it's very radical because, by my definition, it gets to the root. We're not looking at the symptoms, but we're now down at the causal level. We're really looking at cleaning up the cause in order to free and release that certain energy that is necessary to get things done with a minimum of effort, and produce tremendous results.

We've been addressing the attitude issue within our organizations, because people are really fixed and we're talking about shifts--making fundamental shifts in the way people think, which frees up energy to do things. We've been addressing that issue, and that's transformation--we haven't called it that, but in the same sense we've done a lot of things that we haven't named in the classical sense of what is going on--there hasn't been any need to do that. Intuitively I believe we called upon a lot of the conceptual frameworks and theories of organization, but we didn't consciously bring in the vocabulary and the nomenclature because it serves no purpose in the implementation of what we're trying to do with people.

We've done a lot of creative work in the sense that our whole approach to this has not been one of imposition or laying on, but of working with people and bringing things out. And so we first bring out the people's views of the problems as they're real to them in the everyday work situations. We explore with them their attitudes in relation to those problems--how they contribute to them, and affect their own work. Also we look at that in terms of their colleagues in other areas--how those relationships might be affected. It's easier for them to see how the attitudes and certain behaviors of their colleagues in other departments effect their work, than how their work might effect others--obviously it's easier to see other people's faults. So, we've been approaching it in a way that we've been creating ownership of the problems and, consequently, the solutions are emerging. We even have a system now with diagrams. When we started out we said "This is basically what it looks like, where things are with the government now, and what it's intended to do--so let's put that aside--let's start with you." So even those concepts were there. We said we'd come back to it, so we put that aside in order to

recreate, if you will, their situation, the issues, and their attitudes. Then we began to look at how our experience in working with other clients fit. So we now have six models that have to do with this Resource Management System. There are three main areas that we're looking at: one area is what I call development planning--it's a new concept. They haven't been development planning. Without it there's no real sense of direction, nor a way to establish direction--so that's the first thing we needed to do. The next area has to do with budgeting basically-- obviously budgeting should fit what you're planning, but their current system is what we call "budget driven." In other words, they figure out what their budget is and then they base the planning on it. And so we're looking at program budgeting as another concept that seems to make sense. Finally we're looking at the implications of personnel management, human resources, etc. Finances, as well, are mobilized in order to address the kind of needs that they really consider to be their priorities.

To recreate is to take someone back through an experience they already had or something that they've

already done--but from a different view--to recreate it with a different purpose in mind. When you recreate an experience, it's because you want to bring something forth out of that--something new--which is either to raise your awareness, or your knowledge. But, at least you have ownership because it's not an imposition from the outside. You're bringing something that's from within, out. I call that transformational.

The "we" that I use in discussing all of this is also descriptive. I think what's important in transformation is that the facilitators also have to be transformed, or in the process of transformation themselves. I think that's one of the principles of transformation in my experience. By that I mean that we're constantly working on our own transformation. Another constant that I have brought from my experience is what I call parallel processes. In other words those initiating, mainly the change agents, will face, inevitably, the same kinds of issues and concerns in organizing themselves or preparing themselves and getting themselves ready to intervene with the client, that the client will face. At each step, as they are

intervening with the client, there will be certain issues and concerns that come up with the client, which will come up first with the change agent. And so you have to be involved with your own, in a sense, metamorphosis or transformation in order to be able to effect transformation of the client--so it's a constant struggle. It's one of the biggest battles I think for us--trying to keep ourselves as a team. I don't really think that we've really become that, but I think also that the use of language helps. You have to start it off by saying it--by having a vision of where you want things to be and calling it that. It's like the concept of faith--it is by calling things which brings it in reality. People will begin to think that way, energies begin to focus that way, and there's much more of a sense of people operating as a cohesive unit, even though they may not be in reality. So I feel I have a vision of that. I have this vision and commitment that in order for us to be successful with the client, we must first mobilize ourselves into an effective intervention team.

There's a false dichotomy, between personal and professional development, as if they're separate.

Obviously they're not, but I would ask, "To the degree that you embrace Organization Transformation, how do you relate this to your personal life?" For me, it's easy to answer because, like I said earlier, most of my decisions are made in what I call the spiritual realm. That's generally true for the particularly important decisions. A lot of my decision making is intuitive. That doesn't mean that I ignore realities. For example, if I'd stayed in Papua, New Guinea, I would probably get an increase of a third of my salary. Professionally it would've made a lot of sense to stay because I would be there to see that project through to completion. I've helped to bring this thing from the embryonic stage to the infant stage basically where it's able to walk. Also the fact that I really got along very well with the people was important to me. There was status working at the very highest levels of government--not that I'm interested in really feeding my ego. And in spite of all those reasons to remain in Papua, New Guinea, I'm here. I think that it has to do with the spiritual realm; that if I'm going to be integrated and whole, I can't continue to ignore my family? If my life is transforming--I can't ignore

certain aspects of it, because I have to be concerned with the whole. That means my decisions also have to be in the spirit as whole. When I brought it up to you earlier, you said "What are you going to do?" and I said "I don't know," it wasn't because I'm fickle and don't know. I simply, but intentionally, don't know; because I know that I'll know when the time is right--I'll know exactly. So, I believe that Organization Transformation is a total commitment, a lifestyle, and a way to be.

Profile: Evangelina Holvino

Puerto Rican born female, age 40
Project Director, Family Health Services - Nigeria
Management Sciences for Health
Member of the Board of Directors, National Training
Labs (past)
Center for the Study of Groups and Social Systems
Ed.D. Candidate, Organization Development and Applied
Group Studies, University of Massachusetts
M.A., Special Education, Teacher's College, Columbia
University
B.A., Elementary Education, University of Puerto Rico
Five publications and presentations in OD-related
areas.

WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND
"PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A
PRACTITIONER?

"Practitioner" for me, means one that practices
the work; is out in the field. And a "theorist" is
someone who develops concepts; who tries to explain
what the practitioner is doing, or what happens in the
field. It's hard for me to separate theoreticians from
practitioners. I think they should always be
together. I think that people who practice should
theorize, and vice-versa. Should--I don't think that
happens. In fact, that's one of the things I do not
like about OD. I think OD has a lot of things in the

literature saying that part of the problem in OD theory is that the practitioners don't theorize and the theorists don't practice. I see this as a problem, and it is hard for me to believe that it happens.

I think that I'd like to be both! Of course, there are some skills that theorists have--some qualities of the thinker that are different than some qualities of the doer; and I think that might be part of the differentiation. I would like to think of myself as both--I know that I would get very bored doing all of this theory work, and I would get very frustrated with all this practice work if I couldn't reflect and think and talk about what I'd done.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E.
YOUR DEFINITION FOR OT?

Since I don't consider myself an Organization Transformation theorist or practitioner, what I associate it with is a school, a group of people that are trying to do organizational change. They probably use many of the concepts that I would classify as

Organization Development, but they also may be reacting or thinking that OD, as known, is not enough to do the organizational change they want to do. So, my sense of Organization Transformation is that it is a kind of organization change which some practitioners or theoreticians are allowing themselves to be guided under the rubric of. This is more of a school than something that I could differentiate in practice from other kinds of organizational change.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

I think if I were to say, "What is an organization that has been transformed?" it has to have changed radically--and to change radically from what it was. I could go on and say that you have to alter how people relate to each other; know what the problem is; and know the relationship of the organization to the environment. So, I could track different things that I would think would have had to be radically changed. But, it is also hard for me to think in terms of an

organization being transformed. There's something about the word "transformation" for me, that is very human. I can't just make it apply to organizations. Maybe it's this thing about the spiritual part. I think humans are capable of transforming, and going through transformation. I think of organizations as social systems. So, it's hard for me to see the same transformation concept applied to organizations. For me, there is a human quality, personal or individual, in which transformation makes sense that would not make sense applying to an organization. I don't have a "for instance." It's an intuitive sort of thing, in terms of how I would use transformation. What figures for me is that one of the features that I have read, and heard people talk about that call themselves "OT," or that are in OT, is that they are trying to bring the spiritual aspects into their organizations. And, what it reminds me of is that I do see transformation as having a spiritual dimension, that I think is possible only for individual humans--that is, applicable only to individual humans, not to social systems. I think that explains a little more why I wouldn't apply transformation to organizations. I think OD tries to

be more scientific; follow some sort of scientific methods and apply that to organizations. I don't have that impression about OT. I think OT tries to be more realistic, in terms of the organization, or working more with people. My guess is that while OD people tried to be more scientific, maybe OT people are trying to "hook" people in terms of making sense to them; as opposed to being rational. Also I see OT as having a more feminine influence than OD; I see that in their words, and I see that in the people. For example, the term "holistic," I think that is feminine. I also think that "problem-solving," which is used a lot in OD is masculine. The word "energy," is also fairly feminine. It is also modern, a term of the eighties. I also associate the word "transformation" with circular movements which can be considered feminine, whereas I associate the word "development" with linear movements which can be considered masculine.

I feel organizations are social systems. I'm not very clear about what OT means. For me, an ideal organizational system has to do with people relating in

particular ways that are determined by their larger societal roles, and not just by their organizational roles. I also think that the organization is a microcosm of social relationships in society. It is also a bridge between groups and communities. My metaphor for organizations is "social systems." I think of an organization as made up of groups. Organizations are divided into different sections of individuals, groups, and the larger community.

My thinking about organizations has to do with my training, initially in NTL; seeing and understanding the theory of small groups working as social systems. From there, going into organizations and getting interested in Organization Development. I continued, to see organizations as social systems. I think, now, that I've studied, and I have gone back to revisit some of those ideas, the makeup of social systems is more clear to me than it was when I thought about it initially. I think I've always been very interested in the issues of power in organizations, which I think has to do with social systems, and the issues of race and gender. All of those for me are the social dynamics.

And those are the things to which I pay the most attention in my practice. OD is maybe one group of people, and OT is the other group of people, and there might be some other people that we haven't talked about yet, or that don't have a name for. I wonder if there is some other umbrella which is Organization Change? They are people that have a way of approaching organization change. For example, I don't know if there's a theory around this, but I am very interested in how unions and the union movement talk about changing organizations. For example, where would workplace democracy fall? Some workplace democracy practitioners, or the people who are working for workplace democracy, might call themselves OD, and some of them might call themselves OT, I don't know; but many of them wouldn't call themselves either. I think they are definitely having an incredible impact in terms of organizational change.

So, I wouldn't put myself anywhere yet! Maybe, since my training is in OD, I'd put myself in the middle between OD and those others that I don't know so much about--workplace democracy, or grassroots, at

least that's my interest. I do not know what the potentials of OT are, really. My fear is that it would be just another fad, like OD was once; and then it will become part of the status quo. It will become eventually so accepted that it will not have anything new to offer, it will become part of the same thing--which is what I see happening to OD.

I think the contribution of OT could be that it would have people look at organizations in new ways. For example, if it's true that there's a more feminine metaphor behind OT, I think that might be quite refreshing in terms of organization theory and just in terms of organization practice; for example, that we might approach organizations in a less linear way. So, I think that there could be a potential there.

Profile: Grant Ingle

White male, age 41

Acting Director, Office of Human Relations, University of Massachusetts

Ph.D., Organizational Psychology, University of Massachusetts

M.S., Social Psychology, University of Massachusetts

B.A., Psychology, Amherst College

Over 17 presentations on OD-related subjects

Over 11 published papers on OD-related subjects

WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND "PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A PRACTITIONER?

When I think of theorists I think of academics. I think of folks who may have little or no practical experience. They probably are familiar with the literature--may know key individuals. I think that it is possible as a theorist to gain knowledge of this field, but it's difficult. The practitioners are doers, but it's hard to be a doer without being a theorist. The doers are busy doing and don't have the luxury, oftentimes, of writing about the sort of theories that guide them. They end up talking about them though. I think both activities are very

valuable, and I find myself going back and forth between a reflective mode, where I do some writing, to consulting--the pace has become very clear to me. I'm a practitioner, but I write, and I've written theoretical stuff--touched on it, but for me the theory is drawn from experience, direct experience, direct personal experience.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E. YOUR DEFINITION FOR OT?

I can't talk about it without talking about OD. It, I think, represents a more recent perspective on OD that moves beyond the idea that we simply must help assist organizations as they move through developmental stages. And I'm going to give you sort of a practical definition--OT really tends to look at a larger set of issues that have been largely neglected in the OD area. Some of them have to do with issues of organizational culture, myth, ritual, symbol, stories; and in a very pragmatic way OT practitioners tend to add knowledge and use of that arena to OD skills. Instead of thinking simply of stages of development and prognoses--figuring out where things are, in OT people

are more interested in energy flow, much more concern about meta messages that are operating. I'd say that I find incredible convergence between OT and some of the work in family therapy. We're looking at systems. We're not looking at static organizations where we're going to have to change a little structure over here, or change a personnel policy over there--we're really thinking at a much bigger level about what's being communicated in the system, and if it needs change. Changing really some underlying elements that would be ignored in more instrumental Organizational Development approaches.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

Flow, energy, metaphor, myth, symbol, ritual, vision. Those are the ones that come to mind most quickly. I could probably go on if it's helpful. Context, culture, high performance, flow state, managing energy. I think that's probably a pretty good list. I'm sensitive to the fact that there's sort of this perceived split between these two areas. There's

actually much more overlap than people want to admit, because you need the OD skills that are central to OT. I think there's a tendency of OD people to look at the OT stuff as very flakey, and of course the OD people are viewed by human resource development people as flakey, so there's a whole bunch of other adjectives there, which I wouldn't use but you often hear.

WHY IS THERE SUCH A THING AS OT?

Because we're discovering what's really there with myths, rituals. I feel like OT is to OD like a lot of family therapy is to more traditional clinical practice. If you look at the Milan school, there's some stuff that looks pretty far out, but they're really working with myth, symbols, rituals, family culture and all of that. They are real sensitive to ethnicity in family therapy--that is, what the different symbols mean for different ethnicities. We can look at other endeavors and find similar things. There are physicists who are out there describing grand theory, and mathematicians, and my guess is that you could take a look at a lot of fields and find folks that are going out into uncharted territory. I really think that OT is a cultural evolution.

WHAT IS THE SINGLE MOST DISTINGUISHING ASPECT,
OBJECTIVE, OR PURPOSE OF OT?

I think the most important features that are being brought to bear upon our thinking about organizations, are vision, myth, symbol, and values. It's a whole metaphor and language which is very powerful. Family is very powerful in cultures and very powerful in organizations and it can get ignored if we think only about organizational charts and what training people receive and whether the CEO is providing adequate leadership. What it leads to is a different view of organizations as being fairly fluid, evolving, ever-changing systems, rather than the concrete changes of development. That's a very different notion...in OD often to do reorganization you move from one sort of static state to another. With OT I think the notion is more that we are changing the way that the energy flows in this organization. We're changing and change also means change at this level--symbol, myth, ritual, story.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS
THIS INTEREST IN OT LED YOU?

I was drawn to the energy flow--seriously, I got this brochure. I had a consulting partner, Joan Sneed

who's now in Boston and she got this, she used to work at the Women's Educational Equity Project. Previous to that she was director, co-director of Everywoman's Center, and she got this brochure. She looked at this brochure on the First Annual OT Symposium. It had weird colors and stuff, and she said, "I put it FYI--it looks like it's something for you." And I went, and it was a wonderful experience. I said "This is my tribe--these are folks I can hang out with." They're also, a high percentage of those folks are involved in a computer conference--that's the way we communicate. It's not only a conference we go to, but we could go in the next room right now and we could ask a question--we wouldn't get answers for awhile. It's a very different experience to go to a conference, meet with people and not feel that you've ever left them--you just happen to be seeing them face to face in in vivid 3D as some people say, because you're interacting with them and seeing how they think all the time. So periodically the conversation with Peter Vaill or Harrison Owen or Frank Byrnes is a really interesting...Lisa Carlson,

Sherry Connolly. So you go to a conference and you don't really have to say good-bye. As a consequence, I met this group and learned about computer conference and then ended up using the computer conference to stay in touch. So there's a real willingness to try to use technology too, in creative and productive ways. This started in '83 in a conference up at the University of New Hampshire. Well, I go to the Organization Transformation conferences--this is not a group that's in a box. There is a collection of individuals who sort of trail off in really far out dimensions.

Some of the most positive experiences I've had have been presenting difficult situations that I've been working on and getting people's reactions, so that's a lot of the activity, and if you need concrete examples I can give you some. I'll give you a really good example. Two and a half years ago in September there was a project on this campus which I helped coordinate which was called Mass Transformation. Do you know about this at all? Where 4,000 people renovated the library in 4 days. It was a transformative event involving not just the building

but. The library is the academic heart of the campus, and it was a disgrace. It needed fixing, the stairwells were loaded with graffiti--it was a mess. We'd just gotten some State money to fix it--to do some structural changes, but it was really still a mess. The big issue was that people didn't care about the building and because they didn't care about it, it got abused. The folks inside didn't feel like they were cared about so they abused the building. And so there was general community agreement that this building was a problem. When a solution was formulated that would use volunteers to basically dress the place up, people liked that approach--so we did it. No one could believe that we'd do something that big and not screw it up--that it would actually come off. And we said on this day: Sunday the 28th of September at 4:00, the building will be done--it will be done. Excuse the pun, but it was a very concrete project. At the University, we never have anything that's actually going to be done on a certain time on a certain day--we never have things like that. Our building renovations drag on for years. There was an outpouring--a collection of energy, and my job in that whole process

was managing the energy. It actually was a 10 month planning process. We had to keep things rolling and couldn't let the energy peak too early. We had lots of different groups, faculty, staff, and students, community people, fire fighters, boy scouts, girl scouts, cheerleaders from all the different high schools, alumni, members of the Board of Trustees--all these different groups with different energy flows and in different cycles--faculty and staff who'd been here for the summer, those just coming back. So it worked. It was an emotional event. It was a real tear jerker. A lot of faculty said it was the most positive experience they've ever experienced, and they keep calling those of us who were involved saying "When are we going to do something like that again? That was great." What did happen though, was that I went to England, and I had some real concerns still about this project. One of my big learnings about this is that my responsibility to the project should not have ended the day the project was over. I knew we had to manage the energy afterwards, and I was real concerned about that. We had a great closing ceremony. We took a group portrait of 50,000 people. It had the energy of

an old 60s demonstration--vibrant--crazy, working, playing and having fun. There was a nice symbolic thing that happened at the end. As the students left the building, we had them sign a mural, and so all the graffiti in the building was moved to this one mural which is in the main lobby right now--it was very powerful. We finished it on September 28. Shortly after that, there were more than eight rebellions on the campus. I don't often reveal this, but I do think the events are connected. I think we raised the energy level of the system. I fault myself and others for not foreseeing, for not doing a better job of thinking through how to manage that energy. I'm not saying there's a one-to-one connection, but you raise the energy level of someone's body, and it has to come out somewhere. I think the events are connected, so my question at the International OT Conference was, are these events connected? Can we do anything about them? Should we do anything about them? If we do this again, what do we need to bear in mind? Is there anything that can be done? That was a very wild session with people from all over the world discussing the questions. Here you are raising positive energy,

and is it inevitable that it's going to be balanced out in the system? Is there a calculus, an equilibrium of system energy that's going to be maintained? Can you ever do positive things without negative things popping up? Does doing big positive things increase the probability of big negative things happening? That was a session that was well attended, and people talked for a couple of hours. How can you answer those questions? That's why I say that OT is a group that does mutual exploration.

Where has all of this led me? Well, it's personally helpful in understanding what needs change and how to make change effective--that's been helpful. It's also alerted me to a large number of institutional liabilities, mostly in terms of resistance to change. All of a sudden I start asking myself ok, what are the symbols? What are the myths? We have some really bad performers on the campus. One of the myths is that no one ever gets fired on the campus--it's not true... Another myth: we lack vision. We have no vision, mission or values... In fact the institution is made up of several organizations--the closer reality and the

glue that binds them together. So we have a tendency for--so it's given me a way of seeing the University and understanding it in ways that I can articulate and other people nod their heads. But in some ways it's also made me pessimistic about the capacity of the institution to make needed changes. Before I was thinking, "You know if I could come in with an OD team, a few training programs, new personnel--no problem. We'll get this place fixed up in no time." Then I went into the OT group and they said "You've got to change the myths, rituals and symbols." And I started thinking about faculty--it's largely white and male and tends to remain so--six percent of full professors are women. It showed me the real enormity of the problem--it wasn't just a matter of changing. So it's been sobering, but also exciting, because we've been able to do things like Mass Transformation, but that is a singular event--it's treated as an aberation. I think it scared the hell out of a lot of folks that that kind of energy level could converge. We now have our administrators talking about being the best in New England--we have the potential to do that here. It's an exciting vibrant place, but right now we have people running off in a thousand different directions due to

the lack of vision and values. If we could get a little more alignment out of the system we could do that, but we need to make some decisions about what we're going to do. My knowledge about Organization Transformation has made me both optimistic and pessimistic. It's been very helpful to me personally--the whole Civility Week thing which happened this fall was a modified Harrison Owen open space design. Create the open space, do some basic directions, invite people to participate. The best idea was Lori Edmonds', a young Black woman--graduating senior who said, "I have this vision--hands across the campus against racism." The heaviest event of the one hundred. Really the only event of the heart. Powerful, a very important message. But I mean it was not a tightly controlled-- our office is putting on this event. Our office coordinated the event with the help of a lot of people. So it's different--it's changed my model of thinking about how to get things done, and I will tell you that the name Mass Transformation comes right from Organization Transformation--that's where it came from. And that was my first real experience in trying to manage a project of that scope and scale in a different way.

Profile: Robert W. Johnston

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 Ph.D., Management and Organization Development,
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 28 OT-based papers including the following examples:

- o Integrating OD With Spirituality, Journal of Religion and the Applied Behavioral Sciences.
- o A Path to Whole Organization Transformation and Development, Vision/Action Journal.

19 OT-based books and manuals custom-written for clients. 17 OT-based presentations to conferences of professional societies.

WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND
 "PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A
 PRACTITIONER?

I am going to answer, if you don't mind, the first question first: I am both. I tend to be what I call a practical theorist. My theory has been spawned out of my experience, rather than the other way around. In the early days I just tried all kinds of things. I really didn't have what I would call a conscious cognitive theory base, but as I moved along I saw the need to have a practical holistic, integral theory base

so I started to gather, refine, and integrate various nuggets of knowledge--experiential knowledge--and came up with what I believe to be a lucid theory base which works well for me.

To me a practitioner is somebody who consciously or unconsciously applies theories and concepts of self and organization transformation and development in making interventions in organizations. Whether conscious of it or not every practitioner operates on some theory; therefore he or she is a theorist and a practitioner-- they are inseparable. So in that sense, we're all theorists and practitioners, but I don't know many people who'd admit to that. In contradistinction to my concept of a practical theorist, I think a pure theorist is somebody who conceptualizes and speculates in a hypothetical way but doesn't apply it.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E.
YOUR DEFINITION FOR OT?

Well, that's a pretty heavy question because it's fraught with a lot of variables and dimensions.

Generally speaking, I would define it as a way of helping an organization change from one state of reality to an alternate state. That includes a change of context; it includes a change in state of consciousness; it includes a change in structure, it includes a change in content, and a change in process. Usually, OT is more proactive than OD. I see OD as more reactive and more problem solving oriented, whereas transformational change tends to be more proactive--more "strategic planning" oriented in terms of visioning the future, and visioning the process of change, and visioning the results you'd like to have, etc.

I see OT as certainly inductive, as proactive and quicker than OD. Perhaps that is quicker because there is a strong element of what amounts to self-fulfilling prophecy utilized in it. I see it as involving a change in organization consciousness in a very dramatic, deep, radical kind of way--that is, a change taking place at the very root level of organization consciousness in terms of its assumptions, beliefs, values, attitudes, and behavior.

A lot of OT people are still utilizing translational change only. That to me is first first-order change. Some of them are starting to utilize second-order change interventions by Watzlawick's definition. I don't know of anybody but myself who's been taking the perspective of third-order change, although I heard Horace Reed speculate that there might be such a thing during your comprehensives.

Third-order change to me means being able to consciously transcend, own, and manage all other paradigms, all other contexts, all other structures, all other contents and processes. They can be lined up kind of like you see keys lined up on a piano keyboard--they are all lying there latent, existentially there ready to be selected and utilized. One can then pick and chose any combination of keys that he or she wants to play for a particular tune in order to achieve a particular vision of harmony, or disharmony, with the organization in its environment.

OT is a much more situational, a much more radical phenomenon than we see in, for example, the views of

Blanchard and people like him. They've made a good start, in the direction of involving first-order change and perhaps some second-order change, but, for me true OT is much more radical than that and involves a consciousness coming from a third-order perspective. Third order consciousness and change perspectives see every state of consciousness, every possible paradigm, every possible context, every possible philosophy of life, and so forth--all those that have ever been, and all those that are, and those that will be--and says we identify psychospiritually only with pure consciousness. Thus with that perspective we have the freedom to move radically from one state of reality to another depending on the environmental milieu we are in and what we want to envision ourselves as becoming.

The keys themselves may be finite. Maybe we're limited to 88 keys, to use the metaphor of the piano, but the number of combinations of those keys is probably infinite. Thousands of tunes have been created based on the 88 keys. And thousands are being created today. Probably many more thousands will be created tomorrow, next year, and twenty years, and a hundred years from now.

You could use any state of reality which seems to be appropriate and healthy for your situation and your goals.

But, the thing about this is, as soon as you come to that stage of consciousness, or that sphere of consciousness where you are ready for third-order change, you recognize that you can't simply take a mechanistic approach and have it work, because the third-order level of consciousness tells you that we are all vitally interconnected. Even the rational-mechanistic approach itself is vitally connected with everything else, therefore it can't really be reduced to a simple mechanistic process any more, because you see all the other variables that must be wrapped into that to make it work. So to answer your question more briefly: A rational-mechanistic explanation or concept simply isn't adequate to handle the extreme complexities of the current age. Theoretically, yes, but practically speaking with a third-order level of consciousness you have gone beyond simply looking at things reductively and mechanistically. What was earlier perceived as

mechanical is now perceived with the new consciousness as holistic and psycho-spiritual-organic.

To carry this one step further, in second-order change, for example, a leader of an organization is still identified psychologically with one state of reality or another, one paradigm or another, one context or another, one structure or another, one set of objectives or another, one vision or another, et cetera, and he or she is limited by the boundaries of the psychological identification. Whereas, when he or she is in the third-order state of consciousness he or she is not identified with any of them. Therefore he or she is free to use them all at one time or another. In second-order change, one's vision is limited to one or another state of reality because he or she has presumably identified psychologically with it and therefore his or her perception is dominated by it. In third-order change one can see all the paradigms or states of reality, or at least all there might possibly be, but is not psychologically identified with any of them. He or she is psychologically identified with only pure consciousness which I have come to see as the

freest of all states of being -- of course, it is also the most personally responsible and accountable state of being as well. That's all one is, then, but a center of pure conscious awareness with all these possibilities arrayed before one as choices and the personal authority, responsibility, and accountability for making the choice and activating it.

I think some day when the current wave of OT people who seem very first and second-order oriented are ready to go into third-order change that's where the real OT will show itself but as an integration and blend with OD.

When present-day OT folks talk about energy flow, fusioning, and things of that sort, it implies that they assume that individuals and organizations are essentially separate--one had to fuse them. My experience is, however, that we are already fused at the most fundamental level of existence, but most of us simply aren't conscious of it. I guess that's the biggest difference between my experience and that of other OT people. I see them as still using very

separistic sets of assumptions and operating from that base in contrast to a base that says that we are all fundamentally one and therefore connected. In a sense I am describing what I define as psycho-spiritual-organic systems concepts.

For me, that concept founded on the essential oneness and connectedness of our psycho-spirituality is prerequisite--everything else is secondary. If I make the assumption that I am fundamentally one with everyone and everything to start with, and I go in as a consultant to an organization, I do things very differently than if I go in with the fundamental assumption that we're all separate, independent, autonomous beings. For me its been the difference between, on the one hand, feeling immediately bonded with people, and, on the other, starting with a lot of alienation, separate feelings, thoughts, competition--all the attitudes and behaviors that go with being separatist in our fundamental assumptions about each other.

As you can probably readily see, I have reservations about the current state of the art in OT, as being capable of bringing about the kinds of change we want to see to save our healthy organizations, our ecosystem, and our planet. I don't really feel we're going to see what you and I would like until we get into third-order change kind of conscious awareness in OT.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

To answer that question I would have to know what their vision is. The transformation would be in consonance with the vision in terms of beliefs, values, attitudes, and behaviors. I would hope, however, that all transformations would value what I call "integral health, wellbeing, and full functioning" mentally, spiritually, emotionally, physically, socially, technologically, vocationally, financially, and ecosystemically.

WHY IS THERE SUCH A THING AS OT?

The question is analagous to asking "Why is there a change in the weather?" The transformation of organizations has been occurring since the beginning of time. All OT purports to do is make transformation a conscious process, so that we can now better choose our transformations, or at least control our response to transforming agents which are too big and powerful for us to control.

WHAT IS THE SINGLE MOST DISTINGUISHING ASPECT, OBJECTIVE, OR PURPOSE OF OT?

The single most distinguishing aspect, objective or purpose of OT (third-order kind) is wrapped up in the assumption that everything and everyone are fundamentally one in the cosmos--there is at foundation no separation among us--separation is an illusion. After that, everything else is secondary.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS THIS INTEREST IN OT LED YOU?

My work has been involved with Self and Organization Transformation and Development from the

beginning of my work in this field in 1964. I didn't use that label then because it wasn't acceptable. It was the same with some of the other things I was doing. For example, I integrated social change kinds of interventions with technological change--today we call it socio-technical. I was making socio-technical interventions in the latter sixties. In those days I was considered a maverick (probably still am) because OD was oriented solely toward T-groups and directly related interpersonal interventions and that was all that was considered acceptable in the field.

My interest in self and organization transformation and development started with my being very much disenamored with what was going on in the world and my confusion about who and what I was--my identity. I certainly hadn't found workable answers through conventional organized religion. I'd grown up in a strong Judeo-Christian fundamentalist environment in the Middle West. As I started to question and search I tried many different churches, mystical paths, philosophies, studied comparative religions and even voodoo and witchcraft--all kinds of things--to try

to find answers. Still no viable answer. Finally, I started taking up the study of my own dreams hoping to find the answers within, and that's where I really started to get some answers. I used my dreams for meditation, and I analyzed and synthesized over a ten year period well over 15,000 of my own dreams. After much winnowing and sifting and what have you, I started to evolve and discovered that my unconscious was really a co-conscious and a presence far beyond anything I had ever imagined before. And I also discovered that when I accepted that co-conscious presence consciously and loved it my whole set assumptions, beliefs, values, attitudes, and behaviors were transformed--what a different more positive kind of orientation to life I had. I'm much healthier, creative, and happier. And so, with that I discovered I was in essence a vital constituent of it--and I could never be separated from it. With that all the fear of death left me--the fear of bodily death, because I realized that I, as a center of consciousness, would never die. That is, my spirit would never die, only my body would die. Thus, I came to realize, that I'm not my body. I have a body, which

I love and I take care of, but, some day its going to die, but I, the true psycho-spiritual me, will live on as a part of the living whole--I call it Omniversal Mind-Spirit. That's a very much abbreviated version of what I actually experienced in terms of a radical transformation of my assumptions, beliefs, values, attitudes, and behaviors.

Where has all that led me? I'm principal of a small consulting, education, and research company engaged in self and organization transformation and development work with all sorts of organizations including a psychiatric rehabilitation agency whose clients include people with severe thought and feeling disorders. If these transformational concepts and approaches have an acid test it is in this area of psychosocial rehabilitation. Results thus far have been most encouraging. As to my writing, all 28 of my articles are based on self and organization transformation and development approaches. I've developed a theoretical base called Integral Psychology; it could be called Integral Organization Change, which is inclusive of self and organization

transformation and development theory and practice. So everything I have done, even though I haven't used in some cases the OT and OD lingo per se, have those concepts and practices built right into them. The most recent one was one on the transformative power of dreams, which was published for Personnel Journal put out by the American Management Association. It was published last November. Another integral organization change article was "Integrating Spirituality with OD" published in the Journal of Religion and Applied Behavioral Science in 1987. I've also custom-written for clients 19 books and manuals, which again are all based on integral organization change. An example is the Integral Management Workbook accompanied by a book of readings. In addition, I have made 17 presentations at national and international conferences for such organizations as ODN, the Association for Transpersonal Psychology and the Association for Humanistic Psychology.

As to projects in the works now, I have a number of things--articles, and a book. The book fundamentally is on self and organization transformation and development. And it's really a compilation of a lot of things I've already published,

plus some new things I have not yet published. It's based predominantly on my experience in the field over the last twenty-four years. My experience in integral organization change-- self and organization transformation and development, goes back to 1964, right through there. I got my first consulting job in the field at Itek Corporation, in Lexington, Massachusetts, followed by Honeywell, TRW, Black and Decker, McCulloch, Kaiser Permanente, Foundations, and numerous other organizations. I've been in the field every since as a practitioner, a researcher, as an adjunct professor in schools of management, and a writer.

Profile: William G. Kueppers

White male, age 44
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WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND
"PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A
PRACTITIONER?

A theorist to me is a person who reflects upon the direction of something, or the major thrust of something. There is a book out called The Reflective Practitioner I think it's by Donald Schon. But for me the theorist is the reflector. The reflecting individual who concentrates on, as the name implies, the theoretical-- "academic" aspects of any given discipline or any given study or practice. The practitioner is a person who is literally out there engaging in operationalizing theory, if you will.

And me, I find myself quite often weaving in and out of both, I need to be in and out of both. I cannot stay a pure theoretician nor can I stay a pure

practitioner. I need a lot of space in my work, as a matter of fact. I don't work every day as a "practitioner"--I would burn out. I need time to reflect. I spend a lot of time each day--when I'm not actually on deck with a client--reflecting. So, for me I wouldn't want to be a pure theoretician--that's for sure. I wouldn't want to be just a grunt practitioner either. I don't think you can do this work just practicing all the time. I think it's necessary for one to weave in and out and get some bearings. But there is the whole thing of the desert experience for me. I think it's always important to go out to the desert, if you know what I'm talking about, or to the mountains--you've got to. Because it's easy to lose your sense of intunement and atunement, and that is absolutely imperative for this work--absolutely imperative.

I'm now considering myself more and more of a blend between the two. And I would think most people who are in this work do it with a sense of a theoretical grounding. I don't think all of us are in the same place on what that theory is. I don't think

there are a lot of people who are where I am on it as a matter of fact. But I think there are a lot of theorists that come from the business side of it. I come from a different side. I would say right now I'm in the practitioner mode. And I say that right now I'm in the practitioner mode because I see myself perhaps in a couple of years retreating from the practitioner mode, and becoming more of a theoretician. That's been my pattern. I've never held a job for longer than three years maximum at any one given time.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E. YOUR DEFINITION FOR OT?

Organization Transformation. Well I could take it to a couple of different levels. On the superficial level of the organization and any group headed in the same direction, it's an organism which is a living body--it might be a social body. Theoretically it has a primary end, which is serving the ends of the organization. Not only to exist, but hopefully grow and prosper. Different organizations have a different

definition of what grow and proper means. The transformation part is to hopefully transform or change the organization so that it's continually operating on a higher level of functioning. For straight organizations that's the consciousness of people, and that means bottom-line results--greater productivity. That's one level of looking at it. I tend to look at it on a significantly different level.

The level for me of looking at organizations is that I see all of organizations as being part of the creative process. I just go right to the heart of it, as far as I'm concerned, because there are several different layers you could go through to get there. This was what I was talking about being radical a few weeks ago. I'm going to have to jump back, this is going to be critical for me [in order] to make any other statements--if we're going to be talking about what it really means for me at a bottom level.

My main thing, that I was bringing out the other night, was that each of us has as our essence a triune relationship.

And that relationship is with ourselves, with others, and as I said the other day, with whatever you want to call it--ultimate meaning, ultimate purpose, ultimate other--and that for me is the dance around what it really is for me. Because what I really call that third part of the triune relationship is that we all have an "essence-tial" essence as part of what we are--what it means to be human beings having an essential relationship with what I call the Divine Creative Process. And that means that we are all inextricably entwined in creation. That has significant ramifications for my theory of work and philosophy quote slash theology of work. Where I've generally given this presentation before is when I've done seminars called "The Theology of the Workplace." So for me it's imperative that we start transforming organizations to a consciousness that we are all really one--we are all tied to the Divine, and all that we do by way of work is really part of that creative process. One is creation of each other--helping to build each other. No matter what we do--as you are doing your graduate work right now and I am doing my

practitioner work right now, you are helping me reflect as you come to me. Theoretically I'm helping you with an interview, and in the process you are helping me as a focal point for me to further reflect and refine my thoughts and perspectives and perhaps even get this disseminated out somewhere. So that's where you and I are in an honest interaction and "commune-ication"--you help me--I help you. In business I don't have any problem with the fact that people make money; we have to have money to sustain ourselves, or die. Some people might only want big dollars--"I want my stocks I want--"it's a bear. I don't mean to oversimplify the world--it's terribly complex. But organizations for me are organizations of people, each of whom has this essence-tial triune relationship. And the more we become conscious of that, the more elevated our work in terms of--just in consciousness and how we approach one another, and too how we approach the world--the products we bring to bear in the world and the products we don't bring to bear in the world. In other words there are a lot of harmful products out there. The more we become conscious of what I call our essential

triune relationship--my relationship with myself, my intricate inextricable relationship with you, and my inextricable relationship with the Divine Creative Process.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

If they were transformed? The first level is that they would really be acting as a fully functioning team. And with all that implies--and that's the other part--with all that implies that I'm aware that I'm really only going to be effective in my job, and the organization is only really going to be effective, to the extent that I take you fully into account; your needs, your expectations, what you need to do to get your job done. That's on a functional level. And when each person becomes aware of the complexity and the need for us to interrelate with one another in an open and honest way consciously, you're going to have far more productivity--far better decisions being made--far more effective--less waste. There is a tremendous

amount of waste through competition and hoarding of resources in organizations, and egos, "this is my project, and I'm not going to allow your input (which might be very valid if I really were to listen to it), I'm not going to allow it to impact my input, because this is my project;" that sense of understandable, but very adolescent ownership and need for self-assertion. For me, if the Department of Transportation were a fully transformed organization they would be continually evolving--I hope you caught that. Because there is no static in this thing. If it's really transforming, it's a continual transforming. It's a continual process. It's not like checkers--you bounce over here and bounce over there, and I got kinged and, and therefore I'm it--try to jump everybody else, and there are not more pieces on the board. It's a continual process. There is no set state of Nervana. So that's one thing, but it is an awareness that we are interconnected, and that we need to more fully open ourselves to the complexities, in one sense, and the simplicity of ourselves. There's a paradox here--the simplicity of what it means to be authentic, which is

to be just one with myself and then one with you. To go to the basics without the crap. Now we're talking Department of Transportation--one of the other things that would be noticeably different, would be the level of energy that flows, because it takes a lot of energy to keep stuff in. To stay shallow takes energy--that might seem strange, but it does. To keep our defenses up takes a lot of energy. One of the things I was just showing to someone the other day--just having her hold her fist. I was working with a hospital organization, and people were just holding all of this stuff in. It takes a lot of energy to keep your fist squeezed--it takes much less to just have your palm up. It's more vulnerable and I can see the lines, etc. But there's much less energy--in fact there's a fluid energy--it allows energy to flow in and out. So, you have a far more energetic, spontaneous, lively, fun place to work, "God I can't wait to go." It's not saying there are no problems, and there are no conflicts in that situation, there are. But you release a heck of a lot of energy and you free up all sorts of creativity. And not just

creativity which is falling off the walls type of thing. But creativity where we really create healthy solutions to problems--healthy relationships with one another. So it's more--I don't want to say it's, quote, "a state of mind", because it really is palpable when you're in those environments--it really is palpable. It's kinesthetic, if you will, internally it's like, "this is nice." It's an intuitive thing, or an internally experienced thing. But it also has very practical ramifications. There are dollar savings, there are better solutions, more effective product development. It does have practical results. They are not antithetical. I know you asked for a real crisp statement, and that was hardly short and crisp.

WHY IS THERE SUCH A THING AS QT?

I think it's very much a response to the consciousness that started to emerge in the sixties. Not the hippies consciousness, so much as I think it's coming from a variety of levels or different angles. I think in the late or mid-sixties people started to have greater consciousness of self. And they talk about the

"me" decade of the seventies. And that's when OTN started as an organization, an eighties organization. And my sense is, once you start giving importance to the self, and you start going down to what the self is, and realize that the self is not just narcissism but as in taking care of myself so I can take care of you. So that when we really look at who we are as individuals, my "me" is really a "we," yes the me as in the isolate singular, has reality, but is not the full reality of who I am by any stretch of the imagination. And the more I start to look and nurture this, I automatically find myself reaching out to you. And then seeing ourselves as being a part of the bigger picture. It's again that synergism. Synergy is really a word that comes out of the seventies--and that's part of this. Again, it's not just you and I then, it's greater than just you and I--which is what synergy is. It's greater than just the two of us. So, that's what I think OT is about, and how it began as a phenomenon. I think it really is a response from that, quote, consciousness, because also I think to some extent it's unconscious. I think because I get more in touch with this, and I

start taking care of this, I am in a relationship. And a relationship in a healthy way, not just a symbiotic thing. Needing in a symbiotic sense, but healthy, it's just a natural response. Once I get in touch with this, the freer I get with this, I naturally reach out to you. I don't think it's, in many cases, that conscious. It's like when you see a sunset or an incredibly beautiful experience--be it music or whatever it is, and you just reach out to that person and say, "Beverly!" and I wasn't conscious that I just reached out, I just reached out and said "look!" And I think that's what it really is in response to--I think it's a natural response for being in touch more with our cores. We're more and more becoming innerconnected. And as we become more innerconnected, we become more outer connected. Again, I cannot go deeper within without having its outer consequences, because that's the nature of what it means to be a human being.

WHAT IS THE SINGLE MOST DISTINGUISHING ASPECT,
OBJECTIVE, OR PURPOSE OF OT?

The word that Peter Block uses, and now he's even pulling away from the word--even though he's given

it a lot play--is called empowering people. And I think the single most critical OT thing, if you will, is getting people to own who they are, take responsibility for who they are, and put out who they are. And that sounds narcissistic, but if you remember how I define who we are--we're in connection--with myself, with others, with the Ultimate--and for me with the creative--with the Divine.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS THIS INTEREST IN OT LED YOU?

How did I become interested? Well, again, it's part of a continuum that you might want to isolate out, because, "where's birth"? And I don't mean to be eluding the answer, or the question. It's like, "where does it all begin?" And as I've said, some of the stuff that I've been thinking about--the connectedness of work, and what we do, and spirituality, started when I was in grade school. I was thinking along spiritual terms, and becoming aware of my ultimate interconnectedness with the Divine. It goes way way back. So there's that part, that seed, that

consciousness rather, but nevertheless, it was there; not fully developed, but certainly there. When I was 18 I was in a religious order--a religious order of the Catholic Church--A thing called the Christian Brothers. You may have heard of Christian Brothers wines and brandies; but anyway it was an order devoted to teaching. I was only there for four months, but part of the consciousness that came there was that I don't need to be in a religious setting to be really spiritual--holy. I looked at my father who is a lawyer, I looked at my uncle who ran a very large business--a multi-million dollar business, and one of the most spiritual, quote, "holy" men that I knew, and doing wonderful things with people within the organization--the way he ran that organization.

He was a big influence on me, and for me a model of how you can--they were unioned and not unioned. They never were struck when he was president. He headed one of the first organizations to develop stuff for employees, at a very very early time. Profit sharing back in the early fifties with employees--new stuff.

He got involved in helping ex-convicts, and people who never held jobs before--the continually unemployed, and worked with them. It was very costly in one sense. So he extended his organization to bring in that type, knowing that we are a part of the bigger picture. So, the broader picture for me was being in the world, and being part of the larger world too. So, that was the consciousness that started to being formed within me when I was 18. Probably where it really started to become more articulate for me was when I was in graduate school and started really dealing with organizational theory.

St. Mary's College in Winona, Minnesota, in Human Development. They had a program which was very unique in the country called Human Development. And, there was only three in the United States in about 1972. One was in a fairly far out place in California, and another one was, I think somewhere in Ohio. But the professors and the people that they had in this program at St. Mary's College were just phenomenal. Maslow was not a fairly well respected guy in the early sixties

within organizations. In fact, I was at the University of Minnesota telling them what I wanted to do around psychology in the early seventies and they said, "What you want to do, well that's great Bill, but we don't do it here." And I had a friend who was getting a Ph.D. in Industrial Psych at the University of Minnesota. And we talked about Maslow's stuff and he said, "Man, his research is so soft." Well the thing is now people might see his research as soft, but there are very few people that have a problem with his basic set of hierarchical needs. They might modify them--and it has been modified in the whole thing of moral functioning by Lawrence Colberg, as a matter of fact; and also by Rogers and Erikson, and other people. But it's been fully refined and so the consciousness is starting to build, and it has been building significantly since Maslow's work, which was in the late fifties, early sixties primarily. But Erikson's stuff was in the sixties, and Rogers stuff was in the sixties and early seventies, Colberg's stuff was in the sixties and early seventies. So, I was part of that developing, leading

edge consciousness, which I was exposed to by my professors; so, that's where it started to become more formulated for me. There was a wonderful book about social philosophy by a guy named--I think his name is Martin Flatel--it's called Social Philosophy--and it's out of print. His whole thing was about the connectedness of "we." He said there is no such thing as "I", in one sense; that basically, we are a "we." And we are, again, inextricably intertwined with one another. This concept, by the way, of being inextricably intertwined is part and parcel of Christian theology. I talk about this stuff as if it started in the 1950s. It's right out of Christianity, and I make no bones about putting this stuff out--I came from a Catholic Christian tradition, and I spent a long time undercutting, or getting through the cultural overlays of Catholic Christianity. Most people experience Catholic Christianity almost exclusively in its cultural overlay, not in its theological underpinnings. And I spent a long time getting to the spiritual underpinnings--and that is critical to understanding. Because what I'm talking about,

again, if you're going to talk about being inextricably tied to the Divine--it just goes way back for me. So, because I spent a long time then, when does that start to have ramifications in terms of human community? I'm still on your question of where these things started to formulate. Because my Human Development degree is a cross between spiritual theology and developmental psychology, that's why I put that in there--it's a blending of the two.

I subcontract on occasion to other people. And so I team up with some other people--I just ran a retreat where I worked with the in-house people that were there. So that type of thing--either in-house or sub-contract. Most of the training I do I do by myself, but sometimes I co-train and subcontract with somebody else. I've always gone from practice to theory. When I was in education, I taught for two and a half years, then I took two years off. And then I taught for three more years and I took about three years off; I did some side line work. And then I was a

regional manager for a research firm for several years and then I took about eighteen months or a year and a half off. So, it's something that happens for me. What it is for me, I think, is staying in the now moment--I wouldn't choose it; essentially I end up selling everything I have to live. And I've done that more often than I care to. At the same time my value system is so engrained--that is doing what I need to do when I need to do it, and I'll be taken care of; so it's a trusting and letting go process.

I've given workshops of this type in religious organizations. That's why it was a world of difference for me to give it to OTN--it has always been in relationship to a church setting that I've done that; a safer environment, if you will. Safer in the sense that people were more readily coming to it from a mind set to be open to it. Even though in many of those cases that was a very novel way of thinking, because most people make a distinction between work and their spiritual life, I don't.

Well, that's why I said it was about thirty years--this stuff has been a part of me.

Not the articulation of it, but certainly the integration. I remember walking home from grade school and thinking about this stuff. So it goes back that far for me. That everything we do--everything--every interaction is a quote spiritual or is an economic--or whatever you want to call it--but it is always spiritual. Because I am connected with you in some way. Martin Buber, the great Jewish rabbi and philosopher, had a wonderful book that came out I think in the 50s, called I and Thou. A classic statement was that every meeting is an encounter. And his thing is--every time I connect with someone, even if it's on the street we pass by we glance--at that moment, I encounter you which means this is a significant human interaction. Significant in the sense that if you and I--if you didn't stop me on the street--and we didn't stop and say hello or anything and you passed by, it is in that moment an interaction. Obviously the more communication that goes on--the greater the interaction, the greater the encounter if you will. But we are really all affected by everybody.

So that's part of it for me, that's something that I've been consciously growing in various ways of thinking about it--certainly becoming more sophisticated in terms of seeing the complexities and seeing how it plays out as each passing day goes by. And as far as becoming a practitioner in this, it becomes mind boggling sometimes when I see the dynamics and what's going on and what is not going on--you know, what could be going on if people are only open to letting go of their barriers. We need barriers but we also need to let them go gradually the more we can, and to see our connectedness. That's essentially it for me, is to see our connectedness.

I talk about this in organizations more indirectly. First of all, I don't have the financial backing right now to be able to say I think they can handle it for me to talk about it directly. I also think it's an imposition to talk about it too directly. Which is why I skirted around the issue a couple of weeks ago. And I wish I hadn't in that particular forum, because I think that would have been a nice forum for me to be able to reach out and

take the moment and just do it. But in organizations, I do talk about the managerial role as being a sacred trust. And I did that at Data General. I always thought it would come back to haunt me--it never did--I was amazed. And when I first put it out there I said, "I'm going right out on a limb and I'm going to tell you what this stuff means to me." And I was talking to fairly senior level managers--senior middle managers. And It never came back to haunt me. Another way in which I do it with organizations is I really am working with the communications and how people relate to one another. So we talk about the authenticity of our communications --what are we saying? We talk about body language, we talk about double messages, and the more I am consistent with who I am, just with myself, and then with you, I don't have to be overtly conscious of the spiritual dimension--the spiritual dimension is actually happening. So, it's helpful, I think, because it makes life richer when I know how full life is to have that. But anytime we have authentic communication, or the more authentic our communication

is, because they're inextricably intertwined, I don't have to have the consciousness of the Level 3, or of any of them. I don't even have to be a theoretician. All I have to do is respond authentically to people. To the extent that I do that, our relationships are far more productive in the long run and in the short run--in all runs, as far as I'm concerned. And obviously to the extent that they are authentic interactions of what's going on, the creative work is going on. So I don't have to think about it--I don't have to become conscious of that. So my work--my practitioner part of me is really helping people to be honest with themselves. A lot of stuff I do helps people to focus and challenges people to focus on who they really are in themselves. And who are they in any given interaction, and what do they want to say in that given interaction--and hopefully there is consistency in that. And that had to do with challenging people. I just got a major contract with Data of New York. What I do is help technical specialists. This is within the Department of Transportation--and most of the Department of Transportation, or a heavy percentage

of the professionals are engineers by background--
drafting engineers, mechanical engineers--so that's
their background. They become managers, very often,
because that's the only ladder where they can advance.
But they have to learn how to reflect--because it's not
their nature to become a manager. Nature meaning--if
you were to ask them what they really want to do, most
of them would say--"I want to be this technical
specialist. I like my engineering work." But what you
end up doing when you become a manager is managing five
people below you who are now, quote, "doing the
engineering work." You are now managing those people.
Well it's a significant mind change.

Profile: Harrison Owen

White male, age 53

President, H.H. Owen and Co.

M.A., Vanderbilt University

B.D., Virginia Seminary

B.A., Williams College

Published book, Spirit: Transformation and Development in Organizations, 1987

Published two chapters in Adams' (Ed.) Transforming Work: "Organization Transformation and the Uses of Myth and Ritual" and "Leadership by Indirection"

WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND "PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A PRACTITIONER?

When I talk about what I do with an organization, I will typically go under the heading of "organizational consultant," and I do that for a variety of reasons... I describe myself in two ways. One, I facetiously say what turns out to be what's actually true, I say what I do is tell stories and work with spirit. Then if somebody wants to put a narrower box around that, I say, "Well, I'm an organizational consultant," and what I'm trying to get across with that is what I look at as the total organization, and not management or employees or financial systems or whatever. And I'm really concerned with the full life

cycle of the organization, which means starting from beginning through transformation in developmental stages and whatever. Transformation and development are "hooked" concepts to me, and I put all of those functionally under "organizational consultant"--that's what I do.

A theorist is basically somebody who tells "likely stories"--that tries to make sense out of all the stuff out there--that's what I do too. Well, what we have not had, for what I think are good and historical reasons, is good likely stories about what happens to organizations in transformation. So a major hunk of what I've been trying to do for 25 years is say, "What's a good likely story about what happens to human systems when suddenly the environment leaps on them and they've got to do something--what do they do, how does that work?" Interestingly enough theories never deal with the truth, theories always are likely stories. It's a way of talking about things so you can get most of the data inside something that makes more sense than nonsense. It's always a model and it's never true in the sense that it either works or doesn't work. So what I do, and I think what anybody else does, is I

work from models as I construct them to practice situations to see if they're predictive, if they're useful, if they're helpful, if they illuminate the situation--and sometimes they do and sometimes they don't. When they don't, you go back to the drawing board and start over again--so it's an iterative process.

I don't think that I am more one than the other. But I have a number of friends and colleagues--it depends which side of the Atlantic you're on--over here, the Americans say that I'm much too theoretical, and when I'm in Europe, or particularly the UK, they say that I'm much too practical, so I don't know how to answer your question. Frankly I don't think you can separate one from the other, even if you don't intentionally, as I do, sit down and do theory. You've got to have some theory in your head or you wouldn't make any sense out of what you're looking at--so it's theorist by default I suppose. Things are changing so fast at the moment, one of the few things you can be sure of is that no matter what theoretical structure you're working with at the moment, it will change.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E.
YOUR DEFINITION FOR OT?

Transformation is the radical discontinuous jump from one state to a new one. It may be up or down, it doesn't always have to be up. As a matter of fact, many times it's down. But once you've arrived at that new state, whatever that happens to be, then you've got to get comfortable with it, work out the kinks and get better at being whatever it is you've just become.

Organization Transformation is the organizational search for a "different" way to be. It's what happens when, for whatever reason, the organization as a whole has just run out of its potential at a particular level, and that becomes clear to it because the market changes or because the business is dying, or any one of a million different things. Going up, as you know, is the way we'd all like to go I suppose, but there are lots of reasons why we don't want to do that. The serious thing is letting go of whatever you were, and at base level it means dying to that old way. Go through plant close downs or something like that, all of a sudden you discover that all those folks who've

been here for 30 years or whatever are clearly in the middle of a transformative moment. They will no longer be as they were, and the symptoms, if you will, are pure grief work. It's exactly what happens in any other death encountering situation.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

Well first of all I'd want to be very careful about how I use that word "transformed." I mean using my schema, an organization that moves from a reactive level to a responsive level, is nice to its customers, has transformed. Now I think you really have to be careful, because does that mean that's the end of the line? Surely not. Are there succeeding stages? Sure there are. I think the issue is more the process than the stage. I don't know what the transformed organization looks like. I do know what organizations that were reactive and became responsive, or were responsive and became proactive, look like. But a "fully transformed" organization, if you really want to go to the top of the heap, ends up being no

organization at all. I think we have intimations of this--this would be what I'd call an inspired organization, but it literally goes beyond form and structure and time and space and all those kinds of things, which sounds very mystical, but I think we see it in truly high performing work teams that just for the sheer joy of what they're doing don't care about clocks, don't care about place, don't hardly even care about product or anything else. It's just this kind of joy and flow of the dance that goes on for periods and then it stops. But I think you can at least tell a story that says that's where we're headed. So what's a transformed organization? It's no organization at all. It's beyond organization, I sort of run out of words there. It's not so much what they do as how they do it. It's the atmosphere, the ethos, it's the spirit that's just palpably here. If it happens to be in a production setting you can see that. There'd be a symphony orchestra or a really good rock group or whatever, where they just literally transform form and structure, technique--not that technique isn't important, but instead of the instrument playing them,

they play the instrument, or really the music plays both of them and you kind of run out of words. I think we can see situations where that occurs.

WHY IS THERE SUCH A THING AS OT?

I think there are a couple of serious answers and a couple of silly answers. The silly ones are probably right. One silly answer is that we really didn't have any choice. I don't know what you were doing on October the 19th when the market dropped 500 points, but anybody who had any financial interests were saying "Oh shit." So a silly answer is we don't really have any choice--it just was. There are any number of possible answers out there. In my case, I think what it's been is, before you go off inventing something totally new, you might want to check with what's been around for a while. So I'm not saying that we haven't learned, I'm not sure how much more we've learned, but we've certainly learned how to think about a lot of this stuff in different terms. I don't know whether they're better or worse, but they're more appropriate to us. So how do you put it in terms so that when you walk into a Board room or out on the loading dock,

or you're sitting there looking at 525 people who are being told that their 50 year old plant is now closed, how do you start to communicate that to them? So the first answer is, we didn't have any choice. The second answer is, to the extent that we didn't have any choice, and there was something to communicate, how do you do it in a way that relates to the people you're talking to? And I think the answer, the simplistic one, is that somewhere along the line, blame it on Descartes or blame it on whoever you want to, we divided spirit from matter and we said "OK spirit, you go over there--you're not too useful anyhow, and we're gonna deal with the 'hard' things like dollars and cents and organizational structure." Well, I say to my "hard" line bottom-liners, I mean I understand all this stuff about the balance sheet and so forth. I just want to suggest to you that the people in the U.S. had this 24 hour common mystical experience on October the 19th. What we did was literally vanish one half a trillion dollars--we just said "It is not there." So, in one afternoon, we are got rid of more money than the federal government spends in a half a year--it just went poof--it just disappeared. Now you tell me about

your "hard" line dollars. When you look back on those figures, it was quite clear that when people started coming from "scarcity" guess what, it disappears. So that I then go back and say, "It's the stories you tell." I don't think that what I'm doing is all that new at all.

WHAT IS THE SINGLE MOST DISTINGUISHING ASPECT,
OBJECTIVE, OR PURPOSE OF OT?

For me, it's Spirit. Or let's put it another way, the single most distinguishing aspect of whatever it is that we are, is spirit, and that happens to be going through transformation.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS
THIS INTEREST IN OT LED YOU?

I guess there really was never a time that I wasn't. My background--I don't know how much of this you want, so stop me if it's more than you want--is I am an Episcopal priest. I am basically a theologian and what I was really interested in was on one level the function of the individual and culture in the ancient Near East, and then sooner or later you've got

to get beyond the specifics of what culture does or that kind of stuff and ask the question, what's happening?

I was a pure academic at that point, and then we had a small thing called the Birmingham bombings, and civil rights, and I was in Tennessee at that point, and I found myself--it really wasn't a conscious act on my part--I found myself in the streets in the middle of all this. Then for 10 or 15 years what I did was go through...Street Organization and I came here to Washington and ran a large downtown community association. I was in West Africa for awhile with the Peace Corps--Liberia, and worked with the local health care system, some local programs and then National Institute of Health and Veterans Administration and stuff like that. I don't know that I ever tried to say this before, but what I thought I was doing was going out to do something as opposed to making a buck. Around '77 I was doing a seminar up at MIT--this is one of those things where they brought in a senior manager and they roasted you for six hours. Roasted--that's about the only way I can describe it. They gave you twenty minutes up front to say who you are and what you

did. Whatever it was that you were doing was the subject of discussion. Anyhow, probably because the devil made me do it, I started by saying that really what I did was created myths and rituals. Actually at that point I was running the senior level executive development program for the VA. I was exec for their national advisor group, but what I was really doing was using all that as kind of a political operative--and it's a nice cover. If you're running an "academic program" you can go anywhere in Washington and do anything. So I was sometimes quite formally, but usually not, interfacing between the White House and other agencies and Congress and veteran's groups, whatever. Anyhow, that's why they had me there at MIT--I was to supposedly talk about that. I started out by saying what I did was create myths and ritual, and after defending that, I ended up just kind of talking on, as a likely story, about that for about 6 hours using it more as a metaphor, but when I got through, what I discovered was that the metaphor was reality.

It was one of those kind of blinding flashes of the obvious. What it did was integrate ten years of academic studies with ten more years of fussing around with systems, and out of that came a realization that for whatever reason, I seemed to be able to operate in, what I guess you'd call, a political environment in ways that my friends didn't understand. I would just put my fingers on one thing and push that button and all kinds of things would happen. My detractors had one way of talking about it, my friends said it was sort of magic. I really didn't understand what it was, but what I did understand was I could do it at very high levels of government.

Anyhow, bottom line was that by the end of that seminar what I recognized was that, quite unconsciously, I'd used everything I knew about myth, ritual and culture and kind of a basic understanding of what happens to large systems under the heading of transformation, although I wouldn't have called it that at that point. So, literally two or three weeks after I did that thing, I resigned my position at the VA, created my own company, and said that this is either

black magic or there's something here, and I can't talk about it any more until I'm convinced there's really something here--something that I could state as a testable hypothesis, and apply it, and do it, and replicate it, and whatever. So then I did about two or three years of working with a string of clients where they typically hired me to spin up some crazy large scale program or something. It was strategic planning, or it didn't make any difference what it was. And I took it as an occasion to look at their myths and rituals as a way of dealing with their cultures. So I did that for a while, and by the end of that--this would have been 1981--I was convinced that there really was something there, it was repeatable and it was a powerful way of looking at things.

What I found was that it's amazing how fast things changed. You can't hardly talk about an organization today without mentioning culture. In 1980 if you were to do that the execs would think you were trying to sell opera tickets or whatever. Terry Deal helped that one out a little bit. What I found was I could create a general theoretical structure which was predictive,

which allowed me to operate with really large social systems. So by 1981 or '82 I was pretty well convinced that 1) there was a useful way to go here and 2) you could educate, you could help other people to do the same thing. I think there are certain basic things that are helpful. You have to trust your intuition, you have to be open to what people are saying, you have to be able to go beyond the structures and forms of things and see where they're at, but in many ways it's a process of unlearning rather than learning.

Data goes so far, but the truth of the matter is that by the time you get it all in and analyzed, the situation is so different than what you started with, it doesn't make any difference anyhow. So we literally need some very different ways, not only of working, but of conceptualizing what we're looking at. Anyhow, by '81--'82 I'd pretty well convinced myself that there was something here. I did a little writing in the area, submitted an article to Organization Dynamics, which was returned because everyone knew that organizational culture was too far out--nobody would believe this stuff. But then Edgar Shine had written a

little bit and was kind of heading into it. His first article on culture, if I remember right, was in '82. Anyhow, Terry Deal came out with his book and a lot of folks said, "Well, Terry's just written your book." What he did was legitimize talking about culture. All of a sudden it became legitimate to do that. It was about that time that Marilyn Ferguson had just finished with The Aquarian Conspiracy and things were sort of popping around. Certainly thought about transformation comes from anthropology and psychology and a variety of other things. It really hadn't been thought about, and certainly not applied, in an organizational setting. I think for understandable reasons people were perhaps more enamored with the "Gee isn't it wonderful" side than "Let's take a full look at the thing." But in any event, if culture was just barely acceptable, transformation was something that we know has got to be really weird. In talking to a friend of mine by the name of David Belisle, we were aware of a couple of things: Number 1 was the theoretical box we were working in as consultants. With all due respect to Dick Beckhart and all the rest of the folks, change theory, which worked very well if

you knew where you were and you knew where you wanted to get to, and then how to sequence it so that you could manage the change; but when you didn't know where you were and you had no idea where you were going to, and were just kind of hanging out, it's a very different situation, and there just weren't any boxes to put that in. So, what David and I did was to create one, "We don't have any idea what this is, but we'll just call this Organization Transformation." I don't know if I'm the one who coined that phrase. My story is that sitting on the lawn at Tarreytown, it would have been spring of 1981--I mean I know we had never thought of it before. People had talked about transformation before, and people had talked about organizations. We said, "Well hell, we have no idea what this is, we don't know what you do with it, but let's just capitalize it. It's a box, a sandbox, we don't know what it is. Maybe it's a practice, maybe it's a theory, we don't know."

For about nine months we did a weekly seminar, the two of us. Where we just kind of bent on this, until a whole mess of ideas really started to glue together

about what seemed to us to be the process. At that juncture, right in the midst of all this, Martin Marietta, where David worked, was going crazy. In the system that I was working with, anything was fair game. So what we were really trying to do was to put together a likely story about what this was. In the spring of '82, the Boston regional ODN was having its springtime go, and Tom Chase, put out a request for papers around the general subject of what do you do now that the "third wave" has hit. Toffler had just done that one. So David and I put in a paper which we called "Myth and Ritual as the Ground of Organizational Transformation." Totally unbeknownst to us, we ended up being the last paper at this thing and it was a three day conference, and the first one was done by Linda Ackerman, Mike Burns, Sid Shannon... Their paper was entitled Myth and Ritual and the Transformation of the New Army. Anyhow, what effectively happened was that the whole conference was bracketed by our two presentations. When that was all over, David and I hit the bar, while we were sitting there, this queue of people started going by saying, "What are you going to do with this"? My inclination was basically nothing.

I went back to Washington and kept getting calls. It was kind of a funny story, but at that juncture I said "This is getting ridiculous." So I literally took 30 names at random out of the participant list of that conference and put together a letter which I got David and Linda and Frank Burns and Jim Shannon all to sign. What the letter said was that if the idea of Organization Transformation resonates anywhere in your head and you'd like to be party to figuring out what it means, let me hear from you. I figured that would be the end of it. Well, what happened was that over the course of the next four or five months I got something like 150 responses from as far away as Australia and a variety of other places. At that juncture I said, "I think I'm in deep tapioca, no way am I going to answer all of these things, we obviously need a newsletter, I'm not sure what about, but we'll create a newsletter." A kind of side piece on the local mythology is that I sent that letter out on some letterhead which just said TWG. What it really meant was the Washington Group, and it was a consulting firm company that David Belisle and I had created--we'd never done anything with it. The corporation

eventually lapsed, and all that was left was the letterhead. TWG literally meant nothing, just three letters on a letterhead. So anyhow one thing led to another and somewhere in there Tom Chase said we ought to have a conference and that sounded like a reasonable idea, so I sent out another newsletter that said "Well, we're going to hold the first national symposium on Organization Transformation at a time and place we've got to figure out." Lo and behold, a year later at Durham, New Hampshire, 250 folks literally from all over the world showed up, and it's kind of run from there.

It would be very difficult to answer the question you asked me--did I coin the phrase--it was clearly in the air and it very clearly provided a theoretical frame of reference, and I guess honestly a very practical frame of reference. Those were very exciting and very anxious kind of days, because what you find yourself doing is just constantly going to the edges of whatever it was that passed for legitimate organizational theory, and knowing that that wasn't working, or if it was working, it was only working in fairly prescribed areas, and you just had to get beyond that.

Where has it all led me? Well, I guess somewhere along the line I asked myself the question, "What gets transformed?"--the word would tell you that it's not formed--it's something that goes from one form to another. And so having "culture" and then "transformation," the next thing for me was literally "spirit." From that day until this day I don't have any idea what spirit is. I experience organizations as spirit communities. But then there's also a conceptual side which is that if you happen to be the CEO of a 70,000 employee multinational thing operating in 50 countries, and try to think about that in any way that rational management science would allow you to think about it, you're going to go crazy. First of all the sheer numbers of people, then the countries, then the cultural differences, then everything else that is happening in the world. It seemed to me that what we really needed to do was to have some conceptual ways to handle complex fast moving large systems. It's also true with very small systems like the family, because I think the dynamics are the same. Well, I was really working with large systems, and what I think my work has brought me to at this point is, a) to take spirit

quite seriously and, b) to hopefully start to say something intelligent about how spirit in fact works in large systems.

I wrote two essays, one in Transforming Work and one in Transforming Leadership. I guess in those two, particularly the second one, I sort of came out of the closet on the question of spirit. And then Spirit, the book itself.

It seems that every year we've had one of these symposiums on Organization Transformation. Starting about 5 years ago, I came to the conclusion that never again would I do your formal standard meeting. My experience was that you go to these damn things and anything that was really worthwhile always happened during the coffee breaks. Anything that was substantive in nature, by and large, had been written down before, or could have been written down before, so why not read it? And furthermore, since the agenda and papers had been established 6 to 9 months before, the likelihood was that it was basically irrelevant to whatever was going on today anyhow. Not totally but

pretty close to it. I joked with friends, "The only thing that's useful at conferences is the coffee break, so let's just have coffee breaks." So what started just as an experiment, ended up being a very powerful and repeatable format. The only thing that everybody knows when they come is when it starts, when it ends, who's coming, and what they're interested in. Then using a real high tech thing which is known as the "camp sign up board," everybody is invited to spend a second with themselves and identify what's their point of passion, what's their interest at the moment, give it a short title and put it on a placard. Then they can stand up and they've got two minutes in front of a microphone to say, "I'm interested in--" Put it up on the wall. This just goes on until nobody has anything else to say. And then what we do is say OK, stand up and walk around and take a look at any of those that you like, and write your name on them. Then whoever put it up there in the first place is responsible for negotiating a time and a place. We start out with this long sheet of butcher paper, like 40 feet long and just mark it into the days, and just put those placards wherever they would fall, and that's our schedule.

Well, the first time we did this it took a group of about 85 two and a half hours to create a 5-day agenda. The next time we did it, it took a group of 150 an hour and a half. The next time we did it we had a group of about 95 and we did it in an hour and ten minutes. Last year we had a group of about 90 and we did it in an hour flat. These are not basically the same folks, except for maybe ten of them. I think part of its success is that the mechanisms we're appealing to are so basic that people don't have to learn about them--it's so simple. And then you say, "What do you do with conflict?" What you ordinarily do with conflict, you negotiate them. But instead of taking a whole group's time to get that done, if you and I want to get together around a particular issue and there's four others who are interested in that issue but also want to go to some other meeting, what we do is those involved have a fast huddle and we decide what we're going to do.

Ordinarily, with a group of 100 or more, we would have maybe 25 different substantive areas of discussion. It can run all the way from the addictive

organization to taking a major organization as a case study to death and dying, whatever it is. But because everybody is there from a point of passion, the thing starts really going critical very fast, and if it doesn't, since everybody created it, nobody has any problem with saying "forget it." Or what happens equally often is that you get into a group and although the title said--, it's quite clear that there's at least two issues, and maybe three. Don't sit around and fight over it, create three new groups--no problem. You are now responsible for time and space--create it, use it, and make it work for you. People who have been through this thing say things like, "You know, I've never learned as much or as quickly." It doesn't make any sense at the level of what we would call rational plotting out of the bodies, but at the level of spirit it makes perfect sense. People find exactly what they need when they need it.

It's not just the OT crowd I've done this with. I've done it with very straight, pin stripe, strategic types. Exactly the same format. I don't include some of the hugs and squeezes and whatever, but that's just

how you format it in the culture. You kinda hafta sweet talk 'em into it. We've gotten more and more efficient every year in terms of the OT things. I coined what turned out to be the four immutable principles that works for meetings, they are: whoever comes are the right people, whatever happens is the only thing that could have, whenever it starts is the right time, and when it's over it's over. That doesn't mean you don't prepare, that doesn't mean you don't make the best effort to get certain people there, but when you start, those principles will apply.

So one of the things that's happened is I know I can walk into any group and if they're clear on the area they want to get into, we can get them up and running at high levels of performance. We've used this for product development. I won't mention the corporation, but they wanted to produce an interactive computer-based order entry system for their customers, and the MIS people said "Yeah, you can't do that--it's gonna cost you a million dollars and a year and a half." We took a volunteer group of 23 people--we said that in order to do something like that, we need

marketing sales, MIS, customer relations, whatever. We just sent out an invitation across the corporation that said, "Hey, this is what we're going to do: We're going to create this software--and these are the kinds of people we think we need to play in this game. Now if you meet any of those requirements and would like to play, come." Nobody was ordered to come. "And furthermore, if you don't fit in any of those categories, come too but be prepared to say what it is you think you can contribute. Nobody is going to be ordered to do this--A; and B--everybody is responsible for their regular job, OK?" Well, this group doing basically what we were doing at the OT symposium, created a working system in 8 days flat. They took it through the beta test, had a product for delivery in three months, and for a total out of pocket expense of \$35,000.

It's interesting, when we got through with that, the company had a problem--everybody wanted to do it because of what these folks reported. I interviewed them all afterwards and they reported that they had never had so much fun, worked so hard, felt so

challenged, and felt so fulfilled. You can't operate at that high level forever, but there are situations when you can, and should, and then maybe you ought to rest--so you learn how to pace. Anyhow, that ends up being, I think, a very practical sort of thing. So, to try to understand that so that you can "rationally manage" it--you really can't do it. Although you can describe, after the fact maybe, in journals--we've done a lot of that--about what happened minute by minute, second by second, the interrelationships and everything else, there is no reason to believe that any of that will replicate in detail. It will replicate as a pattern, so it has to be thought of as a pattern, and what's really patterning, I think is of spirit.

Spirit is what transforms. I mean I would start out with kind of the bold statement that what is, is spirit, which comes to form in time and space--spirit is what it is. If you ask me what spirit is, I don't have any idea. "Open space" is the natural process through which spirit flows, and by recognizing that natural process you can help it.

One of the things you know is going into open space scares the shit out of you. I don't care who you are. And just parenthetically, anybody who says that they "transform" organizations without pain--haven't been there. I mean this is my opinion, they don't know what they're talking about, because what you're really talking about, whether it's that community that just had the super highway put through the neighborhood, or the corporation that just had its financing cut off, or whatever it is--they're through. So there are a lot of things that one can do--not in a step one, two, three kind of way, but there are a lot of things that you can learn to do, and help people to do for themselves and for each other.

Profile: Bryant Rollins

Black male, age 51

Chairman/Chief Executive Officer of Mountaintop Ventures, Inc.

B.A., Northeastern University

Journalism Fellowship, University of Mass.

Published Partners in Chaos: The Joy, Excitement, Pain and Danger of Managing the New Cultural Diversity in the American Workplace and Society; has published 2 novels, a book of poetry, and a theatrical play, and is currently writing a book on Operation Push with Jesse Jackson.

WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND "PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A PRACTITIONER?

Well I'm clearly a practitioner. A practitioner is somebody who, from my perspective, facilitates transformation. A theorist is somebody who learns, after the fact, what the theoretical foundations have been so that it can be done again--so that makes it possible to replicate. I'm primarily a practitioner, which means that I am also a theorist. I think, however, that my theories come out of my practice. I believe in experience-based processes. Revolutions, I don't think, come fundamentally out of an idea, they come out of people's spirit, or emotion. People feel oppressed, so they do something about it--not because

they have a theory about revolution, but because they feel oppressed. I think that transformation happens because of people bringing emotional material to a system and doing something about it. Then the theoreticians come in afterwards and say, "Well here's what happened--and it worked," or "Here's why it didn't work." This is not to denigrate people who are more theoretically orientated--this is just my perception of how things happen. That isn't to say that people who have theories about change or revolution or transformation don't play a critical role.

I'm a practitioner, I do the work. It kind of threw me when I got a note saying that you wanted some articles. Partners in Chaos is the first real effort. I did an article a few years ago with Ron Lippitt, which I'll send you, which describes the transformational process, about movement from working race and gender issues to total systems change--that sort of thing. But the kinds of things that we've been writing are proposals, contracts, diagnostic reports, that kind of thing, but it's really client focused. So what we primarily produce are things that produce money for us and transformation for our clients.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E.
YOUR DEFINITION OF OT?

There are three or four different levels. There is a value-based level that we bring to it. We have some values that are important to us and that we will advocate. It has to do with creating environments that are more open, that are more inclusive of all people. Our clients are not "there," but are willing to move in the direction of increasing access, becoming more equitable as systems, becoming more humane as systems. We look at organizations in transformation according to that value system--and it's fairly broad, we are not defining it narrowly. That's where we begin. That's our stake in the ground. We've turned down clients whose system of values is too different from ours. It doesn't happen often--it's happened a couple of times in ten years, but it has happened. Where, for example, an organization doesn't really want to transform, but they'll hire us to meet an affirmative action goal. To show on their budgets that they spent \$50,000 on training for some Black folks, or a couple of cross-cultural seminars. They really don't want to pay for the consulting that would make sure that those

seminars lead to something different--a changed organization. I turned them down because it's outside of our value system. We're not highly judgemental about it. It's just that we won't do it. So, we think about transformation in those kinds of ways that move systems in a direction that is more humane to the people in them and to the systems as a whole. It includes things like organizations committed to becoming more aware, organizations committing themselves to become more skilled, committing to become more powerful and influential--proactive in creating environments that they say they want--and therefore, more responsible. It's a maturation process--it's a growth process.

Organization Transformation is a process of transforming the individuals within the system, and the the system at the same time. I don't think that you can change an individual without changing the system at the same time--the individual is part in the system. It may not be a huge change, but it's a micro change--and you can get to the point of critical masses. But I don't think I can change a person

without, by the very nature, changing the system. And clearly, you can't change the system without having an effect on the people.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

It's not like an organization gets changed and that's it--it's a constant process of renewal. So the kinds of metaphors that come to mind are metaphors like the ocean, which continues to change. Although there is a certain stability to the ocean, it goes through very rocky periods and it goes through calm periods. One thing you can guarantee is that it will continually be in motion and it will change. Another metaphor is the Butterfly. Those are the kind of metaphors that come to mind. The kind of metaphors that don't come to mind are machinery metaphors like a "well oiled machine"--those are not the metaphors that I would relate to. I wouldn't relate to a metaphor that would be linear, for example. So, first of all, the kind of vision I would have of a transformed organization would be a process which is non-linear; which is evolving,

capable of adapting to change and wants change and embraces it; which sees diversity as good, as rich, as healthy so that differences aren't seen as problems. There are some specifics around moving from stratified to looser organizations. That is changing from fairly rigid systems that are based on Western assumptions and values around predictability, stratification, standardization and those kinds of things; to systems that are more fluid and have more of an Eastern feel to them, that are more chaotic. Even the scientific sense of chaos does not assume that the world is going to be predictable. I don't mean chaotic in the sense of "crazy," but in the sense that chaos produces a lot of energy, it's a natural state, it's not a negative. Physicists and mathematicians are now telling us that it's a really important part of life.

A moment ago, when you asked me for some metaphors, I had a flash about the kind of metaphors I was using. They're non-linear, feminine. I didn't have any access to that a few years back, nor could I have seen those as having value. I think that in the West transformation might be thought of as a feminine

process--in the East it's more holistic. I think that what we're trying to do is transform male organizations --white male systems. It's very difficult for people to change themselves, or for an attribute to change itself. My sense of what's needed is for this white male dominated culture, which has been defined and described for so long by white males, to access the female in it. It's got to develop ways of thinking that are more female--as a way of creating some kind of ultimate balance; to begin to re-form our ways of thinking and feeling, without stereotyping, into more female ways of being and thinking--that's the basis of the transformational process. Some examples of "female ways of being" are non-linear, the process being more important than the end result, the relationship being more important than the task--"How are we doing with each other?" "Is there real trust?--are we really talking to each other?--are you really hearing what I'm saying?" And working those issues for more time than the task, because then when you get to the task, it goes--it's easy. Things like inclusion--"Is everybody in?--or are some people feeling left out?" Now this is not stereotyping. I'm not talking about the sort of

traditional female attributes like "nurturing"--that's the least important part of it in a certain sense. I'm talking about some of the deeper, more subtle kinds of things that have occurred for me, and that can occur for systems in the process of trying to change. I think that's the touchstone of the transformations that this society needs.

When we do focus groups, if we had to select one group to ask questions, we would ask Black women. Because they are really experiencing the double pressure, and experiencing doubly the emotional impact of non-humanistic systems. Martin's vision--"I've been to the mountaintop--I've seen the promised land"--is a way of thinking about completing the integration of American institutions at the practical level to where we have numbers of all different people in the workplace. We see this as a vastly humanizing process by extension. There are a lot of people working harder and harder to create a world where the kind of pain that goes on with a person of color, or a woman, or a white man in insensitive organizations, no longer exists.

WHY IS THERE SUCH A THING AS OT?

That's one of those tricky definitional questions--you see, I'm not a theoretical person, I don't think that Organizational Transformation was invented by someone who invented the word "Organization Transformation." I think that Organizational Transformation has been happening since the world began, and now we have some theoretical need to be able to do differently--I don't even know that. I'm not sure, but I'll tell you what my deepest suspicion is--that it is simply a way for the people who are in power to maintain power. I think that underneath the notion of Organizational Transformation is an assumption and some expectations that it may be felt in some "acceptable" improvements, but that it will not result in real revolutionary change. It is interesting, but if you look at the people who are leading a lot of the Organization Transformation, and at the organizations that they're in, particularly the large ones, they are still run by white men--so they're not serious about transformation. My most suspicious side thinks that this concept was invented, and has come into vogue, as a way for people who are in power

to maintain it--and to control it, because if they can control the definitions and the language, they are going to control the results--one way or another. If they're controlling the processes, and if they define what Organizational Transformation is, and then if somebody is really producing revolution, they'll say "Well that's not transformation--that's something else--that's crazy--that's ridiculous--that's bizarre." It is a way of controlling real change, and in some cases, preventing it. In many cases, people who are involved in changing organizations in a contemporary sense, are themselves working and supporting untransformed organizations. And their processes are not transformed. Again, I don't want to overstate this, because there are some really good practitioners out there, who are serious and dedicated. I'm just suspicious because I know how powerful cultures are, and I know how powerful "power arrangements" are and how hard they are to change. And I know the history of who has controlled language with regard to gender and race, and what that's meant--and still means. The word "minority" for example--what that implies. When I look at this issue through the

lense of what I have experienced, it makes me very suspicious of the seriousness of advocates of cultural transformation. So when I see the race and the gender of the folks who are putting this forward--it makes me suspicious.

WHAT IS THE SINGLE MOST DISTINGUISHING ASPECT, OBJECTIVE, OR PURPOSE OF OT?

My most important aspects for a transformed organization involves those two factors of race and gender. For me that's the barometer for whether an organization is in the process of being transformed. It indicates how seriously, how consciously, how skillfully, how powerfully, and how responsibly that organization is working on those issues. It's clearly a measuring stick--a litmus test. That's one that we use, and it works. You look at a system that isn't working these issues very well, and you're looking at a system that is probably not moving in a direction that is ultimately going to be healthy in terms of its management of people.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS THIS INTEREST IN OT LED YOU?

The first work I ever did in the field of Human Resources and Organization Development was as a practitioner. I got involved during the Civil Rights movement--in Roxbury. I was a reporter for the Boston Globe. And the Globe had a policy, at that time, which was limited to one person, myself. I was the only Black reporter, and the policy statement was that Black reporters couldn't cover what was happening in Roxbury because they couldn't be objective. I went crazy around that and said, "You'll lose your only Black reporter in six months unless your policy changes." They wouldn't change it. I mean it was absolutely irrational--just purely racist. So they had white folks covering those events, because they could be objective. So, I founded a paper in Roxbury for a couple of years, and then went to work for the Urban League. What we did at the Urban League, which was essentially the beginning of a twenty-year journey for me, was try to figure out what kind of role we could play in the city to help support the transformation of local organizations. We got away from the traditional

Urban League role, which was to find jobs for middle class folks. We became what we called "The New Urban League," and we hoisted a black and green flag over the building. Whitney Young came in and threatened to throw us out of the Urban League. But we decided that we were going to be gadflies in the community; go in and work with existing organizations to try to help them to become more effective. There was a lot of money coming into Black communities then, "War on Poverty" money--city money, being wasted. There was a lot of unresolved conflicts in the community.

So I got involved with some Organization Development people at Boston College. I didn't even know that that was a field at that time until somebody said, "These guys know how to look at an organization and tell you how to fix it." And I began to work with them in '68, and I had some personal growth experiences. We began to develop some clients in Roxbury, organizations that were struggling. And we began to change them--we began to work with their conflict management skills, their planning skills, their decision making skills, and I saw the successes of these folks who were OD people, organization

psychologists. I became aware, for myself, that change was possible for me, and I didn't need to think of myself as being stuck. I became aware that I could take charge of myself, or I could get help from others who would support me in going in the direction that I wanted to go in. And I became aware that I could make decisions. Now I grew up in Roxbury, my father was a plumber and my mother a seamstress. My father was not a union plumber because Black people were not allowed in the union at that time. He worked for the government, and they paid a different scale. So we were poor--you know, you get on a track, and if you're lucky you get on a good one--but not much hope for change--personal change. Well the fact that I worked for the Globe was completely coincidental. It was an accident, and I never expected it. So, I never took any personal pleasure in being a Black professional. It didn't feel like I'd done anything. It's like I skidded on some grease and went in that direction and I was lucky. It wasn't until I got involved in these kinds of processes that I began to understand that I could play a role, and needed to play a role in my own future; that I could make decisions, that I could

grow consciously, that I could set the direction and have a vision for where I wanted to go, create the environment where I could get there, and find supports. I found that I could do whatever I had to do, and that it could be a conscious process. I discovered that there were things that got in the way of my achieving my vision that I could manage. All of this suddenly unfolded for me when I was in my twenties. I learned a lot of things; about the need for a vision, about the effect of conscious versus subconscious processes--a whole range of things that I had never thought about, that I began to get a picture of. And it was happening not just for me, but we were out working in the community, and I saw it happening with organizations. I saw organizations that one month were stuck--fighting, rangling, pulling guns on each other--War on Poverty. There were million dollar grants and people would come into an anti-poverty meeting off the streets, and not be able to manage their conflicts, and ready to go to war in the meeting. I saw things like that change in six months to a point where all year they could manage their conflicts and were dealing with each other in a humane

fashion. I participated in the processes that helped that to happen. It was happening to me, and I saw it happening in the community. I saw new institutions put into place in the community.

So, I've experienced transformation, and I've seen it happening. It led me first to continuing to be a consultant, to help these things to continue to happen. So, for the last twenty years, I've always done some consulting--even when I've had full-time jobs. I worked at the New York Times, I taught in a journalism program at Columbia, ran the Amsterdam News--these were all full-time jobs. While I was doing this work, four or five times a year I would take off and do some consulting somewhere as part of my contract with these organizations. I just never stopped because it was so gratifying. And I've worked on my own development, through psychoanalysis, through all kinds of processes for myself--so I continued the work.

In '79 I was editor of the Amsterdam News, and I had a fight with the publisher. It was a political disagreement over Koch, and whether or not to support

the Koch administration. The publisher was a Koch supporter, and we had an ongoing six-month battle, and finally he fired me. I decided then that I'd never work for anybody again, and secondly that I wanted to dedicate myself to changing things. I set of up Mountaintop. I did it by myself for five or six years, with the help of people who I associated with over the years--a lot of them NTL people. I was just lucky to come into contact with those folks at that time--they had the right thing for me. A lot of my practice and theory around change comes from NTL people. I've worked with some of the really good people at NTL over the years.

Where did I get the name Mountaintop Ventures? It came from Martin Luther King, Jr.'s address where he says, "I've been to the mountaintop." So, Mountaintop Ventures is a metaphor for a process more than anything else. What Mountaintop is primarily is a series of relationships. That begins with a core group on the inside--the people who work full time or on a fairly regular basis with Mountaintop, with a commitment to work on race and gender issues inside of ourselves and

among ourselves as a group of people, and then by extension, out into the world. In doing that, what we've committed to is working on those issues in relationship to other people and in relationship to institutions. Our mission statement, which is in the brochure that I left, says that we think that we're about historic difference. So by extension, we're working with changing the world to some degree.

We think the transformation begins like Martin said, "All real change begins on the inside." We believe that the commitment that we've made with each other is a commitment to work on our own racism and sexism in all kinds of ways, thus diminishing the effects of those things on our own relationships, and on our work--and then to work those issues out in the world. And then by extension, other "isms." What that implies is transforming ourselves almost on a daily basis.

The Mountaintop process is, in fact, a series of events, practices, concepts, experiences, and strategies that transform organizations by intervening in those systems through processes that focus on race and gender. That's the point of entry conceptually.

It's interesting, because it's also personal. The extent to which I have understood the effect of racism, primarily, these things become much more important to me. I have found a way to grow as a human being. That same experience that I've had over the years in looking at my own racism and its effect on me--devaluing myself, and my own sexism and its effect on me--devaluing women; to the extent that I've learned more about and experienced more of myself in those areas, I've become a much richer human being--a better person. I think the same way about systems. Whenever I have something that I can't figure about myself, the first place I look is, "Am I thinking or behaving in a way that's racist or sexist?" Now there are a lot of other ways I could think about those things, but that's where I go first, because they're deeply engrained, they are very powerful for me--they are sure--I know that if I go look there, I'll find out what the problem is, it works every time. As we work with systems, we find the same thing. To the extent that systems are aware, and skilled at managing and relating to people of color and white women, is the degree to which they are becoming more humane, more effective systems, more flexible.

Profile: Michael Shandler

White male, age 42

Founder and Head of Vision Action Associates

Ed.D., Leadership and Organization Development,
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M.Ed., Counseling, University of Massachusetts

Published several books in the human relations field;
and a chapter in Adams' (Ed.) Transforming Work titled
"Leadership and the Art of Understanding Structure"

WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND
"PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A
PRACTITIONER?

A practitioner is somebody who's directly working
with organizations in one way or another--helping to
transform them or change them. A theorist is somebody
who thinks about ideas and writes about them,
primarily, and is usually in the academic realm.
Although, frankly, I can't see that a theorist would be
worth his or her salt at all unless they've been out
there in the field, and have had experienced some real
live systems. Most theorists are not just theorists--
they are really out there. I write about what I do, as
you know I'm writing a book right now. And it's based

on being out there and getting feedback; seeing how you affect people, listening very acutely to what their feedback is, taking it in and working with it, and modifying what you do based on that feedback. So, for me, good practice includes both sides. It means really thinking about what your ideas are, what the theories are, what the philosophies are, and then going out there and trying them out, getting the feedback, coming back and assimilating that feedback, and then going out there again to try the new stuff, and it continues. To me, that's learning. So, I see myself as both a theorist and a practitioner. I am, however, more a practitioner, because that's how I make my living. I am not somebody who stays home writing articles all of the time, although I've published 8 books in the human relations field in the last ten years.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E.
YOUR DEFINITION FOR OT?

Let me answer your question in sort of a round-about way. For me, there are two different kinds of changes that can happen based on systems theory; first-order change and second-order change. First

order change is when you change something within a complex system, or an organization, but it doesn't affect the whole. Transformation, or second-order change is where you change something in the system that changes the entire system. So, Organization Transformation, for me, is looking at those leverage points, to use a crude metaphor, in an organization where a relatively small amount of energy exerted will cause change to happen to the entire system. For example, organizational vision, when done appropriately and in the right context, and presented in such a way that people can enroll in it, sets the stage for Organization Transformation. Therefore, Organization Transformation is the radical change of an organization from one state to another.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

Individuals feeling responsibility for the success of the whole; individuals feeling that their own purpose as individuals is being partially fulfilled through the aspirations of the visions, values, and purposes of the organization; inspired performance,

which for me means that the results that are showing up are in a category that I would call high performance--inspired performance; and that the paths that people have chosen to create those results are ones that are basically enriching their lives. It's not just about making lots of money--that's not the sole purpose. I accept that people have to make money, and maybe lots of money in order to justify having an organization. But for me it's about the meaning that takes place when they create whatever products or services they create.

WHY IS THERE SUCH A THING AS OT?

There are a number of reasons, I think. One is that values have changed. OD really came into being basically in the fifties after the second world war. It came out of the old T-group phenomenon, and then it evolved out of that. But people who grew up--became of age, and came into organizations in the late seventies and eighties, were of a different ilk than people who had been in organizations in the fifties and sixties. People have different values, and they want to see their values reflected in the organizations they were in. I think that partially out of that need and that desire, OT was born.

I see OT as coming out of OD; I think that OD had to come before it. It was a necessary part of the path, if you will, the path of the journey of a thousand miles begins with first steps. Some of those first steps were, in my opinion, OD. So I honor OD very much. I consider OT, by the way, to be very much in its infancy. OT picks up on more modern themes, more contemporary themes, and more from systems thinking. When I say systems, I mean "human systems." I'm talking about it coming out of things like family therapy systems. OT came along and said, "We don't only need to look at what business we are in, we also need to look at what is it that we really want, what is the hallmark of our products and services, what are the values of our people, what kind of culture do we want to have?" OT looked at all of those things, and so the whole notion of a vision was born, including the notion of a mission, or a sense of purpose as a business. OT recognized the human side of the organization and it recognized what you might call the "business side."

WHAT IS THE SINGLE MOST DISTINGUISHING ASPECT,
OBJECTIVE, OR PURPOSE OF OT?

I think that I have to modify the question, if I may. Because I think it depends on what context that

you're talking about. What's the single most important objective of Organization Transformation, in what context? And for me the answer to that question would be other questions. Who am I working with--who are my clients? What are their needs? What does my client really want? How, can I help my client to achieve that result? Can I help them to create a transformation in their organization? In order for me to do that, I need to understand what it is that they really want to accomplish. Then I work backwards from that desired result to the present, and I figure out what the Organization Transformation techniques, and so on, need to be.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS THIS INTEREST IN OT LED YOU?

Well, being frustrated in a lot of organizations that I've been a part of, basically. And just seeing what was happening there was like the Dark Ages--really, people didn't know what to do. It's not that they were "bad" people, it's just that the systems that they were stuck in basically gave rise to

mediocrity and trapped them. Very often they didn't know how to get out of it, and became victims of these systems. I was frustrated by that. Almost all of the organizations that I was a part of, including such places as the University--but not exclusively the University, obviously--actually, almost every organization that I've been involved with fall into that. I had a particular experience where I was the director of a 75-person organization, and I began doing team-building, and I didn't know what I was doing, and it didn't work. But I could see enough that if I knew what I was doing, something could really change around here. So, it was after that that I got into OD as opposed to OT, and for me the two sort of blend into one almost--but OD being more the Old School.

Before I continue, I want to say one thing first. A lot of what's going on in OT is really sort of fuzzy, and there is a reaction out there in real organizations to the fuzziness of it. I think that OT has to be very careful about that, because it can be seen as so much on the cutting edge that it no longer communicates that it's basically all of these great ideas of individuals.

The area that I'm interested in and I, in fact, specialize in is looking for those places in organizations where you're asking certain kinds of basic questions of the people. Let me give you some examples and get out of the theory a little--that might be more helpful. Three weeks ago I worked with the Chairman of the Board and his direct staff, there are eleven of them, of a Fortune 500 company called AM International in Chicago. This came as a result of a request from 140 of the managers worldwide. They requested that the Chairman of the Board, and his direct staff come up with a vision that would include: what are the basic values of the culture of AM International? Which also would include: what kind of business are we in? So, we got together and we spent three days with this top management group in which we articulated a vision statement. The vision statement came out of the considerations and work of all of these 12 individuals. I had given them a preparation book in which they each had actually articulated their own vision statements. We then put all twelve of those together--we had twelve of them up on the wall. From there we condensed it down, eventually, over a period

of several hours into one statement, which they adopted as the corporate vision. Then I said to them, "Look this is a very neat statement--it's actually a great turn-on, but my fear about it is that this statement can just gather dust. We all got high doing this exercise and it was just great, and when we leave here, the thing that can happen is just business as usual. The main thing that we now have to do is to articulate how do we operationalize this vision--in other words, how do we take this vision from being a 'pie-in-the-sky' statement to something that we can measure--that we can create results against to measure progress within certain time parameters?" So, we came up with a set of goals. We came up with eight different goals in different areas of the vision-- which included both the business side and the culture side. Once we had done that, we said, "OK that's the vision and those are the goals that will operationalize this vision, now which members of this team will champion each of these goals? So, we chose goal champions--visionary goal champions. We also chose the roles that the other team members were going to play in relations to these goal champions. So every goal had a goal champion, and

everybody else on the team was given, and also assumed a particular responsibility as a support person or as an expert helper. Then we took a look at what are called "critical success factors." "That's our vision and these are our goals, what are the critical success factors that have to show up in each goal area?" So critical success factors are those things that must be done, and must be done well in order to succeed in a particular goal--in creating particular results. When we had done that, we then took a look at the dynamics of the team, and asked them very basic questions like, "What is the stuff that gets in the way of us in this room truly functioning as an inspired team to pull off that vision?" And all kinds of answers showed up. There were all sorts of personal difficulties with people, there were structural problems within the organization, there were certain fears that people had about being punished if they told the truth, etc. And so we came up with a set of ground rules about how this team agreed to behave with each other-- how they would hold each other's feet to the fire around certain behaviors. I have dozens of examples of ground rules if you're interested. So for me that's an example of

OT in practice--that kind of intervention. Once the Chairman of the Board and his team had gone through this process, it became very obvious that the next step for them would be to enroll the next level of management, which is about 140 other managers. So, on February 2, 3, and 4, we're going back to Chicago, and ten of us are going to do a process involving all 150 of these managers. Basically to get them exposed to the vision, the goals, and ground rules, and to enroll them in it--to get them feeling like they are a part of it. They'll nominate themselves to action teams to actually help in the attainment of--now we're talking about a 1.5 billion dollar company, so it's at a very large scale. Last year I did forty of these interventions with different companies all over the country.

My intervention includes the notion of 100% responsibility. I'm going to share with you what that is very briefly--I'm going to see if I can communicate it to you in an easy way--it's not always easy to get. Basically, the notion of 100% responsibility goes something like this; and I want you to understand that

this is not the truth...it's a working premise, it's straight from science and means that you assume that the universe works in a certain way, you act as though it does, and you get a certain result, even if it's actually not true. So, 100% responsibility is the following: "I'm 100% responsible for the results that show up, whether I actually am responsible or not--I act as though I'm 100% responsible for the success of this entire team, or this entire organization." The truth is, if you want to talk on a truth level, the truth is that you and I know that organizations are very complex, and that one person can't do it alone. But the notion is that I'm 100% responsible, and the paradox is that I can't do it alone. It's an operating premise that a person walks around in their minds with. Now, Organization Transformation occurs when a critical mass of individuals in an organization really walks around saying "I'm 100% responsible and circumstances and other individuals have zero percent responsibility" even though that's not the truth. They walk around and they act as though it is true--and then they act out of that. So, that's one big difference that OD, I don't think, ever articulated in this way.

I think it is very much an Organization Transformation contribution.

I believe that we are all interconnected, and this doesn't actually contradict that. I mean I absolutely accept our interconnection--without any question.

That's why I talked about the expression in OT of the whole human systems philosophy, which very much accepts that we are all interconnected. That all systems, even from a basic earth level, all the way out, including human beings, are interconnected. It's the paradox of adopting an attitude of--and that's why I said it's not the truth--of acting as though you were responsible, even though you know--I accept that I'm interconnected --I act as though I were 100% responsible for all of the results that show up in my life. And I act out of that, because it puts me at choice about the actions that I can take to basically foster good for the whole. Whereas, if I say, "Well, I'm just at the behest of circumstances here-- there's nothing I can do" I've basically disempowered myself. So, it is a paradox of accepting the unity, and at the same time acting as though you're responsible, even though you know it's not true.

This might sound like an ego trip, but I'm one of the founding thinkers in the field--especially in the area of visionary planning. I have as a single individual done more visionary planning than--I think there may be one other individual in the country who has done more than me, but I rank up there with Charlie Kiefer, who actually trained me originally.

I don't label myself as an OT practitioner, and I generally do not like labels, because labels tend to confine people. There are many aspects of OT that I do not wish to be associated with, which is not to say that I'm not sympathetic. I'm very sympathetic to the endeavors of the field, but in some ways I do not want to be associated with it. I do not want my clients to think of me as an OT practitioner. I want them to see me as somebody who is truly helpful to them and their endeavors, rather than having my own agendas. And OT could be seen as having too much of it's own agenda. So, I'm very client centered in that sense.

I believe last year I think I spent 150 days doing presentations and workshops, and they are primarily

in-house. When I say in-house, I mean that they're usually inside organizations with management teams. The titles of those presentations differ. The primary one that I do is called "Planning for Inspired Performance," which deals with whole co-creation of the vision, setting goals, the ground rules... I've gone through before. A secondary piece, which is sometimes included in that program, is around the whole notion of leadership--visionary leadership. A third theme is the notion, that I've also talked about, called 100% responsibility. Another theme is guaranteeing value in advance. I could share with you a short story...An old man of about 85 was on his deathbed. His whole family was around-- everybody knew that he was going to die. He called his wife to his side and with his last remaining strength he pulled himself up and whispered a bunch of things to her, and then he laid down, and shortly after that he passed away. Well his sons and daughters were very keen to know what his last words were to his wife--to their mother. She said, "He wanted you kids to not make the same mistake that he made." And they said, "Well what's that Mom?" and she said, "Well, he'd been reflecting on the value of his

life when he was too old to do anything about it." In other words, there were certain results that had shown up in his life, but he was too old to go back and change some of the stuff that he had regrets about. So, she said, "He wanted you kids to know that the right time to take stock of of your life," and this is a metaphor for managers, "is when you are beginning." Not when it's too late, not when you can't do anything about the past. So, when you start, realize what your purpose is--realize what the results and the values are that you're trying to create, and then go about doing it. It is kind of a vision, but it's about putting your word on the line and guaranteeing the value that you're going to create even before you start--it's about living your life from that point of view. You start by saying, "I'm going to create inspired performance, my life is about inspired performance, I'm not going to wait and see if inspired performance shows up, I'm actually going to create it--and I'm saying right now that I'm going to create it." So, it's putting your word on the line, and going forward with it.

Profile: John Simmons

White male, age 50

Adjunct Professor, Labor Management Relations,
University of Massachusetts

President, Participation Associates

President, Board of Directors, Association for Quality
and Participation

Executive Director of Mass. state commission to study
the implication of improved participation for human and
economic development

Executive Editor, Workplace Democracy

Member of Economic Policy Council, United Nations
Association

Quality of Work Life Task Force, American Society for
Training and Development

Ph.D., Economics, Oxford University

A.B., History, Harvard University

Author or editor of 5 books and more than 50 articles
on management and economic development

He has appeared on the Phil Donahue show, Adam Smith's
Money World, Strictly Business, etc.

WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND
"PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A
PRACTITIONER?

Theorists are the people who work on improving the
concepts around Organizational Transformation, and
practitioners are the people who are applying the
concepts--modifying them also, but mainly applying the
ideas. I classify myself as a practitioner.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E. YOUR DEFINITION FOR OT?

Good question. For me it means moving from a hierarchical management culture to a participative culture. Moving from a culture where people are divided into "thinkers" and "doers" to a culture where everyone is expected to both think and do.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

The organization has a substantially heightened sense of energy and creativity. People like to come to work in the morning. And they self report that they are doing things that they never thought they could.

WHY IS THERE SUCH A THING AS OT?

There's OT in America because our firms are mismanaged, and we're last in the productivity improvement race among industrial countries. There's a basic business reason we're falling behind our competition. We have to change, and change faster or we're going to lose not only market shares in the

businesses we're in, but lose whole businesses like we lost consumer electronics, air conditioners, and cameras.

WHAT IS THE SINGLE MOST DISTINGUISHING ASPECT, OBJECTIVE, OR PURPOSE OF OT?

The successful empowerment of employees at all levels to take more responsibility for the mission of the organization.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS THIS INTEREST IN OT LED YOU?

I felt there had to be a better way to manage people, than I'd experienced as an employee, and as a manager in a large organization. While on projects in the Third World, I also saw that the major drawback to effective and efficient use of resources in those countries was management. The World Bank where I worked provided all kinds of great technical assistance and funds, but the management of the projects, and the management of the ministries we worked through was very inadequate. So I could see the real drawbacks from the management standpoint. The insights that led me to my work have to do essentially with empowering people to

take more control over their work. The people are being mismanaged, and they know it. They need to be empowered to speak up, and take more control, and change themselves in the process.

For me it's pretty simple, in Organizational Transformation, as I have defined it, the senior management team has to buy into a set of core values that encourage the empowerment of all the people in the organization, including the unions if they exist.

My philosophy is based on the importance of core values in improving organizational performance. Those core values are honesty, participation, trust, cooperation, fairness, and respect for individual differences. When those values are successfully implanted in an organizations culture, then the organization has high performance, better working conditions, and greater opportunity for sustained growth. One other reason why it's important is that it is a process that empowers people to take more control of their lives. It's sort of a "bill of rights" in the workplace. Most people have to give up those "rights" when they go through the factory gates.

Profile: Shirley Stetson-Kessler

White female, age 40
Vice President of Mountaintop Ventures, Inc.
M.Ed., Human Resources Development and Management
Training
B.A., Psychology, Colby College
Article published in Partners in Chaos, Bryant Rollins,
Ed.

WHAT IS THE DIFFERENCE BETWEEN "THEORISTS" AND
"PRACTITIONERS"? WHAT ARE YOU--A THEORIST OR A
PRACTITIONER?

My immediate reaction around theorist is someone
who just thinks about it and talks about what
Organization Transformation might be, and does a lot of
the conceptual work, and maybe analyses. Whereas a
practitioner is somebody who's out there living
it--doing it--experiencing it. I classify myself as
both. And if I were to say that I'm more one than the
other, at this point in time, I would chose
practitioner. I'm not a writer, so I don't have any
written material for you, except the article in
Partners in Chaos.

WHAT DOES ORGANIZATION TRANSFORMATION MEAN TO YOU--I.E. YOUR DEFINITION FOR OT?

A lot of the controversy over Organization Development has been part of my history. I prefer to consider the notions of change and development in terms of the word transformation. It seems to me like a growth activity that's non-judgemental as opposed to the idea of just plain old change. It seems that somebody's saying something more like the way things are--so it's a term that I prefer. My experience out there in the working world for the past twenty years is that transformation is a real term--what's really happening. Industry is changing in terms of transforming itself in what I think is a direct correlating to the transformation that's taking place in the world. So, Organization Transformation is a process of becoming more like what organizations want to be.

WHAT ADJECTIVES, NOUNS, METAPHORS, OR OTHER DESCRIPTORS WOULD YOU USE TO DESCRIBE AN ORGANIZATION THAT HAS BEEN TRANSFORMED?

The first word that comes to my mind would be mature. The second descriptor would be a place where

people who are a part of an organization would feel, experience, and exemplify interdependence rather than dependence, which is what I see out there. So, it would be a lot more comfortable--a lot more synergistic. What I mean by interdependence is that people are contributing what they have to contribute, and are accepted as they are versus being prejudged according to whatever the criteria might be. In some cases I see that criteria as being credentials, in some cases I see it as color, in some cases I see it as gender. In all cases, people are not given the opportunity to fully contribute and feel fully valued because of relationships that aren't considered equal and interdependent; meaning that I give what I have, and you give what you have, then we can get where we have to go.

WHY IS THERE SUCH A THING AS OT?

I don't hear it very often in the work world. So I'm fascinated that it's something that you're working on. But it's the wave of the future, and it's an evolutionary sort of process. After all, OD didn't exist all that many years ago, and it had sort of been discovered or invented--and my understanding of OT is

that it's emerging. I think the whole idea of transformation is just a natural evolutionary process that organizations are coming to comprehend. In the short snapshot of time that I've been in the business world, which is 20 years, what I have seen is the emergence of a very fast growth in technology and information, as well as the demographical reality of women, people of color, and baby-boomers all sort of flooding the job market at once, and bringing with them an incredible amount of energy. I think that energy is something that inspires transformation. So it all kind of makes sense to me. I think that a huge piece of OT is that all these new folks--all this new blood has fired the transformation that's happening to a lot of organizations. Certainly the issues around world peace, or world war--whichever way you look at it--have a piece of OT as well. Also the urgency around the ecology situation is part of the emergence of OT. Science is now becoming involved in things that are associated with our survival. It's necessary to transform a whole lot of things--not just business or organizations that make money, but the whole

environment in order for us to survive--economics, politics, everything.

WHAT IS THE SINGLE MOST DISTINGUISHING ASPECT, OBJECTIVE, OR PURPOSE OF OT?

Single things don't stick out in my mind.

Everything to me is connected. I think the bottom line--money, seems to be a huge driver. In order for organizations to survive and to make money, they have to adapt to the flow of reality. The world market is something that is just so totally new and startling. Information technology, the age of the computer, the age of biogenetics; all kinds of wild and crazy things that are happening are maybe all part of the race to have income--something that seems to be driving most of the organizations that we deal with anyway. Morality is not the driver. People are not doing things because they are good things to do. They are doing things because they have to in order to stay solvent.

HOW DID YOU COME TO BE INTERESTED IN OT? WHERE HAS THIS INTEREST IN OT LED YOU?

It is something that has grown into and out of my personal experience. Where the theorist part of me

comes into play in terms of what I do is my belief that organizations cannot and will not transform unless individuals do. To the extent that there's a forced fit; that an organization takes it upon itself to decide to transform and individuals do not, there will be a parting of the ways of one sort or another. So, to the extent that I understand that my growth and development internally has been a process of personal transformation, I have been able to comprehend what it is that I want to do and be in the world. So, the whole idea of transformation was first put upon me as a youngster--that my job was to grow up and be something. When I discovered that there is no destination to this development issue--that it's a journey. I began to realize that I feel much more comfortable with the notion of transformation because it means I can keep turning myself inside out forever and never be finished. If I have to develop, it sounds like there's closure. That at some point I'll be "cooked;" like I did it and now I'm done, now I don't have to do anything else. So I don't believe that I can be fully transformed; I am unlimited. I believe

that I can be a contribution to organizations being that same way. I believe that there is a way of thinking about things so that change then does not become something that we're afraid of. It becomes something that we'd like to move toward and be a part of. In the course of the work that I do. I do incessant talking about these ideas, and marketing. But nothing in a formal sense like at a professional society. I basically shy away from that sort of thing.

I consider myself to be an Organization Transformation practitioner, and I'm much more concerned with having the technology match the capacity of the human factor. Having the head and the pocketbook of the organization connected to the heart of the organization. So transformation to me is something that's all encompassing and takes into consideration all aspects of whatever the system might be. I used to be an Organization Development professional and my focus was much more on time and motion studies and organizing the flow of an office, very much more piece oriented.

From my own growth experience, I view the world as a mirror for my own life--which is very spiritual, in a sense, and it's also a pragmatic reflection of my training in psychology. I would put myself in the position of saying that what I am experiencing and investing in is myself. So, it's an exercise in understanding who I am in the world. A lot of what I have experienced as a person is that it's very, very hard to be affirmed in this place and time in history. And it's my goal to be affirmed. I want to feel like I am OK--literally. And I understand that I have to feel that way on the inside, and then I have to accept that experience on the outside. Every time I encounter a situation where I, for some reason, can't accept that I'm OK, I realize that there's transformation work to be done. And I see that happening with other people, and I see it so many times a day that it's demoralizing. I cannot sleep until I do something about it. So I'm driven from the inside out and from the outside in. I guess my family experience is very much a responsible part. I had a very affirming childhood, and when I got outside the cloister of my home, I realized that "something isn't the same here."

And I got curious about it. And when I began to be feeling taken advantage of, and hurt, then I made it my business to find out why. "What's the matter--what's going on out here?" When I see other women and people of color, or anybody who's different for any reason, being treated as though they're not OK, I realize that what's happening to that person, is happening to me. My view of the world is that I am only a cell in the body of humanity, so to speak.

I am a highly intuitive person. I don't know where that came from, I just hit the planet that way. What I trust the most is my intuition, and I don't often say that because it gets me into trouble. I was a straight "A" student all through school. Teachers would ask me how I knew the answers to a math problems, and it would be excruciating because I just knew the answer, and I didn't necessarily know the process, or how I got the answer. Of course they thought I cheated. So I came to understand that there was this thing called intuition. And I didn't really care what anybody called it, I knew that I had something that

worked when I just relaxed and let my inner voice speak. When I began to be aware that I had a self on the inside, as a youngster between the ages of 10 and 13, I began to realize that in order to make contact with other people, I needed to understand what I was experiencing first. So, the whole idea of transformation just makes sense to me from personal experience. I know myself, therefore, I feel comfortable trying to get to know you. Because I'm not afraid of me, so I'm not going to make myself afraid of you.

basically, what Mountaintop Ventures is all about is to make historical change through people. We know that everytime there's one person who feels better about him or herself, it's taking care of another piece of the whole, so it's important to us. The one person that we might spend a lot of time with could be someone who'd influence hundreds of people. We'd prefer not to be prejudiced about who we work with, but sometimes it's a judgement call whether to spend time with a person. Usually when I need to make such a decision, I feel sad, because I may be making a decision that I will regret; but I'm a human being too, and I accept that part.

GLOSSARY

- o anti-positivism - Of an ontological nature, having to do with the nature of reality. What is real is not only that which is observable and measurable, but includes supersensory understanding and experiences.

- o change - 1a: to make different in some particular. b: to make radically different: transform c: to give a different position, course, or direction. d: to undergo a loss or modification of (Webster's, 1983). There are basically three types of change - (1) minor=first-order, piecemeal, incremental, accommodative; (2) major=frame-bending "as new patterns develop, old ways of being are discarded, the whole system becomes involved, transformation may or may not occur; (3) transformative=second-order, contextual, paradigmatic, discontinuous, frame-breaking, quantum, revolutionary, fundamental, radical. A basic, radical, total change in an organization (Fletcher, 1988, p. 42).

- o consciousness research - Fundamental findings: (1) connectedness of all "things." (2) "Mind" produces "matter" - not the other way around (Neuro-science and biofeedback studies show matter produced and controlled by mind.
 - Charles Tart, M.D., Prof. of Psychology at University of California, Davis: Studies of consciousness & spiritual experiences.
 - Herbert Benson, M.D., Researcher at Harvard Medical School - Studied Tibetan Buddhist Monks - stress management.
 - Roger Walsh, MD & Ph.D. (Prof. of Psychiatry at Univ. of Calif, Irvine) & Francis Vaughan, Ph.D. (Studies in states of consciousness Beyond Ego.)
 - Elmer Greene (Ph.D. - Psycho-physiology & Masters in Electronics) & Alyce Greene (Masters in Psychology - Researcher). Menninger Foundation (a psychiatric research & Teaching Institution). Ongoing studies in states of consciousness & Self-mastery via biofeedback.
 - Michael Ray, Ph.D., & Rochelle Meyers, M.A., (Profs. at Stanford Univ. School of Mgmt.) Alternate states of consciousness & creativity in business.
 - Abraham Maslow, Ph.D., (psychologist) - Pioneer in consciousness research. Quantitative research - wrote The Farther Reaches of Human Nature.

- Carl Jung, M.D. / Roberto Assagioli, M.D.
(Psychiatrists) - Pioneers in consciousness research. Assagioli = psychosynthesis.

- o deductive - Reasoning from a known principle to an unknown. From general to specific. From premise to logical conclusion. OD uses deductive logic.

- o determinism - 1. the doctrine that everything is entirely determined by a sequence of causes. 2. the doctrine that one's choice of action is not free, but is determined by a sequence of causes independent of her/his will. (Webster's, 1983)

- o disciplines included in DT: Our traditional mechanical, reductionistic world view is being challenged by thinkers in many different disciplines (Fletcher, 1988, pgs. 36,37 & 46):

- Psychology/psychiatry.

- Charles Tart, Prof of psyc. at U.C. Davis.

- Herbert Benson, Researcher at Harvard Medical School

- Roger Walsh, Prof. of Psychiatry at U.C. Irvine.

- Elmer Greene, Psycho-physiologist, Menninger Found.

- Alyce Greene, Researcher in Psychology, Menninger Found.

- Abraham Maslow, Psychologist - Pioneer Consciousness Research

- Carl Jung, Psychiatrist

- Roberto Assagioli, Psychiatrist - Psychosynthesis

- Barbara Brown, Psycho-physiologist, Prof. at UCLA

- Physics

- David Bohm (Protegee of Einstein) work in quantum Physics

- Neils Bohr, Physicist

- Sir Edward Sherrington, Physicist/mystic

- J.R. Oppenheimer, Physicist (theoretical)

- Einstein, Physicist ($E=MC$ squared)

- Werner Heisenberg, Physicist/Mystic

- "Uncertainty Principle" (listed in The Medium, The Mystic & the Physicist by

- LeShan)

- Neuro Sciences
 Carl Fribram, Stanford Medical School -
 Researcher
 Roger Sperry, Nobel Prize winner, Neuro-
 Scientist, Cal Tech.
 - Astronomy
 Fred Hoyle, Astronomer, Physicist The
Intelligent Universe.
 - OD/OT
 OT Network, former OD practitioner-Founder:
 John Adams
 - Engineering/Economics
 Willis Harman (also research in psychology)
Global Mind Change
 - Chemistry
 Psycho-pharmacology: psycho-chemical
 changes. Relationship of thought to
 chemical reactions- physiological changes in
 body - biofeedback measures show what
 happens when people act out love, fear, etc.
- o ecological - Of or by ecology. Ecology 1. the
 branch of biology that deals with the relations
 between living organisms and their environment. 2.
 In sociology the relationship between the
 distribution of human groups with reference to
 material resources, and the consequent social and
 cultural patterns (Webster's, 1983). An ecological
 system has characteristics we would not have
 suspected by merely examining its component
 organisms--it is non-reductionistic (Fletcher, 1988,
 p. 19).
- o ecological psychology - An example of qualitative
 research traditions. It was developed by Roger
 Barker, Herbert Wright, & their colleagues at the U.
 of Kansas. They drew heavily on natural history
 field studies and the work of Kurt Lewin.
Ecological psychologists are interested in the
 relationships between human behavior & the
 environment--they see individuals & the environment
 as interdependent. They assume subjective aspects
 to behavior which they examine in terms of goals.
 They also assume subjective aspects to the
 environment which they usually discuss in terms of a

person's emotional reactions to environment. They ask descriptive questions about either individuals' behavior & environment, or about the features of behavior settings. One focus is individuals' perceived environment & goal-directed behavior which they study using "specimen records." Specimen record methodology - nonparticipant observers write a narrative description of the behavior of one person over a substantial period of time. This "stream of behavior" is then divided into segments based on goal-directed actions. Coders draw upon their ordinary knowledge & perceptions to infer the goals that actors intend to achieve, marking off sections of narrative descriptions into segments leading toward specific goals. These segments are coded & analyzed quantitatively. Another focus is transindividual patterns of behavior associated w/particular constellations of places, things, & times, which they study using "behavior setting surveys." Behavior setting surveys - researchers identify all possible behavior settings and then identify those which meet stringent tests for true behavior settings. These are then coded for their features and analyzed quantitatively to provide a comprehensive description of all the behavior settings in a particular community or institution during a stated period of time. (Jacob, 1988)

- o epistemology - The study or a theory of the nature and grounds of knowledge, especially with reference to its limits and validity. The theory or science that investigates the origin, nature, methods and limits of knowledge (Webster's, 1983). [See metaphysics]
- o ethnography - n. The branch of anthropology that deals descriptively with specific cultures (Webster's, 1983).
- o ethnography, holistic - An example of qualitative research traditions. Developed primarily from the work of Franz Boas & Bronislaw Malinowski. Culture, a central concept -- includes patterns of behavior and patterns for behavior. Patterns for behavior seen as systems of standards for deciding what is...what can be...how one feels about it...what to do about it, and...how to go about doing it. These "standards" are seen as shared group phenomena

leading to certain predictability in social life--but without determining behavior. Holistic ethnographers assume that certain aspects of human culture are central to understanding human life--aspects: social organization, economics, family structure, religion, politics, rituals, enculturation patterns, and ceremonial behavior. They also assume that the various aspects of a culture form a unique, unified whole, with the parts being interdependent. They focus on the study of the culture of bounded groups, with an interest in describing and analyzing the culture as a whole. Their goal is to describe a unique way of life, documenting the meanings attached to events and showing how the parts fit together into an integrated whole. They approach a particular culture with a minimum of preconceived ideas or theories beyond the general assumptions. Most holistic ethnographers gather empirical evidence directly themselves through "fieldwork," usually involving participant observations and informal interviews. They endeavor to document the participants' points of view, preferably through verbatim statements. They collect a wide range of data using a wide range of methods--analysis of the data is primarily qualitative (Jacob, 1988).

- o ethnomethodological approaches - from cultural anthropology: methods that compare culture, folklore, myths, symbols, etc. in the culture. Also, an example of qualitative research traditions (Jacob, 1988).
- o first-order change - A change within a given system which itself remains unchanged (Watzlawick, 1974). Those minor improvements and adjustments that do not change the system's core, and occurs as the system naturally grows and develops (Levy & Merry, 1986).
- o functionalism - theory or practice emphasizing the necessity of adapting the structure or design of anything to its function (Webster's, 1983).
- o holistic - Pertaining to holism. holism n. The view that an organic or integrated whole has a reality independent of and greater than the sum of its parts.

- o holistic ethnography - see ethnography, holistic
- o ideographic - belonging to, resembling, or containing an idiograph or idiographs. ideograph - to write. a characteristic signature or writing; one's own private mark; trade-mark (Webster's, 1983).
- o inductive - Leading to inferences. The process of reasoning or drawing a conclusion from particular facts or individual cases (Webster's, 1983). Reasoning from the specific to the general. OT is inductive; qualitative research is inductive.
- o interpretive - interpretative. interpretative - 1. designed or used to explain; explaining; explanatory. 2. according to interpretation; constructive; inferential (Webster's, 1983).
- o metaphor - A transferring to one word the sense of another, from metapherein; meta, over, and pherein, to bear. A figure of speech in which one thing is likened to another, different thing by being spoken of as if it were that other; implied comparison, in which a word or phrase ordinarily and primarily used of one thing is applied to another (e.g., screaming headlines, "all the world's a stage"): distinguished from simile (Webster's, 1983).
- o metaphysics - 1. a division of philosophy that includes ontology and cosmology. 2. philosophy made up of ontology and epistemology. metaphysical - 1. of or relating to metaphysics. 2a: of or relating to the transcendent or supersensible b. supernatural c. highly abstract or abstruse.
- o nominalism - a doctrine of the late Middle Ages that all universal or abstract terms are mere necessities of thought or conveniences of language and therefore exist as names only and have no realities corresponding to them; opposed to (medieval) realism (Webster's, 1983).
- o nomothetic - 1. giving or enacting laws. 2. based on law. 3. of a science of general or universal laws (Webster's, 1983).

- o non-reductionistic - phenomena cannot be explained in terms of elementary happenings. The whole does not equal the sum of its component parts; they don't add up.
- o objective - a. 1. of or having to do with a known or perceived object as distinguished from something existing only in the mind of the subject, or person thinking. 2. being, or regarded as being, independent of the mind; real; actual. 3. determined by and emphasizing the features and characteristics of the object, or thing dealt with, rather than the thoughts, feelings, etc. of the artist, writer, or speaker; as, an objective description, painting, etc. 4. without bias or prejudice; detached; impersonal. 5. being the aim or goal; as, an objective point. objective n. 1. anything external to or independent of the mind; something objective; reality. 2. something aimed at or striven for (Webster's, 1983).
- o objectivist - Of an epistemological nature (having to do with the nature and ground of knowledge). Objectivist assumptions: knowledge can only be explored by scientific inquiry using quantitative models to approximate the phenomenon progressively more precisely (Fletcher, 1988, p. 20).
- o ontology - a branch of metaphysics. the branch of metaphysics dealing with the nature of being or reality. The science of ontology comprehends investigations of every real existence, either beyond the sphere of the present world or in any other way incapable of being the direct object of consciousness, which can be deduced immediately from the possession of certain feelings or principles and faculties of the human soul (Archer Butler). ontological - relating to or based upon being or existence (Webster's, 1983).
- o organization - 4. any unified, consolidated group of elements; systematized whole; especially, a body of persons organized for some specific purpose, as a club, union, or society. 5. the administrative personnel or executive structure of a business. 6. all the functionaries, committees, etc. of a political party (Webster's, 1983). The simplest definition of organization, and one that is perhaps most useful here is: two or more people gathered for a common purpose (Fletcher, 1988, p. 15).

- o Organization Development (OD) - A primarily behavioral science approach to planned organizational change which is composed of Traditional OD and Mainline OD (Krell, 1981) as follows:
 - Traditional OD
 - Humanistic orientation
 - Laboratory training/group dynamics
 - Survey research/feedback
 - Action Research
 - Mainline OD
 - Concerned with productivity
 - Socio-technical processes

The primary focus of OD interventions is on small groups, teams, or specific sections of the organization.
- o Organization Transformation (OT) - An ecological, holistic, non-reductionistic approach to radical, revolutionary, second-order change in the entire context of the organization's system [from a humanistic perspective]. This involves transformative changes in the fundamental nature of the organization and requires completely new ways of thinking, behaving, and perceiving by members of the organization. OT strategies help the organization to be flexible and responsive to internal and external environments. OT strategies transform the organization's vision and mission (Fletcher, 1988).
- o paradigm - A pattern, example, or model (Webster's 1983). A way of viewing the world, a conceptual framework, a guide for making sense of things, a way to define truth and reality. It is a collection of techniques, processes, values, ideas, and beliefs shared by the members of a given community. It is, furthermore, a belief system which does not, and cannot, fully represent total reality (Fletcher, 1988, p. 16).
- o pluralism - In philosophy, the theory that reality is composed of a multiplicity of ultimate beings, principles, or substances: it opposes the position of monism that reality is ultimately one, but agrees in denying the dualism of mind and body (Webster's, 1983).

- o positivism - 1. the quality or state of being positive; certainty; assurance. 2. dogmatism. 3. a system of philosophy that is based solely on the positive data or sense experience; empiricism; especially a system of philosophy, originated by Auguste Comte, which is based solely on positive, observable, scientific facts and their relations to each other and to natural law; it rejects speculation on or search for ultimate origins (Webster's, 1983). Of an ontological nature--having to do w/the nature of reality. A positivist assumption is: only that which is physically observable is real (Fletcher, 1988, p. 20). What is real (or at least discussible) is taken to be that which can be measured--that is, what is ultimately discernible to the physical senses, either directly or by the use of scientific instrumentation (Harman, 1988).

profile - Outline; as, the profile of a distant hill. A short, vivid biography, briefly outlining the most outstanding characteristics of the subject (Webster's, 1983).

- o quantum - in the quantum theory, a fixed, elemental unit, as of energy, angular momentum, etc. quantum jump (or leap); (a) a sudden alteration in the energy level of an atom or molecule together with the emission or absorption of radiant energy; (b) any sudden and extensive change or advance, as in a program or policy (Webster's, 1983).
- o realism - n. 1. a tendency to face facts and be practical rather than imaginary or visionary. 2. in art and literature, the attempted picturing of people and things as they really are; effort at faithful reproduction of nature. 3. in philosophy, (a) the doctrine that universals have objective reality: opposed to nominalism; (b) the doctrine that material objects exist in themselves, apart from the mind's consciousness of them: opposed to idealism (Webster's, 1983).
- o reductionism - Scientists have sought to explain phenomena in terms of more elementary happenings (for example, color explained in terms of wavelength, gas pressure in terms of the motion of the gas molecules (Harman, 1988). That is, the whole is equal to the sum of its parts.

- o second-order change - A change whose occurrence changes the system itself (Watzlawick, 1974). Also referred to as Organization Transformation--a multidimensional, multi-level, qualitative, discontinuous, radical organizational change involving a paradigmatic shift (Levy & Merry, 1986).
- o structuralist n. a follower or advocate of structural principles, as in the analysis or application of social, economic, or linguistic theory. structuralism n. 1. a movement for determining and analyzing the basic, relatively stable structural elements of a system, especially in the behavioral sciences (Webster's, 1988).
- o subjective a. - 1. of, affected by, or produced by the mind or a particular state of mind; of or resulting from the feelings or temperament of the subject, or person thinking, rather than the attributes of the object thought of; as, a subjective judgment. 2. determined by and emphasizing the ideas, thoughts, feelings, etc. of the artist, writer, or speaker. 3. in grammar, nominative. 4. in philosophy, having to do with any of the elements in apprehension or apperception derived from the limitations of the mind rather than from reality independent of mind. 5. in medicine, designating or of a symptom or condition perceptible only to the patient. 6. in psychology, (a) existing or originating within the observer's mind and, hence, incapable of being checked externally or verified by other persons; (b) introspective (Webster's, 1983)
- o symbol - Something that stands for or represents another thing; especially, an object used to represent something abstract; an emblem; as the dove is a symbol of peace, the cross is the symbol of Christianity (Webster's, 1983).
- o symbolic interactionism - Developed by Herbert Blumer, drawing on the work of G. H. Mead, Charles Cooley, John Dewey, and W. I. Thomas. Symbolic interactionists see humans as qualitatively different from other animals. Nonhuman animals act in response to other objects & events based on factors such as instinct or previous conditioning--humans act based on meanings those

objects have for them. Symbolic interactionists assume that meanings arise through social interaction, but that an individuals use of meanings is not automatic. The actor selects, checks, suspends, regroups, and transforms the meanings in the light of the situation in which s/he is placed and the direction of her/his action. They do not see macro structures as having a life of their own. Human society is to be seen as consisting of acting people, and the life of the society is to be seen as consisting of their actions. They are interested in understanding the processes involved in symbolic interaction. They seek to know how individuals take one another's perspective and learn meanings and symbols in concrete instances of interaction. Data collection: primarily participant observation and open interviews. They also collect life histories, autobiographies, case studies, and letters. Analysis of these data is usually qualitative (Jacob, 1988).

- o theme - A subject or topic on which a person writes or speaks; anything proposed as a subject of discussion or discourse; as, the speaker made education his theme. A subject or topic of discourse or of artistic representation. (Webster's, 1983).
- o theory - From Gr. theoria, a looking at, contemplation, speculation, theory. Originally, a mental viewing; contemplation. An idea or mental plan of the way to do something. A systematic statement of principles involved; as, the theory of equations in mathematics. A formulation of apparent relationships or underlying principles of certain observed phenomena which has been verified to some degree: distinguished from hypothesis (Webster's, 1983).
- o third-order change - The kind of 'permanent' change which comes when one discovers his or her essential oneness with whole mind consciousness and uses it as a permanent, stable home base of consciousness for making second-order and first-order changes which can be done with lucidity, health, freedom, genius, and facility without losing one's sense of center and equilibrium (Johnston, 1987).

- o transformation - [Also see Organization Transformation]. 1. the act or operation of changing the form or external appearance; the state of being transformed; a change in form, appearance, nature, disposition, condition, character, etc. 2. in biology, change of form in insects; metamorphosis, as from a caterpillar to a butterfly. 3. in alchemy, the change of one metal into another; transmutation of metals (Webster's, 1983).

- o transformative change = second-order, and/or third-order contextual, paradigmatic, discontinuous, frame-breaking, quantum, revolutionary, fundamental, radical. A basic, radical, total change in an organization (Fletcher, 1988, p. 43).

- o voluntarism n. in philosophy, a theory which holds that reality is ultimately of the nature of will or that the will is the primary factor in experience (Webster's, 1983).

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