

ENACTING VALUES-BASED CHANGE

Organization Development in Action

EDITED BY

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Enacting Values-Based Change

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Enacting Values-Based Change: Organization Development in Action

*David W. Jamieson, Allan H. Church,
and John D. Vogelsang*

As a field, organization development (OD) is deeply grounded in a set of core values and principles of practice about how one should work with and in organizations. These perspectives are based on a wide range of theoretical influences on the evolution of the field, including social psychology, group dynamics, psychotherapy, industrial-organizational psychology, participative management, and sociology. Early OD also operationalized new management and behavioral science research that provided evidence of better ways to treat people and run organizations (see Jamieson & Gellermann, 2014, for an overview). It is also the result of a number of external forces including the social milieu of the 1950–1960s, and a response to many of the troubling organization, management, and Human Resources (HR) practices that dominated in the industrial age. At that time, overtly negative,

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oppressive, bureaucratic, inhumane, and unfair practices were commonplace, and OD practitioners were developing interventions and processes to drive positive changes and instill more empowering and developmental ways of managing organizations and their people. It was an uphill battle early on in the field and *still is in many places*; however, the values and practices of the field are a key differentiator of OD, particularly when compared to other types of management consulting and change approaches (Church & Jamieson, 2014).

Attempts at codifying and clarifying OD's values have been rampant since the beginning of the field (e.g., Bennis, 1969; Tannenbaum & Davis, 1969; Gellermann, Frankel, & Ladenson, 1990; Bradford & Burke, 2004; Burke, 1982; Friedlander, 1976; Golembiewski, 1990; Greiner, 1980; Harvey, 1974; Jamieson & Worley, 2008; Margulies & Raia, 1990; McLean & DeVogel, 2002; Weisbord, 1982). More recently, Jamieson and Gellermann (2014) have collected many lists from the past and, once more, tried to organize and simplify the common ground in OD values.

There were about 85% common elements across most value studies and conceptual frameworks which can be organized under four core categories:

- **Humanism:** including such values as authenticity, openness, honesty, fairness, justice, equality, diversity, respect
- **Democracy:** including such values as participation, voice, choice, responsibility, opportunity, collaboration
- **Development:** including such values as personal growth, human potential, learning, actualization
- **Effectiveness:** including such areas as in process and content, mission and results, social and technical aspects of organizations

Ironically, OD has always sought balance between the effectiveness and health of the workplace, between content and process, between the individual and the organization needs, between performance and humanity, and between the both-and solution.

Gellermann, Frankel, and Ladenson (1990) conducted one of the large-scale processes to develop consensus on a set of values and ethics believed to be central to OD practice. The emphasis in their work has focused mostly on practitioners' personal conduct and how practitioners

should work with others. But the values also guide how organizations need to be designed and how changes need to be planned and executed.

In the practice of OD a *context of democracy* is important, that *empowers people to participate with free choice and responsibility*, to develop processes and structures that *build people's involvement in their destiny*, and *to hold people accountable* for their actions and decisions. To work in OD is also to utilize the *power of the group* and facilitate *interpersonal competence, cooperation, collaboration, and synergy*. And, to build *jointness – collective and community* – into the mindset of the human system. (Jamieson & Gellermann, 2014)

Most OD practitioners have had to overcome many barriers throughout the past 70 years of practice. Many were created by the misalignment of OD values and practices with predominantly economic and productivity beliefs and values (many of which are inaccurate for organic, human social systems). Many other approaches to improving organizations operate on different value platforms (quality, lean, management consulting, etc.). Many have narrow efficiency or productivity lenses. Some just desire to maximize profit. But few pay attention to multiple desired outcomes simultaneously. From the start, OD was mutually concerned with organization effectiveness, workforce well-being, and forms of sustainability in communities, society, and the world.

The early emphasis was clearly on human social aspects as opposed to a technical-production focus. This was clearly an attempt to focus on what was missing in an engineering dominated, industrial production-oriented system. Yet the early OD pioneers had not lost sight of effectiveness, performance, productivity, and efficiency. As Bennis (1969) stated, “More often than not, change agents believe that realization of these values will ultimately lead not only to a more humane and democratic system, but to a more efficient one.” Argyris (1962) further emphasized, “Without interpersonal competence or a ‘psychologically safe’ environment, the organization is a breeding ground for mistrust, intergroup conflict, rigidity... which in turn leads to a decrease in organizational success in problem-solving.” And, French and Bell (1999) in their historical view of OD state, “We think most organization development practitioners held these humanistic and democratic values with their implications for different and ‘better’ ways to run organizations and deal with people.”

The field has long been too inwardly focused, with not enough attention to balancing/aligning with those who lead the systems we wish to

change. This has often led to value conflicts and value abandonment. Some OD values have been compromised, some overpowered by dominant economic/profit drivers, and, today, some may be less internalized by the many new practitioners entering the field with little education or experience. Ironically, many of the original conditions that OD was responding to (in the 1940s and 1950s) seem to be alive and well again, as well as many new workplace values issues, generating from the Volatile, Uncertain, Complex, and Ambiguous (VUCA) world. OD's original values were not just a nice way to treat people, they were central to how to create effective and healthy organizations. OD approaches, embedded with their values, have been shown to support more effective and high-performing organizations and sustainable changes (Golembiewski, 1990; Sanders & Cooke, 2012; Lawler, 1991; Beer, Eisenstat, & Spector, 1990; Beer, 2009; Tamkin, 2004). Everyone can win!

Over the years, there have been a number of formal and informal efforts to articulate, measure, train, and even draw boundaries around the values of OD (e.g., Church, 2001; Gellermann, Frankel, & Ladenson, 1990; Jamieson & Gellermann, 2014; Minahan & Norlin, 2013; Murrell, 1999; Waclawski & Church, 2002; Weidner & Kulick, 1999). Discussion of these topics and issues have also spawned a number of formal research efforts on the state of the field (e.g., Church, Burke, & Van Eynde, 1994; Church & Burke, 1995; Church, Waclawski, & Burke, 1996; Fagenson & Burke, 1990; McDermott, 1984; McMahan & Woodman, 1992; Shull, Church, & Burke, 2013). As it turns out, however, it has proven to be exceedingly difficult to achieve alignment and closure on the issue of OD values across a field of practitioners and scholars that is so varied and divergent in orientation and mind-set, though considerable progress has been made.

Interestingly enough, and while these internal debates have been occurring among practitioners and scholars of the field for decades, many of the concepts and principles of OD itself have quietly been adopted and adapted into core management practices (many aspects of participation, team development, and some leadership practices). Some of this has been intentional and some has been through osmosis. While having OD embedded into core management practices is clearly a positive outcome and one many practitioners would strongly encourage. Given the manner in which it has evolved, the concerns continue regarding the degree of compromises that may have been made. Although some are troubled by the potential misuse and misapplication of OD tools and technologies (e.g., Church & Dutta, 2013), others remain worried about the balance of values in practice

particularly as the business outcomes may overtake positive humanistic concerns given intense pressures to enhance organizational productivity year over year (Church & Jamieson, 2014).

With increasing convergence among disciplines within the larger HR umbrella and with the rise of practice trends in HR such as diversity and inclusion, executive coaching, talent management, generational differences, Big Data, and others, the focus has enlarged. This creates competing space in the OD practitioner's domain. Attention has begun to focus once again on what is OD and what values are in practice, thus the future of the profession. As a result, many scholars and practitioners have started raising the core fundamental questions regarding the future of the field yet again (e.g., Burke, 2011; Burnes & Cooke, 2012; Jamieson & Gellermann, 2014; Minahan & Norlin, 2013). Given these pressures, and as new perspectives (e.g., Burnes & Cooke, 2012) and new research on values, attitudes, and practices in the field (e.g., Shull et al., 2013) are emerging, it seems a perfect time to step back and devote focused attention to the subject of OD values once again.

So, what values are operating? What values are needed for change in this complex world? As the world gets "smaller," how are our values and ethics affected by different global perspectives? What value conflicts are becoming more commonplace? How are values used through each stage of consultation process? How do they influence choices, outcomes, and help establish the consulting relationship? How are values in practice affecting the ethical climate? What values are our managers and leaders picking up today through their mostly "MBA" educations? Do our OD programs embed values in both the content and practice aspects of education? How can we include values in all future education for both leaders and change agents?

The sections in this book will provide current and future-focused perspectives on values in practice, specific applications, and views on managing the inherent value conflicts in a diverse and complex world. This volume brings together a stimulating array of perspectives on the importance of values in practice and difficulties balancing the use of values across OD practitioners and organization cultures, some thoughtful new ways to think about what we are working toward and how the field needs to be positioned, how diversity and inclusion play a larger and more central role in all OD work, and some clarity on how to navigate inherent value conflicts.

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OD Values in Practice

INTRODUCTION

Following World War II, existing organization realities were creating unhealthy workplaces for employees. In response, nascent organization development (OD) practitioners created the core OD values: humanism, development, participation, and effectiveness. Research from the behavioral sciences and early management thinkers informed better practices for high-performing and humane workplaces. Over time, productivity and efficiency drivers have continually challenged these core values and changing environments have surfaced new challenges in managing and changing organizations. So, the following key questions carry forward:

- What are OD values?
- How are they affecting practice?
- How should we manage the inherent conflicts?

Along the way, we have learned a great deal about how values guide different behaviors, impact relationships, and influence outcomes. Many have learned or are learning that the values OD has stayed aligned with are necessary to have engaged participants, committed actions, better decision-making processes, effective operations, and sustainable changes.

The chapters in this section articulate how factions within the field make value alignment nearly impossible; how stable the values in practice have remained and what shifts have been occurring in the field; how to

learn about values-in-use by practitioners and their relationship to espoused values in the field; and ways practitioners must always manage across their own values, those espoused by the field, and the ones operating in the organization culture.

William Pasmore leads off with a clear and succinct view of three distinct factions within the field, which were identified in the early years (Friedlander & Brown, 1976) and have further developed over the course of the past 60 years. One group is mostly concerned with doing the right thing, creating the best humanistic outcomes. They lead with their values. A second dwells more on doing things right, obtaining the best performance and efficiency. They tend to favor what is best for the organization's economic and goal outcomes. Finally, the third group draws from each of the other groups and adds to them by being concerned with understanding how systems work, how they can be changed, and how they can be optimized by using evidence to develop better ways to successfully design and change systems for both performance and human well-being. Predictably, these factions lead to different mind-sets, value priorities, and ways of measuring success and progress.

Allan Church, Amanda Shull, and Warner Burke provide an update from an earlier study (Church, Burke, & Van Eynde, 1994) on the state of the field in regards to attitudes, values, motivators, and practices of OD practitioners. Interestingly, the composition of the sample has changed positively with more balance among diversities in the field. Their findings suggested some surprises. The values have remained relatively stable over the 20 years. The belief in effectiveness and competitive advantage is as strong as ever, and the more humanistic values remain high. Maybe we have reached a “both-and” steady state? They also found little interest in current organizational hot topics such as sustainability and diversity and inclusion, and some indications of less focus on large-scale change. Developing organizational leaders has risen to the top of what people do and coaching has become a central component of OD work. Motivators for being in the field have remained fairly stable, while the data/research side seems to have slipped. A concern showed up this time, in that integrating technology into the workplace ranked very low, when we can see growing effectiveness issues related to this area of work. Attitudinally, there were clear concerns that there has been a weakening of traditional values in the field and that the new entrants lacked the theoretical background and understanding of the history and values. They capture very interesting outcomes in the current state and raise important implications for the field going forward.

Jackie Milbrandt, Daphne DePorras, Christopher Linski, and Emily Ackley have undertaken a valuable process of research and development over the past few years related to values in the field. It has involved inquiry, in three stages, to discover what and how values are enacted and used in practice. The first phase found that current practitioners were well aligned in their practice with the traditional core values developed in the field. In the second stage, they expanded the audience perspective to reach outside of just OD practitioners into a broader change focus and use an accelerated process to collect data. Finally, they focused on how intentionality on the part of practitioners could be enhanced, since that was the weakest part of the stories in the first two phases. This work continues and provides an avenue into clarifying values-in-use and enhancing how intentionality can be built into how practitioners practice.

Mike Horne, who has practiced as an internal and external consultant, elaborates on relationships among OD core values, individual's values, those of the organization, and how they always need managing. Underlying values are continually tested across the espoused in the field, the individual practitioner and the collective, as represented in the organization culture. He further identifies four essential individual values for OD practitioners: self-awareness, authenticity, effective use of self, and competence. Throughout his chapter he shares how values enter into all aspects of how the organization operates and changes and how the value stance of the "consultant" makes very important differences.

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Deconstructing OD: A Closer Look at the Emergence of OD Values and Their Impact on the Field

William Pasmore

Organization development (OD) is possibly made up of three factions that can help us understand whether the field has lost or maintained its values is really a question of one's own vantage point and value preferences.

To understand where we stand, it is often helpful to look to the past. The values held by the founders of our field and the choices that these values shaped have much to do with the ways we view our work. We cannot speak of the values held by today's practitioners as if they are universal. In fact, there are distinct factions among us who view the purposes of our efforts quite differently and often with disdain for the actions of others.

It may be comforting to recognize that these tensions have long been a part of the discourse in our field and that they exist for practical as well as philosophical reasons.

In reviewing the then extant literature in the field, Friedlander and Brown (1974) noted that there were two very distinct streams of work that contributed to the accumulated wisdom available to practitioners.

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They called the first stream “human processual,” which included the literature on T-groups, sensitivity training, team building, motivation, conflict resolution, and other topics related to the relationships among people in organizations and society. They named the second stream “techno-structural” as the work there reflected a focus on how organizations were designed and run, including concerns about the proper design of jobs, the optimum utilization of technology, and the creation of high-performance work systems. The human processual camp was concerned about doing the right thing, while the techno-structural school was concerned about doing things right.

Friedlander (1976) later wrote about three points of view that underlie OD: the pragmatic, rational, and existential. Pragmatic concerns focus on improving business outcomes, something for which clients are willing to pay. Rational concerns are associated with scientific efforts to understand how change processes work, allowing practitioners to separate well-founded approaches from popular fads. Existential concerns are driven by the desire to contribute to a more just, fulfilling, positive culture, which often means challenging the way power was being used to pursue wealth for the few rather than munificence for all.

These multiple perspectives are reflected in the literature of the field. McGregor (1960) introduced us to Theory X and Theory Y, the latter being a more enlightened view of human beings at work. Bennis (1966) passionately advocated for more democratic organizations until a funny thing happened on the way to the future (Bennis, 1970); Argyris (1970) helped us understand that there could be no commitment to change without free choice; Walton (1985) described high-performance work systems that were based on commitment rather than control; Trist and others brought forward the notion that no system could perform at its best unless there was joint optimization of human needs and technical capabilities (Trist, Higgin, Murray, & Pollock, 1963); Maslow (1954) made each of us wonder what we must do to achieve self-actualization; Weisbord (1987) called for getting the whole system in the room to make decisions about futures held in common; and Cooperrider and Srivastva (1987) said we spend too much time dwelling on problems instead of capitalizing on the life-giving forces that emanate from an examination of things that are working well. Blake and Mouton (1964) brought us the managerial grid; Deming (1986) and Juran (1988) introduced us to total quality; Hammer and Champy (1993) to reengineering; and Galbraith (1977) to processes for organization design. Lewin (1951), Lippit, Watson, and Westley (1958),

Burke (1982, 1994), Bridges (1991), and Kotter (1996) examined change processes, while Likert (1961) and Nadler (1977) helped us understand how to collect data and feed it back to create powerful interventions.

Tools, training, and resources were provided by university associates, CPP, NTL, the Tavistock Institute, numerous university-based programs, and individual practitioners promoting their wares. The field grew from a handful of pioneers in academia, industry and government to a massive and highly differentiated collection of diverse scholars and practitioners making their home in everything from their individual practices, academic institutions, military, and government organizations, to huge consulting firms.

At some point during this growth, people could no longer keep up with the field nor could they ascribe to the values held by some of their contemporaries. One's definition of the field and estimation of its contributions depended on the perspective one took. Unlike medicine which also grew in size and complexity during the same period, OD no longer had a single, fundamental, easily understood reason for existence. OD had fractured to the point that some questioned whether the field still existed or could survive (Bradford & Burke, 2005).

Where we stand today is the result of this differentiated growth. We can ask whether the term "field" still applies to the varied groups that study and practice in areas related to human beings in organizational settings of all kinds. Is there enough glue to hold us together? Are we willing to tolerate work by others who hold such different values as a representation of anything with which we wish to be associated?

The fundamental tension captured by Friedlander and Brown still exists. Those who are primarily driven by wanting to do the right thing may detest those who work for profit, while those who want only to do things the right way may question the value added by their "touchy-feely" counterparts. Regardless of whether those who want to do the right thing and those who are concerned about doing things right can stand each other's company, they must co-exist in the same space, often bumping up against one another for clients' attention or defining the next important breakthrough in the field. The reason that this tension cannot be resolved is that each segment of the field holds attraction for different stakeholders, whose voice and influence matter.

To explore this, it is necessary to deconstruct the field so that it does not appear as unitary in its orientation as it once appeared to be. One way to do this is shown in Table 2.1, with apologies up front to each person or group who feels that I have misplaced, misunderstood, or maligned their work or intentions.

Table 2.1 Three distinct factions in OD

| | <i>Humanistic/Altruistic</i> | <i>Whole systems</i> | <i>Bottom line/Efficiency</i> |
|--------------------------------------|---|---|---|
| Primary Objectives | Self-actualization, more humanistic workplaces, improved teamwork, self-awareness, achieving human potential, collaboration, and discovering common ground | Improved system functioning, sustainable outcomes, high commitment and high performance, and scientific proof | Immediate bottom-line results |
| Representative Interventions | T-groups, team building, coaching, survey feedback, employee engagement, training, environmental sustainability, diversity, positive psychology, and search conferences | Sociotechnical systems, high-performance work systems, talent development/succession planning, innovation, change leadership, customer focus, rewards, vision, culture, and design thinking | Reengineering, total quality, rightsizing, organization design, strategy, M&A, goal setting, performance management, change management for ERP installations, and selection/ assessment |
| Relationship to Authority | Distant, "HR types," and anti-authority | Objective partnership in the service of finding answers | Subordinate, project executors, and operational |
| Reputation | Touchy feely, soft-hearted, people before profit, and unreliable | Balanced, people and profit, innovative, impractical, too academic, and theoretical vs. practical | Cold, dispassionate, profit before people, reliable but cutthroat |
| Home Base for External Practitioners | Academic, individual practitioners, and small firms | Mixed private practice and universities | Large firms |
| Knowledge Base | Group dynamics, human potential, individual and organizational psychology, and organizational behavior | Systems, strategic HR, social sciences, and interdisciplinary | IT, quality, I/O psychology, business, engineering, and MBAs |
| Orientation | Human development and change leadership | Performance breakthroughs | Change management and project execution |
| Slogan | Do the right thing | Do what is possible and proven | Do things right |
| Friedlander (1976) Designation | Existentialists | Rationalists | Pragmatists |

The humanistic/altruistic faction is made up of those who lead with their values first, tracing their roots to Lewin and his experiments in social justice, human relations, and leadership. Even though their work often involves efforts in the corporate sector, their primary motivation is to create a better world. They intend to make organizations safe for human beings protecting individuals and societies from oppression by privileged, profit-oriented, self-protective elites. They understand that to do this, they must gain entry and remain engaged with elites. Herb Shepard's first rule for change agents was "stay alive" (Shepard, 1975). Despite the need for establishing a partnership, the humanistic faction has in mind changing their partners, helping them to learn and grow by demonstrating the value of leading with the heart rather than the pocketbook in mind. At the other end of the spectrum is the bottom-line/efficiency faction, who put their clients' priorities ahead of their values. What is important is to help clients succeed. How clients manage people and whether they care at all about them is irrelevant unless involving people in certain ways reduces costs or improves efficiency. Usually, when there is a need to involve people in total quality or lean manufacturing, it is for what they know or can contribute rather than for their commitment or well-being. Following this path of giving the customer what they want has been enormously successful of late, as is clear from the size of the major consulting firms that do this. Lewinians may bemoan the fact that the field has lost its heart, but it is undeniable that clients are making the choice to work with the bottom-line folks with their pocketbooks.

In between the two extremes is a faction that borrows a bit from both and adds something unique of its own. The whole systems faction is composed of scholarly practitioners and practical scholars who are interested in how systems work, proving what works through scientific evidence, and inventing the next breakthrough. They are often critical of the work of the other factions or find ways to examine their work through another lens. Bushe and Marshak (2009) are representative of this faction. Their work on dialogic OD informs us of important underlying processes of which we were previously unaware; yet both humanists and bottom-line practitioners may carry on without insights about dialogics affecting much of what they do. The whole systems factions want to look at things from every angle in order to understand how and why systems operate as they do, in the service of understanding how systems can be designed to produce optimal levels of social well-being and technical performance.

If, for a moment, we entertain the possibility that the field is made up of these three factions rather than one, we can understand that the question of whether the field has lost or maintained its values is really a

question of your own vantage point and value preferences. The values that underlie humanistic practice still exist, but strongly embedded in a faction that speaks rarely to those with a primary concern for the bottom line (doing the right thing versus doing things right). The third faction of scholar-practitioners or practical-scholars is less concerned with what is right or how to do things right than they are with what is true and what is possible. We now see in these three factions the constituencies that Friedlander called out: the existentialists, the pragmatists, and the rationalists. While none of these factions may wish to be associated with the others, it seems that as the field has evolved, it hasn't departed from its origins very much after all.

The question of where the field should go is also open to debate and that debate will be shaped by the forces in the market, which have not changed. Where there is oppression, efforts will be made to introduce social justice. Where there is money to be made, there will be those who pursue it. And when there is a call for a new perspective to advance the field, there will be those dedicated to providing thought leadership. In our dreams, we hope for the true integration of these factions, leading to a unified practice that could incorporate the best of all worlds, allowing us to sleep well with clear consciences while living comfortably and continuing to grow and learn. It is unlikely that that integration will take place until we are able to bring the factions into closer conversation despite their different perspectives and priorities. In the meantime, we can continue to dream.

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A Look in the Mirror: Current Research Findings on the Values and Practice of OD

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INTRODUCTION

Organization development (OD) as a field is well established. In the 60 years since its origins, one could argue that we have seen it all. There has been evolution, revolution, devolution, indifference, and even outright resistance at times in various aspects of OD models, tools, and applications when it comes to change from within. In that time, we have seen the introduction of new science, total systems interventions, appreciative inquiry, diversity and inclusion, and dialogic OD emerge as discrete areas of practice within the field. The tried and true frameworks of consulting skills, action research, survey feedback, and individual development efforts to enhance self-awareness and growth (Burke, 1982, 2011; Church, 2001; Waclawski & Church, 2002), however, have remained at the core

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all along. We have also seen formal academic programs in OD emerge and flourish while corporate OD groups have been downsized in the name of productivity. And we have seen solo consultants grow their practice in scale until acquired by the big professional service firms and then start all over again with new ventures. Given all these changes over time, in a field that is grounded in and obsessed with change and self-reflection, is it any wonder that we continue to question the past, present, and future of OD and to explore our own evolution?

In fact, some have argued that the role of the OD consultant is now out-of-date, with various aspects being encroached by other professionals and scholars such as those in industrial-organizational (I/O) psychology, human resource development (HRD), organizational behavior (OB), and most recently the emerging field of neuroscience. On the practice side, there is an increasing trend in organizations for OD functions to get absorbed into broader talent management (TM) functions which encompass a whole host of activities beyond the traditional realm of OD. In fact, several articles have been written recently in the *OD Practitioner* about similarities and differences between the TM and OD mindsets and clarifying different roles and values in practice with respect to issues of broad-based development versus differentiation, and enhancing “high-potential” versus human potential (Church, 2013, 2014; Happich & Church, 2016). Interestingly enough, while some practitioners questioned the death of the field in the 1990s (e.g., Golembiewski, 1990), if we look at the trends today, the picture would appear to be that much more concerning. For example, a quick search of job titles on the networking site LinkedIn shows there are over 400% more job titles with TM than OD in the listing. While clearly a limited and biased sample, it is still troubling, particularly given the increasingly widespread use of the social network for resumes and online staffing. So, what does this mean for the future of OD? Where are the OD practitioners of today, and what are they doing? Do aspiring OD practitioners and new entrants to the field need to rethink their career choices? Do they need to migrate to other fields with more contemporary areas of focus?

We think that they should not; OD is alive and well today. Although the field has been and will continue to evolve over time, it represents a critical and unique perspective on individual and organization change. As scholar-practitioners, we must ensure that we continue to codify, articulate, build capability, and reinforce the core aspects of the field that make it unique. To do this, however, we do believe that we need to look at where the field

has been and where it is today, in order to better understand where it is headed in the future. While anyone can implement a certain set of interventions, one of the key aspects that makes OD unique is its core values. It is critical then to take the pulse of and understand the values and perceptions of practitioners in the field of OD periodically in order to understand how things have changed or stayed the same over time. Recently, we undertook such a survey research study as a follow-up to one that had been conducted back in the early 1990s (Church, Burke, & Van Eynde, 1994). The purpose of this chapter is to summarize the key highlights of that research. While additional findings can be found elsewhere (e.g., Roloff, Fudman, Shull, Church, & Burke, 2014; Shull, Church, & Burke, 2013), the intent here is to focus on the highlights and reflect on what these findings tell us about the current and future state of the values inherent in the OD community today. More specifically, how have we evolved in the last 20 years and where are we heading in the future as a profession?

BACKGROUND

Since the original OD values research study conducted 20 years ago, much has changed in the business and global environment to influence the field of OD. In addition to the broader social, political, and macro-economic external forces which have resulted in a need for increased breadth, other closely related fields, including HRD, OB, and I/O psychology, have continued to emerge, putting greater emphasis on specialization and deep content knowledge of theory and practice. These trends have contributed to the further fragmentation of the field of OD, and as a result, practitioners continue to debate the differences and similarities of their work compared to those in other areas. Should OD professionals also be serving as executive coaches or stick to process consulting? What is the role of an OD practitioner in a change and productivity initiative run by a top-notch management consulting firm? What is the role of OD in talent selection and assessment efforts? Should OD practitioners be designing and leading leadership programs anymore or are those best left to the professional learning people? These are all challenging questions in corporations and in the marketplace.

It didn't use to be like this. At the onset of OD, while closely related fields existed, it was easier to distinguish the democratic, humanistic values of OD work from others (e.g., business strategy or professional services consulting firms). However, as more time has passed and the business

environment has continued to change, the field of OD has continued to struggle with distinguishing itself from other closely related fields. Others have adopted from us just as we have adopted from them. As a result, some might argue that OD practitioners have moved farther away from the founders' original focus on interpersonal, humanistic values to a focus on business efficiencies and effectiveness. While the "right mix" has always been a debate in the field (e.g., Friedlander, 1976; Greiner, 1980; Burke, 1982; Church, 2001; Margulies & Raia, 1990), the dual emphasis appears to remain a constant. This shift which started almost since the beginning of the field but has accelerated reflects business conditions of recent decades, including factors such as globalization, the pace of change, growing diversity, and technology and innovation. These factors have all had an impact on the type of work being done by practitioners in the organizational sciences field in general, and OD in particular (Greiner & Cummings, 2004; Church & Burke, 2017). It is both broader and yet more specialized at the same time.

But this begs the question again; have the underlying values of the field really changed? While we know the field has evolved over the years, trying to hold on to its core values and founding principles, while adapting to the new challenges faced by organizations, is OD different at the core? The research described in this article sought to explore these questions. More specifically, we were interested in three fundamental areas: (a) understanding the perceptions of OD practitioners today, (b) determining if and how the attitudes, values, motivators, and practices in the field have changed in the last 20 years, and (c) whether the founding principles still guide professionals working in the field today. The following section provides a summary of the key themes across multiple sets of analyses from the 2012 survey research study along with parallels with the research conducted back in 1993.

METHOD

The data presented here were collected as part of an applied survey to measure the values, attitudes, motives, and activities of practitioners and academics in the field of OD, and the organizational sciences more broadly. This research was undertaken as an update of and expansion to the original study conducted by Church, Burke, and Van Eynde (1994). The survey instrument was adapted from the questionnaire used in the prior study, and contained sections pertaining to values, motivators, and

attitudes regarding the field today, and utilization questions based on a large number of activities and interventions. Some questions were modified and/or expanded to better reflect and measure current trends in practice (e.g., regarding sustainability, talent management, inclusion, and coaching). Respondents were invited to participate in this anonymous survey conducted online using the email mailing lists and/or LinkedIn groups of multiple professional associations (including the OD Network's discussion group).

In total, we received 388 survey responses that indicated respondents' primary affiliation as "OD" professionals (vs. those in I/O psychology, OB, or HR more broadly). Although it is impossible to determine a response rate for a "snowball" survey of this nature, based on the demographic data collected, the sample obtained was quite robust in terms of background, experiences, tenure, and industry represented. Details regarding the sample are described below.

Based on self-reported affiliation, respondents represented membership across a variety of groups including the Organization Development Network (ODN) (55%), Society for Industrial and Organizational Psychology (SIOP) (18%), the International Society for Organization Development (ISOD) (12%), the National Training Laboratories (11%), the Organization Development and Change Division of Academy of Management (AoM ODC) (3%), and the American Society for Training and Development (ASTD) (1%). These are very similar to the mix of groups from which data were gathered 20 years ago.

About half of participants responding (50%) were external consultants, 39% were internal practitioners, 10% academics, and 1% pure researchers outside of a university setting. In addition, many respondents indicated they had some further type of educational affiliation on top of their primary role: 15% were guest lecturers/speakers, 14% part-time faculty, 7% visiting faculty/instructors, 5% full-time faculty, 4% held tenured positions, and 9% indicated some other academic affiliation.

The majority of respondents were highly educated, with 60% of respondents having a master's degree, 31% with doctorates, and 9% with some other type of degree. Regarding OD experience, the sample represented the full spectrum from old guard to new entrants to the field with 35% having worked in the field for 20 or more years, 21% between 16 and 20 years, 11% between 11 and 15 years, 17% between 6 and 10 years, and 16% five years or less.

Other information collected included the size and sector of the respondent's current company. In terms of company size, over half of individuals (53%) indicated they work in a very small company with 1 to 100 employees, 7% from 101 to 500 employees, 5% from 501 to 1000 employees, 14% from 1001 to 10,000 employees, and 21% with more than 10,000 employees. This makes sense given the large proportion of consultants (probably in very small firms) included in the sample. More specifically, for company sector, 42% of participants were in the consulting industry, 10% in government, 9% in health care services, and 5% in education, with small representations from over 20 other sectors, including pharmaceuticals, consumer products and goods, automotive, construction/real estate, telecommunications, and non-profits.

Before moving to the results of the study, there are a number of differences in the composition of the samples between the past and present surveys that should be noted for context. The most recent survey sample was significantly more diverse with a greater proportion of women (47% versus 36%) and people of color (22% non-White compared to 4% non-White) responding. Interestingly, the current sample was also somewhat older (average age of 54 versus 46) than the 1994 survey sample. This suggests at least that the field is continuing to evolve to a more diverse and inclusive set of practitioners compared to 20 and certainly 40–50 years ago.

The following section describes a high-level summary of results and trends identified for each major section of the survey *interpreted in the context of the values of the field*. For more detailed empirical analyses of the survey results and information about the survey methodology, refer to Shull, Church, and Burke (2013) and Roloff and colleagues (2014).

WHAT DO OD PRACTITIONERS VALUE?

When looking at perceptions of the values in the field of OD today, it would appear that they have remained relatively stable over time and are quite consistent across both internal and external consultants. OD practitioners remain largely focused on employee welfare and driving positive change in the workplace. Humanistic values such as *empowering employees*, *creating openness of communication*, *promoting ownership and participation*, and *continuous learning* remain strong compared to 1992, and all are rated by survey respondents in the top five values then and today.

Interestingly, however, while *increasing effectiveness and efficiency* was ranked as the number one value 20 years ago, in the most recent survey, it was rated below the top 5 at seventh on the list. This is somewhat surprising

given that survey respondents continue to believe that OD practitioners should focus more on effectiveness, efficiency, and competitive advantage to remain competitive for the future (71% in 2012; up slightly from 69% in 1992). Thus, while belief in the need to focus on effectiveness remains as strong as ever, ratings of values-in-action lean more toward the humanistic side than in the 1990s. Given the continued emphasis in the business environment on balancing global economic forces, driving productivity year over year for investors (at least in publicly traded companies), widely touted failure rates of organizational change efforts, and the need to demonstrate return on investment (ROI), we expected to see OD practitioners reporting an even greater emphasis on the bottom-line impact of their work.

While evaluating OD efforts is a critical skill area that we as practitioners need to focus more attention on (Church, 2017), one of the unique aspects of OD is its normative approach to change. So, seeing the reverse trend is encouraging to say the least. It suggests that while enhancing effectiveness and efficiency remain critical elements of OD efforts, they have not overtaken the humanistic core values of the field despite the concerns raised in the 1960s and 1990s by many practitioners and scholars in the field. While the balancing act remains, we might even go so far at this point to suggest that the debate between humanistic and bottom-line values may be over. Although an emphasis on the bottom-line was arguably not a core value in OD originally and is even somewhat contradictory with OD's humanistic roots, it can coexist and in 50 years' time has not entirely overshadowed the "missionary" components of the field (Harvey, 1974).

Aside from this trend, we saw another interesting outcome with respect to values. More specifically, some seemingly "hot" topics today in other closely related fields, such as I/O psychology and HR, including *having a global mindset*, *protecting the environment* (sustainability), and *promoting diversity and inclusion*, received surprisingly low rankings on the list of OD values (25th, 28th, and 34th, respectively) in the present study. *Protecting the environment* was also at the bottom of the list of core values for OD 20 years ago; however, it was not a hot topic at the time. This time around we fully expected that rating to jump to the top of the list. It did not. Similarly, while diversity has been a core component of OD since its inception, having shared similar roots in the 1960s social movements, and close links to OD's change management perspective (Church, Rotolo, Shull, & Tuller, 2014), this was not a top-ranked value today either. Nor were there any differences between internal and external OD practitioners in their ratings on any of these emerging topics. It may be that these

concepts are subsumed under other labels that did receive higher rankings (e.g., openness, communication, learning) or perhaps this is a reflection of these areas not being core to OD applications today. Either way, the trend is interesting to note and counter to expectations.

Other areas that did receive higher ratings were more in-line with OD practice as well, albeit reflective of trends in a different direction. In looking more closely at differences from 20 years ago, we noted that *developing organizational leaders* had risen to the top of the list (ranked as no. 1 of all values overall) up from 11th in 1992. While this is not surprising given that developing leaders is consistent with the long-held value in OD of bettering and empowering people, and leadership development was always a part of OD (e.g., Burke, Richley, & DeAngelis, 1985), its rise in importance for the field is consistent with observations made elsewhere (Church, 2013, 2014) that OD practitioners are increasingly engaging in talent management efforts. Interestingly, however, this was rated as more important by internal practitioners than externals, though it was still ranked as number 2 for externals as well (only facilitating ownership of processes was ranked higher by externals).

In contrast, it was interesting to note that change management-related values, such as *enabling organizations to grow more effectively*, did not receive as high ratings as one might be expecting (ranked no. 9), and in looking across the survey, we noted that *efforts to achieve long-term change* ranked as number 13 on the list of common practices and interventions in OD. This was very surprising given that planned, long-term change has been considered at the core of OD work since the founding of the field (Burke, 1994). This raised a new set of questions for us. What has happened to OD's role in large-scale change? Are OD practitioners moving away from systems-level interventions in their efforts to focus even more on the individual? Has the role of change management been taken over by other disciplines and/or practitioners (e.g., strategy consultants, HR business partners, talent management), and if so, are they trained properly for that type of work? Or is the nature of change different today than in the past? Perhaps it is less planful, and more unexpected and continuous. What does all this mean for the future of OD's involvement in change efforts, and even more importantly, is anyone asking if those who are doing the work have the right skill set? Although the humanistic versus bottom-line debate may be over, these data could be signaling a new trend to watch for the future.

Finally, if *developing organizational leaders* is listed first in the set of core values in the field of OD today, perhaps that explains the increasing focus and energy dedicated to coaching in the field today as well. We know from the high level of agreement (87%) in the survey that coaching is now considered an integral part of OD and 67% of OD practitioners are actively engaging in coaching efforts today. The fact that coaching is a hot topic in almost every field of practice today has led many to debate about those who are most qualified to deliver various types of interventions (Peterson, 2010). Based on this trend, we wonder what does OD do about other closely related fields that are also heavily practicing coaching? Does OD get involved or leave that type of work to the psychologists and retired senior executives? In our opinion, this is an area that needs some further discussion and clarification for the field to better inform practice and education of OD practitioners going forward. Next, we'll take a closer look at the motivators for why people join the field of OD in the first place.

WHAT MOTIVATES OD PRACTITIONERS?

In general, similar to the results regarding the values of OD, what motivates people to join the field appears to have not changed much in the last 20 years since the last survey of practitioners either. *Helping people* remains at the top on the list (ranked no. 1 in this study, up from no. 2 in 1992), which highlights the altruistic tendencies prevalent in the field of OD since its origins. Interestingly, *enhancing self-awareness* has increased from seventh in 1992 to second in 2012, which is consistent with the trend discussed above regarding leadership development as a top value in OD today. This is also an area that is consistent with the increasing use of feedback via multiple methods to help improve leadership strengths and opportunities (e.g., Happich & Church, 2017). Also ranked near the top, *making the world a better place*, a new item added for this survey, and *having social contact and human interaction* were ranked 3rd and 4th, respectively. Again, these findings reinforce the altruistic and interpersonal orientation of those attracted to the OD field.

On the other end of the spectrum, it was a little concerning to note that *collecting data and generating theory* remained relatively low as a motivator, at 11th both in 1992 and today. This finding is similar to what we found on the values section of the survey, *promoting evidence-based practices grounded in science* was ranked quite low (21st) on the list of values.

Similarly, *using research and statistical skills* was cited by only 29% of OD practitioners as being part of their toolkit today. What does that imply about data in the practice of OD?

While the field of OD is clearly grounded in data-driven methods as many have written about over the years (e.g., Burke, 1982, 1994; Nadler, 1977; Waclawski & Church, 2002; Phillips, Phillips, & Zuniga, 2013), it would seem that the more theoretical and analytical aspects of the field are not what drives many people in practice. While this motivator is higher for those with more advanced degrees, it nonetheless represents a potential concern for the future of the field particularly as data and “Big Data” become even more central to individual and organizational realities (Church & Dutta, 2013). Given the continued dual importance of humanistic values and organizational effectiveness, who better to balance these two core values in organizations when thinking through Big Data applications than OD practitioners, as Church and Dutta (2013) have suggested? Interestingly, however, in looking at the activities and interventions further, it was positive to note that OD practitioners still use survey feedback today as a key intervention (51% of the time). This supports the action research component of data-driven OD dating back to interventions from the 1970s and consistent with many models of OD today. There may be a subtle distinction here, however, which is manifested in practitioners’ level of interest in data analysis and theory generation itself versus the use of survey methodology with clients to create collaborative solutions. Still, if OD practitioners are not motivated by and do not embrace data and theory, the field may be limited in its impact and relevance in the long term as data is indeed all around us—just ask Google. In the next section, current practices in the field of OD as compared to interventions of the past will be discussed.

WHAT ARE THE OD INTERVENTIONS OF CHOICE?

Overall, the survey data on current and past activities and interventions in the field of OD today are consistent with other trends regarding leadership development, process consultation, coaching, team building, and data feedback as noted above. There are, however, some surprising findings to highlight as well. Some of these have to do with shifts over time between where practitioners spent their time 20 years ago versus today, and others are more reflective of key differences between internal and external OD consultants in the present work environment. Figures 3.1



Fig. 3.1 Top 15 most frequently used OD interventions and activities by externals and internals

and 3.2 provide a listing of the top 15 most commonly cited and bottom 15 least common interventions by internal and external practitioners. Figure 3.3 provides another 15 interventions where interesting additional patterns and differences emerged. Many of these are discussed in more detail below.

First, while efforts around *training, leadership development, and management development* all remained at the top of the list at 78%, 76%, and 73% respectively (and ranked in the top 5 in 1992 and in 2012), *efforts to achieve long-term change* dropped from 2nd in 1992 to 13th among the present sample at only 66% overall. Similarly, efforts around managing rapid change were practiced by only 49% of respondents even further down the list at 26th overall (out of 63 total). Consistent with the themes raised earlier, this suggests that OD practitioners today may be somewhat less engaged in change management practices than they used to be. It should be noted, however, that external consultants rated this 9 points higher than did internals, which likely reflects their role as outsiders. In addition, efforts focused on *changing the corporate culture* were ranked 9th at 71% overall with no differences between internals and externals. So, perhaps the emphasis with respect to change management may be more evolutionary rather than revolutionary in approach today compared with

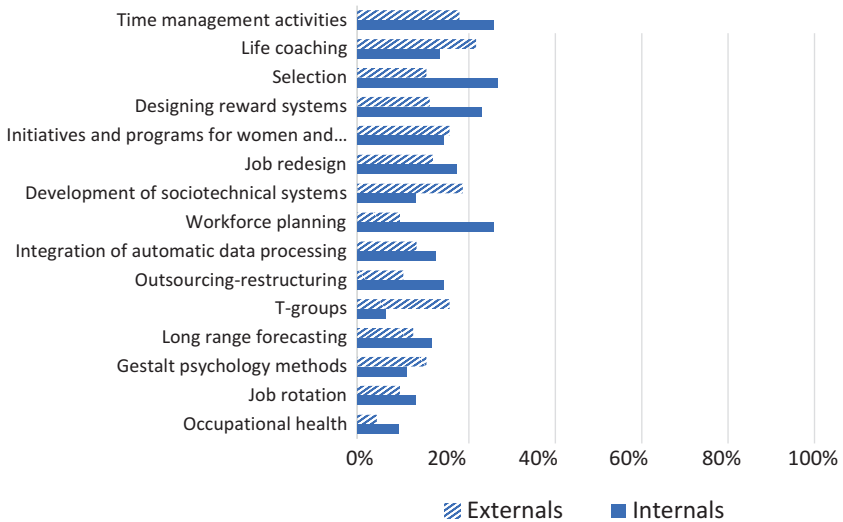


Fig. 3.2 Bottom 15 least frequently used OD interventions and activities by internals and externals

some of the more transformational change agendas of the past. This may also be signs of subtle shift in values regarding where practitioners place their energy from the more normative humanistic origins of the field to the more nuanced and complex domain of culture change (Burke & Litwin, 1992).

Second, *process consultation*, a practice aimed at increasing group awareness and dynamics, remained one of the more commonly used interventions in the present sample (ranked no. 2 overall at 77%, and no. 1 for externals at 83%). This suggests that focusing on interpersonal relationships, which was an integral part of the origins of OD in T-group settings in the 1960s, has remained a primary intervention in the OD toolkit despite all the pressures to focus on other types of outcomes. Of course, in a way this makes sense if practitioners are focusing less at the systemic level and more at the individual level of change (Church, Walker, & Brockner, 2002). However, it is surprising to us that process consultation is still listed as such a commonly used intervention given that it is such a unique skill set and one that we feel is not being developed or emphasized as much as it once was. Interesting enough, however, internals were significantly less

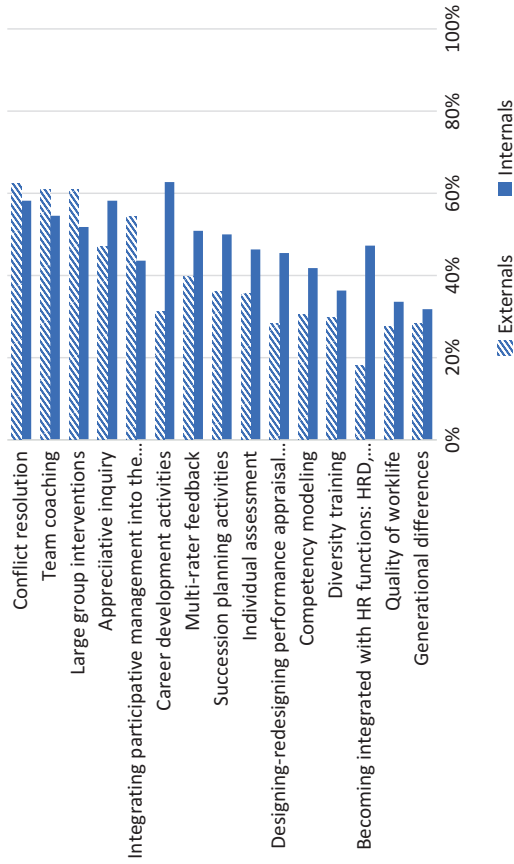


Fig. 3.3 Additional OD interventions and activities of interest by internal versus external practitioners

likely to engage in process consultation (69%), which again likely reflects constraints on their ability to act as independent agents with their clients (as they are part of the system itself). Also, the more traditional intervention of T-groups itself was rated near the bottom (at 14% overall and dead last at only 6% for internal practitioners ranked 63 of 63), which is something telling. Clearly, while the method itself has perhaps probably seen its heyday, the concept of understanding interpersonal and process dynamics remains a strong facet of OD work (Burke, 1982).

Of course, what was not so surprising given the data we have reported so far is prevalence of practitioners doing *individual and executive coaching* in OD. At 66% (and 12th on the list), almost as many are engaged in coaching today as are in *conducting survey feedback* (at 71%, which was consistent for both externals and internals, and ranked 7th overall). *Life coaching*, on the other hand (along with areas such as *stress management* and *time management*), which seems to have a broader appeal to the general population, was not an area that OD practitioners were engaging in, with only 23% citing this as a current practice. By comparison, efforts around *leadership transitions* (58%), *team coaching* (58%), and *problem solving* (58%) all seemed to be much more in-line with where OD practitioners found traction in their work. So, coaching for leadership impact and effectiveness is indeed a key domain for OD practitioners today, and much more so than in the past.

Interestingly enough, however, *individual assessment* and *succession planning*, areas that commonly are connected with talent management and coaching efforts at the c-suite level (and when conducted by other types of consultants such as I/O psychologists), were not heavy practice areas for OD practitioners ranking 32nd and 31st, respectively, among the list of 63 total interventions and activities. This suggests a possible disconnect between the value of focusing on leadership growth and development versus leadership assessment for decision-making, something that has been discussed before in the context of OD versus talent management (Church, 2013, 2014). In support of this argument, and as might be expected, far more internal practitioners were focused on these talent management-related areas compared with their external counterparts (e.g., 50% and 46% were engaged in succession planning and assessments vs. 36% on either externally). The same general pattern applied to the use of 360 feedback (or *multi-rater feedback*) as well, another common I/O methodology, which has often been applied to OD settings (see Church, Waclawski, & Burke, 2001; Church et al., 2002), which was used by 51% of internals

and only 40% of externals. This would suggest that while OD practitioners may be starting to enter the talent management arena as has been suggested elsewhere (Church, 2013), they are more likely to be doing so in internal roles versus engaging in external consulting in this area. This may well result in values conflicts over time as the interventions and data that were once primarily used for development purposes are now being repurposed for use in making decisions about people, which historically is not the role many OD professionals have wanted to be involved with.

Perhaps not surprisingly, the practice area of *selection*, which is also a talent management domain but more of a traditional area of focus owned by I/O psychologists, was not widely practiced by OD practitioners (only 31% internals and 15% externals were involved in this aspect of talent). So, it would seem that OD remains about working with people once they are inside the company already versus targeting efforts at attracting and hiring them into the company. The effective utilization of the more contemporary methods of *appreciative inquiry* (52% and more so by internals at 58% vs. 47% for externals) and the use of *large group interventions* (57%, but more so by externals at 61% vs. 52% for internals) speaks to this pattern as well and provides an interesting juxtaposition in intervention of choice between the two of OD roles (see Fig. 3.3).

Finally, there are a few surprises regarding which interventions were not reported to be in use today in the OD practitioners' toolkit with any regularity. *Diversity training*, for example, was quite far down the list (40th), a *focus on generational differences* was ranked 46th, *quality of work life* efforts at 45th, and *initiatives and programs for women and minorities* was ranked at 53rd (with approximately only 20–30% of practitioners engaging in any of these types of practices and very little differences between internal and external roles). These are very troubling results to us given the changing demographics of the workforce and the critical nature of diversity and inclusion (D&I) efforts in organizations today. While there are clear synergies and connections between D&I and OD, which have been described at length elsewhere (Church et al., 2014), the fact that the present sample is not engaged in these efforts suggests a real disconnect in the field of OD itself. While this has not changed much in the 20 years since the last survey when it was also at the bottom of the list at the time then as well (18th out of 19 items), we fully expected many of these areas of practice and the values of diversity and inclusion to be at the very top of the ranking in today's environment.

In addition to the lack of emphasis on D&I, however, helping organizations leverage technology was also not a major area of focus for OD which was somewhat surprising given the field's socio-technical roots and the critical role that technology is playing in today's digital economy (Church & Burke, 2017). More specifically, *integrating technology into the workplace* was ranked 42nd, and the *development of socio-technical systems* was ranked all the way down the list at 55th. Efforts focused on *job redesign* and *job rotations* were also at the bottom of the list as well (at only 19% and 11% engaging in these areas, respectively). It seems that Hackman and Oldham's (1980) classic job design work may not be as relevant to the OD practitioner as it once was, or they are using those concepts in other ways. Of course, the technology finding is also troubling given the emergence of new forms of organizations, virtual teams and communication methods, hoteling and changing work settings, personal connectivity devices, and of course the resulting emphasis on data generated from all of these advancements in organizations today (Church & Burke, 2017). Based on these lower trends together, it feels as if OD practice may not be staying as current in some ways as it needs to and could run the risk of falling woefully behind in being relevant to the external business landscape over time.

We doubt that many would argue that there is more we could be doing to leverage technology in OD, but perhaps the data are suggesting that OD practitioners have simply abdicated the systems integration work to the professional change management or even IT folks instead, thank you very much. Again, this is an area to watch over particularly as technology is so integral to large-scale organizational change efforts. Take, for example, the implementation of massive talent management, talent acquisition (i.e., staffing), and performance management systems in corporations today. Implementing these tools requires significant change management, training, cultural adaptation, and senior leadership support. One would expect these types of implementations to be fully supported if not driven by OD practitioners. The reality is, however, they are often absent from the effort entirely, and the survey supports this observation, with only 36% of OD practitioners reporting engaging with organizations around their *performance management systems* (46% of internals and 28% externals—one of the biggest gaps overall—see Fig. 3.3). This is surprising from our perspective as performance management is one of the key levers for driving and reinforcing culture change overall (Burke & Litwin, 1992). This is clearly something worth exploring further.

WHAT ARE THE ATTITUDES OF OD PRACTITIONERS TODAY?

Although we have already discussed a number of the key attitude statements and trends from that portion of the survey above, there are a few final points worth mentioning particularly as they relate to the evolution of the field. Perhaps one of the most troubling findings reported in the original research 20 years ago on attitudes about the field was the perceived weakening of the traditional values in OD. This item was phrased as it related to new entrants and practitioners. While only 23% of practitioners in the original attitudes study (Church, et al., 1994; Church & Burke, 1995) reported a weakening at the time, and a little bit more (29%) felt that such an outcome was inevitable, over half of respondents in the original study (55%) reported that the new practitioners lacked the relevant theoretical background, and 47% felt that new entrants lacked an understanding of or appreciation for the field. Looking at responses to these same four items in the present survey, the pattern is similar today but getting worse with practitioners again seeing a weakening in values and having concerns over the preparation and orientation of new entrants to the field.

More specifically, 38% of practitioners reported that there has been a weakening of the traditional, founding values of the field of OD, a 15-point increase on that item from 1994. Results are more alarming regarding new entrants in the field. Among this sample, 70% agreed that new entrants lack the theoretical background in the social sciences and organizational theory needed (also up 15 points), and 60% felt that new entrants have little understanding or appreciation for the history or values (up 13 points) of OD. These are very troubling trends if one believes that the theory, history, and values of the field should be maintained. Given that the trend is enhanced when one examines the data by tenure in the field, there may be some effect for the changing of the guard if you will, but clearly the other elements of the survey (e.g., values and interventions of choice) do point to some degree of continued evolution as well. The question remains, however, as to what we are evolving to as a field and how people feel about it.

To that point, overall, the vast majority of OD practitioners in the current research study were optimistic about the future of the field of OD at 79% favorable. Only 8% disagreed or strongly disagreed with this statement, and only 13% had no opinion one way or the other. Similarly, although results were slightly more mixed, the majority of survey respondents did not feel that OD is in a state of crisis (54%) either. Only 21% of respondents agreed with the characterization, and another 25% were sitting on the fence. So, despite the trends and concerns raised above and while there

are some practitioners in the field who are concerned about the future, this is evidently not the prevailing perception among the present sample.

Overall, it appears that OD has held strong to its values and founding principles; however, there is a lack of agreement with how OD should move forward given new entrants into the field who may lack the proper training, the continued emergence of closely related fields, and adapting to needs of the changing business environment. For a more complete summary of the findings on attitudes and how they have changed over time, see Shull et al. (2013).

SUMMARY

In general, the findings from the present study are both clarifying and mystifying at the same time. Such is the way with data. The results do demonstrate that while some aspects of the field have changed significantly in the past 20 years, for example, regarding certain areas of practice or the priority of certain values, much has stayed the same. This is particularly true with regard to the values and motivators cited for joining the field of OD. Table 3.1 presents a summary of the key trends for consideration.

In reviewing the data about the “current state,” some characteristics have remained largely consistent over time (e.g., the emphasis on humanistic values and empowerment), whereas other characteristics of the field have paralleled changes in the business environment (e.g., the shift from business efficiency and effectiveness toward leader development and executive coaching). Still other practice areas and values have not moved at all despite trends to the contrary (e.g., regarding technology, diversity and inclusion, Big Data, or even assessment and succession planning) in the corporate world. This indicates that while OD practitioners espouse values that have strong roots in the origins of the field, other values, motivators, practices, and attitudes are subject to external pressures. While OD practitioners are still spending time performing traditional OD activities (e.g., process consultation and team building) and the vast majority use survey feedback to drive action planning efforts, they are also spending a large amount of time performing activities such as training, leadership development, and individual coaching. Perhaps that is exactly what evolution is all about. However, it is important that practitioners work to reverse the decline in emphasis on culture and large-scale change, and at the same time enhance their data and technology skills to ensure they remain relevant for the future. The findings here do not point to progress in the latter domain.

Table 3.1 Key findings from the 2012 OD Practitioner Survey

| <i>Area of focus</i> | <i>Key findings</i> |
|----------------------|---|
| Values | Humanistic values such as empowering employees, creating openness of communication, and promoting ownership and participation remain strong. A focus on enhancing business effectiveness and efficiency has declined in the last 20 years. Having a global mindset, protecting the environment, and promoting diversity and inclusion are near the bottom of the list. |
| Motivators | OD practitioners today remain primarily driven by a desire to help people and make the world a better place. Achieving self-awareness and developing leaders have emerged as top motivators. Data-driven and science-based methods are not key motivators for OD practitioners, just as they were not 20 years ago. |
| Practices | Process consultation and management development remain as the top OD practices compared to the 1990s. The role of OD in long-term change efforts has declined in the last 20 years. Common talent management practices such as individual assessment, succession planning, and diversity training were not ranked as often used practices among OD practitioners. |
| Attitudes | Coaching is seen as integral to the practice of OD today. There are worsening perceptions of the weakening of traditional values of OD and lack of proper training of new entrants to the field. Practitioners are optimistic about the future of the field of OD. |

In sum, it appears that the field of OD remains a thriving and robust one that has retained many of its founding values. Practitioners have reported an increased interest in developing people more directly, whether through leader development, coaching, or training. The trend away from interventions used to target large organization change efforts though is one that will be important to watch over time, as is the seeming lack of interest and motivation to focus on theory and data in the field. As the field continues to evolve, we believe that it is critical that OD retains its identity as a key contributor to driving organizational transformation. This will clearly involve a number of factors studied here such as the use (and impact of) technology, data, talent identification, diversity and inclusion, and of course large-scale culture change.

Let us clarify and underscore this final point in the following way: with increased emphasis on leader development, training, and coaching, it is clear that OD practice today resides more at the individual level than at the

larger system level. The increasing emphasis on talent management as a practice area reinforces this as well. This shift is, on the one hand, most encouraging for as we all know strong, effective leadership is in great need. Yet, on the other hand, if this shift subtracts from our focus on system-level change, fundamental to OD, we have a problem. Culture change is difficult to be sure, but concentrating at this more systemic level provides context, and in the end, it is the system that we must change if OD is to be realized.

To return to our statement at the beginning of this chapter, we believe that aspiring organizational sciences practitioners should not only consider the field of OD, but they should be proud to join a field with a set of strong, humanistic values at its core. Moreover, it is true that many of the issues that were raised 20 years ago about OD, including effectively training new entrants to the field and more clearly defining the role of OD in organizations, still require solutions. With the growing rise of closely related professions, however, such as TM in organizations, it is critical that OD practitioners continue to differentiate their value. We believe that the fundamental toolkit of the OD practitioner remains relevant and useful today. Even though the job titles on LinkedIn might be skewed toward Talent Management today, the work of OD remains wherever it resides. However, we also believe that OD would be well-suited to being open to expanding that toolkit to include a host of additional knowledge, skills, and capabilities as well to support the future of organizations.

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Tell Me a Story: Exploring Values in Practice in the Field of Organization Development

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INTRODUCTION

Organization development (OD) is consistently described by scholars and practitioners as applied and values-driven field (Beckhard, 1969; Bushe & Marshak, 2009; Jamieson & Worley, 2008). While much has been written on the theory of values in the field, little has been written about values from the perspective of practitioner. Because values influence the way we think, feel, and act (Jamieson & Gellermann, 2014; Rokeach, 1973), it is essential to OD practice (from intervention and design to processes and methods) that dialogue which calls forth a value consciousness be kept alive. In this chapter, the topic of values within and across the field of OD is explored in three stages. First, with an overview of the historic values in the field; second, with an in-depth of account of a three-year collaborative

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research project exploring the topic; and finally, with an introduction to a values exploration process which invites others to join in and expand the conversation.

Values have always been central to the scholarship and practice of OD (Gellermann, Frankel, & Ladenson, 1990; Jamieson & Gellermann, 2014; Margulies & Raia, 1972; Tannenbaum & Davis, 1969; Tannenbaum, Margulies, & Massarick, 1985). Now, more than ever, they seem to play a critical role in informing the identity of professional practice. From how change initiatives are designed to how new interventions are developed, consciousness around core values is of the utmost importance to change outcomes and processes and to identity within the field itself. Therefore, dialogue that calls forth value consciousness must not only be kept alive but be reinvigorated.

For the past 20 years (more frequently in the last decade), scholars and practitioners alike have argued that in order to “reinvent” OD, we need to return to its historic roots and understand the founding values of the field and how these values can be used to inform novel approaches to practice (Bradford & Burke, 2004; Church & Jamieson, 2014; Shull, Church, & Burke, 2013; Vaill, 2005; Wheatly, Tannenbaum, Griffen, & Quade, 2003). At a time when the nature of change and development work in organizations is changing, some have expressed concern that the current field of OD has lost its historic sense of values and, consequently, the innovation, relevance, and purpose the field was founded upon (Bradford & Burke, 2004). As numerous nascent fields of “change” and “development” have emerged (e.g., Organization Behavior, I-O Psychology, Project Management, Human Resource Development, Diversity and Inclusion, Change Management, etc.), lines around the boundaries that have historically defined and differentiated the field of OD have blurred (Ford & Foster-Fishman, 2012). These factors have been discussed in the literature with more frequency and vigor over the last decade as the “crisis in OD” (Bradford & Burke, 2004; Burke, 2011; Shull, Church, & Burke, 2013). From articles which have examined and questioned the relevance of OD’s historic methods to those which have expressed a need to “reinvent” it (Bradford & Burke, 2004; Bushe & Marshak, 2009; Greiner & Cummings, 2004), one thing is clear—values play a critical role in the past, present, and future of OD.

In view of this line of thinking, this chapter is an exploration of current values in the field from the perspective of practice. Key contributions

include a process which practitioners can use for reflexive (in real-time) and reflective value exploration, and insights gained from examining three critical questions:

- Are OD's historic values in theory its current values in use?
- What new or emerging values are being used in practice today?
- How can the field deepen the connection between values and practice in order to innovate and revitalize practices in the field?

BACKGROUND

In an initial exploration of this topic, Milbrandt, Stonsifer, DePorres, Ackley, Jamieson, and Church (2014) wrote an article on the topic of values in OD for a special issue of the *OD Practitioner*. Two key insights were gained as a result: First, research on values from the perspective of practice was long overdue. While there have been recent studies measuring attitudes about values in the field of OD (Church & Burke, 1995; Schull, Church, & Burke, 2013), no recent study that the authors are aware of has explored values from the perspective of practitioner attitudes (beliefs, attitudes, value definitions) and actions (interventions, norms, and practice approaches).

Second, having a rich history that has evolved from the contributions made by multiple tributaries, OD is challenged by diversity in discipline, and more recently by the vast changes in labor, technology, and the economy (Greiner & Cummings, 2004). How can a field that crosses multiple disciplines and countries (and likely multiple value sets) attain value alignment or shared identity?

As Milbrandt et al. (2014) concluded:

A first step toward re-examining and re-vitalizing the values of the field of OD might be conducting research to map ontology, epistemology, definitions, and norms. This would provide a snapshot of the kaleidoscope of values-related variables and their relationships among OD experiences of practice. This exploration might also result in a heterogeneous view of OD values and contribute to a living and evolving understanding of the field. (p. 17)

Following the research model proposed by Milbrandt et al. (Fig. 4.1), our team set out to explore values within and across the field of OD in hopes of expanding and reinvigorating the topic.

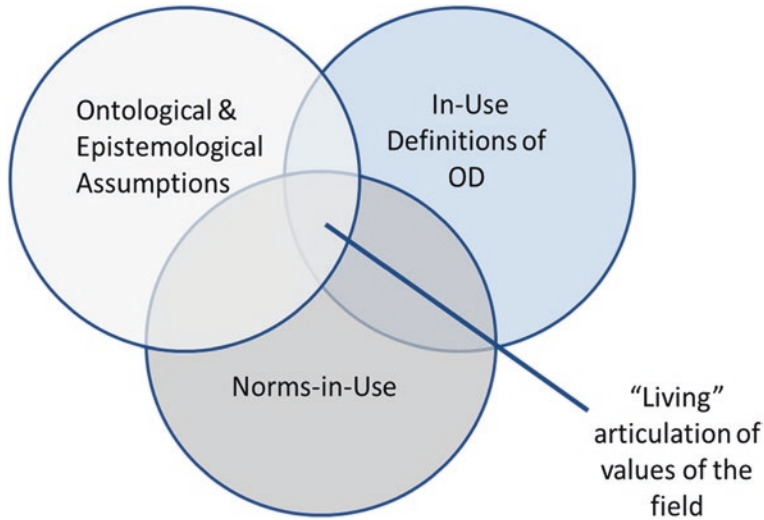


Fig. 4.1 Research model of values in field of OD (Milbrandt et al. 2014)

A HISTORIC OVERVIEW OF VALUES IN THE FIELD OF OD

As a field, OD is considered by most as an applied discipline that emerged out of multiple fields of study (Bushe & Marshak, 2015). Early accounts of the field point back to the 1940s and work that would largely become known through the National Training Labs (NTL). Founded in 1947 by Kurt Lewin, Kenneth Benne, LeLand Bradford, and Ronald Lippitt, NTL began as a series of training sessions meant to explore and experiment with the emerging theories of group dynamics and change processes (Lewin, 1947). NTL's training groups, otherwise known as (T-groups), are what many identify as the source of original energy and theory in the field (Bradford & Burke, 2004; Kleiner, 2008).

At the time of its inception, NTL was infused with thought leaders from a wide array of academic backgrounds and disciplines in the social sciences (Kleiner, 2008; Vaill, 2005). As NTL gained momentum thought leaders across the social sciences would be invited to Bethel, Maine, to attend a variety of the laboratory trainings that were being developed. Students from UCLA, Columbia Teachers College, MIT, and others would participate in the annual lab-centered trainings (French & Bell, 1999). In attendance with students were some of the most influential

social scientists of the time. Theories which became integrated into the labs included those of group dynamics, effects of leadership, and change processes (Lewin, 1947), socio-technical systems (Emery & Trist, 1965), group process and interpersonal relationships (Rogers, 1951, 1961), values and human motivation (Maslow, 1943; Roethlisberger & Dickson, 1939), and team-building and management effectiveness (Argyris, 1957; Likert, 1961). These concepts, emerging in the late 1940s and early 1950s, all found a home at NTL. Experimentation and interplay among these concepts in the NTL labs gave birth to a theory of practice that would emerge in 1960s as OD.

According to French and Bell (1999), the term OD seems to have emerged in the late 1950s “simultaneously, in two or three places through the conceptualization of Robert Blake, Herbert Shepard, Jane Mouton, Douglas McGregor, and Richard Beckhard” (p. 31) (see also “An Interview with Beckhard and Shepard in 1974,” *OD Practitioner*, 6[3], 1–8). Perhaps the most widely cited definition of the emerging term in practice is found in a quote by Richard Beckhard describing work he was doing in 1959 with Douglas McGregor at General Mills. Beckhard explained that they didn’t want to call it:

...management development because it was total organization-wide, nor was it human relations training although there was a component of that in it. We didn’t want to call it organization improvement because that is a static term, so we labelled the program “Organization Development,” meaning system-wide change. (as cited in French & Bell, 1999, p. 32)

In another version, it was Herb Shepard, Robert Blake, and Jane Mouton who around the same time began using the term to describe the “T-group” training they were doing in Baton Rouge. In this context, the term “organization development” was used to describe and differentiate the human relations training they were doing from the management development programs already in place (see Blake & Mouton, 1964; French & Bell, 1999). Recent definitions of the field resonate with Beckhard’s emerging one.

For example, Cummings and Worley’s (2009) definition of OD as, “a system-wide application and transfer of behavioral science knowledge to the planned development, improvement, and reinforcement of the strategies, structures, and processes that lead to organization effectiveness.” In another definition, Jamieson (2012) offers a synthesis of Jamieson and Worley’s (2008) key definitions of OD practice stating, “OD is a process of planned and emergent intervention(s) utilizing behavioral and organizational

science principles to change a system and improve its effectiveness, conducted in accordance with values of humanism, participation, choice and development, so that the organization and its members can learn and develop.” This and other contemporary definitions have been updated in efforts to keep up with the evolving sense of practice and identity in the field.

No matter how the name came to be, it stuck, along with a core set of values that included humanism (people-centered, relationship focused), democratic and participative choice (focused on including multiple stakeholders from the bottom-up vs top-down bureaucratic management), optimism (hope and belief that people are inherently good and that organizational change can be), and development (learning, growth, and change) (French & Bell, 1999; Jamieson & Gellermann, 2014; Jamieson & Worley, 2008; Milbrandt et al., 2014; Tannenbaum & Davis, 1969).

VALUES IN THE LANDSCAPE OF OD

According to values scholars, values are “generalized, enduring beliefs about the personal and social desirability of certain modes of conduct or end-states of existence” (Rokeach, 1973, p. 5). Furthermore, they are basically “universal” (Schwartz, 2006)—differing not so much in type, but rather how they are prioritized as “hierarchical order of significance” or “value-system” (Gellermann, 1985; Hofstede, Hofstede, & Minkov, 2010; Jamieson & Gellermann, 2014; Rokeach, 1973). Values may be implicit or explicit and exist to varying degrees of consciousness (Rokeach, 1973). Values inform significance, meaning, and need, and desired norms and expectations of behavior (Gellermann, 1985; Jamieson & Gellermann, 2014; Rokeach, 1973; Schwartz, 2006), and as such influence how we think and feel about almost all we do.

From a social constructionist perspective, values are embedded and learned from social interactions. Manifesting in the assumptions, beliefs, stories, symbols, and practices of a group or individual (Cavalli-Sforza, 1993; Hofstede et al., 2010), understanding values and their meaning is a type of tacit knowledge transfer developed over time. In this way, values and more importantly value schemas (significance of order and meaning) have an impact on how things are done (process) and the very nature of the experience (being). What is right or wrong in a given context or situation depends on the interplay between what might be described as nested value systems, or value systems that are operating at various social levels (i.e. individual, group, or organization level). Because value systems can co-exist and differ in the extent they are aligned and inform behavior, values will influence:

- types and frequency of value conflicts,
- logics of desired behaviors (what is right, desired, and good), and
- connections and commitment to other members (i.e. described as the “glue” to *identity* and *belonging*) (Kaplan, 1985; Mandler, 1993; Rokeach, 1973; Schein, 2010).

Consequently, a group or organization’s ability to collaborate to achieve goals, overcome conflict, and form consensus depends on how well individual values align with group values (Beckhard & Pritchard, 1992). In light of all this, the complexity of values and values systems that OD practitioners must manage in order to successfully effect system-wide alignment is profound. This may begin to explain how awareness and values consciousness are not only important but critical skills needed to respond to ethical dilemmas (both personal and professional) encountered in the field.

So how do practitioners use values in practice? How do values influence the field’s thinking action and ideal or preferred outcomes and states of being? And what can practitioners do to develop a deeper connection between practice and values which may enable a greater values consciousness within and across the field? In order to answer these questions, we reviewed the extant literature related to values in the field of OD.

CONNECTING VALUES-IN-THEORY AND VALUES-IN-PRACTICE

From its inception in the 1950s and 1960s, there has never been a single definition of OD values, nor a universally agreed-upon way that the values are practiced (Bradford & Burke, 2004; Church & Jamieson, 2014). This makes understanding the relationship between OD values and practice both elusive and dynamic. Perhaps the most in-depth look at values from a historic perspective of the field can be found in Gellermann, Frankel, and Ladenson’s (1990) book, *Values and Ethics in Organization and Human Systems Development*. In it, the authors define values as “standards of importance.” According to Gellermann et al. (1990), the value standards can be broken into discrete parts (ethic, morals, and ideals) and, when combined, inform practice and professional identity (p. 131). In an annotated statement, they offer a comprehensive articulation of these values in an attempt to make sense of the meaning and significance of them. We offer an abridged summary of this articulation in Appendix A of this chapter.

Other pioneers in the field also made significant efforts to emphasize the importance of values and values awareness to practice in the field (e.g. Burke, 1977; Church, Waclawski, & Seigel, 1999; Friedlander, 1976; Greiner, 1980; Tannenbaum & Davis, 1969; Tannenbaum, Margulies, & Massarik, 1985). In an early article, Tannenbaum and Davis (1969) make explicit reference to observable attitudes, thinking, and actions which they describe as enactments of values in OD. In later writing, Tannenbaum et al. (1985) described the importance of value awareness to the practitioner from the perspective the role values play in authenticity and intentionality concluding that values are critical to interpersonal relations and the ability to understand the interplay of differences at various levels of a system (self, group, organization, etc.). They conclude, “The foundational joint values of *self-knowledge* and appropriate *self-disclosure* run the ever-present twin threads through the of labyrinth that is the human condition” (p. 6). Over the course of his career Tannenbaum would continue to emphasize the importance of values in the work of “human systems development,” a theme which persists to be a definitive expression to punctuate a humanistic view of the organization.

Likewise, Frank Friedlander (1976) observed the values as tributaries from three divergent philosophical underpinnings: the rational (thinking), pragmatic (doing), and existential (awareness of being). In his essay on the field, Friedlander explores how these divergent perspectives add to the complexity of practice making values consciousness essential to the practitioner. Friedlander argues that understanding the tensions between these tributaries is essential to the maturity of the field and developing the skill to draw upon and balance a unique blend of all three (rationalism, pragmatism, and existentialism) necessary to actualize OD’s full potential.

Larry Greiner (1980) observed that values were strongly connected to practice, and over time values shifts created observable shifts in practice. Greiner points to a values shift from the 1950s and 1960s—from an openness, feedback, personal change, and self-awareness to teamwork, integration, and organizational change, respectively, to a shift in the 1970s toward an increasing value of the “bottom line.”

Finally, Margulies and Raia (1972, 1988) have written extensively on the topic, offering that while some values may change, those connected to professional identity (which they describe as higher order) in the field may have a more lasting and broader implications to consider in practice. They write,

OD values provide a beacon or target which represents an “ideal” state toward which the design, structure, and processes of the organization is directed...

values are implied by the very process of organizational development. The diagnostic process, for example, common to organizational development, stresses participation, openness, and enquiry. (Margulies & Raia, 1988, p. 8).

Margulies and Raia (1988) go on to state that the core values which have endured over the past decade (1960s, 1970s, and 1980s) are perhaps more important to the future of the field than they were at its founding. First, because of what they identify as “the increasing divergence between OD values and those of corporate America,” and second, because of what they identify as “unwitting collusion between OD practitioners and a management which appears to be eroding the values of the field” (p. 15). Because of this, they advocate values be “periodically reviewed.”

In more recent articles on the topic, we found varied perspectives on the role values play in the current landscape of practice. Minihan and Norlin (2013) commented on the inability to achieve values alignment as a threat to the future of the field. They describe the tendency toward “extremism” in values and toward “counter-dependence” as potential factors contributing to this outcome. They call for a more nuanced or centered values orientation in the field and suggest values be revitalized through creating a sense of shared purpose, core principles, and core professional competencies.

In another recent article by Shull, Church, and Burke (2013), the topic is approached longitudinally, comparing current attitudes about values in the field to those reported in an earlier study (Church and Burke, 1995). Shull et al. (2013) report a decreasing sense of connection to OD’s historic values (namely, process and “touchy feely”/relational values) and an increasing sense of connection to outcome values (namely organizational effectiveness and efficiency). Shull et al. suggest revitalization in the field thorough creating innovations in practice (interventions, tools, and methods) designed to meet today’s organizational needs.

Finally, a third article by Murrell and Sanzgiri (2011) offers an additional perspective considering the increasingly diverse contexts (globally and internationally) in which OD is practiced. This begs the question as to whether a profession, that crosses multiple fields and multiple countries, can plausibly obtain a values alignment. Murrell and Sanzgiri suggest that rather than seeking to align values, practitioners might develop greater values awareness. They offer a conceptual framework of points to consider in assessing values from a personal, professional, and situational perspective, and so advocate the need for developing values consciousness versus values alignment within and across OD.

In the above discussion of values in OD, the interdependence between values and professional practice is clear. Values in OD are not simply an abstract expression of a desired or ideal end-state (outcome)—they were historically, and remain currently, a synthesis of desired ways of being (awareness), desired actions (doing), a shared sense of purpose and meaning (thinking). When combined, these expressions of values drive practice and outcomes intended to develop the organizations that “we,” as a field, serve.

In our review of the literature, we found numerous values and practices articulated (e.g., authenticity, intentionality, congruence, hope, openness, dignity, integrity, self-awareness, etc.), but only a few were named consistently across time, among all the literature we reviewed. Among those consistently named: humanism, optimism, development (learning), and democratic or fair process (participation, consensus driven, choice, etc.) (Gellermann et al., 1990; Jamieson & Gellermann, 2014; Jamieson & Worley, 2008; Tannenbaum et al., 1985). We considered these enduring values to be core to the OD’s historic and current espoused identity, and wondered how these core values, and others, were used, enacted, and embedded in the landscape of practice.

To help answer this question, we engaged in a collaborative inquiry on the topic, examining values from the perspective of the practitioner and their practice. In the following sections, we describe our inquiry in three stages: First, collecting individual practice stories, then holding a values-in-change caucus to further understanding from a broader view of the field, and finally developing a values exploration model which, when put to use, can deepen the relationship between practice values and values-driven change.

REFLECTING ON VALUES IN PRACTICE THROUGH PRACTICE STORIES

Storytelling and values have always been interconnected. We need only look back to the epic poems of Homer or Greek tragedies of Euripides to confirm that storytelling, which informs context and action, is essential to creating shared understanding and meaning. It is through dialogue and storytelling that we learn to interpret actions as good and just, learn what we and others assume to be important or true, and learn ultimately how we relate to others and the world. With this in mind, we began our first phase of the research collecting “practice” stories. Below, we describe the research design, process, and how we made sense of the information after it was collected.

Are OD's Espoused Values Its Governing Values?

First, our team determined our main questions and the limitations of the study to determine how to design and seek participants. Our research questions largely came out of an article co-authored by the primary investigators (Milbrandt et al., 2014). What we hoped to learn was threefold:

- What norms, interventions, and processes are embedded in OD practice today that might inform our understanding of the current values-in-use?
- What theoretical assumptions do practitioners hold regarding these values (espoused values)?
- Are the values-in-use the same as the espoused values?

As we became focused on our questions, we shifted our conversation to the research design. Our instrument was simple and loosely structured (see Appendix C). Operating from the assumption that questions directly addressing values (or any of the assumptions, beliefs, or in-use definitions) would most likely elicit responses reflective of historic and espoused values as opposed to current in-use values, we avoided any mention of values up front. Instead, we relied on an open-ended question, asking participant's "story" about a recent experience in practice, followed by a depth dialogue inviting reflection on values evidenced in the story.

At this phase of the interview, reflection on meaning and values evidenced in the story took place. Both interviewer and interviewee collaborated on making sense of the values (explicit and implicit) evidenced in the story. The interviews concluded with a final question related to values that the practitioner identified were missing from the story, but otherwise part of their practice identity. Although investigator observations of practice were not part of our study, we considered this initial research phase phenomenological in nature because of (1) the effort to capture the lived experience of practice through the thoughts and reflections of the practitioner, and (2) the effort to use the "experience" described in the practice story as the basis for the values reflection.

Our participants in this phase of the research were practitioners we engaged from among our personal networks. Of those in our network, we sought practitioners who met the following requirements: (1) identified as OD practitioners, (2) had at least 10 years of experience in the field, and (3) were currently in practice or had a recent practice experience (within

the last year). Because we were concerned with values of professional practice around the world, we sought participants working in a variety of “culture contexts” and attempted to hold interviews with practitioners who practiced within and outside of the United States. The most difficult groups to access at this initial stage of interviewing were those we categorized as practitioners who “live and practice outside the US.” We sorted participants into the following groups:

- practitioners who live and practice within the United States ($n = 7$),
- practitioners who live within the United States, but practice outside of the United States ($n = 4$), and
- practitioners who live and practice outside the United States ($n = 3$).

Over the course of six months, we interviewed and transcribed all 14 interviews.

Analyses, Themes, and Key Insights

To begin the analyses, each transcript was reviewed by several trained volunteer-reviewers (students, scholars, and practitioners). Reviewers were asked to (1) first read the transcripts and (2) re-read, making notes using “descriptive-coding” methods. In general, descriptive coding is concerned with understanding “what is going on here?” In this case, coders were asked to pay special attention to espoused (named) values, practitioner attitudes/beliefs, and descriptions of practices. Once this was done, independent reviewers worked in small groups to build consensus and were asked to work together to collapse individual lists into one theme-coded list. This process was used for initial theming in all 14 interviews and resulted in a total of 200 distilled themes.

Following completion of the distilled themes, a second cycle of theming was done by the principal investigators which sought to further refine the value themes. Looking for repeating themes and collapsing high-frequency theme labels, the list of 200 was reduced to the total 49 value themes.

Next Steps

In general, the research team concluded that the values which emerged in the first phase of research appeared to align with the espoused values

identified in the literature. In other words, we didn't find new values emerge from the data. It appeared that OD's values-in-theory were in fact its values-in-use. This finding, however, elicited other questions: Were the values that emerged in the research specific to the field of OD? Or, were they more broadly used within and across other nascent fields of change? If so, which ones? It was the moment that we determined to expand the conversation.

EXPANDING THE CONVERSATION: ACADEMY OF MANAGEMENT VALUES CAUCUS

While there are a number of academic disciplines which identify with the work of OD and change (Organization Development, Human Resources, Management, Organization Behavior, Change Management, etc.), OD has always differentiated itself from other fields of study through a primary focus on practice and application. In our investigation, we felt an expressed need to integrate and solicit a variety of perspectives on change and development by inviting as many of these nascent fields of scholarship to join the conversation.

Our primary question became, "How can we expand the conversation?" While many of these disciplines hold their own conferences specific to their academic areas, there is only one place where the authors of the study knew all of these disciplines interact: the annual Academy of Management (AOM) conference. Chosen strategically to expand the conversation and potentially attract a wider and more diverse perspective of values in the field, we submitted a proposal, and were accepted, to convene a caucus on values at the 76th annual conference in Anaheim, CA.

In the AOM 2016 session description, our research group promised to share what we had learned from our previous study and create a dialogue with participants aimed at exploring values-in-use in twenty-first-century change. In this phase of the exploration, our team had a broader set of questions:

- What are the values-in-use in the field of change? and
- How are these values similar or different to the other value themes found in the qualitative analyses?

With these questions in mind, we designed the values caucus at the Academy of Management with the primary goal of expanding the conversation

through interactions with a group of diverse practitioners in the field of OD and related fields.

The Values Caucus

In our initial research, we had sought those who self-identified as OD practitioners; however, at the values caucus, we sought to engage greater diversity—representative of the various disciplines across the field of change (i.e. Human Resource Development, Change Management, Organizational Behavior, etc.). Similar to our early qualitative study, we wanted participants to engage in a dialogue, share their stories, and reflect on those stories. However, we knew that we wanted to test the time this exploration had taken in the interview phase (nearly 30 minutes). In our design work, we thought about what was essential in the process and sought to create an accelerated framework that built on those foundations.

We identified three elements as essential to the process:

- start with a story about a recent or ongoing change;
- have reflective discussion that connects story to values;
- consider how the values evident in the story relate to espoused values in the field.

Our values exploration process used in the caucus was designed toward this end.

An Accelerated Exploration Process

The process used in the caucus was an adaptation from our original interview structure with the intention of being an accelerated design. In the caucus design, each participant had 15 minutes to pair, share, and make sense of their stories using the values lens. Unlike the research interviews, this group began with a working definition of values, and a full view of the process (story to values exploration) that they would use to facilitate the conversation. This section will explain more about the process and the results of what was learned.

To begin the work, we offered a definition of values, which included: (1) a synthesis of beliefs and assumptions about the self and groups to which we belong; (2) what is important to us; and (3) what is right and good. Next, participants were asked to pair up and determine partnership

roles. The process required participants to accelerate what we had done in our interviews from 30–45 minutes to 10 minutes. This meant we had to condense our storytelling timeframe to 5 minutes, allowing 5 minutes of collaborative dialogue which would be done in the paired groups of caucus attendees. Partner “A” would begin telling a story of their change practice, and Partner “B” would take notes and actively listen for values operating in the story. After the completion of the story, participants were asked to engage in a collaborative dialogue reflecting of what values stood out to the storyteller and what values stood out to the listener. As they synthesized their collaborative understanding, they were asked to write a list of those values. Once the partners completed this cycle, they switched roles. Partner “B” became the storyteller and Partner “A” became the active listener. This allowed all participants to collaborate with a partner, teasing out the covert and overt values operating in the stories.

After each paired member shared and reflected on their change story, we asked them to work together for final synthesis of what emerged. What values or themes were in common? Which ones were unique? And how did the values identified in the process relate to values espoused in theory? Through this reflective dialogue, each pair synthesized a final list to share and report out to the caucus group of the whole. As the pairs reported out, facilitators captured the list and synthesized when values repeated or value themes (expressed and principles or practices) were mentioned. At the end of the caucus, with the help of the participants, we emerged with a list of 47 value themes.

Analyses, Themes, and Key Insights

As previously discussed, our key insights at each stage guided the direction of our next steps. In this phase, we were very curious as to how the list of 49 value themes from the interviews would compare or contrast with those captured at the caucus. To determine this, we used multiple coding methods, suitable for this purpose.

First, we used a process of “focused-coding.” According to Saldana (2015), the main goal of focused-coding is to sort themes into general groups without paying attention to all the nuances and details the codes may hold, and is an adapted form of axial coding (described below). We agreed on a general framework and process in which two independent reviewers would merge and group the themes. First, each reviewer was to look repeating themes and collapse similar value themes across both lists. Next, each reviewer was to sort value themes into a predetermined

framework containing three categorical buckets: (1) espoused values/value labels, (2) beliefs/attitudes, and (3) practices.

Next, we used axial coding to synthesize the work of the two independent reviewers into a single values-theme table. Axial coding, like the axial of a wheel, helps to reconnect the dimensions and properties (characteristics or attributes) on a continuum, paying special attention to components such as context, interactions, and conditions of a process that helped to make sense of the sequence and relationships among the labels that explained the if, when, how, and why among the categories. Special attention was given to the relationship between the supra-categories (the value cluster and value labels) and sub-categories (attitudes/beliefs and practices). The final cycle also grouped the value labels into value clusters to show what emerged as values and their manifestations in practice. See Table 4.1.

The more we talked with practitioners and listened to practice stories, the more apparent it became that there were varying degrees of intentionality or awareness in how practitioners used values in their work. Although most practitioners seemed to easily link the choice of their approach to a value, few described an intentional value approach as part of their typical practice.

Next Steps

These observations left us both satisfied and curious. We were (1) satisfied that we had found saturation among our data (values expressed in both prior phases were consistent across time and participants—we didn't feel like we found "new" values) and (2) curious that in most cases the value manifestations (beliefs/attitudes/practices) did not seem particularly overt, or intentional. This last observation held strong implications for professional practice and the field itself. This left our group with two provocative questions: (1) If most practitioners were not intentionally selecting values-in-practice, then how did the selection of values-in-practice occur? And (2) what impact would greater intentionality of values have in the field of change?

Because the values that emerged from the caucus were highly saturated with those that had emerged from the interviews, and many seemed to endure across time, we determined that it was not a matter of re-codifying OD values, but rather deepening the connection between values awareness and their intentional use in professional practice. For the next six months, our group collaboratively experimented with a process designed to do just that.

Table 4.1 Values-in-theory and values-in practice theme table

| <i>Value Cluster</i> | <i>Value label</i> | <i>Belief/Attitude</i> | <i>Practices</i> |
|----------------------|-------------------------------|---|--|
| Humanism | Relationships | Organizations are human systems; reality is socially constructed | Develop relationships; pay attention to/ manage conflict; pay attention to social exchange dynamics (power, knowledge, structures for interaction) |
| | Empowerment/ Human Dignity | Belief in doing the work where the client is; that the work belongs to the worker | Help individuals feel successful; individual choice; providing frameworks and letting the client fill-in the content; use of self-agency; setting conditions for people to actualize their potential |
| | Humility | It's not about me; focus on serving the client | Recognize own imperfections; do inner work |
| Process | Participative | People embrace what they help create | Engage ALL stakeholders; persisting until everyone is on the same page; co-creation in identifying challenges and possibilities with client; making sure all voices are heard; work toward consensus in decision-making |
| | Data-Driven | Use data to raise awareness and shared understanding (sense-making); use data to gain clarity | Determine what is known and unknown by clients; use to develop coherence across the system; co-investigate with clients; feedback data to various levels in the system; use data to drive conversations on decisions; use data for collective sense-making |
| | Whole System | See the system as client; need to work holistically at multiple levels | Pay attention to social and technical needs attention; clarity of roles; working toward clarity with data; work on multiple levels; pay attention to power dynamics; effective use of timing (sequencing, leveraging, considering how variables connect) |
| | Values/Culture Sensitivity | Culture exists to preserve itself; need to understand the informal vs. formal system | Pay attention to personal/group values and alignment/ differences of values; pay attention to how conflict is managed (collaborate, avoid, etc.); look at not only what happens but how |

(continued)

Table 4.1 (continued)

| <i>Value Cluster</i> | <i>Value label</i> | <i>Belief/Attitude</i> | <i>Practices</i> |
|--------------------------------------|--|---|--|
| Optimism | Marginality | Need to be able to separate self from the system; need to be able to speak truth to power | Understand the client (values, culture, system dynamics) when creating a change approach; balancing personal and client values; suspend judgment |
| | Collaboration | Focus on the collaboration with client system, and among the client group and team level | Make sure everyone is working together toward common goals; working with leadership and at all levels of system; |
| Development | Openness/ Inclusion | Need to be transparent; be accepting of others | Creating space for communication on differences; be forthcoming; avoid collusion; seeking diversity in thought and perspective |
| | Authenticity | Being true to self; encourage others to be true to themselves | Modeling (walk the talk); build trust through honesty and integrity; maintain confidentiality |
| | Hope | Belief that all people are essentially good; things will work out | Being positive; patience (as a way of being); don't flee the hard things; focus on a desired future state; have courage and encourage others |
| | Helping | Do no harm; meet the client where they are | Honor where your client is coming from |
| Curiosity/ Inquiry Flexibility | Learning | Need for continuous learning and growth | Build capacity within the system; using data to develop understanding; teaching and learning as a recursive process; developing leadership; teach the process; Use of inquiry; suspending judgment |
| | | Should not prescribe solutions | |
| | | Need to be adaptive and flexible; change is iterative | Redesign and recalibrate as you go; have a willingness to learn and change |
| Awareness | Need to deal with your own stuff; know thyself | Reflection; self-evaluation; be true to yourself; use self as instrument | |

A Values Exploration Model: Testing the Mechanism

In order to better understand how values awareness might be translated into practice, we experimented on the theme. What began as collaboratively reflecting on what we had learned, in some cases, transformed into a type of action research. At times, our bi-monthly check-ins would have updates on what came of the values insights that we had discovered in prior conversations. As we continued to meet, we developed a running list of questions and experimented with sequence and depth. We also discussed what we had learned from the previous research phases. We explored what was unique and common among them.

In phase one, we discovered that the simple act of telling a story of practice brought about new insights and values awareness. In phase two, we discovered that by introducing values as part of the storytelling framework, we accelerated that process. In a concentrated effort to combine the “discovery” of values to a process of “accelerated” value awareness, the “5A Values Exploration Cycle” was born!

To test the process design, we experimented as a collaborative. Each took turns as storyteller, interviewer, or note-taker/observer. The more we experimented, the more excited we became. Each story had some unique insights, gave further credibility to the process, and allowed our group to create shared ideas about values at the intersection of change and development work. We also found out where limitations may be in the design. For example, after several rounds as storyteller/listener, we determined that the role of the listener was one more suitably described as facilitator in that it required both familiarity with the values topic and skill in asking deepening questions. We also found that the value label was not as reliable as a value enactment (illustration, description, example) to create shared value meaning.

Values, we found, were something of an elusive phenomenon. In some cases, easily identified in the telling of the story. In other cases, completely hidden. We found that having a skilled listener who could interact with the details of the story and pay attention to what the storyteller chose to share, include, or even leave out of the story was incredibly helpful in navigating what were at times hidden or unknown dimensions within the story. The role of the facilitator became something of a shadow consultant.

In final iterations of “testing the mechanism,” we expanded the conversation to include participants who *did not identify as OD practitioners*. We did this in order to determine if and how this process could be used to develop values awareness across a wider base of professionals. We reframed

the focus of the story from “experiences of OD practice” to “experiences of change.” We found on average that the process took 15 minutes, when facilitated. We also found that the experience of the process in each case brought new insights and useful strategies and clarity in what we identified as “confusing” and “sticky” situations. Below, we offer a general overview of the process model and a narrative of how to use it.

The 5A Values Exploration Cycle

The underlying objective in developing this process model was to create something practitioners could use to *intentionally* develop values awareness and consciousness in practice. While its development, we experimented, adapted, and considered various uses that were specific to OD and beyond. Figure 3.2 can be used independently by the practitioner or can be used in combination with others (co-facilitators, clients, colleagues) to guide the conversation. Our experience has been that the latter (in conversation with others) provides a more robust experience and has multiple implications for practice. To accompany the model, a brief explanation of each phase is provided, followed by implications for the field and immediate next steps (Fig. 4.2).



Fig. 4.2 The 5A value exploration cycle

Step 1: Ask

The process begins with an open-ended question: “Tell me a story about a recent experience of OD/change.” This is followed by supporting questions, such as:

- What is (was) going on that seemed important?
- What are (did) you noticing (notice)?
- What do (did) you think needs (needed) to be paid attention to?

Step 2: Amplify

This step looks at the emerging critical values in the story. Key questions at this stage focus on what was standing out in terms of values related to “what was noticed.” In some, the listener can ask clarifying questions. In others, they can launch into deepening questions, as below.

- What values did you notice in the story specific to you? Which of your core values stand out for you?
- What values stand out for others? What values did you notice existing outside of yourself?
- What was triggered in what you noticed? What “interactions” or “triggers” help me better understand this situation?

Step 3: Align

This step examines the interplay among values/value systems of self, clients, and other stakeholders asking key questions. Framing the question in terms of a value definition is important.

- Where are my values aligned or not in this story?
- What or where are others’ values aligned or not?
- What can I do to optimize awareness of this? For myself and others?
- What were the internal and external factors influencing this situation/context?
- Were the values across the system aligned?

Understanding where values aligned, or where they did not, became critical to answering the next question—what is the right or best way to respond?

Step 4: Act

This phase in the 5A model is extremely helpful in “real-time” change stories, where deciding what to do was still at the forefront. However, it is also helpful in reflection of recent or continuing events.

- From a values perspective, what is (was) the best way to respond?
- What processes would best enhance and support values that emerged as important?
- What would theory tell me?
- What would practice tell me?

Step 5: Assess

The process ends with a reflection of the conversation: examining key thoughts, meanings, takeaways, and explorations of what is possible. This model is unique in its ability to build internal reflection on values and value reflexivity. The experience the model frames is one in which the value learning emerges from not only hearing the story, but the telling of it.

- What outcomes are (were) anticipated?
- What outcomes have been fulfilled?
- What did I learn?
- What are next steps?

IMPLICATIONS AND NEXT STEPS

The ultimate driving force following the completion of this research was to provide a method for others to explore and develop awareness of the potential differences and interplay between personal, client, stakeholder, and system values. Additional research that expands understanding of how values are and can be used in practice in ways that improve change process and outcomes would be invaluable to field. Methods such as case studies, that may capture emergent processes used in developing values awareness and value-based practices are particularly promising. Further experimentation and exploration on values-in-practice may be one of the best ways to prepare OD practitioners for working in a diverse set of change environments, in an increasingly complex field.

As a research group, our immediate next step is to continue the effort of expanding and enlarging the conversation. As much as we learned from designing the “5A Value Exploration Cycle,” we feel it must be experimented with by a broader cross-section of the field. To do this, our team

will use the forum of the 2017 annual Academy of Management Meeting testing the capability of the mechanism through a Professional Development Workshop (PDW). The objective of this will be twofold: (1) develop greater awareness among scholars and practitioners of values enacted and (2) explore the use of and the needs of both reflexive and reflective value awareness processes. These processes are pertinent to ensuring values-based change is put into practice through self-awareness and the awareness of others' values that are involved in the change process.

CONCLUDING THOUGHTS

As the twenty-first century—defined by globalization, the information age, and technological innovation—ushers in what has been described as the era of “permanent white water” (Vaill, 1989), organizations and the field of OD must begin to seriously address the pressing questions of our time.

- How are we changing the way we approach change?
- How will we ensure the practices of OD are relevant in the future?

Because values can be individual or collective, implicit or explicit, and exist at varying degrees of consciousness, we see *Values Exploration Cycle* as a call to action, for all participants in the field of OD, and those in related fields of change and development, to join us in expanding the conversation. We see this chapter as neither the beginning nor end of the work, but rather as an ongoing effort to make meaningful engagement and connection within and across the field. As we learned in our own experiences over the last three years, values inform not only our experiences, but also meaning. They provide the glue and connection of shared understanding and purpose. As we explore our values together, we develop deeper insights and connections to “who we are,” “what is important and good,” and “what works and helps.” In this way, the process becomes the practice, and the circle between us closes.

APPENDIX A: ABRIDGED LIST OF BELIEFS, VALUES, AND ETHICS OF OD (SUMMARY FROM GELLERMANN ET AL., 1990, PP. 111–184)

Abridged List of Beliefs

- All human beings are equal.
- Human beings are interdependent and thus connected.

- Human beings have freedom and responsibility (freedom to act and function according to their own needs, desires, and path to growth).
- Organizations are human systems.
- Organizations are open systems.
- Organizations are unique and dynamic.
- As professionals, we aspire to help people realize their highest potential.
- As professionals, we enable people to align with one another and their environment.
- As professionals, we recognize the importance of both process and task.
- As professionals, we seek to serve the greatest good.
- As professionals, we see values and ethics as simultaneously interacting at various levels of the social system—from the individual, interpersonal, societal, etc ... and as such place importance on values alignment.

Abridged List of Values

Fundamental Values

- Life and the quest for happiness
- Freedom, responsibility, and self-control
- Justice (serving in the interest of fairness and equity)

Personal and Interpersonal Values

- Human Potential and empowerment
- Respect, dignity, integrity, and worth
- Fundamental Human Rights
- Authenticity, congruence, honesty, openness, understanding, and acceptance
- Flexibility, Change, and pro-action

System Values (May Also Be at the Personal and Interpersonal Levels)

- Learning, development, growth, and transformation
- Widespread meaningful participation in system affairs, democracy, and appropriate decision-making

- Whole-win attitudes, cooperation-collaboration, trust, community, and diversity
- Effectiveness efficiency, and alignment

Abridged List of Ethical Principles, Moral Rules/Ideals

Moral Rules/Ideals

- Do no harm
- Prevent harm or lessen the potential harm suffered by anyone.

Ethical Principles

- Serve the good of the whole
- Do unto other as we would have them do unto us
- Always treat people as ends never only as means; respect their being and never use them only for the ability to “do.”
- Act so we do not increase power by the most powerful stakeholders over the less powerful.

APPENDIX B: ORGANIZATION AND HUMAN SYSTEMS
DEVELOPMENT CREDO (JULY 1996)*

Retrieved from www.odnetwork.com (see also source of Credo published as in Gellermann, Frankel & Landenson, 1990, pp. 374–376.)

We believe that human beings and human systems are interdependent economically, politically, socially, culturally, and spiritually, and that their mutual effectiveness is grounded in fundamental principles which are reflected in the primary values that guide our practice. Among those values are: respect for human dignity, integrity, and worth; freedom, choice, and responsibility; justice and fundamental human rights; compassion; authenticity, openness, and honesty; learning, growth, and empowerment; understanding and respecting differences; cooperation, collaboration, trust, diversity, and community; excellence, alignment, effectiveness, and efficiency; democracy, meaningful participation, and appropriate decision-making; and synergy, harmony, and peace.

We believe further that our effectiveness as a profession, over and above our effectiveness as individual professionals, requires a widely shared commitment

to and behavior in accordance with certain moral-ethical guidelines. Among them are: responsibility to self-acting with integrity and being true to ourselves; striving continually for self-knowledge and personal growth; responsibility for professional development and competence—developing and maintaining our individual competence and establishing cooperative relations with other professionals to expand our competence; practicing within the limits of our competence, culture, and experience in providing services and using techniques; responsibility to clients and significant others—serving the long-term well-being of our client systems and their stakeholders; conducting any professional activity, program, or relationship in ways that are honest, responsible, and appropriately open; responsibility to the Organization Development-Human Systems Development (OD-HSD) profession—contributing to the continuing professional development of other practitioners and of the profession as a whole; promoting the sharing of professional knowledge and skill; social responsibility—accepting responsibility for and acting with sensitivity to the fact that our recommendations and actions may alter the lives and well-being of people within our client systems and within the larger systems of which they are subsystems.

*The moral-ethical position on which the OD-HSD profession is based, along with the beliefs and values underlying that position, is more fully described in “An Annotated Statement of Values and Ethics By Professionals in Organization and Human Systems Development.” This *credo* is based on that Annotated Statement.

*The global perspective does not mean changing the focus of our practice, but only the context within which we view our collective practice. And by shifting our paradigm of who “we” are, we can become a global professional community whose collective action will have global significance based on both our practice and ways in which we “walk our talk.”

*ODN Statement of Values Published in “Principles of Practice”
Statement in 2003*

The practice of OD is grounded in a distinctive set of core values and principles that guide behavior and actions. Values-based key values include:

Respect and Inclusion—equitably value the perspective and opinions of everyone.

Collaboration—build collaborative relationships between the practitioner and the client while encouraging collaboration through the client system.

Authenticity—strive for authenticity and congruence and encourage these qualities in clients.

Self-awareness—commit to developing self-awareness and interpersonal skills. OD practitioners engage in personal and professional development through lifelong learning.

Empowerment—Focus efforts on helping everyone in the client organization or community increase their autonomy and empowerment to levels that make the workplace and/or community satisfying and productive.

APPENDIX C: INTERVIEW GUIDE FOR THE LIVED EXPERIENCES OF OD

The lived experience of OD practitioners

Criteria:

- Currently practicing
- Minimum of 10 years

Targeted Sample for Interviews:

- Live in United States practice in North America (5 participants)
- Live in United States and practice internationally (5 participants)
- Live internationally and practice internationally (5 participants)

Interview Protocol

1. Describe an actual consulting experience that you've had within the last year, utilizing an example that illustrates your typical approach to OD practice.

Subsequent questions:

- (a) Based on your example, when you think of the values that drive your practice, what values were in evidence?
- (b) What OD values do you hold as a practitioner that were not evident in this story?
- (c) Is there anything else you'd like to add, that may not have been part of this story, which relates to your experience-in-practice of OD values?

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What Is Happening with Values in Organization Development?

Mike Horne

The topic of values is central to an understanding of organization development (OD) (Margulies & Raia, 1972). Any consideration of the origins of OD, traced to the work of pioneering social psychologist Kurt Lewin (1890–1947), provides insight into the essentialism of values in OD practice. Lewin, and other OD forerunners, exploited the relationship between values and behaviors, and learned from their early experiences the relationship between democracy and performance.

These issues remain as relevant today as they were in the immediate years following World War II and the rise of industrialism. Today, in an era where information flows freely in many parts of the world, understanding the relationship between values and performance retains the essential character of OD as constructed by the field's pioneers.

Two primary considerations exist in an exploration of values in relationship to OD practice. The first consideration is to understand what is meant by a value, and the second consideration is an appreciation or understanding of what is valued. By definition, a value is held dearly—something held in high regard (*Merriam-Webster.com*, 2014). Values are selective, informed

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by environmental factors. For many, values by definition are abstract; however, it is clear that values affect attitudes and behaviors. Consequently, what gets valued, either personally or organizationally, is a judgment—a determination of what is valued. These judgments affect both practitioner and organizational behavior and can help to assess alignment between individual and organizational behaviors, fit, and satisfaction. Given that values are pervasive, both in their practice and at times in their absence, it is reasonable to conclude that in practice, values are contagious.

Values affect the entire consulting enterprise. For example, a consultant might value doing no harm to clients or client systems. The consultant enacts the value through choice and approach. Importantly, values will determine how parties to the consultation feel about information and data gathered during intervention, affecting confidentiality and transparency. In addition, values inform interdependencies in the consulting relationship or the measure of dependence created by the consultant or the client for project outcomes. Clearly, values affect abilities and approaches to resolving conflict. In these and in other ways, there is clear line of sight between values and ethics (Jamieson & Gellermann, 2006).

In practice, internals can distinguish between intrinsic and extrinsic values, and how both shape engagement. Some intrinsic values held by OD practitioners include acceptance, fairness, and the pursuit of social justice. In humanistic approaches to OD, many share similar intrinsic values. These values also take shape in an environmental context. For example, an internal OD consultant's experience is shaped by status, rewards, and approval. The strength of these factors is likely to influence decisions made by the internal. If economic incentives motivate the consultant, the consultant may choose to work exclusively with others with the authority to monetarily reward performance. For other consultants, it may affect the decisions in what unit or in what level to work. The effective consideration of values includes an understanding of both intrinsic and extrinsic factors.

Even in desirable workplaces, heartfelt values may be tested. Because values transcend the individual and extend to an organizational culture, norms develop about what is good, bad, desirable, or undesirable. For some, the ability to live values is easy and clear. For others, there are attendant considerations relative to risk and tolerance. The exploration of values is a critical endeavor for the consultant. Are your values such that you can or cannot work in one industry or another? With one client or another? Values significantly influence attitudes and behaviors, and contribute to performance.

OD WORK AND THE INDIVIDUAL

As practitioners, there are both technical and personal considerations in the decision to intervene. Some of the technical considerations include the level and depth of one intervention in comparison to another intervention. Further, technical choices are influenced by particular theory biases used to frame OD projects. In addition, a technical consideration will include the skill level of the consultant.

Values will influence personal actions and decisions by the consultant (Cummings & Worley, 2005). However, all of this is mere background to a larger concern in OD, and that is the prominence of the individual in any change effort.

The prominence of the individual is a direct reflection of an OD value that holds that people are more than elements of production. There is recognition of the humanity of the individual, as an entity with unique hopes, needs, wants, and concerns. Many interventions, unfortunately, tend to lose sight of this basic value. The overarching values of effectiveness and efficiency take over, and consequently, it leaves some asking: Is a layoff an OD intervention? Is performance management an OD intervention? Clearly, given the expansiveness of OD, it seems that some interventions overlook, or fail to consider, the importance of the individual. Consequently, when the consultant takes on the role of expert, he or she may be trumping an important OD value, thereby positioning a test of values for the internal. Successful practitioners, then, give voice and recognition to the individual in any intervention context.

OD practitioners work to express the full potential of the individual. Too many interventions find value in abstraction—well it must be good because of such and such—and ignore the individual. Bad systems trump good people. The thrill of working with senior-most executives can also turn one blind to the many individuals who comprise an organization. When individuals are recognized and valued, the greater good is achieved. A successful OD practice acknowledges that people are in process and that process is a developmental journey. Consequently, OD practitioners work to create inclusive environments in engagements.

Respect and inclusion then are natural partners to the primacy of the individual in OD. To speak of OD without the elements of respect and inclusion would be akin to Earth without air or water. The primary considerations of respect, inclusion, and the prominence of the individual give rise to the expectations of additional values affecting practice.

EXPECTATIONS OF THE PRACTITIONER

There are four essential values for OD practitioners that provide a starting, or jumping-off point, for additional consideration, exploration, and practice: self-awareness, authenticity, effective use of self, and competence.

Self-Awareness With self-awareness, the consultant can recognize one's being as an object worthy of attention. The implications are enormous; the ability to treat self as object creates a canvas for growth and for development. Self-awareness is both private and public commodities. At times, personal reflection is sufficient to increase awareness and to catalyze change. As a public figure, self-awareness increases when the consultant takes the limelight. The public stage in organizational life includes aspects of evaluation. The consultant may alter behavior to incorporate aspects of acceptance and desirability knowing that others are judging him or her. In these circumstances, self-awareness becomes critical in remaining true to personal and OD values.

Authenticity Authenticity refers to something in its true state. Advice for authenticity is usually limited to two words, "be yourself." Yet, in organizations, leaders are often asking others to be something other than original. Authenticity is the answer to "Are you for real?" The internal that loses this sense misses the opportunity to bring his or her whole self to OD work and to an organization. The consultant must understand the opportunities and limitations of self-expression in the internal environment. When compromised, or with degrees of compromise, there can be erosion of consulting effectiveness.

Effective Use of Self Use of self is well documented in OD literature, primarily in the senses of awareness and agency (Cheung-Judge, 2001; Curran, Seashore, & Welp, 1975). In other words, with an effective use of self, the consultant is fully aware and informed, to the extent possible, of how his or her actions influence actions. Awareness and choice affect many practice elements, including decision-making, execution, and planning. Greater self-awareness leads to increased choice, providing greater opportunities for self-expression and increasing abilities to create impact in OD interventions.

Competence It may be odd to consider competence as a value; however, it underlies all acceptable work of those providing professional services. Competence not only refers to the skill in providing OD services but also extends to an ability to integrate into an organization. Managers of OD professionals, and sophisticated consumers of OD services, expect OD consultants to be active agents of their own growth and development. In other words, there are expectations that consultants continue to learn and to focus their contributions to OD practice.

DEMONSTRATION OF VALUES

In the consulting relationship, it is rare, except in certain instances, to discuss values. While this is typical of many consulting relationships, it is particularly noticeable in internal OD consulting. In part, this occurs because of either a desire to conform to organizational norms, or because the internal and consultant and client are subject to the powerful influence of organizational norms, often including values. It is true that many organizations, particularly those with any size, have identified values. There is, however, often a divide between stated values and values in practice. In some circumstances, values are not enacted—values are merely words on paper. In addition, some values have become commonplace in organizations, and among those are the values of integrity and passion. If values remain words on paper, we often discover transgressions or the complete absence of actions associated with stated values.

I have noted that values are often tested in OD consulting. Values may be tested at contact with an organization—for example, do I work in this particular industry? By way of further example, values can be tested in contracting—what is a reasonable fee? How will my work be assessed? Each phase in the consulting engagement provides additional opportunity for the discussion and enactment of values. In internal consulting, there are practice approaches whereby the consultant can actively demonstrate his or her values.

Trust is a fundamental pillar of effective consulting relationships. Without trust, progress is difficult to credibly maintain. Surely, results might be delivered, but those results come at a cost with the absence of trust. Trust, as others have noted, also includes the notion of trustworthiness (Covey, 2004). Trust and trustworthiness are companions of effective consultation. Lacking either reduces or eliminates a desire for others to work with the consultant. Likewise, it is difficult to work with clients,

who, by reputation or by practice, lack the components of trust and trustworthiness. Trust and trustworthiness relate directly to confidentiality, a fundamental to many OD interventions.

The maintenance of confidentiality is central to many OD activities, and yet, our notions and ideas of confidentiality continue to be challenged by the companion notion of transparency. However, in interviews, surveys, and other aspects of data gathering in OD, we often assure clients of confidentiality. In other words, confidentiality means that names will never be associated with data. Yet, what does that mean for contemporary internal OD practice, where knowledge is often power in organizational settings? Many long for a day when anonymity is no longer a factor and employees and others are free to speak up and to proudly associate with their ideas and feelings. Any time that there is an absence of confidentiality, it produces the potential to eliminate or to erode trust. While it is true that everyone cannot be trusted with everything, confidentiality holds a different standard. In organizations, you can often find abuses of confidentiality. This has contributed to practices where some label e-mails with remarks such as "Do Not Forward" or "Internal: Not for Distribution Outside of the Company." Internals who do not maintain confidentiality diminish their effectiveness not only with clients, but also with colleagues.

Values can also be demonstrated through the practice of empowerment. Too often, expertise is trumping empowerment. In a world where OD is often interpreted through survey results, expertise foolishly trumps empowerment. It is better, as the statement goes, to teach one to fish than to provide a fish to the person. Similarly, in internal OD, it is superior practice to encourage the involvement of others as active participants in the consultative enterprise. This requires a leap of faith from the consultant, expanding notions of trust and confidentiality beyond the consultant and into the organizational system. It is one thing for a consultant to plot a course of action based on survey results and a completely different circumstance to have others involved in diagnosis that leads to action. In these and in other ways, values can come to life through empowering others to develop the organization. This can often unsettle internals, as greater emphasis is placed on the helping nature of the OD relationship as opposed to any individual heroics that may be employed by the internal consultant.

Much of this relies on an approach of collaboration, a fundamental way to demonstrate values central to internal OD practice. Collaboration is a process of working together. While this may seem endemic to any approach in OD, it is difficult for many trained to achieve to let others into the

work. However, organizational change, growth, and development are unlikely without collaborative effort; and collaboration is fostered through trust, self-awareness, and an ability to embrace change and transition. The pace and demands of many internal projects require speed, and the ability to effectively collaborate provides further opportunity to display values central to internal OD practice.

EXPECTATIONS OF ORGANIZATIONS

Any time there is a working relationship, there is an exchange of value. For internals, this not only typically includes some form of monetary payment, but also includes psychic income in terms of recognition, contribution, or impact. In this exchange, the consultant may also realize or expect an organization and its leaders to provide an environment and conditions that will foster success, not only for the consultant but for a particular OD initiative and for the organization itself. The following shortlist provides insight into the conditions, or expectations, that internals can expect of organizations relative to the expression of values.

Exciting and Challenging Work Can you imagine an OD practice formed on one aspect of work? In some large organizations, OD has been relegated to the administrative role of analyzing and warehousing employee feedback. This falls into what has become the periodic reporting of “survey says” in organizational life. While engagement and satisfaction are essential elements of an organizational life well lived, these measures fall short of creating enterprises in which employees can do their best work. The client organization must be able to provide a consultant with meaningful work opportunities. Good measures of interesting and meaningful work are often demonstrated in what is being discussed in boardrooms, around executive conference tables, and in formal and informal employee gatherings.

Met Goals Effectively Many OD projects fail. Failures occur for a variety of reasons, including consultant skill, executive sponsorship, effective decision-making processes, and resistance. When organizational leadership does not support the consultant’s work, it becomes increasingly difficult to sustain an OD practice. The OD practice becomes a fragment of someone’s good idea from the past, or becomes disguised as some other form of Human Resources or other organizational practice. All parties need to commit to the consulting relationship, so that goals can be met effectively.

Ability to Influence the Way Work Gets Done OD work is far from data entry into an organizational system. It goes beyond the successful completion of enduring OD tasks. To succeed, the consultant requires autonomy in his or her collaborative practice. While autonomy and collaboration may initially seem at odds, it goes to the heart of influencing work. The consultant must have the freedom to design work free of constraints that limit access and influence. The best designs will incorporate OD values and participative approaches. OD is more than a rote set of activities; OD requires engagement of others. It is in this engagement that collaboration unfolds. Carrying out the wishes of a client, while desirable in certain circumstances, does not create the environment for influence. There is a desire to see the outcome of consulting work through newly established processes or ways of working that inform and influence behavior.

Awareness of Growing Leaders who value OD consulting provide a wider range of professional development activities than to others in organizations. While this may seem at odds with egalitarianism, the demands to bring the new and different require that the consultant be exposed to trends that are shaping organizational experience. It does not mean that these experiences need to come through courseware or external ventures. Rather, in effective client-manager-consultant relationships, there is an effective design of learning that takes place within the organization. The consultant, taking the stand of a researcher, can use organizational experiences as a teacher or guide to improve consulting effectiveness.

Values help us to connect to the world in ways that are larger than the individual and the organization. This is important because internal OD serves something much larger than the self or the organization; the standard might be in creating better leaders for the world or making organizations better places. My intent is not to describe “better” in a rehabilitative sense, but rather in a way of continually—and sustainably—improving experience in organizations. This means a demonstration of the humanistic values that support OD. Consequently, effective OD practices increase democracy and participation in organizational life. When democracy and participation are realized in organizational life, it often comes at a cost of control. However, the results can be immeasurably superior to those achieved through command and control practices.

Values will continue to be influenced by many events, including education, media events, and other aspects of social experience. In addition,

organizational factors such as job opportunity, income, and career development affect the practice of OD. The demonstration of values in OD is collaborative work among an organization's leadership, the consultant, and the systems that are designed to support effective practice. An appreciation of core OD values, the consultant's personal values, and organizational values provides an extraordinary field in which to explore, to test, and to fully live values that contribute to better ways of working and a better world.

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Organizational Change

INTRODUCTION

Organizational change is clearly a part of organization development (OD), but not all that OD is about. The chapters in this section bring some new thinking about how values affect change in different ways, and the types of changes needed today may require many of OD's values for success. What are the desired outcomes OD is pursuing? How will organizations achieve successful changes to reach the outcomes? What kind of leadership will be needed in values-based change?

These chapters take us beyond traditional views of financial effectiveness and/or humanistic treatment of employees to more inclusive views of what are the desired outcomes needed, ways to use OD in navigating the complexities of organization combinations, and how we need to reclaim our strategic role in creating great organizations while managing change as the means to that end. They also raise insights into the kind of leadership that will be needed in different types of organizations with complex environments and needs.

The chapters in this section suggest ways OD can play greater, useful roles in the world of organizational change, not by leaving OD values behind but by engaging them where they have been missing, embedding them more in how organizations are led, and by seeing ways OD can be helpful in improving common causes of unsuccessful endeavors.

Gervase Bushe and **Bob Marshak** provide a useful new concept to position OD in a different way and create a stronger, more relevant value proposition for the field. They are not moving away from OD values, but

instead suggesting a re-branding. They argue that “being about change” has led OD astray from some of the core principles first established early in its history. They suggest OD be about “creating great organizations” and own the strategic involvement in both “what” and “how” of creating great organizations. Too much focus on just the change leads us into being implementers of some leader’s desired change and creates many types of value conflicts when the change is not well determined. Developing different kinds of organizations is certainly called for in the new environment and involves more of what OD can bring to understanding the organization, its design, talent, and change capabilities.

Mitchell Marks has worked in the M&A (mergers and acquisitions) world for many decades and offers a clear assessment of how OD values are rarely involved in typical M&A work and the numerous ways OD could improve both the process flaws and the desired outcomes. He highlights five ways that M&A projects tend to fail, all of which are natural arenas for OD expertise: inadequate vision, inadequate communication, inadequate resources, inadequate teamwork, and inadequate planning. Looking to the future, Marks discusses some drivers for and against using OD values in M&A work. The sheer size of many of the giant integrations have a huge impact on a whole industry. Other than regulators, nothing is likely to slow them down or add other considerations into the equation. Another concern is how the large consulting firms who play in most M&A projects are taking on more implementation and “OD” services without the full complement of values and processes. On the positive side, the increase in coaching and the process orientation are both good fits with the needs of M&A.

Edward Lawler elevates OD to a powerful contributor for taking organizations beyond the triple bottom line to being effective, not just in terms of their financial performance but being effective in how they treat employees, the communities they operate in, and the environment. He marries OD with Talent Management as he believes that talent is the asset that makes the organization and OD able to help in how the organization is designed, people are developed, decisions are made, and people make changes. In today’s world, it is also essential that the organizations and people need capabilities to be agile, adapt, re-train, grow, and stay aligned with changing strategies and needs. He makes a strong case for how OD can fit with these new needs.

Aqeel Tirmizi provides a review and new framework for responsible leadership based on values and ethics needed to lead complex organizations in many sectors. He integrates three components: authentic aptitude,

relational competence, and adaptive capability. This framework offers a way to embed values directly into the execution of leadership. Responsible leadership draws from many previous leadership theories to combine the elements believed to be most critical to leaders being responsible to self and a broader set of stakeholders and decisions.

Valuing Both the Journey and the Destination in Organization Development

Gervase R. Bushe and Robert J. Marshak

In this chapter, we argue that since the 1980s organization development (OD) has been framed by a meta image of itself that no longer serves it well, and that we need a new image of what OD is that emphasizes a different value proposition for the field. The current dominant image focuses on the journey of change without much emphasis on the destination. We discuss some of the value dilemmas this creates for the field and its practitioners and suggest we would be well advised to return to the roots of OD and fashion a new generative image that is more concerned with the destination, and view the journey as a means to that end.

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THE STATE OF OD IN 2017

In the 40 or so years that we have studied, practiced, and written about OD, we have seen the popularity of the term wax and wane a few times. Over that time, there has been more than one voice expressing concern that “OD has lost its relevance.” Beer (1989) famously observed: “In my view the field of OD is dying” (p. 11).

In differing degrees, neither of us ever got too worked up about it because we believed (and still do) that the underlying issues OD cared about, and the tools and perspectives it brought to those issues, were still very much alive even if the term was brought into question. We both assumed that businesses would still need what OD offered even as they might oscillate between times when what we considered OD was called something else (e.g., Quality of Work Life, HR Business Partners, Change Management, Organizational Agility) and when OD, as a label, would re-ascend.

Now we are not so sure. In the USA, many graduate programs in OD are closing or changing their names (often to some variant with the word “leadership” in the title, e.g., Change Leadership). In Seattle alone, all three master’s in OD programs have recently closed due to lack of student interest. There seem to be fewer and fewer OD titled jobs in industry (though more and more call for OD skills, using other names). Many of the institutional pillars of OD, like NTL and the OD Network, are struggling. When we entered the field, the OD Division of the Academy of Management had one of the largest memberships. Now it has one of the smallest.

Regardless of current trends and nomenclature, we think there is still a tribe of people who are OD. We are part of that tribe of fellow travelers. Not everyone calls themselves OD, but all over the world we have met people who are part of this tribe; we recognize each other fairly quickly. Even if the label OD is waning, the spirit that animates the field is, we think, still very much alive but is being stifled by a “generative image” that no longer serves us. We will be making assertions we think most people who identify as an OD practitioner will agree with. We will discuss why OD finds itself in the curious position of being relatively unknown or marginalized even as the world increasingly calls for perspectives and processes that OD practitioners have in abundance. We will argue that what OD is really about is obscured when we say it is about organizational change; that doing so puts OD practitioners in a situation where clients ask for things OD does not do well, and they do not know to ask us for things they want that OD can do well. Instead, a new image of what OD

is about is needed, and any new image raises important questions of what values are being promoted and which are being brought into question. We will suggest that what really binds us together as a tribe of practitioners is a passion to create great organizations. Think about that: would changing our brand image from *OD is about change* to *OD is about great organizations* in our texts, graduate programs, websites, and mindsets fuel a renewal? And, might it also impact to some degree what values are at the forefront of our practices? To begin this discussion, we first briefly review some aspects of OD more than a half century after its inception.

OD IS ABOUT CHANGE: A DEPLETED IMAGE?

Is there any question that *OD is about change* is the dominant image that has been created for the field during the past 30 to 40 years? OD did not start out that way—it started out wanting to create great organizations that, depending on the particular theorist/practitioner, would not only be productive, but also be healthy with a high quality of work life and concern for its community and the planet. Examples of popular influences were Argyris' (1964) interpersonally competent organization, Likert's (1967) System 4, and McGregor's (1960) theory X and theory Y. Sometime in the late-1970s to mid-1980s, however, the “generative image” of OD changed. Here, we use the term generative image as Don Schön (1979) did¹—a way of looking at things that usually is not openly remarked on or discussed, but that rules in certain choices, tradeoffs, and preferred outcomes while ruling out others. For example, Schön discussed how the generative image, “the blight of the cities,” shaped the policy choices facing many large cities in North America in the 1970s. This image encouraged thinking about how to cut away or slice up neighborhoods, supporting the introduction of highways cutting through previously connected neighborhoods. We suggest that the 1960s' image of OD as helping to create great organizations was depleted by the 1980s because of competitors who were also interested in creating great organizations but operated from different root metaphors, for example, total quality management, lean manufacturing, and process re-engineering. The field of OD began to use its expertise in *change* to differentiate itself from these other approaches. For example, the OD Division of the Academy of Management changed its name to the OD and Change Division in 1990. Around the same time, the authoritative Research in Organizational Change and Development book series was launched. Most B-Schools added change to the title of

what had been the OD course. Textbooks followed suit. OD and change became so intertwined that for the uninformed they were sort of the same. Today in most B-Schools, courses no longer have OD in their titles, they are about “managing change,” and the OD and Change Division of the Academy of Management just a few years ago seriously considered dropping “Organization Development” from its title.

A VALUES DILEMMA: WHEN OD IS (ONLY) ABOUT CHANGE

When OD began to announce itself as being about change, leaders could or would say, “OK – I want to implement this change. Please go do that.” This makes sense if you are hiring someone who bills themselves as selling how to change an organization. The leader strategizes and determines the change and then hires someone to implement that decision. Whether explicitly stated or implied, this creates a dilemma for OD theory and practice. OD is not suited to situations where leaders decide the change and hire professionals to execute (Bushe, 2017a). Instead, the OD practitioner seeks to be collaboratively involved in decisions about what to change and how to change it. That is one of the reasons early OD practice talked about the difference between the “presenting problem” given to the OD consultant and the potentially “real problem” discovered after the consultant becomes involved in diagnostic activities (Block, 1987). Early OD theorists emphasized “consultation that is aimed at some improvement in the future functioning of the client system, rather than simply at getting the immediate task completed satisfactorily” (Steele, 1975, p. 3).

When the generative image as conveyed in talk and text by OD consultants and theorists is that the primary focus of OD is change, consultants find themselves in the position of having others define the change and then ask OD practitioners for advice on how to implement it, how to facilitate it, how to manage it. It leads executives to think OD has something to contribute in implementation (the journey), but not in strategic decision-making about what to change (the destination). This implicit framing, invited by an emphasis on changing organizations without an emphasis on what they should become, has put the OD field in an unfortunate position. The values dilemma an emphasis on the journey and not on the destination creates is that an OD practitioner is confronted by two potentially conflicting value orientations. One value set is about being client-centered where ultimately it is the client’s decision about what to

do. The other(s) is a range of values dealing with how people should be treated, what organizations should or should not do, as well as various ethical questions that might come up in an improvement effort. What happens when a leader wants an OD practitioner to implement a change that the practitioner professionally thinks is unhelpful, possibly harmful, and certainly not a pathway to a great organization? If the main emphasis is on facilitating change, then presumably the practitioner either provides services to enact the change a leader wants, perhaps after some pushback, or declines the engagement. This was one of the value dilemmas some of our organization design colleagues faced in the 1980s when organizational leaders wanted to hire them to downsize their organizations and facilitate significant layoffs. Some agreed to provide their expertise since they believed they should focus on the journey and not the destination, while others declined because they did not want to be a part of the end result. Both groups of practitioners were trapped by the OD field's increasing emphasis, at that time, on being in the change business and less so or not at all in advocating for and creating great organizations.

When OD is thought to be mainly or exclusively about facilitating or managing change (change management), the broader scope of the original impetus for OD is lost, the strategic aspects of the OD brand take a hit, and others as well as OD practitioners are even more confused about what OD should or should not include. We argue that the generative image that *OD is about change* confuses the means with the ends and helps contribute to important values dilemmas. Based on our interactions over 40 years with OD practitioners, academics, and students, we believe most people who identify with OD are not interested in change for change sake. Consequently, when we say OD is about change, we mislead ourselves and others and reduce the opportunity we have to strategically influence our organizations and our world.

OD IS ABOUT GREAT ORGANIZATIONS: A GENERATIVE IMAGE FOR RENEWAL?

The phrase *OD is about great organizations* may be a generative image that captures what is most important to today's practitioners while being closely connected to the concerns and passions of the founding generation. It states that OD practice is about ends (as well as means). As a word of caution, however, it will only remain generative as long as "great organization" does not get too tightly defined. Every experienced OD practitioner has a

set of principles about organizing that they believe create great organizations, and are characteristics of great organizations. Different models operate from different theories and value constellations. An economic frame will produce an image of a great organization different than someone operating from a social responsibility frame; a practitioner using an organic root metaphor will have a different model from someone using a brain metaphor (Morgan, 2006). In the 1960s, OD embraced the new open systems theories based substantially on an organic metaphor that was intended to supplant the mechanistic image of organizations that had dominated for the first 50 or 60 years of the prior century. This was reflected in definitions of OD that included “healthy,” like Beckhard’s (1969). However, some 50 or 60 years later, we think it would be too limiting to say OD is only about creating “healthy organizations.” Instead, let us have a space for healthy as one way to imagine *great*, and space for other dimensions of great to be ends that OD practitioners can and should advocate for as they collaborate with leaders in client systems.

If you scratch anyone who identifies with OD, under the skin is someone who is passionate about creating great teams and organizations that are good for people, good for performance, and good for the planet. And there are likely to be many leaders at all levels of organizations who want the same thing. Maybe they have authority over a small team they want to be great, or a part of a company, or a large organization. Who do they seek out for expertise in helping them envision a great team, division, and/or organization? OD practitioners may feel constrained in what they believe they can appropriately and ethically advocate in the client–consultant relationship if they presumably are there to provide expertise on creating change rather than creating great organizations. Would it not be exciting, ultimately more helpful, and less of a values dilemma if OD consultants had a generative image that guided them to be advocates with clients of both means and ends; of the destination as well as the journey?

SOME PRINCIPLES AND VALUES UNDERLYING THE PRACTICE OF CREATING GREAT ORGANIZATIONS

Although worthy of a more extended and detailed discussion, here we’d like to articulate three principles and some associated underlying values that help define aspects of the practice of creating great organizations. We offer them as a jumping-off point to invite further conversations about

how to think about OD in ways that enable it to flourish at a time when its help in creating great organizations is so needed in our civic, governmental, and business pursuits.

1. *An OD practitioner works collaboratively to create great organizations, and this involves knowledge and advocacy of both means and ends.*

This, of course, is the key premise we are suggesting in this discussion. We are in essence inviting the field of OD and its practitioners to embrace a generative image that encapsulates the field's normative roots as advocating dimensions that would make an organization "great" and not just efficient or profitable. We are interested in "improvement," not simply change, and we use our knowledge of social technologies or "means" to advance or achieve those "ends." Aside from re-embracing the field's roots, this also has the potential to change the values equation for practitioners as consultants, managers, or professionals. As discussed earlier, a generative image for OD that emphasizes OD practice as exclusively a change service invites in the extreme a value proposition where "change orders are taken and implemented" in an almost "the customer is always right" paradigm. This is an extreme characterization, and many consultants would push back based on various value or ethical grounds, but would do so facing the dilemma that the generative image of the field does not necessarily legitimate them doing so. If practitioners and leaders begin to operate under an "OD creates great organizations" generative image, then all parties understand that an OD practitioner can and will legitimately operate as a knowledgeable and values-based advocate for both means and ends.

2. *An OD practitioner promotes engagement and inquiry as characteristics of great organizations and OD change processes.*

From data-based interventions to experiential exercises, from group problem-solving to group visioning, from surveys to dialog, a wide range of OD practices can be characterized by the two qualities of engagement and inquiry. This is not because they are the only or even the best way to change. The best way to change depends on what you are trying to change and who should change. Because we are suggesting that OD practitioners should be interested in creating great organizations and not change for

change sake, some ways of changing are more congruent with intended outcomes than others. We also believe that most OD theory, practice, and values explicitly point to high levels of engagement and inquiry as being qualities of a great organization. OD works when the change processes are congruent with intended outcomes because means create ends. We believe that OD methods that create great organizations will utilize *engagement and inquiry*. To us, this is what differentiates OD practitioners from others interested in organizational change. It also helps explain to practitioners and sponsors that processes of inquiry and engagement are not just independent values being raised in a change effort, but are necessary ingredients for both the journey and the intended outcome. In that regard, if OD is about creating great organizations, then OD practitioners as consultants, managers, or professionals have a legitimate obligation to explain in contracting and throughout an engagement the reasons for and importance to outcomes of engagement and inquiry.

3. *An OD practitioner is interested in “development” as the process by which individuals, groups, and organizations become great, and values theories of development that not only tell us what the journey looks like, but describes the destination as well.*

OD adherents might vary on how interested they are in development at various levels. Some are interested in models of individual development, particularly social, emotional, and cognitive development. Some are interested in group development and how that applies to both great teams and great organizations. Some focus primarily on the larger system where there are fewer developmental models and greater complexity. Most have some knowledge about all three and consider knowledge from all three spheres relevant to OD.

The early OD practitioners and theorists were radical about development—it was part of the “human potential movement” of the 1950s–1960s. But that changed after the 1970s. Around the same time that *OD is about Change* emerged and solidified in the 1980s, so did an emphasis on change for the purposes of advancing organizational performance primarily in terms of economic criteria (profitability, market share, “lean and mean,” etc.) in an increasingly competitive global economy. Development gave way to “effectiveness,” often in terms of economic viability, a quite different standard in terms of both outcomes, values, and resulting logics and actions. For example, developmental models often describe later stages of

development that do not seem relevant at earlier stages if you hold only an effectiveness and/or economic viability lens when judging what to do. Take teams for example. Allowing a team to go through a period of disorganization and ineffectiveness makes sense from a developmental frame because we see it as a necessary step in a team's movement past its dependency on authority to being able to manage itself. With only an effectiveness and economic viability framework, it makes little sense to let a group flounder when the leader could step in and get it working. A developmental orientation to thinking about means and ends leads to ways of thinking and acting and values orientations that can and should be different from "effectiveness" criteria alone and especially as measured by economic outcomes and values.

In brief, we argue that a concern with development is what differentiates OD practitioners from others interested in great organizations (Bushe, 2017a). All models of development describe increasing capacity and desire for integrity, authenticity, and congruence at later stages on the developmental path toward individual, team, or organizational "greatness," and OD values those things. All models of development describe increasing capacity to be in beneficial relationships, and OD values that too. Later stages of development always depict greater concern for social justice, balance in human affairs, and stewardship of the planet. From a developmental stance, long-term social justice always trumps short-term effectiveness in OD's calculus of great organizations.

CONCLUSION

Our argument can be summarized as follows. The *OD is about change* generative image that emerged in the 1980s is no longer helpful for our field. It puts us in the position of being asked to do things we might not be good at and even do not really want to do, re-orientes our focus from development to effectiveness, and reduces our visibility as a body of knowledge and practice that can make important contributions to desired means and outcomes for current organizational and social issues. We suggest that *OD is about great organizations* could be a better generative image suited to our times. After all, business organizations have been experimenting with new organizational forms for at least 50 years without a lot of success. Leaders and consultants all know we need to do things differently, but have not found many successes at moving past command and control models (Bushe, 2017b). While OD was involved in organization design in

the 1950s–1970s, many practitioners declined to become involved when clients wanted them to provide change efforts that did not treat people well, like most process re-engineering, down-sizing, and the globalization of labor. Most were asked to provide ways to “reduce the fat” through designing “leaner” organizations. Not ways to develop great organizations able to succeed in a global context. This was not just a moment in history. Nowadays, many OD practitioners are asked to provide a particular change intervention (a means) like creating and facilitating containers for temporary moments of engagement and inquiry (e.g., future search, open space, world café, etc.), ignoring how to create great organizations where engagement and inquiry are the day-to-day experience.

Would OD practitioners be engaged in more strategic work if it was understood, from the outset, that a key purpose of OD was not just to provide a change method for the immediate problem, but to collaboratively strategize and work toward developing a great organization? Would such a positioning allow OD to bring more of what we know to the table, and satisfy our desire to create a world in which collective intelligence is more potent than collective emotion, a world in which the diversity of experiences in any group is a source of collective good, not collective strife? If we said OD is about great organizations, would we have more opportunities to co-construct a social reality where collective intelligence, collective creativity, and collective well-being are common experiences? To do that, we think OD needs a generative image guiding how it thinks and what it does that values both the journey and the destination.

NOTE

1. And somewhat differently from how we have been using the term in our writing on Dialogic OD.

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Values in the Application of OD to Mergers and Acquisitions

Mitchell Lee Marks

Right after the acquisition we were kept in the dark. Then they covered us with manure. Then they cultivated us. After that, they let us stew awhile. And, finally, they canned us.

—Barmash, 1971

The “mushroom treatment”—that is how an acquired executive referred to the lack of information about the acquisition and related changes as uncertainty and anxiety about the takeover increased and communication among organizational members decreased. How does one apply organization development (OD) values and practices in a situation like this? In this chapter, I describe the merger and acquisition (M&A) process and discuss the incongruences between OD values and leadership practices in these contexts.¹ I conclude with a look ahead to the emerging threats to and opportunities for utilizing OD in M&A.

MERGERS AND ACQUISITIONS: WIRED FOR MISMANAGEMENT

Could there be any regularly occurring business activity more incongruent with the values and practice of OD than mergers and acquisitions? To be

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fair, mergers and acquisitions are very difficult events to manage. Around 75% of all corporate combinations fail to achieve their financial targets (Bauer, Hautz, & Matzier, 2015). To understand why there is such a dismal track record, look no further than at how these events transpire, both in practical and in emotional terms.

The very manner in which M&As are conceived runs counter to rules of effective leadership and change management. When you think of an effective leader or ideal client, what comes to mind? I think of someone with an inspiring *vision*, who *communicates* it well, dedicates *resources* to achieving it, and coordinates competing individual perspectives into *teamwork* and *planning*. The fact is, none of these qualities are seen in any abundance in a merger or acquisition:

- *Inadequate vision.* Many combinations are done for purely cost-cutting reasons, say, when two underutilized hospitals in a community combine or when financial institutions join forces and eliminate redundant back office functions. Often, M&As are reactive events in which executives hop on the bandwagon in response to a major change in their industry rather than be proactive events to propel an organization toward its strategic goals. The oil industry is one of many in which an initial major combination—British Petroleum’s careful and strategic acquisition of Amoco—triggered multiple “copy-cat” combinations (including Exxon-Mobil, Chevron-Texaco, and Phillips-Conoco). And, many mergers are done for reasons that have nothing to do with corporate strategy. An FTC survey of Wall Street bankers cited CEO ego as the number one reason driving M&A activity in the United States. Ego is not necessarily bad for doing a deal—you need a big ego to put big companies like Dow Chemical and DuPont together or even to take a small firm and propel it to a larger size in one fell swoop. But cost-cutting, bandwagoning, and ego-satisfying are not sufficient for giving employees a compelling rationale for why they should sacrifice in the short run for hoped-for organizational enhancements in the long run.
- *Inadequate communication.* As the quote opening this chapter colorfully describes, M&As are shrouded in secrecy. Executives putting a deal together have to keep a very tight lid on their intentions, for both competitive and legal reasons. If executives expressed their intention to purchase a company, another party might make a preemptive bid for the target and drive the price up. In any event, regulators do not want executives announcing their interest in acquiring publicly traded firms too early, otherwise traders would go out and purchase stock in the target. By necessity, deals have to be done on a need-to-know-only basis.

- *Inadequate resources.* Despite the 75% failure rate, many executives deny the difficulty of combining two previously independent firms into one entity. I know this, because I regularly get calls from Human Resources leaders and internal OD consultants who ask, “How can I convey to my CEO that he is underestimating the work of combining companies?” The reality is that lawyers and investment bankers surround the CEO as a deal is being conceptualized. These advisors stand to make millions of dollars in fees if the deal goes through and whisper sweet thoughts of potential synergies in the CEO’s ear. There are no HR or internal OD people and, usually, no external consultants like myself at the table to alert the CEO to the fact that employee distraction from performance and culture clash are likely to interfere with achieving the hypothesized costs savings. And, there are no operations managers, specialists in their areas, who can more realistically test the likelihood of achieving synergies than financial generalists. In most companies today, the word comes down that the CEO wants to get the deal done, momentum builds for going forward at any cost, and due diligence—a process that is supposed to alert the lead company to the potential pitfalls of a target—becomes anything but diligent.
- *Inadequate teamwork.* M&As require coordination and cooperation across combining partners. Yet my research with Organizational Psychologist Philip Mirvis shows that individuals adopt very political behaviors in hopes of exercising control over an uncertain situation and protecting their positions, perks, projects, and, perhaps, people (Marks & Mirvis, 2010). They are not looking for the greater good—opportunities to build a post-combination organization that is more than the sum of its parts. Rather, they hold on tightly to the behaviors and attitudes that got them where they are. They go with what—and who—they know rather than reach out to the partner in an effort to realize efficiencies or enhanced ways of doing things. On an organizational level, culture clash rears up as employees notice differences in how the partners go about their work. Many CEOs deny culture clash going into a merger (announcing what would become one of the worst corporate combinations ever, the CEOs of AOL and Time Warner literally held their arms around each other as they looked into the cameras and claimed there were not significant cultural differences between the two organizations). Research conducted at the London Business School, however, reveals that with 20/20 hindsight CEOs report that culture clash is the biggest hindrance to achieving the financial and strategic objectives of a merger or acquisition.

- *Inadequate planning.* One of the oddities of M&A is that executives purchase companies *before* they know what they are going to do with them. It makes no common sense to employees that the buyer just paid millions or billions of dollars for their firm but has no plan for integrating. They assume that there is a plan sitting on the CEO's desk, but he just is not communicating it. Now, if you think about it dispassionately, it makes good sense that companies study what they have acquired before making integration decisions. Still, employees just assume they are receiving the classic "mushroom treatment"—being kept in the dark, feed manure, and, ultimately, canned.

OD VALUES IN MAKING M&A WORK

One could look at the glass half empty and conclude that there is no wonder that nearly three-quarters of all M&As fail. Or, one could look at the glass half full and see tremendous opportunities for advisors—whether they identify as OD practitioners or not—to enhance the M&A success rate. As Church (2001) notes, if OD is about affecting positive, humanistic change on a system-wide level (i.e., improving the conditions of people's lives in organizations), many interventions to help organizations, teams, or people through the M&A process are not necessarily OD interventions. And, the interventionists are not necessarily OD practitioners and are not morally bound by the core values of the field—they simply are not doing OD, but they may be intervening with the same aims.

What is—and is not—OD in the context of M&A? If the field is fundamentally about collecting data and providing feedback to individuals, groups, and organizations regarding this data to build energy for change, then only those practitioners working with data of some sort would in fact be doing OD. One intervention I conduct with combining companies is workshops to prepare people for the rigors of going through a combination. These workshops have a wide range of objectives and audiences. I conduct "merger etiquette" workshops with senior executives of buying companies to alert them to the tendency for acquirers to fuel culture clash between partners in ways like acting superior to sellers and—whether intentional or inadvertent—denigrating the acquired company and its ways of doing things. And I do "merger sensitization" workshops with acquired employees to provide a realistic preview of what it is like to go through a combination and alert them to and help them manage common

sources of stress as companies combine. I collect data as part of these workshops. For example, when I do workshops to prepare individuals for M&A, I collect data about their perceptions of the deal and their expectations for what may ensue and feed it back to the client.

Does the fact that I collect data make this OD as opposed to just training? Some might say no, including Griener and Cummings (2004), who lament that traditional OD values of trust, openness, and involvement in decision-making have been replaced by a focus on short-term gain and business efficiency. Others would say yes, like Bushe and Marshak (2009), who say that these workshops' focus on humanistic values, search for awareness and understanding, process role of the consultant, and concern for developing and enhancing effectiveness of organizations and systems are indeed OD.

Then there is the perspective, articulated by Worley, Williams, and Lawler (2014), that the "old way" of OD thinking needs to change. In particular, they argue that organizations adopt a continuous change model rather than the traditional Lewinian "freezing" model that calls for implementing change and then returning to stability. Granted, the rate of change in the environment demands continuous organizational change and experimentation with new practices and strategies. While this is a realistic and accurate view of life in contemporary organizations—and reflects the "lack of vision" I mention above—I do not believe that individuals cope well with a steady state of uncertainty and unfrozenness. I think most individuals need some stability in their work lives. In fact, in my M&A workshops, I regularly include Lewin's unfreezing-moving-refreezing model to help people understand the need to "let go" of the old (e.g., everything from their personal career plans to their accustomed ways of doing things) before they can embrace and adopt new expectations and behaviors consistent with post-combination realities. I use the analogy of an ice cube and the need to unfreeze it before moving it to a new mold. While I do confess to workshop attendees that a future state of a fully frozen ice cube may never be attainable in today's economy, I do point out that most individuals need some degree of structure and stability and suggest that if their workplaces cannot return to a frozen cube, then at least a slushy fluid yet with some solidity.

I try to uphold the Lewinian heritage of action and collaboration, scholarship, and practice as being core values for OD theory and practice (Shami & Coghlan, 2014). Having been trained at the University of Michigan's Institute for Social Research, "action research" was not just a

model or ideal; it was—and is—the way I work in and with organizations. That is, my intent in working with organizations engaged in a merger or acquisition is not just to “get through” the combination but also to (1) help the client organization learn to better manage future ones and its members develop better coping mechanisms for future organizational and personal transitions and (2) contribute to the growing knowledge base of managing the human, cultural, and organizational aspects of M&A. I am upfront about this when contracting with clients. However, one CEO’s response sums up the typical reaction: “I don’t mind pulling back the curtains of ignorance, but never forget that the reason I am paying you is to help me make this merger work.”

Traditional OD values promoting a set of humanistic values including a concern for open inquiry, democratic principles, and personal well-being have been augmented with the concern for improving organizational effectiveness and environmental sustainability. Marshak (2014) puts it this way: “OD is grounded in values that emphasize humanism and the goodness of people, broad-based participation and voice, self-determination and client-centeredness, and the embeddedness of people, groups, and organizations in larger social, political, and economic environments.” So, am I doing “OD” when working with a client to help a combination achieve its strategic and financial objectives by addressing the prevailing human, cultural, and organizational issues? I believe so.

Friedlander (1976) wrote about three points of view that underlie OD: the pragmatic, rational, and existential. Pragmatic concerns focus on improving business outcomes, something for which clients are willing to pay. Rational concerns are associated with scientific efforts to understand how change processes work, allowing practitioners to separate well-founded approaches from popular fads. Existential concerns are driven by the desire to contribute to a more just, fulfilling, positive culture, which often means challenging the way power is being used to pursue wealth for the few rather than munificence for all. More recently, Shull, Church, and Burke (2014) have stated that OD practitioners remain largely focused on employee welfare and driving positive change in the workplace. Humanistic values such as empowering employees, creating openness of communication, promoting ownership and participation, and continuous learning remain strong. I believe my interventions in M&A are congruent with the values stated both two generations ago and today.

THE M&A PROCESS

To exemplify how interventions in the M&A process can be congruent with both traditional and emerging values of OD practice, it is helpful to understand the M&A process and the factors influencing its outcomes. My 30-year research program on M&A with organizational psychologist Philip Mirvis highlights important differences between the “typical” cases and “successful” ones that achieve their financial and strategic objectives (Marks & Mirvis, 2010). These differences are observed over the three phases of a deal:

1. The *Pre-combination Phase* when a deal is conceived and negotiated by executives and then legally approved by shareholders and regulators
2. The *Combination Phase* when planning ensues and integration decisions are made
3. The *Post-combination Phase* when implementation occurs and people settle into the new roles

Pre-combination Phase

As the deal is conceived and negotiated by executives and then legally approved by shareholders and regulators in the pre-combination phase, much of the emphasis in the typical case is on financial matters. Buyers concentrate on the numbers: what the target is worth, what price premium to pay if any, what the tax implications may be, and how to structure the transaction. The decision to do a deal is thus framed in terms of the combined balance sheet of the companies, projected cash flows, and return on investment.

Two interrelated human factors add to this financial bias. First, in most instances, members of the “buy team” come from financial positions or backgrounds. They bring a financial mind-set to the study of a partner, and their judgments about synergies are informed by financial models and ratios. They often lack expertise in engineering, manufacturing, or marketing and do not bring an experienced eye to assessing a partner’s capabilities in these regards. Second, there is a tendency for “hard” criteria to drive out “soft” matters in these cases: if the numbers look good, any doubts about, say, organizational or cultural fit tend to be scoffed at and dismissed.

In successful cases, by contrast, buyers bring a strategic mind-set to the deal. But there is more to this than an overarching aim and intent. Successful buyers also have a clear definition of the specific synergies they seek in a combination and concentrate on testing them well before momentum builds. They also incorporate human factors in conducting a “diligent” due diligence.

Combination Phase

As the two sides come together, politics typically predominate. Oftentimes, it's power politics: the buyer decides how to put the two organizations together. But even when a buyer seeks to combine on the basis of operational synergies, politics can intrude. Corporate staffers bring in their charts of accounts, reporting cycles, planning methods, and the like, and impose them on subsidiaries. No matter that these systems seldom enhance growth and often prove unworkable for the needs and business cycles of the acquired firm.

Meanwhile, individuals jockey for power and position and management teams fend off overtures for control from the other side by hiding information or playing dumb. In the typical situation, transition teams are convened to recommend integration options, but personal empire building and conflictual group dynamics block efforts to seek out and capture true synergy. Meanwhile, culture clash rears up as people focus on differences between the partners and fixate on which side wins what battles rather than join together to build a united team going forward.

In successful combinations, there are still politicking and gambits for self-preservation, but much of the energy typically directed into gamesmanship is more positively channeled into combination planning. Leadership clarifies the critical success factors to guide decision-making and oversees the integration process to ensure that sources of synergy are realized. Managers and employees come together to discuss and debate combination options; if the process is well managed, high-quality combination decisions result.

Post-combination Phase

I have received calls *18 months* after a combination from executives bemoaning that their best talent has bailed out, productivity has gone to hell in a handbag, and culture clash remains thick. Often this is because

the executives grew impatient with planning and hurried implementation, to the extent that their two companies failed to integrate and serious declines resulted in everything from employee morale to customer satisfaction. Much can be done in this damage-control situation, but it is obviously better to preclude the need for damage control by following the successful path from the onset.

In successful combinations, managers and staff from both sides embrace the strategic logic and understand their roles and responsibilities in making the combination work. To facilitate this transition, I have witnessed combining companies engage thousands of their employees in integration planning and, later, implementation efforts that they have helped to shape. This phase sees successful companies intentionally go through the work of organization and team building in combined units and functions and forge a common culture. And, reflecting the complexity of joining previously independent organizations, I find that most successful combinations have major mid-course corrections and turn a potential disaster into a winning combination.

RECENT DEVELOPMENTS IN M&A PRACTICE

In recent years, the most striking advancements in M&A practice have occurred during the pre-combination phase—the period when the deal is conceived and negotiated by executives and then legally approved by shareholders and regulators. The actions taken in this phase have a critical impact on employee sense-making and other responses to a deal’s announcement (Monin, Noorderhaven, Vaara, & Kroon, 2013). Given that employee identification with the combined organization is an important element in M&A success, research finds that companies are wise to pay closer attention to human factors prior to the legal closing of the deal (Giessner, Ullrich, & van Dick, 2012). Four key developments in the M&A process during the pre-combination phase are particularly relevant to OD practice: conducting behavioral and cultural due diligence, establishing a vision for the combined organization, initiating the integration planning process, and establishing integration principles and priorities.

Behavioral and Cultural Due Diligence

It is important that the lead company delve into its candidate to understand what is being purchased, how well it might fit with the lead

company's current businesses, and what potential pitfalls may lie ahead. Without a close look at the capabilities and characteristics of a partner, it is easy to overestimate revenue gains and cost savings and to underestimate the resource requirements and headaches involved in integrating businesses (Marks & Mirvis, 2010).

To offset these tendencies, I recommend that companies broaden the perspective of the deal-making team. HR professionals, operations managers, marketers, and other non-financial personnel are better equipped than M&A staff to compare the two companies' business practices, organization structures, and corporate cultures, and determine what these could mean for the combination. The inclusion of line management in the search-and-selection builds understanding of and buy-in to the acquisition strategy among the people who will be running the acquired business.

Where does OD fit in? Traditional OD practices—such as collecting valid data and helping clients to use the findings to develop insights and plan actions—certainly apply here. More specifically, OD specialists can help companies to preview human, organizational, and cultural issues likely to emerge in a combination. This provides potential buyers with a “reality check” on wishful thinking and gives them a head start on addressing issues that are likely to impact the integration process after the deal receives legal approval. OD and operational inputs can also influence the valuation and purchase price, the pace through which integration occurs, and the placement of personnel. Moreover, an OD-based assessment of an acquired leadership team (of their skills and desire to stay on after the sale) can help a buyer understand the extent to which people from the lead company need to be more or less hands-on in running a new acquisition (Marks, Mirvis, & Ashkenas, 2014).

Diligent due diligence pays off: a study of large combinations found that successful acquirers were 40% more likely to conduct thorough human and cultural due diligence than unsuccessful buyers (Anslinger & Copeland, 1996). Paying attention to human dynamics in the pre-combination phase has the added benefit of signaling to to-be-acquired employees that the lead company is sensitive to this subject, which, in turn, breeds confidence that the buyer will manage the integration process well.

Vision for the Combined Organization

Authoritative studies emphasize that the most successful companies operate with a strong and clear sense of purpose (Collins & Porras, 2002).

This sense of purpose comes from a guiding vision (what we hope to accomplish), a defining mission (what we do), and deep understanding of markets served, strategies, competencies, and such that add granularity and distinctiveness to the vision and mission. The value of a clear vision is quite relevant to the M&A situation—the sooner that employees on both sides of the deal have a sense of the combined organization the more likely they are to transfer their identity and commitment to it (Venus, 2013).

Leaders need to be active agents of change by providing a clear vision with a purpose. But, when I stress the importance of a vision to hard-nosed executives, their first reaction is that it sounds “soft.” For them, it is all about strategy. I do not disagree with the emphasis on strategy. But what a vision does is make a connection between strategy and larger goals: the purpose for combining and what can be accomplished together. I also get some push-back from executives that it is “too soon” to discuss a vision: “What if the deal doesn’t go through?” “What if market conditions change in the months it may take to gain approval for the deal?” I acknowledge these concerns, but also point out that the pre-combination phase is the right time to craft a compelling vision statement—a message used to strengthen employee commitment to the combined entity just as a business case is used to attract investors to it—before things get too busy in the combination phase when people have to run a business while managing a transition. This is also a good time for OD practitioners to develop a post-close process for conveying the vision and assessing the extent to which employees understand and buy into it.

Integration Planning Process

Perhaps the most significant development in the M&A process is that buyers increasingly are using the pre-combination phase to get a head start on integration planning. Since government regulation prevents the exchange of sensitive information before the deal receives legal approval, buyers have to be exceedingly careful not to jeopardize their pending combination or to engage in illegal activity. In the past few years, two models of early integration planning have been used to accelerate the process while staying within legal constraints. One approach uses independent third parties—a “clean team” of experts from consulting firms—that have legal clearance to view data from both sides in advance of the merger’s close. The team collects information from each organization to prepare baseline data on business and functional cost structures in the two companies to be

used by in-house transition teams later in the combination phase. They also prepare pro-forma pictures of synergies that might emerge in various integration and consolidation scenarios. The second approach is to have “separate but equal” integration planning teams in each organization coordinated by external consultants in a process akin to “shuttle diplomacy.”

I have observed both models of early integration planning being greatly enhanced by the involvement of OD practitioners. In the “clean team” approach, OD practitioners can liaison between external consultants and internal managers. In the “separate but equal” approach, OD practitioners can directly facilitate the work of the internal teams and coordinate the two sets of data. They can also clarify inconsistencies between the partners (in everything from language to styles) that inevitably arise as previously separate entities begin the integration process.

As the third party steps away, executives and staffs from the two partners must learn to “play well” together. However, people from both sides may be more concerned with looking back at what they are losing rather than looking ahead to what they may be gaining in the combination. So, OD practitioners play the added role of coaching leaders and managers on cross-company interactions as well as facilitating early meetings in the transition from the pre-combination to combination phases. Studies find that these early cross-company meetings are important in “setting a tone” for the combination and send signals to both organizations about how to (and how not to) work together (Chreim & Tafaghod, 2012; Jacobs, Oliver, & Heracleous, 2013).

Integration Principles and Priorities

I find that successful integration planning teams (i.e., those that succeed in identifying and bringing to life the true strategic and financial synergies in a deal) benefit from a senior leader who shapes the process with principles and begins impressing upon people the priorities for the transition period (Marks & Mirvis, 2010). Efforts to clarify principles and priorities early on clear a path for the complex and high stakes work of combination planning. They do so by making explicit to all involved “what matters” as they make the journey toward attaining the vision. However, this comes more naturally to some executives than others. So, OD practitioners can add tremendous value in the pre-combination phase by impressing upon CEO or business unit leader clients the need for integration principles and

priorities, assisting in articulating and communicating them through the ranks, and assessing the extent to which they are being followed in the planning process.

LOOKING AHEAD: THREATS AND OPPORTUNITIES TO MAINTAINING OD VALUES IN M&A

Sounds like there is some real opportunity for OD practitioners to apply our field's values in the planning and executive of M&A, right? Well, let's stick with my Lewinian orientation and conduct a force field analysis of the recent conditions that are enabling or inhibiting the application of OD—and its values—in M&A.

Forces Against Upholding OD Values in M&A

While there are many regulatory, technological, business, and market forces influencing the M&A landscape, two in particular seem to be working against the application of OD and its values as combinations are planned and executed. One could be termed “too big to fail.” While M&A has always had the potential to reshape industry sectors, some massive combinations are truly game-changers, such as Dow Chemical/DuPont and Marriott/Starwood. With the momentum they generate, these deals are going to occur—unless regulators shoot them down—with or without any consideration for humanistic or developmental values. Executives at the helm of these mega-mergers are not likely to reverse their course or even slow down their deal making to empower employees, create openness of communication, promote ownership and participation, and generate continuous learning at either the individual or system levels. While there are plenty of small- and mid-size firms engaged in M&A—some of which are led by executives who embrace these values—the trend toward blockbuster deals does not bode well for the process orientation and humanistic values of OD engagement.

A second inhibitor of the application of OD interventions and values in M&A is what I call “one-stop shopping” or what Church (2001) calls “cannibalism” in the consulting world—more and more other types of practitioners are expanding their services into many of the more traditional OD content areas. Specifically, in the case of M&A, traditional management consulting firms or strategy firms are now selling implementation services. As recent as a decade ago, firms like McKinsey and BCG would

not bother with implementation services—implementation didn't pay as well as strategy work and it certainly wasn't the career path for the masters of the universe employed by those firms. Instead, they left implementation to HR consultancies, boutique OD firms, or individual practitioners. Many of my M&A consulting engagements were alongside major management and strategy firms. Today, however, these firms are selling and offering implementation services. It is not that these firms are embracing OD values—indeed they are not—but, instead, they are responding to market demands for one-stop shopping of consulting services. The people they hire to do implementation are not trained in OD and are not likely to hinder their career paths in these firms by upholding OD values.

Forces for Upholding OD Values in M&A

There are also forces enabling the application of OD—and its values—in M&A. One is the growing role of coaching in the practice of OD. Reflecting back on many of my M&A consulting assignments, I can see how coaching was a big part of my work—although I may not have called it that when contracting with clients. In particular, this would entail collecting data to diagnose a situation, feeding it back to the client, and drawing from a hybrid of personal experience in over 100 cases of M&A and OD/behavioral science knowledge to recommend interventions at the individual (e.g., minimizing employee distraction from performance due to M&A, strengthening employee coping mechanisms, and building understanding of and commitment to the post-combination organization), group (e.g., launching and facilitating integration planning teams, accelerating post-combination team development, and strengthening cross-team cooperation), and system (e.g., breaking down old corporate cultures and building new ones, selecting and clarifying post-combination processes, and designing integrated organizations) levels. This coaching was particularly helpful for—and well received by—clients who either had never managed M&A before or had particularly bad experiences in prior combinations. So, perhaps as a counter to the inhibiting force of “too big to fail,” there seems to be a healthy market for OD practices and values in small- and mid-market firms, as well as the leaders of units in larger entities.

This leads to a second enabler of the application of OD interventions and values in M&A—process orientation. One reason acquisitions are more prominent—and generally more likely to create value versus mergers—is that the buyer is in control and can call the shots. But, there are true

mergers out there, as well as “best-of-both” acquisitions in which the acquirer truly wants to consider and select best practices from the partner organizations, and even “reverse acquisitions” in which the buyer knows it wants something that the seller does well. The process orientation of an OD consultant is a fine fit with these situations. Let’s take an extreme example: Company A uses PCs and is merging with Company B which uses Macs. Deciding which platform to use in the combined organization is going to be difficult in both emotional and practical ways—religious fervor regarding PC vs. Mac will seep into the decision-making process, as will the politicking associated with trying to bias decisions to enhance one’s short-term job security and long-term career opportunities. A dispassionate OD consultant concerned more with the process outcomes of reaching a decision than its content can add immeasurably in such a situation.

M&A is here to stay in the business world—as well as in the non-profit and government sectors. So, hopefully, is OD. While many conditions of the M&A process directly counter OD practice and values, these practices and values seem to have a place in helping mergers and acquisitions meet their financial and strategic objectives.

NOTE

1. While the terms “merger” and “acquisition” tend to be used interchangeably by both practitioners and scholars, here merger is intended to mean the integration of two relatively equal entities into a new organization, and acquisition is intended to mean the takeover of a target organization by a lead entity. The word “combination” is used here in reference to either a merger or an acquisition.

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Organization Development and Talent Management: Beyond the Triple Bottom-Line

Edward E. Lawler III

The triple bottom-line approach to measuring and reporting on organizational effectiveness is one outcome of the growing concern with how organizations affect the environments in which they operate. As it grows in popularity in the developed world, more large corporations are reporting annual triple bottom-line performance numbers. At this point, approximately 40% of the Fortune 500 companies issue a report. The typical triple bottom-line report, which supplements the usual report of the financial results of the corporations, reports on the organization's impact on the physical environment and the societies in which they operate.

The triple bottom-line approach represents a dramatic change from the thinking about organizational effectiveness that was dominative in the 1950s, when OD started. The dominant view then was that organizations should only be responsible for their financial performance. Forty-four years ago, the economist Milton Friedman argued in a *New York Times* article that this was exactly as it should be because to do otherwise would be to do charity with other people's money.

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Unfortunately, the triple bottom-line approach and the current focus on how corporations impact the environment have not included a major focus on how corporations affect the people who work for them. As noted, there is some focus on working conditions in underdeveloped countries where wages are low and working conditions are often dangerous, but there is little focus on the quality of work-life of most employees.

In recent years, the OD field has continued to focus on how well organizations perform in the traditional operational areas, and it has also been concerned with how they impact the quality of life of their employees. Overall, the growing focus of societies and organizations on how they affect the environment, society, and people presents a tremendous impact opportunity for OD, because it has the orientation and knowledge that are needed to make organizations effective in all these areas.

What should OD do in order to capitalize on this opportunity? Two things seem obvious. First, as Chris Worley and I argue in our book *Management Reset: Organizing for Sustainable Effectiveness* (2011), it should champion the idea of organizations being sustainably effective. That is, being effective, not just in terms of their financial performance but being effective in how they treat employees, the communities they operate in, and the environment. This means advocating not a triple bottom-line approach, but a quadruple bottom-line approach to organizational performance. The reason for this is straightforward and compelling given what those of us in OD know about organizational effectiveness.

Moving to the quadruple bottom-line approach involves measuring the impact that organizations have on their employees and the impact that they have on the societies in which they operate. How employees are treated requires different measures in order to assess it and has different consequences for organizational performance than how organizations impact the communities in which they operate. Combining them in the way that the triple bottom-line approach does detracts, in many ways, from the significance of how employees are treated and very rarely leads to organizations focusing on talent and organization development issues as it should. Separating employee impact from community impact, and taking a quadruple bottom-line approach, is a way to highlight the impact of organizations on all employees not just those in developing countries. This is very consistent with the long history of organizational development focusing on the quality of work-life and how people are treated both interpersonally and from a leadership and management perspective.

Second, organizational development as a field should continue to champion useful research and research-based management practice.

Taking a sustainable effectiveness approach to organizational performance raises innumerable issues that revolve around change management, talent management, leadership, and organization design. It clearly is not as easy to design an organization that is effective in terms of a quadruple bottom-line as it is to design one that focuses on financial performance. There are difficult trade-offs to be evaluated, multiple organization design options that need to be explored, and a continuous change process that needs to be developed and implemented.

Given the rapid changes that are occurring in the business environment, yesterday's approaches to management and organization design are unlikely to be the most effective approaches to producing the best quadruple bottom-line results in the future. As a result, the only way for organizations to create positive quadruple bottom-line outcomes is for them to constantly develop and test the effectiveness of new management practices and organization designs. But they must do more than experiment and change the practices; they must research the effectiveness of what they do so that they can learn from what they do. OD practice, unguided by research, is unlikely to produce optimal results. Similarly, research that does not take place in organizations that are trying to achieve sustainably effective results is unlikely to be useful.

CREATING SUSTAINABLY EFFECTIVE ORGANIZATIONS

In many respects, the field of OD is well positioned to help organizations become more sustainably effective. The organization designs and talent management processes that are critical to achieving organizational effectiveness are a large part of the history of OD. These include its focus on evidence-based change, democratic leadership, and respect for individuals. Organizations, for example, are unlikely to be sustainably effective unless they have highly permeable boundaries and are able to change quickly and effectively. Similarly, they are unlikely to treat their employees well and in a sustainably effective manner if they do not practice effective leadership and have effective talent management processes. All of these areas of organization design and management are part of the competency sets that OD professionals have helped organizations develop and where OD scholars have a history of research and practice.

Talent management is an area that deserves a particularly strong focus because of its effect on both financial performance and employee outcomes. Today, the talent management practices of most corporations do

not follow a set of principles that treat talent as an important corporate asset. Instead, they follow the principles of traditional bureaucratic management, which is not based on talent being critical to the effectiveness of most organizations. Technology and social change have clearly altered this situation. Most organizations are in a position where talent is their most important asset and they need to be designed and managed in ways that reflect this reality. My recently published book, *Reinventing Talent Management*, outlines a number of practices and policies that organizations need to implement in order to reflect the importance of talent. Here, I would like to focus on five next practices which every organization should adopt if talent is truly their most important asset and they want to achieve a high level of quadruple bottom-line performance.

1. Talent Should Drive Strategy

There is little question that strategy should be an important determinant of the talent decisions that an organization makes. However, it should not just be looked at as a one-way, causal relationship. In many cases, the availability of talent and the ability to manage talent should drive the strategy of an organization. Creating a business strategy that cannot be implemented because the talent needed cannot be obtained or managed appropriately is a sure prescription for strategy failure. Thus, talent needs to be front and center and an important driver of the business strategy of every complex, talent-intensive organization.

2. Pay the Person

In traditional bureaucratic organizations, it makes perfect sense to pay people based on the job that they are doing. However, it does not make sense in an organization where talent is a critically important asset that needs to be motivated and developed. When this is true, pay should be driven by the skills and competencies that individuals have, not the work they are doing at the moment. Increasingly, the market value of people depends on their skills, and thus for an organization to attract, retain, and develop their critical talent, they need to pay individuals based on the market value of their skills. Organizations are increasingly doing this in the case of their technical contributors and knowledge workers, but it needs to become the institutionalized driver of the compensation systems of corporations that depend on talent for their competitive advantage.

3. Manage Performance, Do Not Appraise It

The performance appraisal systems of organizations are increasingly being criticized and altered because they fail to motivate and develop people. There are multiple reasons for this, but perhaps the biggest one is that they do not create a feedback and performance culture that supports learning and development, nor appeals to talent that wants to gain skills and perform at a high level. This cannot be accomplished by an annual rating of individuals based on a supervisor's judgment of their performance. It can only be accomplished if individuals have reasonable goals and rewards that are based on reaching goals, and receive ongoing advice and direction in terms of skill development and performance improvement. This requires a continuous dialogue among them, their peers, and their managers. This can only be achieved by a system that is radically different than the traditional performance appraisal systems in most corporations.

4. Individualize, Do Not Standardize

In bureaucratic organizations, there is always a strong emphasis on treating talent in standardized ways, which is often based on the job they have or their level within an organization. The assumption is that people will see this as fair and that individuals want and should be treated the same is incorrect. The reality is that we live in a world where individuals are increasingly diverse and have different expectations, different desires, and different perceptions of what is fair and reasonable. The only way to cope with this is to individualize the way people are treated. Often the best way to individualize work is to let people choose where they work, when they work, how they are rewarded, and even who they work for. While this can be complex, modern information technology has made it increasingly possible to customize how work is done in an organization, while taking into account the skills, motivation, and preferences of individuals with respect to when, where, and how they work.

5. Create Agile HR Systems and Employment Relationships

The world is rapidly changing, as is the nature of the workforce. The implications of this for how talent is managed are clear. It must be agile and able to change as an organization's business strategy, technology, and the business environment changes. Fundamental to an agile approach to talent management is moving away from the idea of long-term employment and employment stability. These may come about, but it should be because

individuals are adapting to and changing to fit what the organization needs and are experiencing growth and development.

Organizations need to tell individuals that their continued employment depends on their willingness and ability to change, adapt, and perform in ways that support the organization's current strategy and direction. They need to be warned that changes are likely to take place in the skills they need to have in order to perform and have a job, the work they will do, and how they are rewarded. Organizations can no longer and should no longer promise long-term employment and stable work. Instead, they should promise to support individuals who need to change their skill sets, and they should provide transparency with respect to what changes are taking place and how these might affect their talent needs.

Implementing these five next practices is not a simple matter. It often is easiest to do in a new organization, but it can be done in many existing organizations that have effective organization development practices. Clearly, it must be done in order for organizations to thrive in today's rapidly changing talent centered business environment.

CONCLUSION

What OD has done in the past and how it is positioned in most organizations are not enough to make OD professionals major players in creating sustainably effective organizations. They require expertise in measuring sustainable effectiveness, as well as knowledge in macro-organization design and business strategy and in most cases do not have it. These areas of expertise are critical to making good decisions about the strategic paths that organizations should take in order to be sustainably effective and to understanding the impact of organization design decisions and practices on the organization's quadruple bottom-line performance. OD needs to adopt a new approach to thinking about and creating organizational effectiveness. *The Agility Factor* (2014), a book by Chris Worley, Tom Williams, and me, asserts that the "old way" of OD thinking needs to change. In particular, it calls for organizations to adopt a continuous change model rather than the traditional "freezing" model which calls for implementing change and the returning to stability. This was a good model, but is outdated. The rate of change in the environment demands continuous organizational change and experimentation with new practices and strategies that will produce high levels of quadruple bottom-line performance.

A great opportunity for organizational development to build on its history and traditional strengths exists. If it does, OD can play an important and necessary role in the future of organizations and in society. By astutely combining useful research and new thinking about how organizations must perform in order to survive, organizational development can position itself as a vital resource and important contributor to creating rewarding work-lives for individuals and sustainable societies for them to live in. In order to be effective and survive in the next decades, organizations need to grapple with the classic OD areas—change, people, work design, leadership, and so on. However, many of the designs and practices that organizations need to use are either unknown or still evolving. Useful research, which has characterized OD in the past, can help discover and develop what is needed. Implementing it can be aided by some of the change processes that OD has used since its inception. The foundations upon which organization development can move successfully into a new era exist, but they need to be built upon.

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An Integrative Framework for Responsible Leadership Practice

S. Aqeel Tirmizi

INTRODUCTION

Following almost half a century of theorizing leadership, the field of leadership studies has attempted to offer integrative and holistic models to capture the complex work of leadership practice (e.g., Lynham & Chermack, 2006). In a recent extensive review of the leadership field, Dinh et al. (2014) noted, “To date, we have identified a total of 66 different leadership theory domains. Although this diversity has brought forth novel perspectives that enrich our knowledge of leadership, it also presents several challenges that future research must address” (p. 51). The authors go on to emphasize the need to develop integrative perspectives on leadership.

One such approach includes the concept of responsible leadership (RL). Consequently, the notion of RL has received a fair amount of attention over the last several years. Most existing works that attempt to theorize about the concept of RL, approach it using the business responsibility lens. In other words, most of these models responded to the

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unethical behaviors, and in some cases, unbridled exhibition of greed by corporations over the last couple of decades. For example, Maak (2007), while proposing his concept of RL, noted, “One of the key lessons to be learnt from Enron and other corporate scandals in recent years is arguably that it takes responsible leadership and responsible leaders to build and sustain a business that is of benefit to multiple stakeholders (and not just to a few risk-seeking individuals)” (p. 329). However, limited attempts have been made to examine the notion of RL in contexts and sectors other than that of the for-profit. Additionally, the attention to values and ethics has not always been an essential consideration in the previous work on leadership. Before further outlining the need for RL, I will describe an important leadership endeavor in the 1980s from Merck that provides a good example of RL.

Merck and Co. is a US-based pharmaceutical organization with a global reach. The company received wide attention in relation to its cure development for *onchocerciasis*, or river blindness disease. River blindness is a parasitic disease which is caused by a type of black fly bites in large parts of Africa, some parts of the Americas, and the Middle East. It can cause intense itching, severe rash, eye lesions, and blindness. In the late 1970s, an estimated 300,000 individuals were blind due to the disease and an estimated 18 million people were infected. At the time, Merck was testing a drug called *Ivermectin* to treat parasites in animals, and discovered that this drug may potentially cure river blindness. However, the decision to proceed with the drug development was complex since a new drug takes about 12 years to produce and 200 million dollars in investment on average. In the case of river blindness disease, the drug development was not a profitable value proposition considering that most people affected by the disease could not afford to pay for the drug. After a series of meetings and deliberations, Merck’s leadership decided to develop the drug. Dr. Roy Vagelos, head of Merck’s research labs, and Dr. William Campbell, a senior researcher, were leading the decision-making related to the drug development process. Following a seven-year development process, Merck developed a medicine called *Mectizan*, which could cure and stop the infections from blind river disease fairly safely.

As anticipated, neither the governments of the most infected countries nor the World Health Organization was able to pay for the drug. Merck decided to distribute the medicine for free to the infected and potential victims of the disease. In addition, it helped form and finance an international

committee to develop an approach and the infrastructure to make the drug accessible to vulnerable populations around the world. About ten years after Mectizan's introduction, research studies reported its ability to cure and control major causes and symptoms of the disease (e.g., Abiose, 1998; Burton & Goldsby, 2005). It is evident that the sense of responsibility that the company showed was deeply anchored in ethical considerations aligned with the long-held corporate philosophy that people come first and profits follow.

This case from Merck represents a complex set of (a) ethical, (b) relational, and (c) adaptive factors that the focal leaders had to balance and navigate through to reach the final decision. These factors form the foundation of the RL practice I outline in this chapter. The purpose of this chapter is to propose a framework of RL which is relevant across multiple sectors and has an integral ethical focus. The framework draws upon and integrates research that is both conceptual and empirical in nature.

THE NEED FOR RL THEORY AND PRACTICE

Societal interest in the role of leadership across the private, public, and social sector remains high. We expect leaders to act responsibly in terms of engagement with key constituents while remaining effective in their mandates. These expectations and challenges pertaining to RL are evident in our local, national, and international public sector, widely discussed in the for-profit world of corporations, and seriously considered in the community, intermediary, and transnational social sector organizations. The example in the preceding section highlights the importance of RL in the private sector. With the help of a case example and a recent study below, I underscore the importance of RL in the social and public sectors.

Consider the controversy that surrounded the United Way of America's ex-CEO William Aramony, who led the organization for about 20 years and was credited with turning the organization around. He inherited a 770-million-dollar loosely affiliated network and turned it into a focused national entity with funding of over 3 billion dollars to address social issues in the USA. However, toward the end of his tenure, several stories of irresponsible behavior by Aramony made headlines, and he was eventually convicted and jailed for six years (McFadden, 2011). Charges against him included use of United Way funds to support an extravagant lifestyle.

In a recent study in a large public sector organization, Hassan, Wright, and Yukl (2014) studied 161 managers and their 415 direct reports. The overall question asked in their investigation was: does ethical leadership matter in the government? They reported that ethical leadership reduced absenteeism and positively influenced organizational commitment and employees' willingness to report ethical problems.

Incidents of leadership failures are often blamed upon leaders acting irresponsibly. Yet the idea of RL is poorly understood, contested, and consequently difficult to define and put into practice. Maak (2007) appropriately noted, "Yet, with few exceptions...we still have little knowledge about responsible leadership and even less about how to develop responsibility in leaders to prepare them for the challenges of a global and interconnected stakeholder society" (p. 330). Similarly, Lynham and Chermack (2006) observed that existing leadership theories do not explicitly or adequately address the nature and challenges of leadership that is both responsible and performance focused.

The observations above make a clear case for examining and integrating the concept of RL with a focus on multiple sectors and contexts.

CONCEPTUALIZATIONS OF RL

In this section, I will review a selected set of conceptualizations of RL. The purpose is to develop an overall sense of how RL has been conceived and not attempt an exhaustive review, which is beyond the scope of this chapter.

Miska, Hilbe, and Mayer (2014), in their effort to summarize the major works on RL, noted that the major studies fall under three categories, namely, agent, stakeholder, and converging views. Drawing upon Miska et al. (2014), I briefly describe each of these views below.

Agent As the label suggests, this view draws upon the agency theory, which suggests that selected agents (leaders and managers) act on behalf of their principals (shareholders). The agent view of RL puts the responsibility toward the shareholders of for-profit organizations. In other words, RL is primarily geared toward the interests of shareholders.

Stakeholder Stakeholder view of RL expands the notion of responsibility beyond shareholders to include a broader set of stakeholders. This view assumes that business leaders' responsibility includes attention to social and

environmental considerations, in addition to the economic concerns. The expanded view of RL, to some extent, is rooted in ethical considerations.

Convergence Converging views of RL strategically combine the agent and stakeholder views. This view assumes that acting in a socially responsible fashion is actually good for business. The primary motivation is not ethical but rather serving societal stakeholders because it offers a good business case.

Following this review summarized above, Miska et al. (2014) noted that conceptualizations of RL are scattered and there is a need to have a clearer understanding of the concept. Using a business leader's perspective, they offered a model of RL using rational egoism theory as their foundation. Specifically, these authors put forward a rationality-based model of stakeholder engagement that outlines the decision-making processes behind RL. The authors argue that this rationality-based approach to RL added to the existing literature through reconciliation of some of the debates. This view is indeed an important contribution; however, the conceptualization, like many others, is anchored in the business and for-profit contexts. As noted above, this largely exclusive focus on the business leadership is a gap in the conceptualization of RL and a major motivation for this chapter.

Berger, Choi, and Kim (2011) note that RL had been defined using four different levels of analysis, namely, Nature, Societal, Organization, and Individual. This vision of RL was outlined within the context of the multinational's work in developing economies context. I believe it offers a helpful platform in understanding RL's application to the private, public, and social sectors. I describe below Berger et al.'s (2011) four-level categorization of RL and demonstrate its relevance across multiple sectors.

The Nature perspective is concerned with redefining the headquarter–subsidiary relationship to move away from the traditional understanding of treating the organizational headquarter as the leaders and subsidiary as the follower. A major driver of redefining these roles is the need to capitalize on subsidiary (local) wisdom in the knowledge-based society. I believe the Nature perspective of RL is quite relevant to medium- and large-sized organizations in the public and social sector as well. For instance, it is critical for social sector organizations to rely on local knowledge and create space for local voices. There is an extensive amount of work on participatory approaches intended to facilitate this dynamic in

the social sector. Similarly, devolution of power to the local level has been an important goal in the public sector organizations for some time now. At the Societal level, this conception of RL is concerned with engagement with populations and communities in developing economies, which are at the so-called Bottom of the Pyramid (BoP). The main idea here is to encourage organizations to act as global citizens and work with the local managers to help integrate with local communities and societies. This perspective on RL is also clearly relevant to the public and social sectors in their efforts to engage meaningfully at the community level as they pursue the common good agenda. The Organizational level is concerned with using the local knowledge to innovate organization-wide work by embracing this knowledge at the headquarter level. In the social sector, extensive efforts have been made to invest in the knowledge management and learning systems to capture scattered local knowledge to learn and innovate at the organizational level, demonstrating the importance of the conception of RL in this way. Finally, at the Individual level, RL is concerned with the role of individuals in knowledge creation. The basic idea is that individual actions facilitate social capital generation, which leads to production of mutual benefits.

Lozano (2010) has demonstrated that the RL approach is relevant and needed not only in the private sector but also in the social sector. He drew upon case experiences from the Democratic Republic of Congo and Nicaragua, thus emphasizing both the social sector and the cross-cultural relevance of the concept.

A few themes emerge from the selected conceptualizations of RL in the preceding section. There have been a variety of ways and levels at which RL has been conceptualized. Most of these conceptualizations have been oriented toward the working of for-profit sector organizations. There have been some attempts to examine RL's relevance in the emerging economies and cross-national environments. Some discussions of RL have attended to considerations of ethics in some ways as noted in Miska et al. (2014). An important consideration in Berger et al.'s (2011) work on RL was attention to the contextual complexity and use of local knowledge to enhance the contextual understandings. The same group of authors also points to the importance of relational work of RL using the social capital lens. Using these considerations of values and ethics, context, and relational work, I have developed a framework for RL practice, explained in the next section.

A FRAMEWORK FOR RL PRACTICE

In this section, I introduce and describe the Framework for Responsible Leadership Practice. The purpose of the framework is twofold. On the one hand, it offers a mechanism to understand and outline the key ingredients and dynamics of RL practice. Additionally, it is meant to serve as a guide for both individual and formal leadership development. Figure 9.1 outlines the framework. The three circles represent the components of authentic aptitude, relational competence, and adaptive capability. These building blocks of the framework represent key aptitude, skills, and knowledge, respectively. I briefly describe these components and then further explain their interconnections as they relate to and support RL.

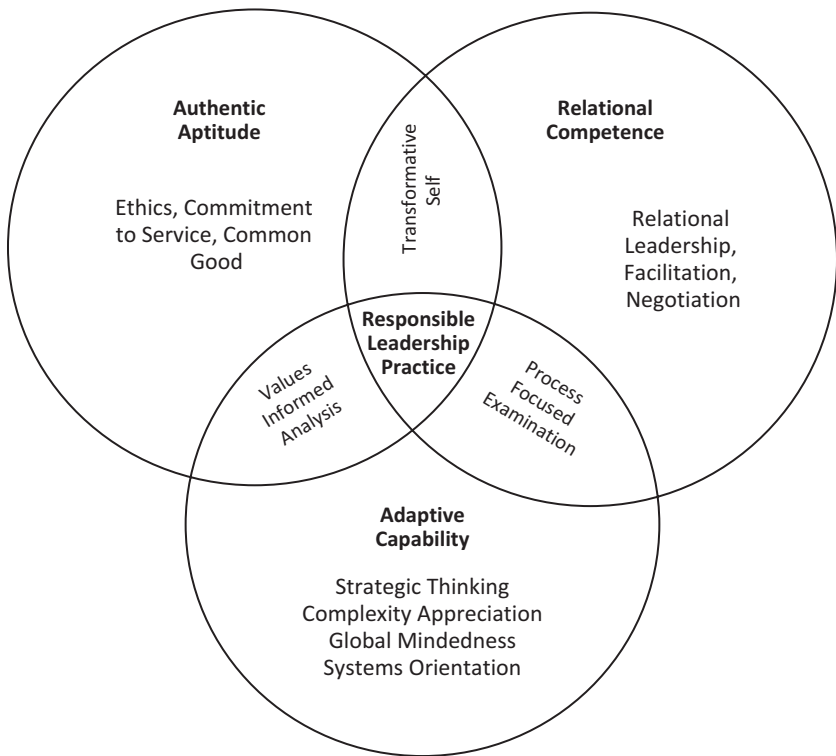


Fig. 9.1 Integrative framework for responsible leadership practice (© Tirmizi, 2017)

Authentic Aptitude

As noted in the section above, some of the works on RL have attended to the ethical considerations. Freeman and Auster (2011) noted, “Indeed in recent times, business ethicists have proposed that we stop separating ‘business’ from ‘ethics’ and instead integrate values into our basic understanding of how we create value and trade with each other” (p. 15). However, not all conceptions treat these considerations as integral to conceptions of RL. In the framework presented here, I argue that authentic aptitude, which includes a commitment to highest standards of ethics, service, and common good, is an integral component of RL. This aptitude development is a life-long process of learning and is continuously refined through self-examination and self-development.

Relational Competence

Few existing works on RL explicitly emphasize the importance of relational competence. Yet, relational approaches to leadership gained extensive recognition over the last 20 years. Mary Uhl-Bien’s work stands out in this regard. She “views leadership as a process of social construction through which certain understanding of leadership come about and are given privileged ontology” (Mary Uhl-Bien, 2006, p. 654). A fundamental tenet of the relational approach is that leaders and followers develop professional relationship and interactions to achieve desired performance and other mutually beneficial goals. Additionally, facilitation and negotiation competencies are essential for effective RL practice. Regarding facilitative leadership, for example, Moore and Hutchinson (2007) reported on the facilitative leadership work that was successfully undertaken with a focus on shared governance and empowerment at Vanderbilt University Medical Center. The authors argue that participation and involvement of people in decision-making are some of the key parts of facilitative leadership.

Adaptive Capability

Adaptive capability focuses on strategic thinking, appreciation for complexity, systems thinking, and global mindedness. Heifetz and colleagues popularized the adaptive leadership approach in their seminal work

(e.g., Heifetz & Laurie, 1997). Berger et al.'s (2011) work described above touched upon some of the adaptive capabilities, especially the global mindedness. For RL to be effective, leaders need to practice adaptive capability to help their teams, organizations, and larger systems to navigate the complex environments they exist in and align and re-align their strategic positioning as needed. The importance of leadership as a context-driven process requiring adaptive capability was well captured by Lichtenstein et al. (2006) in their following observation:

We define a leadership event as a perceived segment of action whose meaning is created by the interactions of actors involved in producing it, and we present a set of innovative methods for capturing and analyzing these contextually driven processes. (p. 2)

Framework Intersections and Outcomes

The overlapping parts of the circles demonstrate how the three components outlined in the framework intersect to produce processes and outcomes, which entail the ultimate practice of RL. For instance, the intersection of authentic aptitude and relational competence leads to transformative self. Critical and ongoing self-reflection on the values and ethics that drive one's relational work and the learning that emerges from those interactions may inform leaders' self-awareness and self-development in powerful ways. Transformative self thus is a state whereby a leader is committed to an ongoing examination, re-alignment, and strengthening of values and ethics in conjunction with her/his relational practice. Muff (2013) emphasized this dynamic in the following words, "Leadership development is first and foremost personal development involving the whole person, mind, heart, body, and soul. The development of consciousness has the potential to lead to new ways of relating to oneself and the world, triggering a personal responsibility in leaders to co-create a world in an evolving, inter-dependent process" (p. 491).

The juncture of authentic aptitude and adaptive capability represents the nature of analysis—especially values-informed analysis. The connection explicitly emphasizes that the analysis, which sits at the foundation of responsible decision-making, is informed by the anchoring values, ethics, and commitments that are an essential part of leader's authentic aptitude, on the one hand, and her/his information acquisition and processing

using adaptive capability, on the other hand. The adaptive capability may range from drawing upon systems orientation to strategic thinking and planning. The intersection between relational competence and adaptive capability highlights how leaders conduct process-focused examination of decision alternatives using process-oriented and inclusive relational competencies combined with thoughtful assessment of opportunities and challenges based on adaptive work.

The middle section of the framework is labeled as the Responsible Leadership Practice. As the figure conveys, the practice of RL is informed by and anchored in the three essential components of authentic aptitude, relational practice, and adaptive capability. As noted in these sections above, the ingredients of these three components in turn inform the processes of self-strengthening, values-anchored analytical work, and process-driven search for meaningful alternatives.

I illustrate the application of the framework based on my experience with a large, social sector, transnational organization operating in forty countries. Specifically, I briefly describe the process of strategic thinking and planning that was utilized, following principles of responsible leadership. Multiple cross-functional and cross-national groups were formed to debate and discuss the strategic priorities based on the initial context analysis with a global and systems focus. The groups' composition reflected a wide array of backgrounds, including representation of various functions, levels, nationalities, and tenures with the organization. This boundary crossing among organizational members allowed many professionals and groups to strengthen their relational work. This process-focused exercise allowed not only for participation but also increased inclusion of voices from across the organization. This process in turn facilitated increased complexity appreciation and a deeper examination of strategic priorities. On the other hand, the organization also re-visited its values and mission commitments as it considered the nature of challenges, opportunities, and priorities it faced. The output from these steps further informed the strategic planning with a clear focus on the long-held organizational values anchored in people-focused approaches. This exercise culminated in the production of white papers from each of the groups in relation to a particular strategic area. The case provides a good example of how RL was practiced where an inclusive and relational process was combined with ethical considerations to reach significant decisions about the organizational fit for the future.

CONCLUSION AND APPLICATIONS

The purpose of this chapter was to outline an integrative framework for RL practice. I believe the framework discussed above integrates a number of important themes based on previous leadership works and dominant leadership theory. For instance, the three main components of authentic aptitude, relational practice, and adaptive capability bring together well-established theories of leadership in those domains. Specially, the authentic aptitude component is aligned with some of the key assertions of authentic leadership theory (Avolio & Gardner, 2005) and servant leadership theory (Barbuto & Wheeler, 2006). Similarly, the relational practice components draw upon the ideas offered by Uhl-Bien (2006) and others. Finally, the adaptive capability component incorporates important elements included in adaptive leadership and complexity leadership theories (e.g., Heifetz, Grashow, & Linsky, 2009).

It is important to note that these theories, which fall under the three components of the framework, have not been integrated in this fashion previously. More importantly, this integration is centered on the concept and practice of RL. In that regard, I drew upon some prevailing but segmented themes discussed under the RL literature, and then linked them to a number of important works in the leadership field. Finally, the integrative framework also outlined intercessor processes (transformative self, process-focused examination, and values-informed analysis) that contribute to understanding the concept and practice of RL.

In terms of practice relevance and application, the RL framework aligns with some of the initial emerging empirical evidence related to the conception and development of RL practice. For example, Wilson (2007) conducted a study based on a survey of public and private sector managers in Europe. He listed the following reflexive abilities for the practice of RL:

- Systemic thinking
- Embracing diversity and managing risk
- Balancing global and local perspectives
- Meaningful dialogue and developing a new language
- Emotional awareness.

There are some obvious overlaps between the above observations and the RL framework included in this chapter. For example, the emotional awareness ability falls under the authentic aptitude component; balancing

global and local perspectives and systemic thinking fit under adaptive capability; and meaningful dialogue and embracing diversity fall under the relational practice component.

Wilson (2007) further offered a series of important insights about development of RL. His recommendations include approaching management development programs, which allow leaders and managers to change their fundamental assumptions about their worldviews, through use of robust experiential techniques to facilitate such programs. He also argued that management education (e.g., MBA) should consider carefully integrating sustainability and corporate social responsibility (CSR) subject matter within the existing disciplines of marketing, finance, operations, and so on.

In relation to RL development, another creative possibility falls under the realm of sabbaticals and international service-learning opportunities. Pless, Maak, and Stahl (2011) reported the usefulness of such developmental programs through a study of 70 participants of Project Ulysses, an integrated service-learning program administered by the PricewaterhouseCoopers (PwC) Global Talent Development Unit. The program deputed participants in small teams to countries of the Global South to work in cross-sector partnerships with civil society organizations, social entrepreneurs, or international organizations. Following a content analysis of data, the authors reported, “We found evidence of learning in six areas: responsible mind-set, ethical literacy, cultural intelligence, global mind-set, self-development, and community building” (Pless et al., 2011, p. 237). These findings confirm the appropriateness and relevance of the key ingredients of the RL framework.

In conclusion, I believe the framework offers an important roadmap for the theory building as well as development of RL practice. The ideas outlined here may be further refined and strengthened through future research; however, the existing conceptual and empirical knowledge base confirms the main assertions and ingredients of the framework. Given the robust foundation the framework is based upon, it offers a values-driven approach for leadership and organization development work in a variety of contexts and settings.

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Diversity, Inclusion, and Social Change

INTRODUCTION

For many organization development (OD) practitioners, diversity and inclusion are core values that inform their work and their efforts to help their clients change social inequities and systemic patterns of exclusion. There are also OD consultants who work with highly mission-driven, social change organizations such as women's healthcare providers, domestic violence and sexual assault advocates and caseworkers, child welfare services, LGBTQ service organizations, and first responders. Both strive with their clients to undo what impedes people from achieving their potential and to foster the health and functioning of human systems.

Heather Berthoud considers the key challenge working toward including racial and other diversity is the clients' mind-set. Clients value action and expect a well-delineated set of steps they can follow to reach the desired diversity destination quickly and smoothly. They want content expertise and a technical solution to an adaptive problem. As Berthoud navigates the consultant role, she has found that the more she discloses her own story as an immigrant and her wonder, joy, mistakes, and concerns about the task at hand, the more the clients explore and express their own journey. They become clearer about the process they are in and how they can change it. After connecting her own cultural orientation to diversity work, Berthoud describes approaches that challenge the short-term mind-set. She is also clear that she is not proposing that every OD

practitioner needs to be a diversity “expert,” but believes it is impossible to implement OD interventions effectively in the twenty-first century without at least basic awareness and competence in diversity matters.

Bernardo Ferdman emphasizes that diversity and inclusion help to form the bedrock of OD, and excellent OD practice must always incorporate attention to diversity and inclusion. He points out that the field of OD has always emphasized maximizing human potential while simultaneously seeking to improve the health and functioning of human systems. In his chapter, he specifies what is meant by diversity and inclusion, especially as perspectives, practices, and values crucially relevant to OD practice; makes the connections of diversity and inclusion values and practices with OD more explicit; and suggests some ways in which we can be more intentional and focused in integrating diversity and inclusion as core values in OD practice.

Pat Vivian, Shana Hormann, Sarah Murphy-Kangas, Kristin Cox, and Becka Tilsen have spent decades working within and consulting with highly mission-driven organizations, organizations that have compelling purposes and deeply moving values. They have worked in and for human service and first responder agencies, healthcare systems, tribal communities, community-based nonprofits, and grassroots organizing groups. The emotionally intense environment and personal nature of the work reinforce a desire to be heard and have input. However, in many social change organizations, dysfunctional and unacknowledged power dynamics exist and get in the way of respect and inclusion. OD’s open system of ideas, principles, and practices has allowed the authors to create an approach to consultation rooted in OD frameworks and social justice movements. They illuminate values that have emerged from working with traditionally marginalized individuals and organizations, acknowledge the influence of classic OD values on the authors’ practices, explore conflicts and tensions inherent in this intersection, and offer insights about the mutual influence of OD and social justice.

Playing the Long Game in a Short-Term World: Consequences and Strategies for Racial Justice Work

Heather Berthoud

Representatives of a volunteer organization want to understand and address the underlying causes for their lack of diversity. They have made modest progress toward diversity in race and class, and some chapters have successfully become more representative. But overall, despite action plans and good intentions, they are still overwhelmingly White. Given the demographic shifts in the USA, they fear the current slow loss of membership will accelerate if they do not change. They ask me, in almost plaintive tones, “What should we do first? What is the best way to proceed?”

A self-identified social justice organization asks how to integrate and reflect a racial justice lens in all they do, internally and externally. At the initial meeting with senior managers, they are eager to align action with analysis. “Where should we start?” There is disagreement about whether to start with the personal—awareness and healing—or the organizational—culture and strategy.

The key challenge in working toward racial and other diversity is mind-set. Clients value action and expect a well-delineated set of steps they can follow to reach the desired diversity destination quickly and smoothly.

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They want content expertise and a technical solution to an adaptive problem (Heifetz & Laurie, 2001). In this chapter, after locating my own cultural orientation to diversity work, I describe approaches—systemic, being, process, and development—that challenge the short-term mindset characterized by the opposite orientations of linear, action, expert, and performance and, yet, paradoxically, provide demonstrable results. I conclude with dilemmas created by such positioning.

CULTURAL SHAPING AND IMPLICATIONS

I am fundamentally an immigrant. I came to the USA at seven years old from England, where I was born to Jamaican parents, to join family that was growing roots in New York in a larger Jamaican immigrant community at the time of the Civil Rights movement as it morphed into anti-war and anti-poverty movements. The larger dynamic and identity of the immigrant experience informs my work and life—deciphering this new place while tied, through family and community, to places of story but little direct experience. While inspired by movements for justice and inclusion, and drawn to the American promise, as an outsider, I experienced exclusion, ridicule, and even violence. I resolved to understand and address the cultural dissonance I encountered. My work now supports social justice organizations as they strive to embody and align their actions with their aspirations.

In that work, I have learned that means are ends. The way of doing is already the outcome. Results exist in the actions that create them. Justice requires acting justly. Love is cultivated by loving. Much of what individuals, organizations, and communities struggle with is the misalignment between their goals and the behaviors they use to achieve them.

From this realization flow several implications for consulting. First, it is best to be conscious of one's *true* intentions because the long term and short term are intimately and inextricably connected. Such intentions are beyond goal-setting. I help individuals, groups, and organizations attend to their values, deeper aspirations, and the ultimate visions that reflect those values. One group met to articulate their aspirations, yet initially they focused on what they thought they could achieve given significant opposition. They struggled to identify the ultimate vision that would bring their values into action. However, one year later, they reported the importance of establishing a shared vision, of being *for* something. They went from reacting to crises to building the community

they wanted to create, while creatively and effectively addressing the challenges they faced.

Second, focus on both the micro and the macro. If means are ends, then history, organizational or individual change are created in infinitesimally small actions, as well as the larger moments that are captured in official records. All past actions lead to the present state as parts of a system interact and adapt to each other. A linear approach assumes direct causality and can affect the system. But with an understanding of multiple interactions and variations, the linear approach is less comprehensive. When the terrain it assumes shifts and unacknowledged factors impact change, the linear approach externalizes responsibility for outcomes. A broader view of interplay among minute and large actions creates increased accountability and greater possibility for success. The client that wanted a clear roadmap ended up developing a process that accounted for multiple players and opportunities for input, feedback, and adjustment. After they spent time examining their own system and the many ways racial justice could be affected and reflected, they went from easy frustration with others to excited, if sober, accountability for themselves in interaction with their stakeholders.

Third, align actions with intentions. There is no distinction between action and being. If the micro constitutes the macro, then individuals and larger systems can investigate and hold themselves accountable to the enactment of their intentions in even, and especially the smallest ways. From Gandhi comes the guidance to be the change, to *demonstrate* desired changes, to bring the future into being now. It is an argument against expedience. Similarly, Schein (1992) establishes that leaders create organizational culture through role modeling and the observed criteria used for key decisions. In all cases, action is not separate from being but an expression of it. The Civil Rights Movement of the mid-twentieth century used simple yet powerful actions—sitting at lunch counters, registering to vote—whose potency came from aligning action and aspiration. After a client facing internal challenges of inclusion has identified its aspirations, we then discuss what actions will demonstrate the vision come to life. As one client said, “demonstrate, not pontificate.” As the task force planned, they attended to details that would have gone unnoticed before—how to structure meetings, ways to express openness to new ideas, how to show respect for each other. The next, crucial, step was to support group members in taking those actions with each other, right now. They reported greater optimism, capacity, and willingness to persist.

Fourth, a long-term perspective that takes means as ends necessarily prizes process. How fitting then that my life and work align in my role as an organization development [OD] consultant.

HOLISM AND SYSTEMS THINKING

Such a background leads me to appreciate holism and systems thinking in diversity work. Rather than see parts of a finite whole, diversity work asserts each part as a whole and the whole as a constellation of parts in dynamic relationship with one another. Change may be accomplished by changing *any* factor, singly or in concert with others, because such change disturbs the equilibrium of the system and requires it to adjust to a new state. It is true that the system will seek to maintain its current state by attempting to “reclaim” or “expel” the changed element(s), for example, the person who is encouraged to assimilate or is fired for being a poor fit. For a new equilibrium to be reached, the changing factors—people, dynamics, and practices—must stay changed long enough to require the system to adjust to them.

In systems, the parts create the whole and the whole is in the parts. Just as genetic testing can use any cell to reveal the truth of the whole person’s biological composition and history, each person is a carrier of the larger culture as well as a participant in it.

A holistic diversity perspective demands people to see the system and their role in sustaining it. Moreover, it requires that the system be understood in an even larger context of time and space, that is, history and location. For example, it calls on people in the dominant group, to see themselves with a group identity of dominant, with the historical and cultural accumulation of privations and privileges that accrue to that status. With this awareness, it is less likely that members of dominant groups will see themselves as individuals only, free to act as though they exist without regard to history and location. Similarly, a systems view encourages people in subordinated groups to see how they collude with the system even as they want to change it.

If everything is connected to and reflective of everything else, then the place to start is where there is interest and energy that can be sustained. The Diversity Diamond © (Berthoud & Greene, 2001) displays these ideas graphically (Fig. 10.1). In this conception, diversity, equity, and inclusion work necessarily require attention to multiple facets of self-awareness, interaction, organizational culture, and external relations.

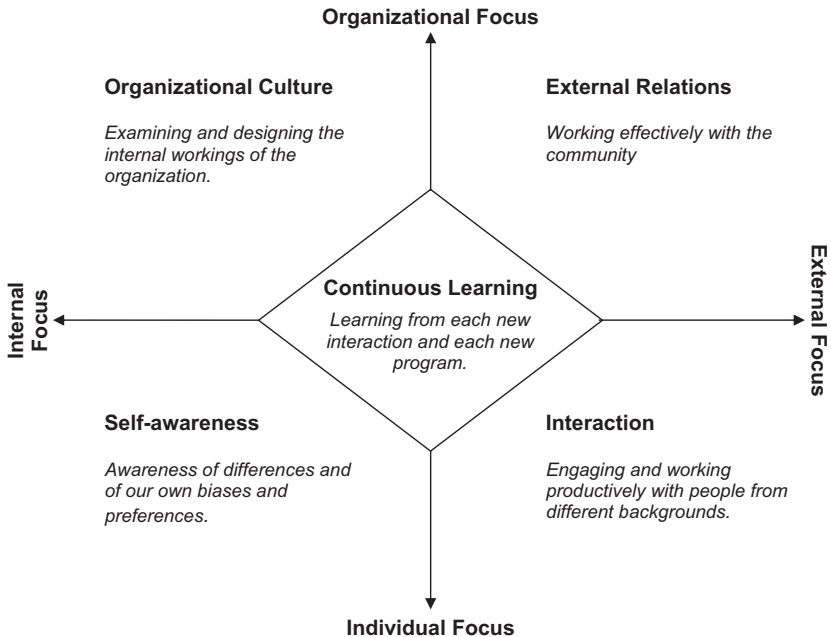


Fig. 10.1 Diversity Diamond

That is, the work is internally and externally focused at the level of individual and organization. Moreover, each facet forms and informs the others through the process of continuous learning. Wherever one starts, there is always connection to everything else. The challenge is not to have the one best place to start but, once started, to stay conscious of the changes and challenges as they unfold and see the long-term potential in sustained small changes.

The starting challenge in any engagement is to test the linear frame of mind—where do we start? what is the path? how will we plan and accomplish the task of becoming diverse?—to one of dialectic dynamism, interconnectedness, ongoing learning, and reflection. The more relevant question for clients is *what is the system they are trying to change and how do they locate themselves in it?* They begin by seeing that they are not separate from the thing they are trying to change, thus implicating themselves in the change and making the task initially more interesting and daunting.

BEING ABOUT MY CLIENTS

I work primarily with activist organizations. I love their commitment to creating conditions aligned with aspirations of equality and justice for all. Whether they are working to involve people in politics, shift the way the environment is considered and cared for, address homelessness, ensure the economy works for everyone especially those not already winners, and more—their existence and work is evidence of determination to bring forth a world that does not yet exist. They are heirs to previous generations of imaginers and doers—civil rights, women’s rights, settlement workers, and peace protesters. They see what is missing in the dream that is America and set about doing something about it.

They are, usually, better at identifying what is wrong than in aiming for what they want. They excel at analysis and short-term tactics often absent a larger strategic frame. Planning, when done well, is generally for a short period, maybe as long as an election cycle. The current sense—and reality—of constant change allows them to forgo the rigors of comprehensive planning and commitment to ultimate success. Rather, their action orientation means they feel compelled to do *something*, almost anything *now* because the need is urgent. Unfortunately, the need is always urgent and thus always a reason to skip a longer view. Yet the focus on the short term creates the long-term challenge. As Sun Tzu noted, “strategy without tactics is the slowest route to victory. Tactics without strategy is the noise before defeat.”

Activist organizations bring the same action orientation to the work of racial justice and other issues of difference and equity. The recent publicization of police killings of and brutality toward Black people has increased an awareness of the systemic nature of racism. My clients are increasingly aware that racism—historical and structural—frames all they do. For example, economic disparities are not merely circumstantial but historically engineered and predictable. That is, it is not that unemployment, for example, *happens to be* higher among African Americans, but given the interlocking policies of housing, education, taxes, and so on, in combination with an abiding narrative about the inferiority of Black people, Black unemployment is *destined* to be higher without explicitly addressing the system that creates the results.

Such systemic changes are not campaigns to be won in a matter of months, or perhaps years. An action orientation alone can leave clients acting in myopic ways without testing their own assumptions about what

it will take to create lasting change. I enter these organizations as a former colleague who became weary of constant crisis as a way to mobilize me and others. In such a short-term orientation, urgency is required to mobilize energy for any advance. They confuse short-term action with long-term building.

The organizational analogue of an action orientation is the insistence on product or program focus more than a culture or process focus. “We should just do x!” As though that proposal is not supported or thwarted by the policies and practices enforced by the same people who are afraid to speak up in meetings or do not see their colleagues of color as worthy of attention or promotion.

At an organization exploring how to overcome the seemingly intractable challenge of expanding their proportion of people of color, we used the Diversity Diamond (Berthoud & Greene, 2001) to analyze the focus of their work so far. Not surprisingly, a quick analysis established that they had been focusing on action and strategy at the expense of culture, attitudes, awareness, individual skill, and collective values. The answer to “why don’t they stay?” became “we don’t welcome them in ways big and small, and ways we don’t see.”

In another instance, after a review of background material and a case review, one advocacy group saw that their focus on relatively quick wins meant they did not invest in the long-term development of people who were affected, interested, and typically under-resourced, in their case, Black community leaders. Such short-term focus meant the client contributed to and reinforced existing power and resource structures in the name of challenging them.

Another way to handle the expectation of immediate results is to review a historical timeline of changes clients value—ending slavery, women’s suffrage, civil rights, the recent climate talks, or marriage equality. These shifts are generational struggles, not election cycle campaigns. Incremental change happens in the short term, but the deeper enduring change is created over decades of sustained focused effort.

US Cultural Context

I do not fault my clients. They exist in a larger US cultural context that prizes doing above all else and has little appetite for deferred gratification. Perhaps it is the birthright of a young country, where old is measured in decades, not centuries as in other parts of the world. Doing is not

questioned in the US cultural context but reflection and being are. Or, if not questioned, at least separated—doing in the world of work, reflection, and being in the world of spirit and religion. A holistic perspective does not separate the two.

How We Do Is the Doing

How clients (and consultants) *are* is the work. Means are ends. Especially in issues of multi-cultural engagement and justice, there is no separation between being and doing. There is a difference in feeling between being greeted by someone who is interested and someone who is not, or worse, sees only one's package (in my case, that of a Black woman) that has been assigned negative cultural value. Years ago, I went to an open meeting of a community and activist organization comprised mainly of White women. As the event was in celebration of the then newly created Martin Luther King Day, I had some hope for connection with group members. I watched as people greeted each other with the warmth of friendship, but no one approached me. Whatever they were *doing* with speeches and programs was belied by *how* they did it—from a distance, unwilling to engage the embodied other in their midst, choosing instead to discuss statistics and programs and policies. Decades later, the organization is still known as one comprised of mainly White women.

In another example, a client struggled with adopting an approach to community work suggested by the people of color in the community but that represented a departure in the work approach for the client. With my support, the client examined who they listened to, who they approached, where they believed expertise resided, and how they acted on those assumptions in who they invited to speak with authority and who they expected to listen, and whether new ideas are accepted or dismissed as coming from the unsophisticated other who has yet to learn our organization's superior ways. In this instance, internalized superiority proved just as pernicious as internalized inferiority.

An action orientation can look like expedience when dealing with issues of justice, including racial justice. My focus to slow clients down is often met with impatience. They want the cake without the baking, yet are not even certain what cake they want. They know mainly that they *do not* want *this* situation. Having analyzed the problem, they want to set about correcting it, without recognizing that the very action orientation can be an impediment to the relationships needed to make a difference. The time

spent in joining, relationship building is often seen as a waste of time, not as an investment.

In one organization, there is some promising movement in a leadership development program based on learning in and about relationship. Those outside of the program like the results of deeper membership and community engagement, higher energy, and innovative policy initiatives. Predictably, they want to turn the results—improved member relations and community partnerships—into a checklist and easy metric, without attending to the quality of the conversations or the reinforcement of racial and class power dynamics that have resulted from such an action and outcome focus and that the new program's approach challenges.

Being Informs Doing: Embodiment

Racial justice requires a shift at a much deeper level than analysis or mechanical action. Actions taken when confident are qualitatively different than those taken in fear or hesitation. This is true whether the action is conducting a job interview or handing someone a piece of paper or initiating a new relationship across differences that have cultural significance, such as race, gender identity, and so on. *Acting* confident is not the same as *being* confident, feeling it deeply and viscerally. Both the actor and the recipient know the difference. I had a recent reminder of this truth. I had two potential client calls for diversity work. In the first instance, I was relaxed and attentive. I was curious, listened deeply, and was even playful. They wanted to work with me, almost immediately. In the second instance, only days later, I was hurried and distracted, impatient, listened critically, and contradicted the would-be client. Not surprisingly, they did not call back. On the surface, I did the same things. I may have even asked the same questions but the clients' divergent responses suggest to me that my own disposition at the time of the calls was at least a factor in the outcome.

Likewise, I slow down clients to even acknowledge their being and how it informs their doing. When a client is afraid, frustrated, impatient, angry, happy, or sad, I encourage them to mine the source of their experience to see how it informs their behavior. A White woman client who is nervous to be seen as overstepping her culturally assigned role as she asserts a perspective on relationships across race in her organization will enter the conversation tentatively, if at all. A Black person afraid to be known as having a view different from the majority of Black people can silence himself. And

on and on. Actions are informed by being. Without attention paid to the underlying assumptions and affective state, the actor is unaware of how thoroughly actions are informed by the unattended inner world.

Being informs doing, for the consultant as well as the client. Therefore, as a consultant, it is essential to attend to not just one's verbal messages or techniques, but the lived and expressed values, priorities, and theories of change. That is, the consultant must embody and enact the theories and approaches espoused (Nevis, 2005), one must *walk the talk* or at least be seen to be working toward such alignment to be a credible partner.

Some consultants set themselves apart, as people who have solutions to teach. In diversity work, I am leery of such a posture given the vast differences within the human family and any individual's familiarity with only some of them. Rather, I prefer a sense of journeying together on a long trek. I may have knowledge about some parts of the terrain, while clients and other colleagues have overlapping or distinct knowledge. In this way, we can learn together.

Doing Shapes Being: Habit Formation

We first make our habits, and then our habits make us.

—John Dryden

For my clients, the idea of creating change through behavior modification is familiar territory. It is the approach of policy change, legislation, and enforcement action. A critical decision to do things differently can lead to new ways of thinking and feeling, create the conditions for change, or at minimum, eliminate egregious offense. In the language of neuroplasticity, “neurons that fire together, wire together.” So, the practice of new behavior can create new habit in action and thought (Duhigg, 2012). For example, the practice of using *African American* to describe people previously known as Black, colored, Negro, and worse is one such example. People say “N-word” in polite company to indicate their internalized awareness of the negative connotations and their distancing themselves from association with such thoughts.

Still, the client focus on quick results makes the pursuit of embedded habit, let alone mastery, challenging. The idea of sustained deliberate practice can seem like so much time wasted when results are needed now. What is not recognized is that acting for immediate results is itself a doing that shapes a longer-term habit. Clients pursue the immediate at the

expense of the ultimate without seeing the immediate as creating the ultimate. They want long-term results with short-term efforts. While occasionally possible, the greater success that comes from perseverance is often missed.

Yet a developmental approach can be less satisfying for list checkers and productivity measurers. Even if they acknowledge that the work of racial justice in particular, and equity in general, is an ongoing effort, they still bring their doing, short-term approach to the work. Moreover, deliberate effort is difficult to sustain without some indication of progress lest despair sets in. Consequently, I engage clients in identifying the ultimate results that they want. Most often they can say what they do not want—end oppression, stop racial injustice—but are hard pressed to describe in vivid detail the end state that they are working toward. Some even see doing so as a luxury they cannot afford rather than an essential and often implicit driver of their work. To address this challenge, I work with two types of indicators—those identified in advance and those that emerge.

Predetermined indicators The first step is identifying the vision of success—a description of the conditions that will exist when they no longer have a need for this work. Most critical here is an *affirmative* vision—not the absence of racism, the end of prejudice and oppression—but a positively stated, felt expression of an envisioned future reality. We acknowledge that they will not likely see their vision made real any more than early abolitionists who sought full citizenship for slaves lived to see their aspirations realized. Yet clients' ability to identify their true north is essential to directing their daily work. From the vision, the goals and success markers can be identified as substantial contributions toward the vision. In this way, we establish that no matter how long or short the consulting contract, or their own individual and collective effort, they can make a substantial down payment toward their intended outcome.

Emergent indicators At the same time, even those predetermined indicators can feel distant. Their concreteness can also reinforce an action and quantitative orientation that can obscure the equally important qualitative changes needed to achieve the desired results. It is therefore also important to support clients to identify the smallest of indicators, mere glimmers, or perhaps single incidents, moments in conversation that point to potential change. I ask them to look for first shoots in a wide field that we expect to be lush one day. In one organization, early indicators were the

tone and substance of staff participation in a meeting. Previously, they had sat silently. After our work together, they raised thoughtful questions and suggestions. Such behavior could easily have been discounted as too small to make a difference but seen as an essential component and beginning, such an early indicator was cause for optimism. Mindfully observed and cultivated, such indicators help to minimize frustration by helping clients see how they can close the gap between lofty goals and daily reality.

PROCESS ORIENTATION

In a short-term linear mindset focused on action, one assumption I often encounter is that there is a single best way and someone else knows it. The tendency is to bring in an expert to provide the answers. Of course, OD is a process orientation that may contain expert content knowledge but does not rely on it as the engine of change.

An expert orientation assumes knowledge is external, that there is a *right* answer not simply people in relationship adjusting to each other. With such an orientation, people behave as though the correct answer will always be so and just needs to be found. For example, what is the best way to deal with offensive behavior? Such an orientation produces analysis of the problem along with prescriptions for what the solution should be. Yet the very pronouncements create a posture of *righteousness* that can undermine the need for *right relationship*, a dynamic interplay between players who change with and because of each other. For example, terminology about immigrants has changed from *illegal alien* to *undocumented immigrants* and will likely change again. What is right has changed over time as the named come into different relationship with themselves and the larger society.

All answers are temporary. Therefore, orienting toward the process of change and building quality relationship are essential, as relationships and the pursuit of better answers are the foundation on which sustainable action is built.

If there is a right answer, then knowledge is the issue and can be purchased, imported, and consumed, and action can be prescribed. Hence, the calls that request a short training session for a problem that has years, often decades, of history in the organization, and certainly centuries long in the country. Knowledge is important but insufficient as it sits atop attitudes and habits that are deeply rooted and untouched by knowledge.

There may be *preferred* answers but not permanent ones. Rather, in a right relationship, people have the space to explore with each other and to develop the empathy and patience to arrive at answers that work for them, for now, with an intention to sustain relationship even as answers change.

I do not ask clients to relinquish their knowledge orientation. Rather I see it as an entry into the work. Here is an opportunity to frame the work, to create the possibility of perspective shifting, by introducing concepts and frameworks that may broaden our mutual views. I often begin with conceptual grounding that includes my own knowledge, without laying claim to all expertise. By jointly creating a resource list to meet their needs and intentions, clients also bring material to the process, often about issues of diversity and difference experienced in their sector.

The early shared responsibility of developing framing literature allows me to be a partner and learner as we discuss the material together and let it inform our work going forward. At the same time, their research develops their confidence in their own knowing and keeps material relevant and accessible to them. I focus my contribution primarily on how change happens and less so on content and analysis or the description of how racism manifests itself. (As I write this chapter, a client has just sent an article describing the extent and impact of racial and gender discrimination in the temporary employment field. Another has sent a list of books and other resources—evidence of continued interest and ownership.) Once collected, the material is the focus of discussion. What are they learning about the contours and processes of racial injustice? About suggested and promising remedies? Such analysis is familiar territory and appeals to a penchant for cognitive knowing. The next level of questioning introduces the habit of reflection. What have they noticed about how they engaged the readings and each other? In what ways did their own identities show up in their participation? How, just through the act of discussing, have they demonstrated the ideas and values they aspire to and/or critique?

Such questions typically prove more difficult for them to answer. It is often the moment they recognize the work of racial justice implicates and involves them *right now*, even as they work to create change. Additionally, and perhaps more essentially, such questions turn them toward the *process* of engagement and change. They begin to see patterns of participation as individuals and as social categories. They begin to see the impact of their participation and perspective on others. Whether their innocent comment sparked a strong reaction need not make either the speaker or the responder

wrong. They can take the time to discover the process—in the moment and historically—that created the situation. They can also choose how to engage next time *and* how to apply their learning more broadly to their organization.

At a project debriefing, when asked how their identities influenced their action plan implementation, group members named how they overcame their discomfort because of previous conversations. They acknowledged that had they attempted implementation even a few months prior they would have been less assertive and confident. They saw how their confidence created positive effect. Next, they discussed how to build in similar opportunities and structures in other parts of the organization.

Naturally, they have many more questions. They are learning the value of staying in the question and allowing answers to emerge from and help build relationships through a well-designed process rather than predetermining *any* answer.

DEVELOPMENT

As expected, activist groups place a high value on performance. They want to do well and quickly. Despite the enormity of the challenges they take on, they expect to achieve change, to do well, and to “fix” the situations they find. Yet, a focus on performance necessarily blocks a focus on learning and development. (I am grateful to Jonno Hanafin for introducing me cognitively and experientially to this paradox.)

By examining the intentions and the felt sense of performance and learning in turn, clients see how their short-term orientation on production can be an obstacle to their own learning, long-term development, and, therefore, improved performance over the long term.

Experimentation

Key to learning is an attitude of experimentation, play, and discovery where the stakes do not seem too high. In organizational life, such situations seem not to exist, unless we consciously create them. Therefore, it is critical to find opportunities for safe experiments, small actions group members can take without fear of negative consequences, especially if the experiment does not work as intended. Together, we identify options such as how to speak up, who to approach and how, an organizational practice to start or stop. As with any experiment, we analyze the results, determine

the reasons for the outcomes, and determine if it is worth repeating or adjusting the action. Similar to small actions, merely the idea of experimentation relieves some of the performance anxiety people bring to work, especially work related to race.

Do, Reflect, Do, Reflect

I respect my client's need for speed, for getting things done. It is what I love about them and what makes them as effective as they are. I support their greater effectiveness by introducing and adhering to reflection.

A group of labor leaders and community-based groups are discussing the impact of race on their work. The mixed race, gender, and age group has been edging up to the conversation and are now discussing a proposed action by a central labor body. The conversation is lively and respectful even as opinions differ. After the conversation is done enough for now, I ask the group to reflect on *how* they had the conversation. What patterns did they notice? What did they experience in having the conversation?

They noticed a difference in the perspectives between those from community groups, mainly but not only people of color, and those from labor, mainly but not only White. As I did not know them well enough to know the roles they were speaking from, it was important for them to name and own an important dynamic, namely, that community groups and the people of color within them were more appreciative of progress than those from labor. Underlying issues of patience, shame, expectations, perceived opportunities, and potential for working together opened as a result. Moreover, at a subsequent meeting when I was not present, the group employed a similar process to positive effect.

In another example, an organization that was committing itself to addressing racial injustice in its programmatic and internal work reviewed a conversation it had just had about options to realize its intentions. A member of the group noticed that young people were not given the same hearing as the older members of staff. A lively and fruitful conversation about intergenerational knowing and relationship to current issues, and what they had to learn from each other ensued.

In both cases, their reflections were essential. I did not see what they saw. Their own engagement mattered more than the "rightness" of my observations. With their insights and the experience of respectful conversation across difference in pursuit of common vision, they resumed their action orientation with renewed vigor and alignment.

Action learning is another related approach whereby the organization identifies a project that will be the object of examination, of active engagement alternated with rigorous review for the dual purpose of creating change and learning about the change process. Critically, the project is not make-work, but something of value. One organization chose to apply their emerging racial justice framework to their upcoming biennial conference. Another developed member engagement approaches. Another implemented revised Human Resource policies. In all cases, they were going to do the work anyway. They chose to use their projects as opportunities to test emerging or newly adopted approaches to racial justice.

In all cases, the practice of regular reflection in a spirit of experimentation allows groups to step away from a performance focus enough to see what they are learning and what habits they are developing without fear of recrimination.

CONSULTANT DILEMMAS

As I do with my clients, I ask myself “how am I contributing to the dynamic I want to change?” I acknowledge the gravitational pull of the forces that result in racial injustice but that are not easily seen and therefore harder to address.

True for any consulting engagement and especially in a racial justice context, how to position oneself is foundational to the impact one will have in the system. Too far away emotionally and clients will not travel their own distance to discovery. Too close and there is nothing to indicate there is any distance to travel. As I navigate the consultant role and marginality to client systems, I have found that as I allow myself to disclose my own story as an immigrant and my wonder, joy, mistakes, and concerns with them in the task at hand, the more they explore and express their own journey as they are in it. They become clearer about the process they are in and how they can change it.

As a consultant, I regularly re-enact the immigrant role as a stranger in a new organization, culturally other again. I can choose to cower as the unwelcome interloper or bring gifts of perspective and ways of doing that could be useful. In one system, I am part of a team that conducts a leadership development program for social justice leaders. When I have questioned (had questioned) my approach, I chose to conform to the way of the team leaders. As I prioritized my own safety, the group prioritized theirs—manifested in questioning, arguing with me, and the material.

They took few risks. Later, I decided to share more of my story, my internal process, and intentions. Rather than assume my difference was unwelcome, I chose to name and use it. Now the participants began to claim their own stories, processes, questions, and dilemmas. I had modeled the way and created the space for them to engage. They appreciated their rich conversations because, as they said, “we had hard conversations and it was OK.”

One element of positioning is my felt and expressed cultural resonance. Whether I feel and am seen as “one of the family” influences how I am seen and heard. That I am Black often means I am mistaken for African American, with expectations for shared experiences, perspectives, and cultural anchors. How I introduce the truth of my background can be received along a continuum from not different at all to different within a larger commonality of race and racial dynamics to completely separate. I am aware that my background creates both distance and resonance. At my best, my difference makes space for others to claim their uniqueness. At times, it can mean a painful separation of not “getting” a group and not being “gotten.”

In a group in Texas, the participants are roughly one-third each African American, Latino/a, and Anglo. They hug early and often. They reference church and the Bible. I am different here and they make that clear with their comments. So, I claim my difference and ask their patience. They explain themselves to me—and each other. They see differences where they expected sameness. And they see me enough to roast me, using the methods I taught them—a lovely testament to being seen.

Some distance is useful. I can name what I see without the triggers that come with over-identification. I am also able to hold to account all parties in a racial conversation. As one African American woman was discussing in righteous tones the ways her role as Chief Diversity Officer was being challenged and undermined by predictable resistance from the majority White organization and management, I could validate her experience, name the larger dynamic of cultural antibodies defending against change, and note her righteousness as a contributor to the fight she was in. In systems, all players contribute.

At the same time, I wonder whether my cultural distance means I am not enough of a challenge. I see clients that want more people of color but without examination of culture they will get those, like me, who know how to function in White organizations and other cultural spaces. As an often only person of color, I am mindful that others who have a different

cultural presentation are not as welcome. I am aware of the seduction of my perceived specialness as I navigate those spaces, mindful that my work is to widen the possibility for others.

Does my long-term view blind me to felt urgency and the possibility of action now? My clients can see an orientation to process and the long term as a denial of the need for immediate relief from the injustices they experience, witness, and fight to change. It is essential that I demonstrate real awareness of the urgency and locate my long-term orientation as an answer to, not a diversion from, the felt need.

CONCLUSION

Issues of inclusion, racial justice in particular and diversity in general, reflect deep historical, cultural, organizational, interpersonal, and individual dynamics. Effective change requires seeing the broader systemic dynamics—including how approaches to change can recapitulate and reinforce the very system that is the target of change. It is imperative, therefore, to begin with an understanding of systems in general so that the perseverance needed to change deep structures can be activated. Short-term approaches and the drive for quick results ultimately undermine the intended change. Therefore, it is also essential to be clear about the ultimate desired outcome as well as the indicators that the vision is approaching so that individuals and systems can continuously calibrate themselves toward the justice they seek. Especially for activist organizations, the time taken in reflection is necessary to accelerate *effective* action that reflects the values and vision in its being as an embodied expression of intended results.

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Incorporating Diversity and Inclusion as Core Values in Organization Development Practice

Bernardo M. Ferdman

As a scholar-practitioner, I have focused my career on enhancing attention to and understanding of diversity, inclusion, and multiculturalism, and on helping groups and organizations to use their diversity in beneficial ways, while increasing everyone's experience of inclusion and helping to create a more inclusive and just world in which more of us can be fully ourselves and accomplish our individual and collective goals in ways that are effective, productive, and authentic. In my scholarship—rooted in social, organizational, and cross-cultural psychology yet with many interdisciplinary influences—I have explored the links between culture, group membership, and identity; the roles of culture and identity in organizational and psychological processes; and the nature and development of inclusion in groups and organizations. As a practitioner, I have noticed, emphasized, and delighted in the power and passion that people can bring to organizations when we are in tune with our full selves—selves that are also accepted and welcomed by others in the organization. In that context, I have also been sensitive to attending to multiple levels of systems and to

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cross-level influences, particularly to the interplay of cultures, identities, and intergroup relations in interpersonal, group, organizational, and societal dynamics. For me, difference can be a vital source of growth, learning, and mutual enhancement, and so diversity is a fundamental resource for groups, organizations, and societies, particularly when combined with inclusion (Ferdman & Deane, 2014).

Thus, from my perspective, diversity and inclusion are, and should be, at the core of organization development (OD). They help to form the bedrock of OD, and excellent OD practice must always incorporate attention to diversity and inclusion in some way. The field of OD has always emphasized maximizing human potential while simultaneously seeking to improve the health and functioning of human systems. OD is grounded in values that emphasize humanism and the goodness of people, broad-based participation and voice, self-determination and client-centeredness, and the embeddedness of people, groups, and organizations in larger social, political, and economic environments (Marshak, 2014). Jamieson and Gellermann (2014) point to diversity and justice, collaboration and community, and democracy as core value themes throughout the history of OD (combined with humanistic behavior, performance improvement, life and spirituality, human development, and process effectiveness). At its best, OD supports groups and organizations in engaging with their people—current and potential—to benefit both the collective and its individual members, together with others in the larger system within which the collective exists. For me, doing this well requires the ability to learn and work across differences, to engage in continuous learning, and to attend to multiple needs and perspectives.

Although the foundational importance of diversity and inclusion to OD is obvious to me, this is not necessarily the case for others in the field (or in organizations more generally). OD education, practice, and literature are mixed with regard to the degree of overt attention given to diversity and inclusion. Even when explicit attention is given to diversity and inclusion, these terms and concepts are used in a variety of ways or may be employed rather vaguely or generically. Moreover, for some, too much emphasis on diversity may be seen as unfair or inappropriate; difference may be considered and treated as a challenge or problem to be overcome; or organizational needs and imperatives may, in practice, take precedence over other values, such as social justice, even when there is abstract agreement with these values. Thus, in this chapter, my goals are to specify what

is meant by diversity and inclusion—especially as perspectives, practices, and values crucially relevant to OD practice; to make the connections of diversity and inclusion values and practices with OD more explicit; and to suggest some ways in which we can be more intentional and focused in integrating diversity and inclusion as core values in OD practice.

THE VALUE AND PRACTICE OF DIVERSITY AND INCLUSION

Diversity and inclusion (often referred to as D&I) can be viewed in various ways. As concepts or ideals, they constitute a set of values. They can also refer to a range of practices or perspectives. Further, they represent a field of scholarship and praxis (see e.g., Ferdman & Deane, 2014; Ferdman & Sagiv, 2012; Mor-Barak, 2017; Plaut, 2010). O'Mara et al. (2016), in presenting a set of global benchmarks for diversity and inclusion in organizations, refer to two overarching goals for diversity and inclusion: “creating a better world” and “improving organizational performance” (p. 3). Broadly speaking, the field of D&I and its practitioners focus on supporting individuals, groups, and organizations to eliminate pernicious biases and discrimination as well as to work effectively and productively across differences in ways that further equity and social justice, lead to organizational success, and encourage full participation and empowerment across multiple social identities and cultures (Ferdman, 2017; Ferdman & Sagiv, 2012).

Valuing diversity can refer to noticing and highlighting the importance of heterogeneity along multiple dimensions for groups, organizations, and societies (e.g., Page, 2007) as well as to making special efforts to incorporate or to increase the amount of diversity in collectives. Diversity and inclusion work involves not only increasing or at least thoughtfully “managing” diversity, but also fostering the conditions that enable reaping the benefits of diversity:

Inclusion is an active process in which individuals, groups, organizations, and societies—rather than seeking to foster homogeneity—view and approach diversity as a valued resource. In an inclusive system, we value ourselves and others because of and not despite our differences (or similarities); everyone—across multiple types of differences—should be empowered as a full participant and contributor who feels and is connected to the larger collective without having to give up individual uniqueness, cherished identities, or vital qualities. (Ferdman, 2017, p. 238)

This active process, the practice of inclusion (Ferdman & Deane, 2014), involves “creating and embedding organizational, leadership, and interpersonal practices that result in a sense of safety, full belonging, participation, and voice across the range of diversity dimensions, without requiring assimilation or loss of valued identities” (Ferdman, 2016). By managing diversity effectively and fostering inclusion, organizations can improve recruitment and retention of key talent, generate more resources and ideas, catalyze innovation, and often improve results (Boehm et al., 2014; Ferdman, 2016; Hunt, Layton, & Prince, 2014; Nielsen & Nielsen, 2013; Phillips, 2014).

Paying attention to diversity dynamics can help us to notice and find leverage for addressing a range of organizational and social issues. As Block and Noumair (2017) point out in the introduction to their special issue of *The Journal of Applied Behavioral Science* focusing on social equality and organizational change through the lens of diversity dynamics in social systems, “diversity and inclusion work is necessarily about culture change” (p. 151). Conversely, it is unlikely that we can engage in effective culture change without attending to diversity dynamics.

There is a large and growing literature focused on diversity dynamics, inclusion, how they operate in organizations, and how to create positive change. In my own earlier work (Ferdman, 2014), I have presented a multilevel systemic view of inclusion that highlights individual experiences of inclusion while seeing them as both coming from and influencing interpersonal behavior, group norms and practices, leadership assumptions and approaches, organizational policies and practices, and societal values, norms, ideologies, and practices.

INFUSING DIVERSITY AND INCLUSION INTO OD

In my view, and that of others (e.g., J. Katz, personal communication, July 2017), diversity and inclusion work when it is at its best, *is* organization development. In other words, truly supporting organizations to value and increase diversity and to foster inclusion is very much OD work. Further, as mentioned earlier, OD’s values and approaches are very consistent with those of the field of diversity and inclusion in organizations.

Indeed, OD has overlapped greatly with the D&I field and with D&I practice. For those who have sought to increase diversity in organizations and to create and sustain inclusive organizational cultures and practices (Ferdman & Deane, 2014; Holvino, Ferdman, & Merrill-Sands, 2004;

Miller & Katz, 2002), OD has provided a fundamental set of frameworks, approaches, tools, and skills. And as the field of D&I has grown, its roots and connections in OD values and practices have persisted (e.g., Katz & Miller, 2014; O'Mara et al. 2016). Many D&I practitioners have training or grounding in OD or have gained such knowledge and perspectives along the way. OD publications, including *OD Practitioner*, frequently feature work on diversity and inclusion (e.g., Brazzel, 2007; Greene & Berthoud, 2015; Holvino, 2014; Katz & Miller, 2016), and D&I practitioners are often prominent in OD conferences and associations.

The other side of this is that responsible OD practice involves knowing about and integrating the perspectives and knowledge provided by work on diversity and inclusion. Greene and Berthoud (2015) forcefully and convincingly argue that a diversity and inclusion lens is at the heart of OD and that it is not possible to do good work in the field without it:

Although we are not proposing that every OD practitioner needs to be a diversity “expert,” we believe it is impossible to implement OD interventions effectively in the 21st century without at least basic awareness and competence in diversity matters. The principles of diversity—broad and meaningful participation by all members of a system in order to maximize available creativity and energy for organizational learning and effectiveness—are fundamental to OD. (p. 37)

Brazzel (2007), citing Marshak’s similar call for all OD practitioners “to fully understand and as appropriate address multicultural and diversity issues and dynamics” (Marshak, 2006, p. 25, quoted by Brazzel, 2007, p. 15), provides a useful overview of many of the diversity and social justice practices required of OD practitioners.

Given this history, OD’s values, and recurring calls for integration such as those cited here, we might expect that diversity and inclusion would be more visible and focal aspects of OD practice. The Organization Development Network highlights “respect and inclusion,” “authenticity,” and “empowerment” as key OD values (Eggers & Church, n.d., <http://www.odnetwork.org/?page=PrinciplesOfODPractice>). Shull, Church, and Burke (2014), in their focal article in the *OD Practitioner* issue (Fall 2014) on the current and future state of OD values, report that core values for current OD practitioners include empowerment, openness, participation, and continuous learning—all critical to D&I work.

Despite this, and despite some discussion of the importance of diversity and inclusion in OD by several authors (e.g., Church, Rotolo, Shull, & Tuller, 2014; Jackson, 2014; Marshak, 2014), beyond those cited earlier, it is nevertheless not particularly clear or evident that diversity and inclusion—as an integrated set of competencies, concepts, and practices—have become fully and sufficiently infused as core to the field of OD, as well as to what OD practitioners do and how we do it. I believe this is problematic. Given OD's values and purposes combined with increasing diversity and globalization, I believe that for OD to truly achieve its aims and be true to its values, more deliberate, systematic, and sustained attention to diversity and inclusion is necessary. And this attention should go beyond a general call for respect across differences to incorporation of perspectives, skills, and approaches that will truly embed diversity and inclusion as core OD competencies.

Infusing diversity and inclusion is important to OD not only because doing so is consistent with core OD values but also because the nature and composition of modern organizations and the world in which they operate demands it. In addition to globalization, multilingualism, and work across national and other borders, current trends around the world include increasingly diverse workforces and the need to find and develop talent in new places and in new ways. Successful organizations and effective leaders will increasingly be those able to incorporate many types of diversity and to foster inclusion. Indeed, many global organizations and those in multicultural societies are incorporating diversity and inclusion as fundamental to their leadership development and workforce engagement processes. To the extent that OD does not address these issues and needs, it will not be prepared to achieve its objectives and even runs the risk of becoming irrelevant. In this context, it is notable that the practitioners surveyed by Shull et al. (2014) gave a low rank to promoting diversity and inclusion as an OD value while they viewed developing leaders at the top. But developing leaders for today's and tomorrow's organizations requires focused attention on diversity and inclusion. Similarly, the practitioners who were surveyed indicated that the top reasons for being in the field were to help people and to enhance self-awareness. Certainly, addressing diversity and inclusion should be core aspects of both activities.

What might full infusion of diversity and inclusion look like? What would it involve? Here, I provide illustrative examples of questions and perspectives that can lead OD in that direction, in a way that can take it

beyond surface consideration of respect and inclusion. If diversity and inclusion were truly incorporated into OD, what would we be doing or asking? What would we be considering in our OD work? Here is an initial list:

- How self-aware are we, as OD practitioners, about our multiple identities, our biases, and our cultural influences? How clearly can and do we communicate about these? How well do we partner with colleagues who vary from us along one or more dimensions of diversity? And do we incorporate attention to these differences and their impact on our analyses and interpretations? How much and how well have we developed our competencies in the various aspects of the field of diversity and inclusion?
- Can and do we communicate effectively with stakeholders across different dimensions of diversity? Do we formulate and ask questions (e.g., during entry, contracting, and data collection) in ways that are appropriate and that will get the best information from different people and groups? How are we interpreting data? Whose input and perspectives are we considering in our interpretations? Are we considering diversity and inclusion dimensions and issues (including who is in and who is out) in our analyses and interpretations? Are we taking cultural differences, the cultural context, and intercultural dynamics into account in designing and carrying out the various elements of our work?
- In setting goals for change efforts and designing interventions, whose interests are being considered? What implications are there for different groups, including those not represented in the organization?
- Who is in power? How will power be addressed in the change process to foster inclusion across multiple dimensions of diversity? What will be the resulting power distribution across these dimensions, with what effects? To what extent does the OD process consider and address systems of privilege grounded in social identities, including race, gender, ethnicity, sexual orientation, nationality, social class, and others?
- At each stage of the change process, and in assessing its success, what is the range of voices and perspectives that is included? What is being done to ensure voice and participation across multiple identities and perspectives? To what extent does this range include diversity in

terms of key social identities? Is there an effort to connect this diversity to core aspects of the work of the organization and to the process of change? In promoting ongoing learning in client organizations, how much and what type of attention is given to seeking out and considering alternative and varied voices, representative of a range of diversity dimensions? What is being done to truly bring in new perspectives, especially those that come from stigmatized, marginalized, or underrepresented groups, or those that may be outside the norm? What is being done to create dialogue, engagement, and learning across multiple dimensions of diversity?

- What topics are considered taboo or off-limits in an engagement? To what extent are we willing to raise these issues or topics, especially when they relate to diversity and inclusion?
- How much and what type of attention is given to having and creating skills for difficult conversations, including those related to or stemming from diversity dimensions and issues? How prepared are the organization and its members to deal with intergroup relations and challenges and to address diversity fault lines? To what extent are multicultural and inclusion competencies considered, addressed, and developed in change efforts or in leadership development?
- What type of attention is given to creating opportunities for different types of people to speak up and show up? To what degree and in what ways does the OD intervention address norms and practices grounded in cultural and social identities, and do so in a way that respects diversity and explicitly addresses it? To what extent are values and ideologies regarding the role and value of differences discussed and addressed?

I hope that this list is stimulating and provokes curiosity and interest in learning more. Jackson (2014), in his model of multicultural organization development, provides a detailed framework and an excellent place to begin, and Greene and Berthoud (2015) provide very helpful ideas for action as well. In my own work, on the paradoxes of inclusion (Ferdman, 2017) for example, I provide additional suggestions.

Organization development and diversity and inclusion have connected and combined with each other throughout their histories. It is time that we further explore, strengthen, and deepen this connection and truly infuse diversity and inclusion in all aspects of OD practice. Not only will this help OD stay relevant and effective but it will also take it back to its roots and its core values.

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Practicing OD for Social Justice

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*To be human you must bear witness to justice. Justice is what love looks
like in public – to be human is to love and be loved.*
—Cornell West (2015)

We five colleagues have spent decades working within and consulting with highly mission-driven organizations, organizations that have compelling purposes and deeply moving values.¹ They remind us of the important work that is needed to serve our communities and protect society and its members. Our motivation to serve these organizations ignites our passion and focuses our calling in the world. We have worked in and for human

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service and first-responder agencies, healthcare systems, tribal communities, higher education, community-based nonprofits, and grassroots organizing groups. Among our many roles, advocacy has been central to our professional background; all of us have demonstrated practical dedication to social change and social justice and making society a more humane place.

Our love and concern for our world and our dedication to social justice have fueled our work with marginalized individuals and organizations for many decades. In return, that work has deeply influenced our understanding of organization development (OD) and the values that support it. OD with its open system of ideas draws from the fields of family systems theory, general systems theory, change management, sociology, organizational psychology, and leadership and management development. Its principles and practices have enabled us to create unique paths of consultation while identifying with both the world of OD and social change movements. Our group's dedication to supporting mission-driven entities is possible because of this interconnection.

In our group discussions over the years, we have identified the core identity of our practice and the elements that support our work and help us to sustain ourselves. In this chapter, we explore the values undergirding our efforts by addressing:

- Love as motivation and value in consultation practice
- Characteristics of highly mission-driven organizations
- Organization development practices for mission-driven organizations
- Our values-based consultation approach
- Key principles for sustainable practice

LOVE AS MOTIVATION AND VALUE IN CONSULTATION PRACTICE

Recently, one of the authors was in conversation with OD colleagues who provide pro bono consultation to nonprofit clients. They worked to articulate the core of their approach—hanging in there with clients, helping clients to see the light at the end of the tunnel, and deep commitment to support clients through challenging times. They talked about persistence, staying with clients as they learned to thrive and are able to continue on their own. “We are with them until they are over ‘the hump’ of change.” They also emphasized a spirit of generosity as the underlying value of their pro bono efforts.

Later the same day, she facilitated a conversation for a grassroots nonprofit devoted to serving marginalized communities of color. In a discussion to discern unique agency qualities, staff and community allies contributed phrases such as “We see you,” “You are valuable human beings,” “You are always part of our family,” “We offer dignity to those left without it by society,” “Once you come in the door, you can always return.”

Not said in this discussion, but meant implicitly was “We love you.”

Both of these examples demonstrate love at its essence, a deep honoring of the humanity of individuals and their organizations. Love is the primary motivator for our work. It provides the basis and support for other values, for our dedication, and for our energy and persistence. Love in our work comes from our deep wellspring of concern for our neighbors and community. We also realize that our commitment as practitioners mirrors the commitment of our clients whose missions show concern for others and their place in society. We are especially cognizant of the vulnerability of these highly mission-driven entities to being traumatized because of the nature of their work with traumatized populations.²

Each of us would say “I love groups and organizations for themselves.” We like working with complex systems of human beings and are delighted by the mysteries that unfold as we enter these systems. We are motivated to help heal and strengthen entities that have been impaired by dysfunction or wounded by trauma. We offer our humanity—we are all in this together—as a mechanism for accessing hope and sharing it with others.

Our experiences as social justice/social change advocates embolden us to bring our values and passions into our consultation. However, we do not enter looking for people to blame nor do we decide who is right and who is wrong. Howard F. Stein captures this idea when he describes, “a framework of emotional inclusiveness in which the therapist, consultant... in effect becomes an advocate not for one member...or subunit, but for the maturity of the whole system” (1987, p. 364). We bring compassion that enables clients to feel secure in our commitments to them and loving, hopeful energy to the whole group.

We believe that love, acceptance, and forgiveness enable organizations to move forward and heal. We avoid entering as experts to fix anything; rather we see ourselves as vehicles of compassion. We join feminist author bell hooks, who states, “All healing is the work of love, a combination of six ingredients: care, commitment, knowledge, responsibility, respect, and trust, because all healing takes place in a context where we wish to promote growth” (2004). Not only is healing the work of love, but enabling an organization to gain hope and clarity for its future is an act of love. We also

acknowledge the spiritual aspects of our efforts. We tap into something deeper than self-renewal by connecting with a collective energy we believe is necessary for helping organizations and society.

We recognize that our work takes us into the unknown. “We do not enter safe, well-determined spaces; we go in accepting uncertainty and knowing at the essence we bring only ourselves” (Vivian, Hormann, Cox, & Murphy-Kangas, 2017, unpublished). Exposure to OD values and principles taught us to appreciate “self as tool” (Jamieson, Auron, & Shechtman, 2010). Our sense of “self” includes our minds, physical selves, experiences, hearts, souls, and spirits. We introduce ourselves into a system by deeply honoring the work of that group. We commit to doing no harm and beyond that to building the esteem of the system. We pay attention to what we see, feel, and sense, and we share our insights. We endeavor to bring loving energy to systems without being swept up in dynamics. We honor systems and their members by “telling the truth without blame or judgment” (Arrien, 1993, p. 82).

We show profound respect for process and those who are engaged in it by being present and offering ourselves as containers to hold the experiences of our clients. To act at sufficient depth, we must bring our full selves into our efforts. Our clear boundaries—informed by our core identities and values—help us in intense circumstances. Unless we feel secure in being close to others in those moments, we risk being overwhelmed by their experiences or staying too distant to be effective. Use of reflective frameworks and conversations with each other allow us to step away from the immediate emotional influence in encounters with environments fraught with dysfunction, pain, or trauma.

None of us believes we could last in our practices without our foundation of love. Nor could we persist if we did not depend on others—colleagues, families, friends, community members—for a collective experience of love. We recognize the importance of staying centered, building our reserve capacity, and nurturing our ability to respond. We are intentional about fostering sources of love, grace, spaciousness, and acceptance in our lives. Our ability to respect and nurture our own capacity leads directly to our ability to be healers in moments fraught with despair and fear. Our commitment to loving relationships with our colleagues enables us to build trusting environments with our clients.

As we have offered our assistance in these efforts, we have recognized our shared dedication to making the world a better place. In the next section, we describe the unique characteristics of groups whose mission is to uplift, protect, and heal those who have been marginalized, oppressed, or harmed.

CHARACTERISTICS OF HIGHLY MISSION-DRIVEN ORGANIZATIONS

We have worked with mission-driven groups in all sectors—public, private, and nonprofit—and with tribal groups. We have worked with the military, nurses and doctors, women’s healthcare providers, social workers, chaplains, domestic violence and sexual assault advocates and caseworkers, activists, LGBTQ advocates, pastors, educators, aid workers, and first responders. Though the kind of work and organizational structure may be quite diverse, we have identified common characteristics of mission-driven groups.

Emotionally Intense and Personal

Highly mission-driven groups seek to make the world a more just and humane place. This demanding work touches members’ personal values and experiences. Individuals are motivated to join these organizations because of political activism, personal experience, influential relationships in their lives, witnessing harm done to others, their faith, or altruistic values. We see and hear staff members’ passion for mission, vision, and purpose as well as their personal rewards for being part of the effort. We witness conversations about their identification with larger struggles for human rights. Individual commitments meet compelling missions to create an intense organizational culture. Inevitably, the emotional life of the organization is impacted by the nature of its work (Obholzer & Zagier Roberts, 2000, p. 66).

Empathic Work

Empathy is highly valued, taught and expected directly, and socialized in indirect ways in cultures of many highly mission-driven organizations. Its value and use add to the already emotionally intense atmospheres of these workplaces.

Empathy is a foundational approach for relating to individuals or groups who have been harmed or whose needs have been unaddressed. It is critically important in the efforts of organizations serving traumatized individuals. The expectation that staff be empathic and constant use of empathy in the work itself create risks for organizational members. Figley describes the impact as compassion fatigue, “the emotional and physical

exhaustion that can affect helping professionals and caregivers over time” (2012, p. 4). We have also seen the effects of trauma contagion, in which the stress and turmoil experienced by one staff member is spread among colleagues and amplified (Vivian & Hormann, 2013, p. 62).

While staff do an exemplary job of caring for their clients or patients, they are often less practiced at caring for one another. Staff may not see themselves or each other as needing care because they are the helpers and are supposed to be able to manage on their own. Workers may adopt a service-rationing mentality because of feeling so depleted, and begin withholding care from one another and sometimes from clients (Van Dernoot Lipsky, 2007). For example, one of us noted that a group of hospital chaplains displayed less care and empathy for one another than other teams she’d worked with in less intense organizational atmospheres.

Likewise, the organization as a whole can suffer. Unrecognized collective emotion accumulates and drains the vitality of the whole entity. As with individuals, the organization misses the need to nurture itself. The drain results in an inability to care for the whole system; organizational planning, engagement with vision and effectiveness, accountability, and organizational health all suffer. Example: One of us noticed that a group serving homeless youth was very effective at caring for clients in crisis but was unable to create a strategic plan for the agency.

Redemptive Work

Commitment to redemptive work—seeking to change or redeem society—“creates an expectation of struggle for achievement of broad and far-reaching goals...the struggle is fraught with high expectations and high chance of failure” (Vivian & Hormann, 2013, p. 33). Often the redemptive goals of a social justice organization are insurmountably large and influenced by forces outside the organization’s control. For example, one of the authors noticed the exhaustion and despair of advocates for victims of violent crimes as they commented that despite their efforts the community did not seem to be changing in attitude or behavior.

Furthermore, in redemptive work staff become particularly attuned to living up to the espoused values of the organization’s mission. They pay attention to issues of inclusion, oppression, and justice within their own walls. “Redemptive organizations have unique internal characteristics... they stress a personal commitment to personal and social transformation... [and] they remind us of our aspirations and point out that our practice contradicts them” (Couto, 1989, p. 69, p. 77).

Given both the enormity of the tasks and the attention to internal dynamics, sometimes the challenges and struggles to change an unresponsive society are turned inward. For example, one client organization had a feminist foundation that enabled staff to feel pride and efficacy in organizational efforts against domestic and sexual violence over decades. With staff turnover, the leadership decided to explore feminism to create unity and support throughout the whole agency. When everyone could not agree on a common definition of feminism, conflict and distrust among staff erupted, and the internal environment turned hostile and unproductive. More conversations only deepened the scrutiny and distrust.

Emphasis on Democracy in the Workplace

Many mission-driven organizations—and almost all social justice groups—value participatory decision-making. Organizations that are redemptive in nature demand respect, inclusion, and dignity in the work environment. The emotionally intense environment and personal nature of the work reinforce a desire to be heard and have input. However, in many social change organizations, dysfunctional and unacknowledged power dynamics exist and get in the way of respect and inclusion. This dysfunction arises from many sources, including oppression. “Hierarchy, racism, and sexism within their organizations often undermine the ideals they pursue” (Couto, 1989, p. 74). The tension between the desire to be heard and the covert dynamics plays out over time. For example, in one youth-serving organization a 20-person staff debated for an hour about which kitchen faucet should be installed. Hearing everyone’s input on this trivial matter became one of the ways the group could have control over something. They certainly couldn’t control all the homelessness, loneliness, and addiction they encountered in their clients every day.

Separation and Isolation from the Wider Community

Highly mission-driven organizations, especially those working for social justice, may experience themselves as apart from the wider community, feeling marginalized as their clients are marginalized. They describe themselves as invisible and unappreciated. The organization as a whole expects others to disregard, betray, or not understand its mission and importance. When championing causes not embraced by the wider community, the entity experiences injustice and betrayal from the larger society and may also face hostility and danger.

These relational dynamics with the wider community influence the entity's internal dynamics. Skilled employees, who work for very modest salaries, justify their overwork and overextension by saying no one else cares enough to do this work (Kanter & Sherman, 2017). Staff remain energized by the mission and collective pride in the organization's scrappiness of doing more with less. However, organizational members often feel misunderstood, alone, and distrustful of external environments—"no one can possibly understand us." Consequences of this isolation can include close-mindedness, exclusivity, inattention to a changing environment, and inability to ask for help.

These characteristics, endemic to mission-driven clients, influence our approach to consultation. Basic OD skills and practices, which we take up in the next section, enable us to act effectively and creatively in a variety of challenging situations.

FOUNDATIONAL OD PRACTICES FOR CONSULTING IN MISSION-DRIVEN ORGANIZATIONS

The core identity of OD emphasizes the intentionality of change processes, the widespread inclusion of those impacted by the change in the process, and the attention given to the larger systems context. OD practitioners use a variety of behavioral science interventions to help organizations become healthier and more effective. We rely on this foundation and its tenets to guide and support our basic approaches as consultants. We also count on creative ideas and practices from the world of OD to help us navigate moments when usual approaches are not sufficient for our work with mission-driven organizations. What follows are key elements that we use in consultation.

Do No Harm

Consistent with our foundational value of love, we follow OD's ethical guidelines to avoid doing harm and to work for the good of the whole (International Association for Group Psychotherapy and Group Processes, 2010). We start with a profound commitment to "do no harm." Many of our client organizations are suffering from sudden or cumulative trauma,³ so we are keenly aware of our responsibility to avoid increasing distress.

We are dedicated to helping organizations change, but, even more, we want to help them heal and flourish. We feel an obligation to design and facilitate interventions that bring stability, containment, and hope to our clients. This often means avoiding prescribed approaches. Instead, we build trust with leaders and other staff members, listen with curiosity, patience, and kindness, and set the stage for more candid conversations. We take seriously Schein's injunction to "become better at asking and do less telling in a culture that overvalues telling" (2013, p. 3). By asking good questions in a compassionate way, we join with our clients and assure them that, while the process may be hard and painful, we will use our knowledge and skills to help.

Intentional Process

Given what we have learned about highly mission-driven organizations, especially if they have been traumatized, we know it is especially important to help clients understand that we are following a process. They can rely on that process and us to provide security amidst high anxiety. By showing our intention and being transparent, we add to their sense of safety and hope. We practice iterations of Block's (2000) five-phase consulting model:

- Entry and contracting
- Discovery and dialogue
- Feedback and decision to act
- Engagement and implementation
- Extension, recycle, or termination

Entry and contracting are both important. Clients often express feeling overwhelmed, confused, and unsure about what is wrong. We demonstrate immediate helpfulness to them by bringing containment strategies for emotional distress and stability to chaos or confusion. Our actions are an invitation for them to begin trusting us. With intensity diminished, we then use the consulting model to explain the steps, our role as consultants, and possible intervention strategies to address their situation.

The discovery process is a key intervention in itself as we reinforce the containment of organizational anxiety and help members name and describe what has been going on. We provide critical language for clients

to gain control over their experiences, and we reinforce the support of staff at all levels in the organization. We learn about the conditions that brought us into the client system and help surface covert dynamics in the culture. Consistent with our commitment to lifting the organization's esteem, we find ways in each consulting step to focus on organizational strengths.

In smaller mission-driven groups, we often encounter undue focus on interpersonal relationships and not enough structure. This lack of structure creates challenges for the organization in the long run and increases the difficulty to pursue intentional change objectives. We use concepts such as Johnson's (2014) "both/and" dynamic from polarity management to support adding just enough structure to enable work to continue. We draw from models such as Bridges' Change and Transition (1991) and the Waterline Model (Leadership Institute of Seattle, 2001) to offer frameworks of understanding and security.

By referring to the consulting process model, we point to the progress made and future actions still to be taken. We explain the iterative nature of any change process to clients so they see that returning to an earlier issue does not mean failure. Because our clients often feel overwhelmed by circumstances beyond their control, we offer reminders of what they have accomplished and encourage them to name their achievements. We remain relentlessly positive in our service. Lastly, we recognize we are in client-consultant relationships with an end. We pay close attention to the realities of "two steps forward, one step back" in healing and to noticing that moment when the organization is over its change "hump."

Client-Consultant Collaboration

Peter Block emphasizes two principles in consultation: honesty and purpose. "Be who you are and tell the truth, so you develop an authentic partnership with your client, and let the client know what you want to create" (2000, p. xvii). Because of our clients' vulnerability and separation from wider society, we know there might be mistrust among staff or between the organization and outsiders. We build trust and transparency by bringing our full selves and modeling generosity, caring, kindness, and positivity. We demonstrate commitment to the organization's survival even as we acknowledge difficult realities.

We are careful to be unequivocally supportive of the leader. Block advocates a 50/50 balance of responsibility between client and consultant as they take on a project together. That balance is a reminder to avoid

overfunctioning or taking on more than is appropriate. The client organization ultimately has the responsibility for its future. In organizations that feel a lack of efficacy in their environment, this sensibility is especially important. We don't want to create the conditions for dependency instead of supporting organizational confidence.

We have found this balance may shift with traumatized systems, requiring that we bring more energy and more hope than our client has, at least initially. For example, we have learned that one manifestation of client distress is lack of response to the consultant's communication. While under usual circumstances a consultant might refrain from multiple attempts to contact a client without getting a response, we choose to continue. We are trying to alleviate the hopelessness that comes from ongoing isolation, and we are committed to making sure clients know we care deeply about them and their future/success.

The Pivotal Role of Leader

Leaders always play a highly influential role in their organization's culture—the whole complex system of stated and overt qualities and values as well as the hidden and complex patterns (Schein, 1992). Leaders create culture through modeling behavior that reinforces overt and covert dynamics, consciously direct attention to those aspects of culture they value, and actively work to change characteristics they see as unhelpful or unhealthy. They need support to succeed in their role. We recognize the relationship we build with leaders is crucial to our success in bringing stability and beginning the change or healing process. Example: One of the authors conducted consultation with a leader by telephone. The executive director would begin with a litany of what was happening. After a couple of phone sessions, the consultant was able to say, "I just noticed you are using the exact language today that you've previously used to describe your relationship with another staff person. What do you think is going on?" The leader was startled by this but spent time reflecting aloud. Going forward, she noticed this pattern herself and explored more deeply how she was influencing the organization's culture.

We coach leaders using Edwin Friedman's ideas about a differentiated leader, "someone who will define his or her own goals and self, while staying in touch with the rest of the [organization], and therefore can maintain a non-anxious, and sometimes challenging presence" (1985, p. 229). We understand that in mission-driven organizations leaders come under fire in intense and unexpected ways. If the group is suffering from anxiety,

confusion, and fatigue, it needs a leader who can be strong enough to provide containment, wise enough to know her limits, and confident enough to ask for help. When organizational realities threaten the viability of a group, it is critical that we, in a compassionate coaching role, help the leader to show up in a calm and differentiated way.

Whole Systems View

We are advocates for the whole system. We rely on OD concepts that support learning about the totality of organizations and appreciating the interdependence of the parts (Block, 2000). Mission-driven organizations are often relationship oriented and appreciative of participatory decision-making. They are at risk in times of turmoil and instability of abandoning meetings and other structures that serve to maintain trust and foster connections throughout the system. Highlighting organizational strengths (Vivian & Hormann, 2013) and systems purpose (Block, 2000) can help alleviate this pitfall.

Knowledge of groups, how they function, and how they change is critical to our work as facilitators of healing or change processes. Understanding lifecycles of groups (Tuchman, 1965), ways norms are developed (Schwarz, 1994), various functions and roles in groups (Benne & Sheats, 1948), and inherent tension in group life (Smith & Berg, 1987) are essential for the roles we play. Our skills in groups, combined with our appreciation for using ourselves as tools, enable us to lead groups into tender areas.

Leaders are at risk of isolating themselves and making decisions with no or little input. Richard Axelrod (2000) describes widening the circle of involvement, connecting people to each other, creating communities of action, and embracing democracy as systems change strategies. These principles are also healing strategies since harm to the whole needs to be healed in a holistic way. We facilitate collective meaning making, helping groups understand history and covert dynamics without blaming, retriggering, and retraumatizing each other. We anchor them in their strengths and identity, and we support their moving forward.

OUR VALUES-BASED CONSULTATION APPROACH

In the two previous sections, we explored characteristics of our client systems and our OD framework. With these sections as backdrop, we next describe our approach, including dilemmas we encounter.

Consulting Without Remarginalizing

We seek to empower and support our clients while being careful to avoid remarginalizing them. We frequently enter organizations that are marginalized in society. We need to bring awareness of power dynamics and understanding of oppression to our consultation with these groups. We enter client systems with situational power, that is, influence that comes from perceptions of our consultant role or personal characteristics. Often clients assume we bring content expertise and therefore they should listen to us. A number of elements of our role reinforce our power as we design interventions, hold space, and choose how to capture and move the group's attention. Therefore, it is crucial that we share our values and priorities openly and show respect for the opinions, experiences, and realities of our clients.

In order to act with integrity in situations laden with overt and covert dynamics of power and privilege, we need to stay aware of our behaviors and their impacts. We work to understand our own privilege⁴ and seek to uncover our blind spots so we do not retreat into that privilege and reinforce patterns of oppression.⁵

Caring Ally and Knowledgeable Outsider

As practitioners, we become caring allies to our clients because we ourselves have similar experiences and backgrounds. Shared experiences enable us to compassionately connect with and support organizational members. However, we cannot become so close that we lose our independent view, or create dependencies. Systems that are anxious and struggling need information and support, not rescuing (Everly, Strouse, & Everly, 2010). They need to be reminded of their strengths and urged to resurrect faith in their ability to move forward. We need to remain detached enough to keep our outsider sensibility and provide pragmatic help and a hopeful perspective.

Highly mission-driven organizations can have insular cultures, exacerbated by the impacts of oppression and rejection. Trust comes slowly from such groups, especially if consultants are privileged in areas where some or all of the members are marginalized by oppression. Though consultants might share similar experiences with clients, we need to respect the caution of a group in welcoming outsiders who have not shared their experiences.

Relating to Individuals While Keeping the Whole System in Mind

Our work is done through a series of interactions with members of the organization. We coach leaders, listen to individuals throughout the system, and engage with various groups. We do this in service of finding out what is happening in the system, guiding the system to see itself, and assisting the system to commit to change. We have found that the dynamics of a struggling system can create a gravitational pull toward a focus on individuals, parts of a system, or even entities outside the organization. We find individuals or groups mired in helplessness because their actions have not produced change. Frequently, we hear one person or entity blame some “other” in the system. They want us to take sides and champion their perspective. We listen empathically but we do not agree. As we have stated, we bring our focus to the whole system. We direct attention to the larger system to gain perspective and avoid blaming or shaming individuals. We employ tools and techniques that show staff and leaders that simple awareness and small interventions can create enough energy to drive a system change (Senge, 1990). By continually reminding leaders and staff that patterns thread throughout a system, we shift the perspective from the individual to the whole in order to engage collective responsibility for healing, resilience, and change.

Coach and Advisor

We believe in a leader’s ability to enable healing and lead change. We do not do for the organization and its leaders what they can do themselves. We support leaders’ differentiation by asking questions instead of telling them what to do, and help them see the ramifications of decisions they face. Admittedly, when leaders are in obvious distress, it is difficult to avoid the pull of giving answers to rescue them. It is important to distinguish between leaders’ moments of distress or discouragement and persistent expressions of despair. When we witness extreme discouragement and a leader who cannot see a way forward, we need to offer immediate relief from the overwhelming feelings as well as concrete ways to think about the situation. We also respectfully offer insights and hunches about issues to surface and explore. It is important to us that leaders see accepting help as a sign of strength, not as a weakness (Hormann & Vivian, 2017; Vivian & Hormann, 2013).

Empathic Consultant and Rigorous Boundary Holder

We use our empathy to build trust and help clients feel safe enough to share their experiences (Everly et al., 2010). We listen deeply in order to understand at multiple levels what is going on and to communicate profound respect and honoring of the organizational realities (Stein, 1994). We are bringing our full selves and staying clear in our role to provide a strong container for the process. When this approach is accomplished effectively, outcomes are powerful for the client.

We may lose our balance when we face too many intense pieces of work at the same time, something in our history has been triggered, or we have been swept up emotionally and mentally into the system's dynamics. In some cases, we end up suffering from "trauma contagion," that is, taking on the symptoms described to us and compromising our effectiveness as consultants (Figley, 2002, p. 17). At other times, symptoms of distress signal that we need to pay closer attention to what is happening. When we notice, we can seek out colleagues for perspective and use the "holding" we give each other to understand and cope with what is happening (Kahn, 2005, p. 231).

As consultants, we may enter some systems cautiously because of our own histories of suffering from oppression. These situations may leave us feeling powerless, angry, or anxious. It is important that we have avenues to address how we are feeling so that we can make good choices about support and limit setting.

Whatever influences are at play, our ability to maintain a balance of enough empathy without overidentifying with clients is central to our work. Our clients' missions leave them regularly susceptible to crossing or losing their boundaries. Modeling clear and confident limits for our clients helps them strengthen their organizational integrity and sustainability.

KEY PRINCIPLES FOR SUSTAINABLE PRACTICE

Our approach to work is not for the faint of heart. Our principles for sustainable practice follow.

Invest in Self-Awareness and Self-Care

Engaging with systems that are in turmoil or wounded can be overwhelming. We are careful to practice what we preach in seeking to broaden our own awareness, especially in the realms of privilege, oppression, trauma,

healing, and credible practices. We invest in self-exploration in order to be precise about what we have to offer, how we will take care of ourselves in moments of distress, and how we can assure our integrity. Understanding our own history within social justice/social change movements, and how those have shaped and motivated us as practitioners, helps us be clear about our value and role in assisting organizations. Understanding our lives in terms of privilege and oppression as well as working to make systems of privilege visible allows us to find the edges of our comfort and learn ways to move beyond them.

Since working with mission-driven organizations brings opportunities that can be daunting, we seek ways to sharpen our abilities as mindful practitioners. We often discover our next challenge when we become defensive, angry, or scared by a client situation. When reacting to triggers, we risk being at best ineffective or at worst inflicting our feelings, beliefs, or wounds on others. We aim to maintain healthy boundaries through reflecting on our own histories of secondary trauma and taking steps to manage it (Stamm, 1999).

Cherish Your Loving Self

Since we aim for deep and powerful work in our practices, we know we need comparably deep and powerful nurturing. We seek multiple methods of honing our ability to stay focused and emotionally available during intense consultations. We want to be fully present in the face of conflict, trauma, and chaos without emotionally reacting. By searching out self-nurturing practices (physical, emotional, relational, intellectual, and spiritual), we engage in developing and nurturing our whole selves. We recognize that self-nurturing comes in many forms. We each have our favorite activities though we all say that regular routines are key. Our favorite activities include birding, daily meditation practice, playing with children and grandchildren, cooking, dancing, writing, and camping. For all of us, nature and its healing power play an important part.

Work Within a Community of Practice

We could not sustain our work without each other. Consulting on cases helps maintain our objectivity and perspective and prompts new idea generation that improves our consultation. Being able to debrief after a particularly challenging intervention with a client helps us steady our focus on

hope and growth. Supporting each other and bearing witness to our individual struggles assures we practice what we preach about compassionate self-care. Our collegiality enriches, supports, and challenges each of us to bring our best to our client organizations. Most importantly, our community of practice enhances our capacity as professionals to manage the contradictions and dilemmas inherent in our work.

Our love of the work, dedication, and commitment to making the world a better place anticipate our future and the future of OD. Nothing in our practices suggests this work is done. In fact, the opposite seems to be true. Our clients, now more than ever, need our compassion, commitment to justice, and the particular way we live out core OD values. It's a labor of love to keep supporting individuals and organizations working to make the world a better place.

NOTES

1. We also use “social justice” as a descriptor of our client systems. We consider social justice organizations to be a subset of mission-driven entities. We also use “traumatized systems” when that is the most appropriate descriptor.
2. Trauma is an experience for which a group is emotionally and cognitively unprepared, one that overwhelms its defensive (self-protective) structure and leaves the entity vulnerable and at least temporarily helpless (H. F. Stein, Personal communication, September 9, 2004). Traumatization means enduring the ill effects of trauma embedded in the organizational culture.
3. Cumulative trauma is the impact of repeated trauma that eventually traumatizes the organization and makes it less productive and more self-protective.
4. Privilege, characteristically invisible, gives advantage, favors, or benefits to members of a dominant group at the expense of members of target groups, for example, white privilege or male privilege (Leaven, 2003).
5. Oppressed groups are subject to one or more of the following five conditions: exploitation, marginalization, powerlessness, cultural imperialism, and violence (Young, 2000).

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Values Conflicts

INTRODUCTION

In Section 1, Pasmore describes three factions in organization development (OD) with their own value preferences: humanistic/altruistic (self-awareness, human potential, and collaboration), scholarly practitioners (improve system functioning, sustainable outcomes, high communication and performance, and provide scientific proof of the effectiveness of an approach), and bottom-line efficiency factions (reengineering, total quality performance management, and change management). Add the many cultural influences on how we hold and act on these values, and this mix can lead to conflicts among practitioners and with clients. The authors in this section stress the importance of knowing our values, especially those that are at the basis of our authenticity, being able to be present to those who hold different values, and being prepared for conflicts.

Mee-Yan Cheung-Judge writes about how different types of values shape OD within a global context. She offers three case situations that demonstrate how her own values, OD professional values, and national and cultural values interact with the values of client organizations. She also reminds us that when working in a global and cross-cultural context, the most essential step is to “know ourselves” first, to know our own basic values. The journey to get to know who we are will take time as different encounters with different people and groups will reveal different sides of ourselves. Hence seeking our understanding of both the *origin* and the

function of our value behavioral pattern is a worthwhile self-development pursuit. This is why knowing and disclosing our value profile as an OD practitioner is a critical step to help clients and ourselves to understand who we are and why we do what we do when working in a global setting.

Mary Wayne Bush and **John Bennett** examine the integral relationship between coaching and values, and the importance of coaches examining and being transparent about their own values. They explore the distinctions between coaching and OD, highlighting the commonalities in both helping relationships, and show that values are a key component of “self as instrument.” They propose a set of “core values for coaching” and compare the competencies that have been identified by professional coaching organizations. They present descriptive scenarios that give real-world examples of values-in-action and value dilemmas, including reflection questions for the practitioner. Lastly, Bush and Bennett discuss the role of values in coaching as a field and offer a proposal for values to be integrated into coach training and education.

Organizations have been making a shift from employees to talent, that is, the focus that organizations are increasingly placing on identifying and segmenting their people into different groups with the result being that some employees receive a greater proportion of developmental resources than others. **Allan H. Church**, **Amanda C. Shull**, and **W. Warner Burke** explore the nature of the values divergence and convergence between OD and TM (talent management). They focus on three key areas where OD and TM differ significantly in their approach. These differences represent value dilemmas in practice in that many OD professionals today are finding themselves entering into TM roles, offering their consulting services to organizational practitioners in TM functions in organizations (i.e. these individuals are often the gatekeepers into these areas of work in organizations today), or even competing with TM approaches for the same types of services. They also describe the two areas where OD and TM converge in values and applications with recommendations for how practitioners can best align and influence the design and implementation. They conclude with some recommendations for future research, skill building, and further exploration in the field on both sides of the OD and TM practice equation.

Making Value-Based Decisions and Dealing with Value Dilemma and Conflict While Working on OD in a Global Context

Mee-Yan Cheung-Judge

A WORD ABOUT THE BACKGROUND THAT LED TO THIS CHAPTER

I was born into a multicultural and multiracial home environment. My grandfather was sold as an indentured servant from China to Surinam in South America, and my grandmother was a Guyana-born, third-generation, mixed-race (Chinese and African) woman. Prior to his marriage to my grandmother, my grandfather had a black woman partner (slave status), and from that union, a few children were born bearing the full name of my grandfather as their last name—Tjon'ah'pian (Tjon has the same pronunciation as Cheung and ah'pian was his first name). The skin color among my first and second cousins spans from African/Caribbean black, South American black and Chinese mix, to Dutch and black Chinese mixed race, to pale skin.

I was born in Hong Kong, grew up in the United States, and have always had a strong affinity with my cross-cultural and cross-racial family, especially my South American cousins whom I have met and kept in touch with.

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After receiving my PhD from the University of Maryland, I taught for three years in the United States before marrying a Scottish academic and moving to Oxford, United Kingdom. There, I left the academic world and went straight into OD consultancy practice, first as an internal consultant, and after four years, establishing my own OD consultancy firm, which still exists.

In the past decades, 80% of my professional work portfolio consisted of systemic transformation efforts in a global context. The following are some of the substantial global projects I were involved in. By “substantial,” I mean projects that required a minimum duration of 12–36 months, with regular trips (often monthly trips) to the client organization outside of the United Kingdom. For example:

1. A review of the global graduate recruitment and selection process of an energy sector company: checking how the procedures worked across the globe within multicultural/social/racial settings and giving support to the subsequent implementation program
2. A review of the global talent management processes in another energy sector organization by working with five regions in the world; sharing the diagnostic data with six types of stakeholders; and supporting the internal change team through the global implementation phase
3. Troubleshooting for a leading UK global quango (a quasi-autonomous nongovernmental organization) whose worldwide staff survey had dropped 32% over a period of two years due to badly managed changes. This project involved collecting data from over 40 countries across four regions and supporting the top management team to agree on a plan of action to (a) arrest the drop of the psychological contract and (b) to raise the morale and bring loyalty back in the organization
4. Led a system-wide transformation consultancy project in a Middle Eastern organization as part of rebuilding their state-owned multimedia organization, from diagnosis to setting up the implementation plan, and through to the completion of most of the implementation actions
5. Led and supported a nation-wide system change in Asia, achieving service transformation close to a four-year period

6. Supported a global healthcare sector organization in carrying out a number of worldwide transformation programs in countries, regions, and headquarters, around the world over an eight-year period
7. Supported a global quality culture change process of a multinational organization, working with a central team to design and kick-start the process; over 20 manufacturing sites worldwide participated in this quality culture initiative with my support and monitoring.

The above projects, together with other smaller projects, took me to countries like Hong Kong, China, Singapore, Japan, Mexico, Greece, Germany, Spain, Italy, Switzerland, Holland, Russia, the United States, the Caribbean, Lesotho, South Africa, the Philippines, and India. During these decades of work, many mistakes were made and the learning curves continued to be steep. This led me to be very curious as to how I and other OD practitioners can improve in our transnational and cross-cultural work within the OD value agenda. This chapter emerged from over two years of reflection, research, and dialogue with colleagues and clients.

CHAPTER OUTLINE

This chapter has four sections. Each stands independently, but they are woven into a story of how one OD practitioner has navigated through the interaction between national cultural values, professional OD values, the client organization values, and her personal ethical and moral values when working across cultural settings. The purpose of this chapter is, through three case situations, to help readers identify how our own values, OD professional values, and national and cultural values interact with the values of the client organization, drawing out the key principles that will guide and enhance the effectiveness of your practice in a global setting.

The four sections are as follows:

1. Types of values: What OD professional values are important to me?
2. What is my cross-cultural values profile, and what are the sources for those values?
3. Three case illustrations: Case 1—a Middle Eastern Organization; Case 2—an Asian organization; Case 3—a European organization
4. What are the general applications other OD practitioners may find helpful?

The chapter ends with three appendices:

Appendix 1—a brief explanation of the various cultural dimensions of Hofstede, Trompenaars, and Meyers

Appendix 2—a special note about how long one should stay in a job that is costly to the practitioners’ sense of well-being due to cultural and value clashes

Appendix 3—a summary of the simple rules that guide cross-cultural work

SECTION I: TYPES OF VALUES: WHAT OD PROFESSIONAL VALUES ARE IMPORTANT TO ME?

OD Professional Values

I got into the field of OD because of its strong value base. In my first year in college, I was fascinated by the following values which were expounded by my first-year professor Dr. Culver: “help people; make the world a better place; empower people to live a fulfilled life; be respectful and inclusive, and continue to enhance one’s self-awareness.” This first encounter with OD led to a “homecoming” experience for me—having a clear sense that I was in the right place. There was a sure conviction that if I chose to do OD, I would be operating from the right principles and approaches and possessing values that are congruent to who I am and where I come from. I was also relieved to know that in OD we are asked to work in both levels of values that Bunker (2014, p. 48) talked about: (1) the values underlying the work of OD and (2) the values about how the consultants best do the work.

As mentioned, besides the OD professional values, other categories of values are also important to guide our practices, which in turn will manifest in four levels of systems:

1. Personal values
2. Moral and ethical values
3. National cross-cultural values
4. Organization cultural values

Cultural values often come in three levels of manifestation (Schein, 1990): *observable (behavioral)*, *reportable (attitudes and values)*, and *sub-conscious (beliefs, taken for granted assumptions)*. Or in Schein’s terms, values as part of culture can be expressed as artifacts, espoused values, and basic assumptions.

In this chapter, I will focus on how these four values interact and their impact on OD practitioners’ approach to work. I will also concentrate more on the visible and reportable level of culture.

What Professional OD Values Are Important to Me?

Milbrandt and Keister (2014) have done a wonderful job in putting together the findings from the ODN LinkedIn discussion on OD values. I have found it helpful, and hence decided to adapt their grid to map out my own values (see Fig. 13.1) with support from a few colleagues. Without too much surprise, the value profile I charted resembles the data input to the ODN LinkedIn discussion.

But out of all this range of 15 differentiated values, 6 are particularly central to my practice. Out of the six, three have been presented in the Milbrandt and Keister (2014) article.

The six values are as follows:

Humanism. This is a central tenet in our field, proclaiming the importance of every individual by respecting the whole person and treating them with dignity by honoring the intrinsic worth of each individual. Milbrandt and Keister (2014) summed this up as “the value of being human-centred; acknowledge the needs, desires, and concerns related to the human system.” This means as OD practitioners, we focus on building inclusive and developmental processes that help to bring out



Fig. 13.1 The mapping of my values

the best in people, working with principles behind how human behavior and human dynamics operate within the work context and to ensure—whenever possible—an “ALL WIN” outcome when transforming an organization by always taking a system approach.

Optimism. This value posits that people are willing to participate and contribute to improve the system they belong to. Progress is possible and desirable in human affairs, and people within the system are willing to live “larger than who they are” when given the right opportunities within a right set of conditions that will motivate them to do just that. This fundamental belief also applies at the intrapersonal level; when given the right conditions, most human beings can achieve their potential and enjoy the experience of being able to make an impact in their world. This value would require that practitioners operate from a “possibility and hopeful” perspective.

Participation. The most fundamental belief underlining this value is that people within the system are capable of solving their own problems and possess both the drive and creative ideas about how to improve the system they live in. Hence, if they are given their “right” as part of membership of that system (vs being granted as a privilege by a benevolent autocratic leader) to facilitate self-organization and own the responsibility to shape the current work that will affect the future productivity and destiny of those who are both within and outside the system, regardless of their rank and level of authority within the system, they will deliver.

Fairness. This value focuses on the inherent value of all people, regardless of the demographic, religious, and psychological differences, as well as their life choice, personality, and preferences, and so on, which they bring to the workplace, the community, and society. Hence, the job of an OD practitioner is to be vigilant and intentional and proactively create opportunities to (a) address structural inequality and (b) build inclusive and fair practices and policies to ensure the organization, community, and society can build a fair place for all. This value would require practitioners to fight structural inequality as well as promote an inclusive culture supported by inclusive policies. As someone once said, “life is not fair, but we can do something about it.”

Pursue the duality of organization effectiveness (performance) as well as sustainable organization health. This value is the backbone of the dual purpose of any OD intervention goal—to build optimal organizational functionality to benefit those whom the organization serves (customers, clients, patients, users, etc.) is paramount to organization

survival, as well as build the sustainability of organization health—achieving sufficient coherency within the organization to enable people to be able to give their best. When both external performance and internal health issues are in equal focus, organizations can then truly be in a continuous “developmental” stage aiming for greater and effective performance.

Global cross-cultural and cross-racial understanding and collaboration.

This value is about staying curious and anticipatory, learning instead of letting fear, judgment, and assumption be our dominant attitudes when we interact with people who hold different beliefs, cultural norms, and behavioral patterns. This value requires us to commit ourselves to build “transcultural competence”—which involves the ability to not just recognize and respect cultural differences but also know how to reconcile and resolve differences by creating new ways for resolving cultural dilemmas within the core OD value framework whenever possible. This value is underpinned by respect and a nonjudgmental attitude in working across different cultural contexts.

However, in consultancy situations, being clear about our values is one thing; having the ability to translate them into behavior is another thing. As Vallini (2007, p. 29) rightly said, “ethics is a behavioral value.”

SECTION II: WHAT IS MY CROSS-CULTURAL VALUES PROFILE AND WHAT ARE THE SOURCES FOR THOSE VALUES?

Knowing Others and Knowing Ourselves

When working in a global and cross-cultural context, the most essential step is for us to “know ourselves” first. Trompenaars frequently said, “if I do not know my own Dutch-ness (the behavioural and psychological orientation of being Dutch), I would not know what to do with your French-ness.” What he means is that knowing our own cultural values is a prerequisite to (a) adapt our behavior as well as to (b) anticipate the range of conflicts and dilemmas we may come across in specific cross-cultural contexts.

More importantly, knowing ourselves well will help us to be clearer on:

- which values we would need to hold firm because they are so key to delivering the necessary results to “develop the organization”;
- which values we could compromise with full knowledge that ultimately it would not matter;

- what level of compromise will help us to gain more credibility and respect in order for us to be trusted to do deeper and more penetrating work within the system eventually; and
- which values we would not and cannot compromise—which may lead us to choose to resign from the job, if there is no resolution to the value conflict.

The journey to get to know who we are will take time as different encounters with different people and groups will reveal different sides of ourselves. Hence, seeking our understanding of both the *origin* and the *function* of our value behavioral pattern is a worthwhile self-development pursuit.

Therefore, knowing and disclosing our value profile as an OD practitioner is a critical step in helping clients and ourselves to understand who we are and why we do what we do when working in a global setting. The purpose of Figs. 13.1 and 13.2 and Table 13.1 is to help the readers understand the three case illustrations in the next section better. All three cases taught me different things about OD practice, the use of values, and “self in action”—offering crucial insights for the use of self.

| ERIN MEYER | | Hofstede | | FONS TROMPENAARS |
|--|--------|-------------------------------------|-----------------|---|
| COMMUNICATION Low Context | —————> | POWER DISTANCE | High —————> Low | UNIVERSALISM —————> PARTICULARISM |
| EVALUATING Direct negative feedback | —————> | UNCERTAINTY AVOIDANCE | High —————> Low | INDIVIDUALISM —————> COMMUNITARIISM |
| PERSUADING Principle first | —————> | INDIVIDUALISM COLLECTIVISM | —————> | NEUTRAL —————> AFFECTIVE |
| LEADING Equalitarian | —————> | MASCULINITY FEMININITY | —————> | SPECIFIC —————> DIFFUSE |
| DECIDING Consensual | —————> | LONG TERM SHORT TERM Orientation | —————> | ACHIEVEMENT STATUS —————> ASCRIPTION STATUS |
| TRUSTING Task based | —————> | | | INTERNAL CONTROL —————> EXTERNAL CONTROL |
| DISAGREEING Confrontational | —————> | | | TIME ORIENTATION |
| SCHEDULING Linear time | —————> | | | PAST —————> PRESENT —————> FUTURE |
| | | | | SEQUENCE —————> SYNCHRONICITY |

Put together by Mee Yan Cheung, Judge, Quality & Equality Ltd. October 2015

Fig. 13.2 Author’s dominant cultural value

Table 13.1 Sources of author's values and behavioral patterns

| <i>Sources of values and cultural behavioral patterns</i> | <i>Trompenaars</i> | <i>Meyer</i> | <i>Hofstede</i> |
|--|---|---|---|
| Asian/Chinese cultural pattern | Particularism Communitarism Diffuse | High context in communication | Collectivism |
| OD and professional values as framed by my own cross-cultural upbringing (14 years in the USA and then 34 years in the UK) | Achievement status Internal control | Application first in persuading Equalitarian in leading Consensual in deciding Direct negative feedback in evaluation (straight talking) | Low in power distance Long term in Orientation |
| Personality preference (as shown in multiple testing on MBTI, Firo B, 16 PF through three decades) | Affective Synchronicity Future in Time Orientation | Relationship based in trusting Avoids confrontation in disagreeing Flexible time | Low in uncertainty avoidance Femininity |

My Cultural Profile

The first time I charted my cultural preference was right after I had read Hofstede's work, and then I updated that original charting after having attended workshops with Fons Trompenaars a few years later. In 2014, Erin Meyer published an updated cross-cultural profile with new dimensions in her new book. These three thinkers/writers have helped me and millions of others to understand how we and others operate cross-culturally, to which we owe sincere gratitude.

Figure 13.2 shows my cultural values and behavioral patterns across all three authors' dimensions. A brief explanation of the three authors' dimensions can be found at the end of the chapter as [Appendix 1](#).

As those who study behavior know, there is a dynamic interaction between culture, upbringing, personality, and professional values that shape our behaviors. The function of behavior is shaped by the context in which we work, Gestalt's concept of figure and ground, Lewin's concept of group dynamics, people's own judgment of what level of discernment they need to exercise to stay safe, useful, affiliated, and what will contribute best to their own self-respect and sense of significance. As behavioral patterns do not come from a single source, the task has been a difficult one. But the attempt has been worthwhile because it has been conceptually challenging and offers insights to help me understand who I am better—something I would encourage readers to do as well.

Looking across my profile in Fig. 13.2, it is immediately clear that while there is much consistency across the board, there are also some contradictory patterns within my behavior. In Table 13.1, I attempted to differentiate which dominant value behavioral pattern came from where.

Regardless of the source of my behavioral values, in summary I am more or less:

- a collective and community-based thinker and doer—system perspective is my natural base of operation.
- a straight talker in most situations but with a high sensitivity to people not “losing face”; low tolerance of high and unfair power distance systems; a believer that collective leadership is preferable to a hierarchical situation and that people should be allowed to do joint decision making, given opportunities to become aware of their internal control mechanisms, and able to achieve the longer-term future they want.

- a relationship-based person, believing in the importance of affect and emotions as part of the normal interface between people, and hence careful in direct confrontation when disagreeing; believing that taking risks is part of the necessary process to get any new and innovative thing done; and believing that building the future should be in our own hands; always future oriented and seeing being flexible as part of life.

Two key realizations after mapping my own values profile are that (1) regardless of whether we choose to stick to or deviate from our values in different contexts/situations, we will eventually get into awkward, uncomfortable, and even conflictual situations and dilemmas when working with clients and colleagues who themselves will also have different behavioral patterns due to a myriad of factors; (2) it is difficult to work globally without some basic awareness of both our OD values and our cross-cultural values. Values are the rudder to help us navigate through the complex value differences resulting from the interaction of culture, organization, and professional values.

Will it be helpful if you (the readers) also chart your cultural profile?

SECTION III: GLOBAL CASE ILLUSTRATION

The following three case situations are used to illustrate three areas:

1. How to chart our analysis of the similarities and differences between the client system and ourselves
2. The implications of such similarities and differences on the type of interaction and intervention design that will help us
3. The type of decisions and choices practitioners need to make in order to stay useful while navigating through these situations

Figure 13.3 shows the similarities and differences I have with a Middle Eastern organization.

Figure 13.4 shows the similarities and differences I have with an Asian organization.

Figure 13.5 shows the similarities and differences I have with a European organization.

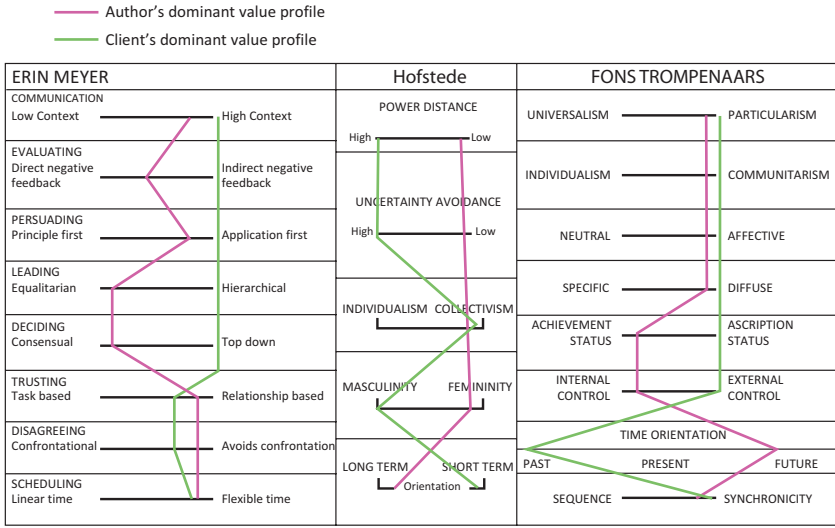


Fig. 13.3 Author's and Arabic client system's cultural values profile

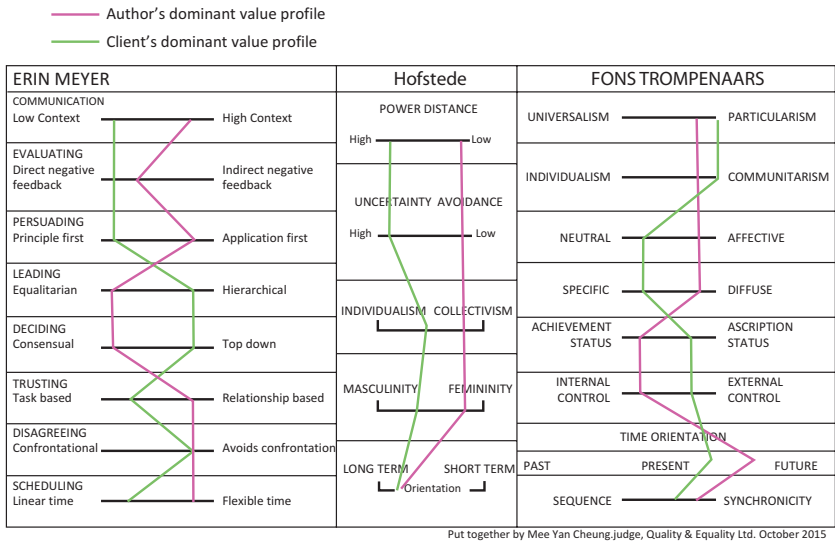


Fig. 13.4 Author's and an Asian client system's cultural values profile

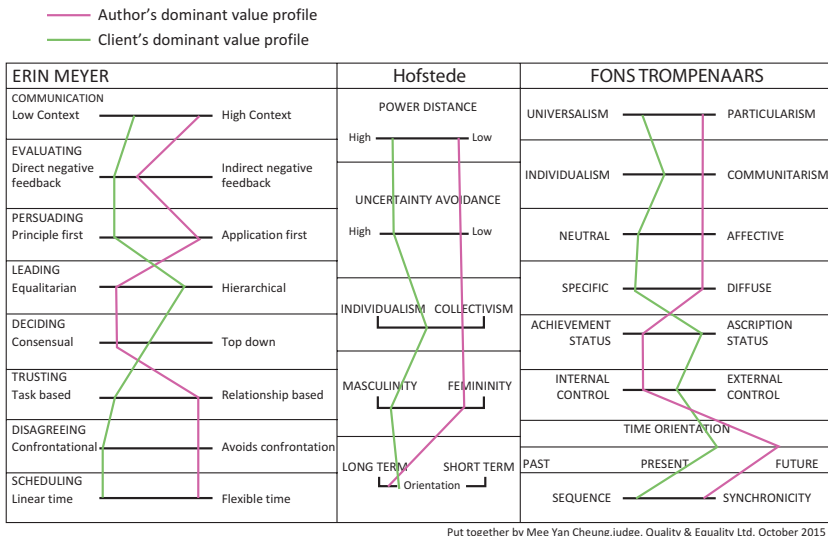


Fig. 13.5 Author’s and a European client system’s culture value profile

When reading, please note the following:

1. The markings are done more in a prototype format of the organization and culture mix.
2. Within that prototype, there are always individual system members who do not fit. But as Schein points out, as long as those members of the system still “hold” the cultural values (i.e., do not actively contest them—often for good reasons, such as safety) they are the “bearers” of the culture whether or not they agree with that culture.
3. The differentiation between me and the client organization in that cultural context is exaggerated a bit to illustrate the type of challenges, for example, conflicts and dilemmas, that emerged from such differences.
4. Regardless of the difference between consultants and the clients, there is always sufficient similarities that we can use as levers to build trusting relationships and to negotiate the differences. Identified similarities provide space for us to work through those tough conflicts while remaining professional—always aiming to deliver the tasks that we have agreed to.

5. It is important to look at the cultural differences without a judgmental lens. Most cultural patterns are strongly rooted in the socio-political-historical contexts from which they emerged and function. One key value OD practitioners need to hold is to remain nonjudgmental, no matter how much those differences grind at our own values, and to remain in a stance of curiosity with a desire to understand. Of course, this is easier said than done.
6. We practitioners need also to reflect on the impact of our own cultural profile as demonstrated by our behavior in each client situation. In a continuous learning and development spirit, we need to always ask “is there room for me to stretch my behavioral values without compromising my core values in order to increase my own effectiveness in this global situation?”—as part of “use of self, self as an instrument” while doing OD work.

The First Client Situation

Case 1 Working with a State-Owned Middle Eastern Multimedia Organization

The Job: My commission was to support the CEO and his top team to rebuild a national multimedia organization. At the time of entry, the organization was close to £40 million in debt, running without an agreed budget. Hence, without a balanced budget, every year the deficit continued to mount up. The organization had a rigid structure, with almost no core processes; nor was there an operational framework to harness and support the running of the organization. Staff had not been technically trained to use any of the expensive multimedia equipment they had purchased; there was a nonexistent HR system; appointments were made based on “wasta”—on who an individual knew—rather than any skills, and so on. The transformation agenda was to implement a total system rebuild and development.

Key Clients:

- The CEO, who had long-standing educational, military, and social relationships with various members of the elite class
- The top team, which comprised all the divisional heads of the organization

(continued)

Case 1 (continued)

- The state-appointed board—with the chair of the board being a member of the powerful elite group in the country, while the rest of the board was made up of various significant players and influential leaders from different industries within the nation.

Duration and Setting: Just under 26 months, involving mostly monthly trips to the country, working with the group of primary clients and with an internal change team, which was co-led by two external recruits (CFO, CHRO) whom I had recruited from the United Kingdom to work directly with the organization full-time, based in the country.

The Context:

- Tremendous drive toward modernization, capitalization, and a thirst for best talents
- Supremacy of the local population in terms of ownership and power even though numerically they are the minority (most service providers are from various migrant populations)
- Legislatively, the policy stance is protective of local population.
- Strong cultural and religious norms and tight beliefs about many aspects of organization life
- The overt structural inequality of members from the minority groups, for example, the role of women and migrant workers
- Islamic in religion

From Fig. 13.3, the congruence and incongruence in values and cultural dimensions between the multimedia organization and me can be summed up in the following summary.

*Summary of Our Similarities and Differences***Similarities**

They and I both operated from a

- particularism,
- communitarianism,
- diffuse, and
- collectivism perspective.

However, even some areas of similarities eventually became sources of conflicts because of the differences in scale: for example, flexible time, synchronicity, direct negative feedback, and relationships (as they always tinted by political dynamics). But I am grateful that some of the above similarities did give me some strong levers to build trusting relationships even though all my primary clients were men except for one woman.

Differences

- highly ascriptive in status;
- strong in external control—always taking cues from the chair of the board and any significant others in the political system;
- high in power distance, especially in rank and social relationships;
- high in hierarchical structure (every senior person had an average of four to five people to serve them);
- job title is very important—as long as the title “manager” is there, it helps to signify the rank, which often carries more weight than a pay raise;
- believe in top-down approach (wisdom exists at the top);
- high avoidance of uncertainty as the risk of failure can often incur negative personal consequences;
- very high in masculinity in approach;
- while they think they have long-term focus, their decisions and actions are very much short-term focused; and
- time orientation very much rooted in the past (how the nation was built up from nothing).

Conflict Areas Between the Client System and Me

The differences listed above led to a number of conflictual situations I had with them, mainly the *what is* and *how* to carry out the consultancy project.

While I built up a positive and trusting relationship with the CEO of the organization, we found no agreement in the following areas (even though eventually we compromised on the methodology in both data collection and intervention).

Participation

Who among the staff would participate in the change processes, and what would be their level of involvement. My intention was to ensure staff from all levels would have a voice in shaping the processes of change—especially in coming up with the plan of transformation in which they would have to play a key role in implementing, which is often blocked.

Optimism

The client system was much more “environmentally dominating” (i.e., accepting that environmental forces will act and therefore accepting the fate of what happens to them as an individual and as a system). They were ready to work with whatever had been given to them on their plate and were not generally optimistic that anything they wanted to push through would get through. They seldom put up a fight to address situations that they did not agree with, especially with the power elite, but reverted to closed-door lobbying with specific individuals—which often did not work.

Fairness

The values conflict in this area showed up in two specific areas:

- (1) **In pay and compensation.** As we were looking for professional standardization of pay, compensation, and benefits, as well as looking for talents they already had within the organization and whether they could be promoted, developed, and deployed against well-set-out criteria, we found that there was a low appetite for any formalization of talent definition and selection processes. As a result, certain groups of talents were consistently not considered and the concepts of equal pay and fair access from all levels of talents were impossible to implement
- (2) **In training and development.** In order to build sustainable skills and competences to support the continuous transformation, we needed the system to invest in developing and growing key individuals and groups in specific areas of expertise (especially when they were already in that particular role to execute the required changes). But such decisions were mainly shaped by rank, who in the hierarchy had power to suggest and nominate whom, and who had what connections to significant people in the political system. Training was thus provided to those who would not necessarily be doing the job, and the benefit was often lost.

Humanism

A tight political structure, rigid system boundary, and clear rank differentiation made any humancentric-related approaches very difficult to implement. Every decision was oriented toward “what is acceptable within the political and national structure and culture?” This does not mean compassion and kindness did not exist; it did in abundance. But it was not the dominant orientation in the organization cultural values or in the decision-making processes.

Duality of Organizational Effectiveness and Health

Most work was done to support the organization, and hence ultimately the state, so organizational effectiveness (i.e., high media standards, overall organization performance, running a balanced budget, etc.) always took precedence, while the need to look out for the health of the internal system and people was very low in priority. This difference caused many conflicts in our priority setting.

Global Cross-Cultural Mind-set

Being successful economically with a leading-edge standard in a number of the media domains fuelled the patriotic behavior that inevitably led to the dominance of their own nationalistic and cultural perspective over all else, especially in the decision-making processes and outcomes. Most of the decisions as to who to use, who to send for development, who should play a leading role in the change landscape, and so on, were all governed by their desire to honor their own local population. Other talents would be used only if they were perceived as filling a critical gap. This strong national devotion existed in an organization where the staff was made up of close to 100 nationalities.

In that context, one of the most challenging situations was that the decision-making process simply could not be mapped or identified. The combination of top-down, hierarchical, and the supremacy of the ascriptive status, together with low tolerance of uncertainty and diffuse relationships, created a maze of confusion as to what were the acceptable routes to get things done and how to achieve robust decisions. Decisions that were made one time, even by the CEO and the top team, could be overturned to something else in a short time, and even while that decision was being implemented, someone else higher up could overturn the latest decision, and so on. This called for the need to have an alternative strategy to deliver support.

Need to Find Another Way

Once I experienced this pattern of decision making, in order to remain effective in developing the organization within that cultural frame, I knew I needed to find “another way” to live with all the conflicts and dilemmas I faced. This included the following:

- I accepted it was not my job to shift the national cultural values, and hence my chance to shift the organization (heavily embedded in the national cultural values) would be almost impossible.

- I decided I would need to identify those areas that I could deal with and get things done without too much visibility. This meant that we carried out a number of “small” interventions without beating the drum, focusing mainly to help and encourage people to take a small degree of risk to improve day-to-day working practices and conditions.
- I also discovered that there was almost an assumed agreement that if I were to use a number of covert tactics to get things done that the leaders personally valued, then they would not visibly oppose. Moreover, they would allow staff a certain degree of freedom to shape small changes as long as no one made a song and dance about the approach. I also knew that if someone opposed those measures I had taken, my team and I would not get any backup in public. Therefore, this situation gave me a wider space to operate (as long as I guessed correctly about what mattered to the leaders) even though the corresponding risk was also very high.
- Practically, my team and I always worked on multiple scenarios in order to ensure something important would not fall into a hole if direction and decisions were shifted by the higher-ranking individuals at short notice. We often assessed (a) what damage was done to that specific area, (b) how we could use another scenario to rescue the situation, and (c) whether a different type of alternative we had planned could step in and pick up where we were stopped.
- I accepted the fact that the client system only wanted me to act like an expert advising them about what to do instead of being a facilitative consultant using inquiry as a key approach because diverse opinion existed among the top leadership team, in which, within that cultural context, deference to the top and expert opinion was an easier option. By accepting the role of “expert,” I built a reputation of being an “expert with the human touch” in order to win credibility while demonstrating there were alternative models of behavior.
- Next, as an expert, I knew I would need to provide the architectural map to the board and the top team to guide the transformation processes. So that was what I did. I constructed a change map/plan to guide the transformational processes and used that to educate as many leaders and staff as opportunity allowed in order to build their own capability to tackle the multiple areas of transformation.
- I gave up the idea of co-construction as a high level of participation within that context is impossible. Instead, I asked for help from all the top leaders to nominate whom they could trust to support the

change within their division. This way, at least I got to train a group of individuals and gently shift the way they thought about organizations. We also encouraged them to practice alternative behaviors and approaches that could give them even greater personal success. Most of the nominated group responded very well even though a few of them remained suspicious about “the new way of working.” Some of them, at the end of the project took up bigger roles in running the organization.

- I decided that the best thing I could do in that project was to deliver the one top priority—that is, stop the financial bleeding by introducing clear procedures, policies, and governance for the way money was spent. The newly appointed CFO did an audit of the inherited financial system, operations, and processes and identified the multiple sources of “financial bleeding.” He then involved the top team in approving the budget with built-in financial control. At the end, we implemented a new system (Oracle) under nine months. This enabled the directors to monitor their own budget, control spending, and hence track their spending effectively within a short period of time. This accomplishment won trust and respect from the top team, which was important for us to proceed with other transformation work.
- Various covert processes were used to navigate through all the cultural barriers, (e.g., involving more female staff, suggesting someone lower in the hierarchy to do an important job and then profiling them, running a few focus groups, and typing up their data to present to the board, etc.). I had accepted there was very little I could do to solve the “ethical value dilemma.” My aim at that time was to focus on completing the commissioning contract, keeping in mind the future and safety of other staff while making minor attempts to shift the system.

In summary, I focused on what I could do to solve the type of practice value dilemma by negotiating my own cultural values, as well as making choices about what OD values I would temporarily put on hold in order to deliver highly professional services to the client situation.

What Were the Results?

From a traditional consultancy processes perspective, my team and I had delivered an amazing set of results. By the time we left, by taking the expert role “with a human touch” the team I had set up had accomplished the following:

1. A working budget was established (first agreed budget in the history of the organization), which then went straight into implementation.
2. The Oracle system was set up to enable each department to track their own budget implementation.
3. All the jobs were profiled, with job description, job evaluation done externally with industry-recognized corresponding pay scale.
4. Pay grades were aligned to address the huge earning differentiation between different groups of staff—especially from different nationalities.
5. A consultancy firm was brought in to undertake an asset registry—as they had more expensive multimedia equipment than the BBC in some instances, and yet no one could track whether assets existed or had “disappeared.”
6. Internationally experienced BBC personnel were brought in to deliver training and development to key multimedia staff, from programming to production to postproduction.
7. Financial processes and systems were defined, developed, and embedded in the center to support the organization to live within budget as well as establish a structure to provide excellent financial advice to the divisional director.
8. There were revised (and new) HR policies and procedures that eventually fed into a new national labor law.
9. A program of development for existing HR staff was set up to enhance their capability to maintain key HR policies and procedures.

From the above, it would seem that we had achieved a significant amount, because in the end, we delivered our core commissioning task—to stop the organization from overspending and install strong financial controls in the system. On top of that, we also upscaled key media processes and HR processes to support the organization to transform itself from an average multimedia company to a top brand in the region. We tackled a number of areas from an expertise and strategic perspective as well as provided an extra pair of hands to undertake these tasks.

But from an OD perspective, I judged myself as having failed, because none of the core OD values to which I subscribe had been translated into significant interventions to “develop” the organization and shift its culture. The people within the organization had not been empowered, taught, or properly developed except for a few unusual

individuals. This was the direct result of my inability to resolve some of the key value differences between me and those key stakeholders in the political and national life.

To sum up the ways I deployed to manage the value dilemmas, I resigned myself to the fact that I could not touch the ethical and moral value differences (treatment of migrant workers and women). I used my own cultural profile to max out my proximity with their culture in order to build trusting relationships to gain entry to areas of work. I went underground with my OD values (using them mainly in covert ways) and exaggerated my expert roles with my team to get the key process work done in order to achieve the core outcomes. I focused on supporting the CHRO and CFO I brought in from the United Kingdom and formed a tight-knit team to cope with the daily frustration of not being able to make key decisions to further work or enjoy smooth passage of any projects we started.

My team members and I learned a lot about self, consultancy work, and how to live with constant value conflicts and yet stay resilient to keep the work going. And at the end, some strong relationships were forged. As of 2016, I still get personal Christmas greetings from the former CEO and some key staff within the system.

The Second Case Situation

Case 2 The Case of a Large System Transformation of a Service Organization in Asia

The Job: My commission was to support the central agency of the organization to look at the link between strategic planning, HR policy, and OD with reference to how public services were delivered, keeping and building on the many strengths, improving key areas that were not running well, innovating new ways of delivering new services, and generally functioning in the role of a methodological adviser to those who were leading the system-wide transformation.

Key Clients: the top leader of the central agency and other senior staff at the center and other top leaders of other divisions, as well as those functional heads who required OD support; the teams I partnered with were drawn from the OD team from the center and the OD team from the development academy.

(continued)

Case 2 (continued)

Duration and Setting: close to four years, first involving trips every two months, and later every month, with an internal change team set up to run the transformation program led by senior staff in the center and supervised by me.

The Context:

- Very well-respected, public sector organization.
- Public services, despite regular improvement, had been running in a similar model over a long period of time. But a combination of vocal service users who were more critical of the organization, together with the aid of the power of new technology, which gave rise to the visibility of users' demands and complaints, made the need for more radical improvement of the services delivery urgent.
- Legislatively, it leaned more toward the conservative front, with a focus on building sustainable economic prosperity and a protective approach to the national interest security and its citizens.
- Strong cultural norms and beliefs about the importance of independence and self-sufficiency.
- Tremendous drive toward modernization and a thirst for being the best as well as heavy investment to develop top talents.
- A crossover between Eastern and Western mind-sets and values as most of the senior staff were educated in the West.

*Summary of Our Similarities and Differences***Similarities**

- Particularism
- Communitarianism
- Collectivism
- Long-term perspective
- Avoiding confrontation
- Balanced in femininity and masculinity—fewer differences between the sexes

Differences

- Neutral vs affective
- Specific vs diffuse in relationship
- Ascription status vs achievement status
- Internal control as a nation but external control as an individual
- Sequential in time line
- High in power distance
- High in uncertainty avoidance
- Collectivism in national interest but individualism as everyone needs to shine
- Low context in communication
- A mixture between direct negative feedback and indirect negative feedback, depending on rank
- Like principles and concepts first before being persuaded to apply
- Hierarchical in leading
- Top down in deciding
- Task based in trusting
- More linear time in scheduling

Through these type of differences, the nature of the value dilemma and conflict is very different—multiple parties' experiences.

Types of Conflicts

Three types of conflicts happened at multiple levels. The first one was between the client system and me. The second was between members within the client system, and the third was between me and the various conflicting parties within the system. The system members' value differences stemmed from diverse sources: cultural, political, religious beliefs, age/generation, and ancestry (racial and ethnic)/heritage, degree of strength of nationalistic values, and a dynamic mix of Western and Eastern cultures as leaders tended to be educated and gained their professional training in the West. This meant that within the organization, the system members themselves had to operate with a rich blend of differences as well as their professional identities as policymakers, politicians, decision-makers, and service deliverers. One of the areas that showed up such differences was what they thought a good leader should look like. This process of being in multiple values intersection meant that the system's members had to engage in an ongoing process of value shaping, reshaping, redefining, and most of all negotiating how to work with each other as well as with me as an external. For example:

1. Real intergenerational differences existed. Practices and tactics to create movement within the system that works for the older clients (people in their 40s and 50s) sometimes do not have the same appeal and attraction to the younger clients (people in their 20s and 30s) and vice versa. These intergenerational differences in many ways coincide with how appealing the OD principles and methodologies are.
2. The system had a strongly held belief and tradition of supporting an “ascriptive” talent program that intentionally or unintentionally created an elite class. This ascriptive stratification affected the perception and level of confidence among the rest of the staff population about whether any OD program of intervention could be effective to bring true participation to the system, or for that matter real change. Any OD intervention was seen in a tinted skeptical lens—would these interventions be able to give real opportunity to those who were not in the elite class to have equal voice and equal participation in shaping the outcomes of any changes that mattered to them?
3. Like any organization, the established rank of senior leaders had clear demarcations of power and I knew no amount of effort would shift the decision-making power significantly. This left no ambiguity for many staff members as well as external consultants like me about what were the “go” or “no go” areas as there were clear boundaries of what was acceptable and what was not, which in turn laid out the limits of what one could and could not do.
4. There was a clear difference between values and beliefs in the system, for example, along religious lines. In simple terms, it was between those who had conservative religious views of how society and life should be and those who either had no religious links or had a more liberal orientation. The differences manifested in the level of liberal thinking in each group. Civil liberties meant different things to the various groups.
5. There was a gap of opinion between service users and those who provided the service, especially among those who designed the service and their corresponding policies, which would have direct impact on the day-to-day living of the service users. As predicted, the latter saw themselves as the group who “know better.”

However, it is important to say that despite the dynamic generated from these multiple differences, there was tremendous coherence within the organization as bounded by the powerful nationalistic identity.

In that context, I found myself needing to use the full range of my own cultural lenses and my own value anchors as I was not working with one group but with a wide range of leaders and talents who among themselves were different in their value orientation. For some, I had to use my Asian cultural lens to get connected; others required the Western blend of professional and OD values to build a sense of collegueship; for some I had to flaunt my age and educational status (ascribed status) to gain automatic acknowledgment; for some I had to ensure that my own racial and ethnic blend helped to gain trust and safety from the diverse group members within project teams. This rich mix of differences within me had to be deployed creatively in order to win sufficient trust from different groups to do the work. It was one of the few occasions that I had experienced the need to use the full range of “self” in service of the clients.

From this case, the issues were no longer about value differences between consultant and client but about value differences between the system’s own members and what the consultant needed to do to ensure she had sufficient value alignment with all parts of the system in order to get permission from different parties to intervene. It was also very important that I have to appear neutral in order to gain acceptance from a very diverse client system.

It is important to say that no significant level of moral and ethical dilemmas or conflict existed between me and this client system, as I came to accept the historical and political context that gave rise to the national cultural patterns and how that in turn led to the mix of values which was crucial to the maintenance of the integrity of the nation.

However, there were some differences between the organization and my core six OD values. For example:

Participation

Because of the size of the organization (over 100,000 employees) and the subscription to hierarchical values, there was no natural inclination to encourage widespread participation. Many people got to participate, but there were even more individuals excluded from the process. So, this was a matter of scale issue.

Humanism

There was a genuine subscription to the intrinsic worth of each individual, but it was subsumed under the strong value of communitarianism, in which community, society, and national success mattered more than individual values, freedom of choice, and pursuit of self-fulfillment of potential. This powerful value had, in a subtle form, demarcated what were acceptable or unacceptable interventions while transforming public services.

Optimism

This value appeared in an interesting way when it came to the transformation program at work. While individuals were optimistic about their own willingness to participate and contribute to improve the system, they were not very optimistic about whether the top would grant permission for both process creation and level of involvement to support individual initiatives, allowing self-empowered initiatives to take shape in their local ground areas. On the other hand, the top was optimistic that they would welcome initiatives from the ground yet not optimistic that their staff would be courageous and bold enough to initiate such changes. This granted me an opportunity to design processes to help both parties to experience more and more early success and link their labor to outcomes. As a result, instead of focusing on my value differences with the client system, I played a role to bridge the differences between members of the system so that there was a clear growth of optimism and an increase of a “possibility and hope” perspective.

Fairness

Most leaders were fair minded, but they were the products of a structural system of inequality, that is, from the elite talent system. This was set up with clear intentions to build a strong, clean organization, so it was important not to make this structure “wrong.” However, this elite system impacted the equality “feel” of the organization. There was a fatalistic attitude among staff who did not belong to the “elite” system, as they knew not being on that track, their career prospects were limited, the chance of their participation in selected high-profile projects would be rare, and there would always be someone else in a position to determine a number of critical factors shaping their work lives. There was nothing I could do to reshape this system, so I concentrated my energy to continue to manage the gap of expectations between the people from the two camps.

The overall challenge for me in this organization was not to overidentify with a group closer to me in values and become unacceptable to others but to help the groups within the organization who had such diverse views about what values should be in action to learn how to have high-quality dialogue with each other on how to overcome such differences to work together better. Hence, unlike Case 1, the value dilemmas occurred within the system, and I had to use my full range of values profile to work the system in order for them to be joined together to transform the public services.

Most of the conflicts in values were around cross-cultural and OD practice values, which I found, though challenging, provided great stimulation and stretch for my practice. Some of the areas where I had to find new ways of working were:

- adjusting to a much more neutral versus affective client relationship as well as using specific versus diffuse types of interaction—especially in the beginning. This neutral interaction was a bit unsettling for me in the beginning, as I couldn't gauge what the client thought of my approach to change.
- finding a way to embed OD values, and hence methodology, into the change program by following the rules of the organization and to draw closer to the most senior sponsors who were pro-OD methodology.
- focusing on building up and strengthening a network among those system members who were pro-OD values as a change brand for this transformation program and supporting them to become multipliers of the OD methodologies/practices in increasing involvement, participation, and engagement among those playing a key role to improve public service delivery. By the time I left, we had around 600 people in this category.
- being given a group of the elite talent officers and focusing on supporting them to be successful while encouraging them to shift their practice and thinking—to subtly link their success with alternative behavior. On top of that, to educate them on how to think and work within an OD framework—so that when they continue to rise to senior position, there will be an alignment among emerging leaders of the alternative values.

The Third Case Situation

Case 3 Working with a European Healthcare Sector Organization

The Job: During the eight years I have been working with this organization, I have been asked to undertake a number of substantial change projects: a total transformation project for a country operation, particularly of the sales and marketing office; kick-start the beginning of a global restructuring of the downstream business; restructuring—merging of countries into regional operation centers; supporting the transformation of one corporate function—supporting a worldwide culture transformation among all its global functional sites; supporting a separate business unit in its own transformation journey.

Key Clients: Each of these jobs involved very diverse personnel, from research and development people to sales and marketing, to HR to specific sites operatives. Hence, the key clients also varied—from CEO of businesses, country director, regional director to head of HR, head of OD, senior teams, senior project teams, and board members. But the key partner has been the global head of OD and the OD team.

Duration: Each of these jobs took more than a year and often up to two years. Sometimes they happened simultaneously and operated in parallel.

The Context:

- This is a transnational healthcare organization.
- It is a highly hierarchical and political organization even though it has a courteous and polite culture.
- Underneath the polite manner, the organization has a competitive culture internally—often with different leaders vying for attention from the board, and anyone who is senior and seen to have power.
- Decision making is still residing at the highest level. There is real deference to the top and often even very senior leaders are looking for guidance from the top to make key decisions regardless of how senior they themselves are. A recent case example is that the board members still see their need to play a key role in selecting talents for key middle management job roles in a country.

(continued)

Case 3 (continued)

- The business is successful, but recent cases of intervention from regulators have resulted in substantial financial cost to the organization.
- The organization is a transnational one, but their stage of internationalization is still very much at stage 1, where the majority of the top leaders are from the founding country and a majority of the decisions on change are mainly driven from the center.
- The demographic profile of the top is mostly exclusively of one nationality and male. Diversity is very low in the higher ranks of the organization.
- This is a very significant healthcare organization and has made major contributions to the industry.

*Summary of Our Similarities and Differences***Similarities**

- Along all three dimensions (Meyer's, Hofstede's, and Trompenaars'), I have the least similarities with this organization.
- Along Meyer's dimension, the only thing we have in common is our preference to give direct negative feedback; but even then, the scale and scope of direct negative feedback are poles apart.
- Along Hofstede's dimension, we are similar only in long-term focus.
- Along Trompenaars' dimension, the only area we are closer is the time orientation—both near future state.

Differences

- First, the organization is hierarchical in orientation, with relatively high power distance, operates more on ascriptive status—even though it is unclear what distinct criteria the ascription is based on—it can be related to the proximity of relationship with the powerful elite group or can be those who have been tested by the senior leaders and found worthy.
- There is a tendency for the individual to look up and out (from themselves to the environment) for signals to make decisions (external control), which causes frustration when most decisions need to be made with expediency, and yet the procedures most of the time

turned out to be slow and cumbersome. Also, the outcome of the decision tends to end up being very different from what is needed or expected at the local level especially when they involved too many senior leaders in making the decision.

- In terms of human relationships, this client is highly task based, confrontational in disagreeing, low context in communication, masculine in approaches, neutral versus affective in expression, and very specific versus diffused in interaction. This cultural profile of the organization has created an internal climate in which senior people in the center rule the organization with little consideration of cross-cultural context and implementation processes.
- Most leaders tend to be principled first, much more universalistic and believe that rules, codes, and law should be applied universally to all people. Together with a tendency to be high in uncertainty avoidance, this means that there are strong tendencies to resist a number of OD practices as they are deemed risky. Any methodology that presses the risk button and puts the organization in an uncertain state will be gently or sometimes rigorously opposed. The organization seems to be full of “certain people”—anything that is not certain is seen to be woolly and wishy-washy.
- Finally, their sense of time tends to be linear and sequential, which means any initiatives/projects that will involve trial and error with real-time experimentation are not generally welcomed. This in turn means that any OD processes that encourage co-emergence are looked upon with suspicion.

Experiences Working in This Context

Navigating through the cultural differences with the other two client systems were a lot more challenging both in scales and in types, yet working within this system has felt the hardest for me, and with the least job satisfaction. This is most curious to me, especially considering this organization is within the European Union, only 1.5 hours instead of 8 hours or 13 hours by plane.

Nagging questions have pursued me throughout my time with this client system—why does this client system feel like such hard work? Why, despite having achieved some good-to-great work, do I have the least job satisfaction? The even more worrying question is “why have I continued to stay and work for all these years in spite of the fact that I have wanted to leave since the third year?” To say it clearly, these have been eight hard

years. So, this case has provoked a different type of reflection compared with the other two client cases.

The factors that led to the sense of hard work with no job satisfaction can be summed up by the value differences between the client organization and my four big legacy values—participation, fairness, humanism, self-organization, and two of my intervention values: duality of organization effectiveness and health, and the global cross-cultural perspective. Having limited areas of similarity to leverage, building a trusting relationship has definitely contributed to such a feeling.

[Appendix 2](#) has a special note about this type of scenario and our own judgment about when to quit.

Type of Conflicts

Participation

I and other OD practitioners soon found that it was almost impossible to have real participation in this organization. Involvement was fine, as long as its definition was to allow people to come together (if necessary) to hear about a piece of change and be asked to give their view in a limited way. Against that backdrop, decisions in those areas of change had often been predetermined—in fact the essentials of implementation planning had often been done; hence whatever was allowed was much more a “good thing” to be seen to do versus essential to do as part of the desired culture. (The gap between espoused values and theory in use is big.) Genuine participation with an intention of co-construction was rarely permitted. Even if it was, it was a grudging permission with conditions attached, which left participation seen as both a risky and unnecessary practice.

Fairness

In my early days, the puzzle I held was—how can a courteous and polite organization which believes in treating its staff well be “unfair” both in public perception as well as behaviorally in experience. I believe the following factors all contributed to such reputation and experience:

1. The rigid hierarchical culture and exclusive decision-making processes as the board tends to make both big and small detailed day-to-day decisions.
2. The dominant white and male demographic profile of the most senior people—there is a glaring absence of female and racial minority members in the top leadership teams.

3. Inequality is built into the structure and policies as day by day, there are unfair consequences that happen to individuals due to the inconsistent use of procedures, for example, in talent management, in discretionary deployment of important roles, the differential consequences to different types of poor performers, the overt use of power by those who are in close association with powerful individuals.
4. How the decision-making processes create rigidity; for example, major decisions that have major consequences for people in the global level are made mainly at the corporate center. Once a decision is made, they are rolled out to the rest of the organization with or without due regard to those regions and countries where there may be adverse consequences, and there are no feedback loop or system to channel back implementation experiences to the center. Cross-cultural awareness and competency are limited.
5. There is a clear message in the decision-making process that “there is a group who knows best that will make all sorts of decisions without further referring to those who will be affected” that has left the organization culture feeling unfair, without either an inquiry and listening culture from the top leadership, and often perceived as with limited empathy, especially in reference to the practical impact on local areas.
6. In the organization, there is a genuine espoused theory that we will need to be kind to the staff, but underneath the “kind” culture is a tremendously task-oriented one, which, when it exerts dominance can render humanistic and people-centric practice unreal. This creates a level of dissonance, which in turn has both confusing and energy-sapping consequences.
7. The lack of *global cross-cultural mind-set* has also made any systemic, whole-system intervention difficult. While individual business units around the world can create a temporary oasis for themselves, when there are major global changes it is the directive from the center that has to be followed—often without deviation. It is true that often a parent company does take precedence as well as dominance over regional and country business operation units, but those who have genuine respect for the cross-cultural differences will handle such processes with more skill and respect. When I worked with those business units away from the center, I was often struck by their sense of powerlessness about changes that will affect their sense of future and well-being significantly—as one country leader said, “without cross-cultural empathy.”

8. Finally, it is not easy to witness the consistent lack of desire to hold the *duality of organization effectiveness and health* simultaneously. So many of the major changes are very much about speed and cost (which are legitimate) or “right ideas to be pursued by the board” instead of genuine dialogue on the robustness of the case and engendering ownership and sustainability in implementation. Only recently one of the Big Four consultancy firms had told the CEO of the business unit I support that he cannot involve all his top team members in the decision forum as their commissioner (the board) wants speed; hence, they do not have time to go through so many rounds of iteration of decision, and there was very little the CEO could do against what the board had commissioned.

To sum up, the lack of true participation, unfair practices (regardless whether they often are done unintentional), heavy task versus humanistic focus, lack of encouragement to self-determine and self-organize, little regard to the duality of organization effectiveness and health, and lack of awareness and learning attitude toward global cross-cultural perspective have consistently made the practice of OD feel like fatalistic moves—like working in a dry broken ground where no seedlings will ever have a hope to grow.

When any practitioner is charged to do OD work within such a system, the natural consequence is that one will experience a tough terrain to navigate. That may be why the experience of working in this organization has been a stream of hard sweat with low job satisfaction for me—lots of ongoing value dilemmas with very little similarities to leverage on. For the internal OD change agents, the environment created a sense of failure and powerlessness.

So, what were my tactical choices? I knew if I had to add value to this system, I would have to find other sustainable tactics to function in this low level of communication, neutral emotion, task focussed with hierarchical orientation, and confrontational setting. They were as follows:

- Align my expectation that I am here to perform tasks, so I excelled in my “task projects” but always sneak in the “OD touch.” Somehow during these eight years, I have become increasingly task focused to ensure they get done while sneaking in OD methodology, for

example, asking for permission to work with their staff and training them to do the work.

- I have also grown ever more (to my standards) straight and confrontational in my interaction with senior people. In the beginning, I found the scale of their straight and confrontational ways of talking intimidating. But when I tried to meet that style with the same, I ended up earning greater respect from them. This increasing level of respect opened more doors for me to do further penetrating work within the system. This aspect, however, does grind at my Asian “face saving” cultural roots.
- Look for opportunities to work with solid “soliders” in the “middle” who are charged to do important (though not high profile) work and support them to be successful. Cumulate the rate of success in supporting and empowering those ordinary citizens in delivering important work and slowly help to spread the encouragement and hope among other middle managers.
- Start doing things that the organization needs, seeking only general permission, but do the work without noise until it delivers good results, which then encourages the internal system members to claim the credit—so that they will garner attention from the top. This helped to send a message to those whom I supported that taking autonomy in this system is possible as long as you are doing real work without any unnecessary political exposure.
- Help people within the system to build networks within the system so that more support exists in different parts of the system.
- Build strong alliances with the few key political players to secure ownership and sponsorship of OD change initiatives that you know will bring successful changes.

In other words, the tactics I have adopted for this system are to (a) move toward their cultural values without violating my own; (b) decide not to even negotiate the differences by ignoring the impenetrable differences; (c) focus on seeking general license to work, but often deploy covert processes and choose to work with the ground force rather than attract attention from the top.

So far, these tactics have been very effective for me. I have gathered lots of respect and accomplished some great work with the client system. But it has come at a cost.

What I Have Learnt from These Three Cases

These three client cases have illustrated the different dimensions of cross-cultural work. I will now first reflect on my own learning from these three cases before I extract wider principles for general application in the ending section.

1. **Leverage Similarities.** In all client cases, there will always be areas of similarities we can leverage to build trust and relationships. For example, in the Middle Eastern organization, we had similar cultural values in being high context in communication and orientation toward collectivism and communitarianism. We believed that business relationships should involve the whole person, which means we make real and personal contact and are not bound by specific role and context. I ensured that I brought family pictures with me to show the client, asked after their family, did tiny favors for their children when they visited the United Kingdom and brought small gifts for their wives which—in that culture—are not only acceptable but are often greeted with delight.
2. **Signal to the client system we know the boundary they function within—to build respect and trust.** For us to build and maintain trust, it was important to signal early on the cross-cultural boundary. I went out of my way to show them I understand, within the context of the commission, there are specific “no go” areas, which has acceptability and unacceptability consequences within their cultural context. Signaling without directly using words—especially in the high-context communication culture—will reassure and help to allay their anxieties that I would not be one of those foreign consultants who would crash around in their system. In almost all cultures, the actions of the consultant will reflect on the person who brought them in. In the Middle Eastern case, the CEO was the one who recruited me to go and work with him. My behavior would give him associated shame or esteem. These were important steps in building trust with them.
3. **Stretch our roles—willing to adapt our roles when required to be “useful” to the system.** Another tactic I have adopted is to play the expert role whenever it is expected and needed, despite my commitment to facilitate and enable the client organization to build self-determination and self-organization. This decision was based on the

importance in fulfilling expectations within that cultural context as well as making judgments on their state of capability and readiness. In the Asian organization, while they had human resources within the system to do the OD work, the public shame if something went wrong was too much for the internal agents to bear. Also, there were only a few internal agents that had deep experience in supporting large-scale, complex change projects and they needed support. In the Middle Eastern organization, they lacked both the capability and readiness to take leadership of the change. By meeting their expectations, I gained further street credibility, which in turn opened doors for me to do deeper work.

4. **To speak the truth with grace and discernment.** In terms of addressing some of the tough ethical issues, for example, fairness and discrimination, in the early part of my global work the question was always “to say or not to say” or “to make a stand or not”? In principle, it is an OD belief that it is better for us to set up processes to help the system to reveal itself, but in reality, without the literacy and basic understanding of such issues, the action research process will only yield limited fruits. I came to the conclusion early on in my career—not so much to “say” or “make a stand,” but “how.” Hence, after many mistakes and blunders, I have learnt (a) how to say it; (b) when to say it (always looking for the right time and opportunity to say it so that it will land as positively as possible); and (c) how to deal with the negative consequences after I say it.

In the Middle Eastern organization, I planned for a long time—almost nine months—to have those real conversations behind closed doors with the CEO, who had learnt to trust me and vice versa. So, how did I say it?

- (1) I intentionally communicated that I understood that within the overall political, economic, and historical context, there were compromising issues that they could not currently address, but I hoped they would bear those issues in mind as they journeyed onward in their leadership role.
- (2) Then I posed some gentle challenges, often with a few very specific proposals, and asked whether it was impossible for them to follow up on those issues.
- (3) I would always prepare a list of specific small-scale change to seek permission to carry out immediately for the organization

in order to facilitate “movement” to the system—action mainly for the change team to take. Often, such requests were granted because they knew deep down the possible long-term benefits such action might have on the system.

- (4) However, I always signaled that the power of choice was totally theirs, and whatever they decided I would understand (whether I found it acceptable or not). From my experience, such a closed-door conversation has often led to a deeper contact with the client as often they ended up confiding in me their own struggles and the type of constraints they would face, and how they felt. I seldom pushed them as it is important in a culture like this to learn to respect the individual and system defenses without judgment because there are genuine safety issues related to change.
5. **Pay attention to the diversity of values within the system.** When working in a global setting, it is important not just to focus on the similarities and differences in values between us as consultant and them as a client system, because there exist very interesting value differences and dynamics within an organization. Hence, it was very important for me to (a) pay attention to the number of diverse groups in terms of their value and cultural differences; (b) intentionally work through the differences between the various subgroups; (c) find out how best I should facilitate and bridge those value differences in order to increase the coherence of the organization; and (d) map out how I could work effectively with different groups without losing my own sense of marginality and my integrity.
6. **Stretch our value range without compromising our core values.** From all three cases, my biggest learning has been how to lean into my own discomfort in shifting my practices to be more impactful in the long term to the clients, especially in those nonethical values. Instead of trying to change them to give myself greater ease in working with them, I have learnt that I can do tasks in a masculine manner; I am able to be confrontational when it is necessary to bring what’s under the table onto the table. I know that to be acceptable as valuable help, my “weirdness” factor has to be less noticeable, especially when their values are very much embedded in the national, historical, and political landscape.

SECTION IV: GENERAL APPLICATIONS/LESSONS FOR PRACTITIONERS

Working in a global cross-cultural setting when there is also a gulf of differences in national values, professional values, and organizational culture has never been an easy task. The glamour often associated with this type of work is accompanied by some deep soul-searching questions: “Who am I and what do I really believe?” and “What informs my practice?”

But there is a sense of fulfillment as we participate in a deep learning curve to expand our cultural horizon all the time—testing whether how we go about the world fits or does not fit in different context is also most stimulating. I would like to, besides sharing what I have learned from the three case studies, end this chapter by highlighting the important principles that I have derived from my three decades of working globally. I will frame them as questions, hoping this will evoke you, the reader, to reflect and build your own working theory.

- **Are values negotiable? If yes, what type?** When facing our own values profile, are we able to discern the values and principles from our culture, and which ones are negotiable (or not)? How much OD practice values we hold dear can be adapted, adjusted, delayed, held back (temporarily), reinvented, and so on, especially in other global settings when OD values are not congruent with their own cultural fabric? Finally, how much of the values are of an “ethical and moral” nature that we simply cannot compromise? If not, what should we do?
- **Is it worthwhile to mainly intervene at the micro level within the system?** Professionally, if we are not in a position to shift the macro social-political issues within the organization that are incongruent to our ethical values, yet we have contracted to support the organization, is it worthwhile to focus intervention among middle managers and grassroots staff in order to start making “baby” shifts as an alternative way to spark some small fires within the larger system?
- **What type of support and whom do we need support from when we are working through the tough terrain** or when we find ourselves operating within a value-compromising situation? Worse still, if it is only midway through a job and we know we cannot compromise further on our values, is it professional to abandon the system

and walk out? At that junction, what type of help and support will we need to see us through the commission? There is no good answer to this question except having wise counsel will make a difference and help us to make a sound decision.

- **How do we not fall into the trap of making our client or ourselves wrong in the midst of conflict?** There are two possible ways to help us; first is to be prudent to have as clear a diagnosis as we can in the early stage of engagement about (a) what personal, professional, and cultural values matter to us personally; and (b) similarly, what values are central to the client system, and what are the out-of-bound values for us to intervene, or are beyond our ability or mandate to go against? (c) what tactics, support can we put in place to get us through these inherently challenging situations while remaining as “clean” as possible in our conscience? And if we have decided to go ahead with the project, then we will need to work hard to ensure we take the client system as it is—putting our espoused theory and theory in use in congruence.

Second, if we do not have such a clear diagnosis and midway through the project, we experience difficulties and conflict with the client, then, we need to remember what Barry Oshry often expounded in his teaching that these are situations where we are called to turn judgment into curiosity, turn blindness into understanding and seeing, and turn hatred into love. From my experience, high-quality supervisory support will make a difference under such circumstances.

- **How would making relationship our top work—together with compassion and empathy, help us to do this type of job?** Kindness and empathy go a long way in helping to build and win trust in the client–consultant relationship. By signaling how we “respect” what they do and think regardless of whether we agree with them or not and taking time to have dialogue and make meaningful inquiry will help to support clients who often are struggling within the system themselves but cannot appear to be different from others in that culture. So, the question is whether we can commit ourselves that even in conflicting situation we can extend basic courteous behavior.

- **Why do we need to make a distinction between different types of values?** In cross-cultural contexts, making the distinction between whether the dilemmas/conflicts come from our cross-cultural differences or from our professional OD values and approaches to work; or from the differences between values that come from their deep-rooted national culture; or from our fundamental value differences that are based on our moral and ethical beliefs is important. If the conflict comes from the first and the second ones, then the prevailing dilemmas are in the normal range, which will require creativity and ingenuity to navigate. Those types of situations do not necessarily represent good or bad, right or wrong; differences are just differences. In fact, they can often both be good—we can have “two goods.”

Once such a distinction is made, then we can spend time in rearranging hierarchically the resolutions to the conflicts of values by asking ourselves “What ought I do?” and “Why ought I do it?” and I add the third question, “How possible or feasible is it for me to do what I ought to do without incurring negative consequences to those groups that I want to support?” Also, the main soul-searching question for me as a professional OD consultant during any assignment is: What can I do to achieve the commission I have agreed to deliver—would I be able to add real contributory values to the organization and the people who work within the system by heightening such conflict and tensions? In most cases, I come to the conclusion that it is my job to continuously deal with the ongoing conflict and tensions while delivering effective outcomes without letting the tension to eat into my well-being or endangering the safety of other system members.

- **What are lenses to look at ethical and moral values dilemmas?** Then there is the other type of conflict and dilemma which is rightly labelled as an “ethical dilemma,” which is defined as a fundamental conflict of values between parties on what is right or wrong. In such cases, there is no easy or possible way to resolve them, especially when (a) the conflict of values is heavily structured, through history, as a way of living within that national, political, and cultural setting—and each strand of values supports and reinforces other strands in a tightly interwoven way; (b) we do not have the mandate or the

power to touch those areas even though we can covertly disrupt them through local action, individual conversation, or taking “baby steps” to enable the more powerful subsystem to experience the alternative values in action. From the three cases, I found myself experiencing deep value conflict over issues like the use or misuse of migrant workers or the inequality shown toward women and racial and ethnic groups, and so on. But with the systemic lenses (and having talked to many migrant workers and women workers), if I do act like a campaigner within the system (vs being a consultant), the chance of my doing a serious disservice to them is high, not to mention the issue of safety as for many of them, their entire livelihood is dependent on them keeping up with the status quo—which poses a different dilemma for me.

CONCLUSION

In [Appendix 3](#), I will share a few simple rules which have guided my practice in cross-cultural work. Many of them were extracted from the work of Hofstede, Trompenaars, and, later, Meyers. These principles have helped me stay curious and “clean” (vs judgmental) in my practice. Do adapt them to make your own simple rules.

Looking at the unstable socio-economic-political situation globally, I believe that OD practitioners can play a key role in bringing deeper understanding and appreciation of cultural differences between nations in three areas: (a) our practices at organization and community levels, (b) through our writing, and (c) educational roles. We may not contribute directly to world peace, but promoting mutual respect between national groups through the business world will be a key step we all can take.

APPENDIX 1

A Simple Explanation of the Various Cultural Dimensions from Hofstede, Trompenaars, and Meyers

Table 13.2 Hofstede's, Trompenaars', and Meyer's cultural dimension

| <i>Hofstede's cultural dimension</i> | <i>Trompenaars' cultural dimension</i> | <i>Meyer's cultural dimension</i> |
|--|---|--|
| <p>Power Distance—High vs Low: Degree to which different cultures encourage or maintain power and status differences between interactants; cultures high on power distance will develop rules to maintain and strengthen status relationships versus cultures low on power distance that minimize those rules and customers.</p> <p>Individualism-Collectivism: Degree to which individuals sacrifice personal goals for sake of in-group; individualistic cultures foster less sacrifice for group and focus on individual goals, wishes, and desires whereas collectivistic cultures foster more compliance with company policies and exhibit more conformity in group, section, or unit behavior.</p> | <p>Ascriptive vs Achievement Status: In an ascriptive culture, one's status is attributed to him/her by birth, kinship, gender, age, connections (who one knows) and educational record. In an achievement culture, one is judged on what one personally has accomplished and his or her record. The important thing in this culture is to think and act in the ways that best suit the way you really are, even if you do not get things done.</p> <p>Individualism vs Communitarianism: The former has "a prime orientation to the self" Culture in this scale believes that "it is obvious that if one has as much freedom as possible and the maximum opportunity to develop oneself, the quality of one's life would improve as a result" whereas the latter has "a prime orientation to common goals and objectives within a community framework." They believe that "if the individual is continuously taking care of his or her fellows then the quality of life for us all will improve, even if it obstructs individual freedom and development."</p> | <p>Leading—Egalitarian vs Hierarchical: The former believes that the ideal distance between a boss and a subordinate is low. The best boss is a facilitator among equals. Organizational structures are flat. Communication often skips hierarchical lines. For hierarchical culture, the ideal distance between a boss and subordinate is high; the best boss is a strong director who leads from the front. Status is important. Organizational structures are multilayered and fixed. Communication follows set hierarchical lines.</p> <p>Scheduling—Linear time vs flexible time: The former implies all project steps are approached in a sequential fashion, completing one task before beginning the next. One thing at a time, no interruptions. The focus is on the deadline and sticking to the schedule. Emphasis is on promptness and good organization over flexibility. However, flexible time believes that project steps are approached in a fluid manner, changing tasks as opportunities arise. Many things are dealt with at once and interruptions accepted. The focus is on adaptability, and flexibility is valued over organization.</p> |

(continued)

Table 13.2 (continued)

| <i>Hofstede's cultural dimension</i> | <i>Trompenaars' cultural dimension</i> | <i>Meyer's cultural dimension</i> |
|---|--|--|
| <p>Uncertainty Avoidance—High vs Low: Degree to which different cultures develop ways to deal with anxiety and stress of uncertainty. Cultures high on this scale will develop highly refined rules and rituals that are mandated and become part of a rubric and normal way of operating, while cultures low in uncertainty avoidance will be less concerned with rules and rituals to deal with stress and anxiety of uncertainty.</p> | <p>Internal vs External Control: The degree to which we believe we can and then act on dominating the environment—and believe that what happens to us is our own doing as we can exercise control over the direction my/our lives is taking. Culture that is more rooted in external control believes that we should submit to nature and environment, hence should go with the direction and forces, whereas internal control culture believes that we can exercise dominance over the environment and nature to render it less threatening.</p> | <p>Disagreeing—Confrontational vs Avoids confrontation: In the former, disagreement and debate are positive for the team or organization. Open confrontation is appropriate and will not negatively impact the relationship. The latter believe that disagreement and debate are negative for the team or organization. Open confrontation is inappropriate and will break group harmony or negatively impact the relationship.</p> |

APPENDIX 2

A Special Note About How Long Should One Stay Within a System at the Cost of the Practitioner's Own Sense of Satisfaction

The challenging question that emerged from Cases 1 and 3 situations was how long do we practitioners stay in a system when there are ongoing value conflicts that we cannot resolve? and why?

“Would our own conflicting personal values have something to do with the type of tension we experienced?” Also, what circumstances make us work with the system despite our desire to leave it? Our value as an anchor as well as a hook for our practice? Or is it that when our own internal values contradict with each other they throw up the type of dynamics that make clear decision making a tough call? Case 3 serves as a good illustration of how that is the case.

Figure 13.1 and Table 13.1 show that my own legacy values and my practitioner's values are in such dynamic interplay with each other they join forces to max out value congruence with each other to make me think twice before leaving. They are, in Lewin's terms, the restraining forces keeping me from leaving.

Three of the restraining forces are compassion, empathy, and relevance. My key reasons for staying around in Case 3 was the personal respect I had for the internal OD team, who all have a genuine and exciting vision for the organization, and whom I know have seen the value of what OD can do for the organization through the various rounds of major change initiatives. This respect for the internal OD group played into my practitioner's values of compassion, empathy, and a true sense of relevancy of OD practice for the organization.

Secondly, for both Cases 1 and 3, one of my legacy values—optimism—gave me a strong motivation to keep going. It was very seductive when the level of acceptance of OD intervention by key leaders had been “creeping up” throughout the period I was there. Even though the level of acceptance has never reached the tipping point, for those of us looking for signs of hope, all we need are just a few of those positive remarks, a rare shift of behavior, someone standing up and saying OD approach helps, and off we run for another 100 miles without looking back. It is hard for an OD practitioner to live without hope and optimism about the system we work with. Many of us are willing to continue to throw energy into a system, hoping that it will be transformed through sound OD interventions. It is stunning that, when that reality is happening, how much “unpleasantness” or challenge we are willing to withstand as we are greedy for more positive signs.

The struggle about staying or going is often due to the dominance of our personal values, which when taken seriously are a powerful anchor for us. The more powerful they are, the more they can work for or against other values. When that happens, we need to employ a whole different type of strategy to manage the tensions and dilemma as they are sourced from within versus from outside. This is much more than a “boundary management” issue; this is about our ability to dial up or down those personal values which are in conflict within our identity system, in order to do the best for the clients while practicing self-care as a premium activity to ensure our effort and energy are sustainable.

APPENDIX 3

Simple Rules in Doing Cross-cultural Work

- Rule 1: Resolve to work through cultural value challenges without making others and ourselves wrong. (The challenges are always greater than what we expect.)
- Rule 2: Apply multiple perspectives when working through value differences; hold on to what is important to yours and theirs (especially against the historical and political context).
- Rule 3: Find the positive in other approaches. (It is easy to diminish their approaches, especially when those differences make you feel uncomfortable or evoke a sense of loss of your own control.)
- Rule 4: Adjust and readjust your position, approaches, and styles. (Use the opportunities to widen and stretch your range, and learn from your own sense of vulnerability.)
- Rule 5: Cultivate a progressively deeper understanding of your own cultural and value orientation. (Without that, we will not be able to navigate through the value maze of others.)
- Rule 6: Use your own OD values/practices and the use of self as levers to work effectively (across value and cultural boundaries to deliver greater good).
- Rule 7: Be committed to developing your transcultural value understandings to touch the core of deep human connectivity.

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Organization Development in Action: Values-Based Coaching

Mary Wayne Bush and John L. Bennett

As an internal corporate coach, I worked with a senior executive who was experiencing performance issues after a change in his role at the company. As our coaching progressed, he became clear he did not want to stay in the role or with the company. Being in touch with my personal values enabled me to support his decision-making process, while being clear I would not continue coaching him in his pursuit of jobs outside the company. Having done my own values-related work allowed me to honor his choice without any doubt about my own responsibilities and boundaries in the issue. (Coaching Client A)

As an external executive coach, I am cognizant of my values as they guide me toward which clients and systems to work with. I am able to be discerning about the issues, products, and companies I can support and make decisions quickly about who I will take on as a client. This acknowledgment of my own values has saved me, as well as active and potential clients and their companies, time, and effort in contracting, and has led to a satisfying coaching practice. As a result, I work with clients and causes that are most meaningful to me. (Coaching Client B)

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Webster's online dictionary defines values as "beliefs of a person or social group in which they have an emotional investment" (<http://www.webster-dictionary.org/definition/values>).

Howard (2016) claims that "one's values are the set of everything one finds important" (p. 15), and goes on to say, "Don't confuse values with religion or morals. Values are to religion as animals are to mammals. Values is the larger category" (p. 16). As an operational definition, a value is a deeply held belief that serves to inform and guide actions. Values are also a connection among people and within groups, organizations, and societies that are integral to a culture.

We can deduce from these definitions that examining, identifying, and committing to a set of personal values is the deep, self-reflective work that seasons an organization development (OD) practitioner or a coach. Knowing and holding to these values enables decision-making, quick action, and a surety of direction that is not only important for the practitioner but can be an effective role model for clients and systems. Since values influence personal choices and preferences, values-in-action represent an authentic life lived. This self-reflection in action is the essence of "Self as Instrument," and as Jamieson et al. remind us, "Because OD work, and many other helping roles, require human interaction and relationships in their conduct, use of self will always be a critical factor in the effective execution of both help and change" (Jamieson, Auron, & Shechtman, 2010, p. 5). Values are key to the use of self, since they—and the exploration that clarifies them—are based on self-determination and self-reflection. The fact that values are chosen, and are individual preferences that are then acted upon, identifies them as a personal compass or direction in life.

DISTINCTIONS: COACHING AND OD

Coaching—*all* coaching—is about change. Effective coaching facilitates an individual or group's ability to understand, strategize, and accomplish a specific change. Coaching is designed to elicit the motivation, learning, vision, action, and integration to effect successful, sustainable change (Bennett & Bush, 2014). Successful coaching with individuals and groups can positively impact change for an entire organization or system by addressing key issues and engaging stakeholders at every level (Axelrod, 2010; Bennett & Bush, 2014; Conner, 1992; Galpin, 1996; Kotter, 2007; Kotter & Cohen, 2002; Underhill, McAnally, & Koriath, 2007). Coaching

a corporate-merger steering team to honor and include the cultures of both companies can improve the effectiveness and sustainability of the merger (Bennett, 2000; Burke, 2008; Klein, 2007; Schein, 2010). Coaching a leader about envisioning the positive future for the organization can lead to a transformation in the culture or even the brand of the company. And coaching a team to consider the results of a stakeholder analysis can mean the difference between compliance and collaboration in adopting a change.

As noted above, both coaching and OD are “helping relationships” (Schein, 2009). In Schein’s framework, both are to be considered formal (as opposed to informal) help sought from, and offered by, skilled practitioners. Building on the work of Lippett and Lippett (1986) and Storjohann (2006), it is possible to derive a continuum of helping relationships that includes coaching (see Fig. 14.1). “The coaching role is on the left side of the continuum, with the coach serving as an objective observer and process counselor in a non-directive, client-centered, process-oriented manner. The focus of the coach is to listen and be present, as compared to the more directive, helper-centered, expert-oriented roles on

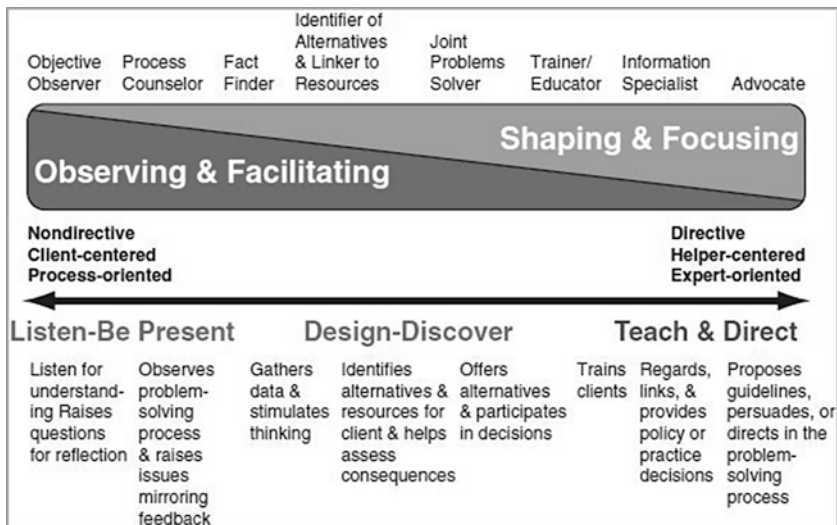


Fig. 14.1 Continuum of helping relationships. Used with permission from the authors (Bennett & Bush, 2014, p. 27)

the right side of the continuum” (Bennett & Bush, 2014, p. 27). As described in the Continuum of Helping Relationships, both OD and coaching are found in the “Observing and Facilitating” arena, which indicates that the values that influence both fields are similar.

Church, Burke, and Van Eynde (1994) assert “OD’s focus is on process” (p. 6), as is the case with coaching (Bennett & Bush, 2014). Both fields emerged from a synthesis of other fields and disciplines from as early as the 1940s (Bennett & Bush, 2014; French, 1982; French & Bell, 1990; Greiner, 1980, Jamieson, Back, Kallick, & Kur, 1984; Margulies & Raia, 1990; Patten & Vaill, 1976; Sanzgiri & Gottlieb, 1992; Warrick, 1984). Values inherent in OD include individual growth and development, democratizing organizations, systemic thinking, emphasis on group dynamics and processes. Church et al. (1994) claim “the humanistic roots of the field of OD do represent value added over other types of consultants and change agents” (p. 7). Sanzgiri and Gottlieb (1992) note “an explicit statement of the core values” of OD is essential for practitioners to have a common understanding of the “major philosophical framework for the practice of the field” (p. 67).

This philosophy is also the case with coaching, which has no agreed-upon set of values to provide such a philosophical framework. Several coaching organizations offer “codes of conduct” and “ethical guidelines” (American Psychology Association, Center for Credentialing and Education, European Mentoring and Coaching, International Coach Federation); however, these are largely behavioral, and there is no statement of the core values that underpin them. And, while these professional codes are important for the field, coaches also need to identify and examine their own personal values to deepen their understanding of what is being asked of them in the codes of ethics, and to ensure their personal values are being met in their practice—whether those values are implicit in codes of ethics or not. This distinction is the same as considering what is moral versus what is legal. A moral code is a higher, more personal declaration than simply following the law, or staying “legal.” It implies having considered, and chosen, certain behaviors, usually based on one’s beliefs. It implies personal introspection, reflection, and commitment, not just following an external set of prescriptions.

In each case, coaching and OD, practitioners work closely with individuals and groups who trust these practitioners to embody a set of values. A study of OD practitioners found that there are two primary value constructs underlying practitioners’ work in organizations: “fostering

humanistic concerns such as empowerment, human dignity, and open communication, and focusing on the more traditional business issues, including organizational effectiveness, efficiency, and the bottom line” (Church et al., 1994, p. 34). However, there are also key distinctions between these forms of helping, as noted in the differences between coaching and OD consulting in Table 14.1.

Coaches typically utilize three functions in their work: assessment, observation, and conversation (V. Caesar, personal communication, May 4, 2006). This approach is also true of OD practitioners. In addition, both coaches and OD practitioners utilize their own impressions, experiences, and feelings in the process.

Situations involving use of self are continuous in our lives as helping professionals. The greater our awareness of these situations, the better chance we have to effectively manage ourselves for the benefit of our clients or others. To the extent we are unaware when these situations occur, they go unmanaged and may potentially be unhelpful or do harm. We must see beyond our tools and techniques, as many times the only instrument we have is ourselves as we engage with our clients in dealing with their situations. (Jamieson et al., 2010, p. 4)

Table 14.1 Helping relationships

| Components | OD consulting | Coaching |
|---------------------|---|--|
| Person being helped | Client: individual, sponsors, and/or organization | Client: individual, team |
| Helper | Consultant | Coach or person using coaching process and skills |
| Focus of attention | Group, team, organizational system, or change project | Individual, group, team identities, effectiveness, and roles in change |
| Expertise | Content and/or process | Process and sometimes content knowledge/expertise |
| Formality | Formal, structured | Informal or formal; structured or unstructured |
| Remediation | Frequently | Infrequently |
| Assessment | Diagnostic | Awareness and progress |
| Frame of reference | Past, present, and/or future | Present and future |
| Terms | Contract | Contract or agreement |
| Credential | Not required | Not required |
| Remuneration | Sponsoring organization | Individual or organization |

Adapted with permission of the authors (Bennett & Bush, 2014, p. 24)

This “Use of Self as Instrument” (Seashore, Mattare, Shawver, & Thompson, 2004), or “Reflection-in-Action” (Schon, 1983), is an important tool in both coaching and OD—especially for change. Frisch’s (2008) definition of “use of self” is “a coach’s thought or feeling reaction to a client that the coach is both aware of and will use, either directly or indirectly, in the service of the coaching” (p. 12). For White (2006), “use of self” is about the coach’s self-insight, requiring the coach be thoughtful and self-reflective, as well as objectively self-critical. And Seashore et al. (2004) concur:

The simplest way we know to talk about Use of Self is to link the concepts of *self-awareness*, *perceptions*, *choices*, and *actions* as the fundamental building blocks of our capacities to be effective agents of change, hopefully to make a better world and to develop our own potential for doing so to the fullest in the process. (p. 42)

While coaching can easily be viewed as a part of OD, the opposite is not true. There are many similarities between coaching and OD, and there are some marked distinctions. Coaching is characterized by a focus on working with individuals or teams to support or accomplish a change outcome. The focus of OD is on the organization or system. Cheung-Judge (2001) notes, “Although there are widely ranging definitions of OD, there is a surprisingly high level of agreement among practitioner theorists that the purpose of OD activities is to enhance organizational effectiveness” (p. 11). And even though OD practitioners deal with specific individuals in the implementation of their interventions, the individual is not the focus of the intervention. The focus on individuals in their roles as change agents allows coaching to have a potential effect on the entire system. Bennett & Bush (2014) note, “While coaching does not take place at the organizational level, individual and group coaching can positively impact change at this level” (p. 9).

The work of an OD consultant is to design and facilitate the process at a systems or organizational level, but coaching is much closer to the individuals and teams carrying out the change process. As coaching is applied to the different roles in a change process, fostering their focus and effectiveness, productivity, vision, action, and interdependent communication can flourish in support of the change. Coaching not only improves effectiveness of these roles, it often ensures a synergistic strategy is developed among them.

Coaching is directed toward helping clients by focusing on their agenda or goals. These may be categorized in one or more of the following categories: “performing (refining and/or improving performance), developing (gaining knowledge, awareness, skills, and behaviors), and transforming (going beyond current bounds or transmuting into a different state or stage)” (Bennett & Bush, 2014, p. 19). Table 14.2 outlines the three areas of focus for coaching work in organizations.

As is shown in Table 14.2, coaching interventions take place at the individual and group levels, to assure action, accountability, and alignment with the change goal. However, in considering the whole spectrum of opportunity and need in today’s organizations, it becomes clear that coaching is not the only discipline that can be helpful. Coaching, OD, and other disciplines can work together to address the full spectrum, with OD interventions taking place at the systems level, often engaging large groups of stakeholders in visioning or strategic planning processes that help to identify changes needed. A multidisciplinary approach is required, and while coaching is an optimal intervention for change at all levels, it is not the *only* support helpful in managing change successfully. Most changes can benefit from the additional skills and support of other professionals such as change consultants, continuous improvement experts,

Table 14.2 Focus of change coaching

| Focus | Examples |
|----------------|--|
| Performance | Applying knowledge and skills to achieve a desired result (e.g., sales) Acting on a plan, making decisions, and following through (accountability) Communicating, influencing others to change |
| Development | Gaining self-awareness of strengths Acquiring knowledge about a barrier to performance Developing a skill Creating a strategy and gaining stakeholder agreement Creating an action plan and building supportive relationships required to implement the course of action Moving to a new level of human development |
| Transformation | Shifting professional and career focus Developing a clear, compelling vision for a project or group Transitioning from one level of responsibility to another (e.g., supervisor to manager, or senior leader to executive) Focusing intentionally, creating a legacy and a desired future |

Used with permission of the authors (Bennett & Bush, 2014)

communications specialists, and project managers. While we advocate for the importance of the change-coaching role, it would be a mistake not to acknowledge the valuable contributions of others' perspectives (Bennett & Bush, 2014).

The use of coaching as a management consulting intervention is potentially challenging to the distinction between coaching and OD consulting, blurring the lines between "skill" and "identity." Both executive coaching and OD are relatively new disciplines, early in their development as professions. They share ambiguous social status, lack of clearly defined and agreed-upon professional standards or accreditation criteria, and low barriers to entry. A broad range of tasks are undertaken in the name of OD and change consulting, and many OD consultants incorporate or include a role as coach, particularly in organizational change interventions (Bennett & Bush, 2013).

To further complicate the distinction between OD and coaching, the latter is both a discipline and a set of skills. Many professions and disciplines employ coaching skills to reach the goals of their practice, but skills alone do not make these individuals coaches. Coaches are practitioners who employ coaching skills in service of their clients' agendas. They use tools and methods to help clients clarify what is wanted and then help clients form an action plan with accountability for the desired results. In contrast to other helping disciplines, such as teaching, mentoring, and consulting, coaching practitioners are neutral about the content of the desired results, and do not offer advice or counsel on the proposed outcome. Bennett & Bush (2014) note that coaching is about "helping the client deal with personal issues in the context of the organization. The coach has a responsibility to identify and intervene with the factors and issues most likely to derail and enhance the client's effectiveness" (p. 23). Coaching tends to emphasize causes closer to the client's domain of control rather than distal ones (Nelson & Hogan, 2009). Armed with data that indicate a pattern of behavior or feedback from multiple sources, the coach may use directive interventions targeted at improving skills or behaviors or may help the client acquire new ones (Bennett & Bush, 2014). This role can be seen partnering well with OD, as coaching supports the individual and group to enact a planned change most effectively at their respective levels.

CORE VALUES INHERENT IN COACHING

While the underlying values of coaching align with those of OD, there are key differences in both what is espoused and what is practiced, which can also impact coach training and education (Bennett & Bush, 2014; Burnes & Cooke, 2012; Bennett, Campone, & Esgate, 2006; Fagenson-Eland, Ensher, & Burke, 2004; Graduate School Alliance for Executive Coaching, 2014; International Coach Federation, 2015; Jamieson & Gellermann, 2014; Milbrandt & Keister, 2014; Minahan & Norlin, 2013). A set of underlying core values that shape the practice of coaching can be derived using a model developed by Howard (2016) and The Executive Coaching Forum (2015). The first column of Table 14.3 identifies 7 of Howard’s 16 values. The second column lists descriptors of the values. These core values

Table 14.3 A values framework for coaching

| Value | Descriptors | Principles of coaching |
|---------------|--|--|
| Achievement | A Sense of Accomplishment, Ambition, Commerce, Mastery, Progress, Technical Competence | Results Orientation, Business Focus |
| Helping | Altruism, Benevolence, Contributing, Dedication, Empathy, Giving Support, Helpfulness, Nurturance, Offering Help, Service, Social Responsibility, Teaching | Integrity, Partnership |
| Independence | Adventure, Autonomy, Courage, Enterprising, Entrepreneurial, Exploration, Freedom, Impulsivity, Individuality, Progress, Resourcefulness, Self-determination, Self-direction, Self-reliance | Results Orientation, Judgment |
| Intellect | Artistic, Broad-Mindedness, Capability, Change, Creativity, Exploration, Imagination, Insight, Intellectual Creativity, Investigative, Learning, Logic, Progress, Resourcefulness, Teaching, Understanding, Universalism, Wisdom | Judgment, Competence, Systems Perspective |
| Justice | Broad-Mindedness, Conformity, Equality, Ethics, Honesty, Honor, Integrity, Positivity | Integrity, Systems Perspective |
| Relationships | Affiliation, Dedication, Empathy, Forgiveness, Loyalty, Nurturance, Politeness, | Partnership |
| Stability | Belongingness, Citizenship, Conventional, Dependence, Dependability, Harm Avoidance, Holistic Life, Loyalty, Order, Positivity, Realistic, Reliability, Responsibility, Safety, Security, Self-control, Self-management | Partnership, Integrity |

of coaching align with six of the seven top-ranked global values identified by Howard. The only one not included in coaching is “health.” The third column maps the principle of coaching as defined by The Executive Coaching Forum (2015).

Schein (2009) notes, “All relationships are governed by cultural rules that tell us how to behave in relation to each other so that social intercourse is safe and productive” (p. 9). This is especially important in formal helping relationships, since “in these cases, the help comes from professionals and is a more formal process that implies contracts, timetables, and the exchange of money or other valuables for services” (Schein, 2009, p. 8). This formality assumes rules, agreements, and guidelines both parties understand and act on. These guidelines range in formality from contracts and legal or regulatory mandates, to professional ethics and cultural norms. Underlying all these is a set of values that functions as a theoretical or intentional framework for each helping relationship. Unfortunately, these values are often ill defined and show up as ethics or codes of conduct. It is important for practitioners to be clear about the values their fields uphold and are based on, and to be clear about how their own personal values align with their respective fields.

In coaching, professional organizations such as International Coach Federation (ICF), Center for Credentialing & Education (CCE), and European Mentoring & Coaching Council (EMCC) identify and promote behavioral competencies for coaches. The ICF and CCE, for example, name one of their coaching competencies as “meeting ethical guidelines and practices.” In addition, another thought-leading organization, Graduate School Alliance for Educating Coaches (GSAEC), offers a set of education program-level standards that include guidance related to values and ethical conduct (GSAEC, 2014). In a review of coaching competency frameworks, one can see that values are implied (Bennett & Bush, 2014). Table 14.4 provides examples of coaching competencies from selected professional coaching organizations and the implied values associated with the competencies. The values shown in this table are extracted from Howard and Howard (2016), as illustrated previously in Table 14.3.

Each of these competencies implies an underlying value that informs the practice and context of coaching itself. Much like in OD, these foundational values are not articulated, but they powerfully shape how the work is done (Cohen, 2005; Jamieson et al., 2010; Schein, 2009; Seashore et al., 2004).

Table 14.4 Coaching competencies, associated organization, and implied values

| Competency | Professional organization | Value(s) implied |
|---|--|---|
| Establishing trust and intimacy with the client | International Coach Federation (ICF) | Helping Relationships Stability |
| Direct communication | International Coach Federation (ICF) | Intellect Justice Stability |
| Managing the contract | International Coach Federation (ICF) | Achievement Intellect Justice Stability |
| Fundamental coaching skills | Center for Credentialing and Education (CCE) | Achievement Helping Intellect Justice Stability |
| Commitment to self-development | European Mentoring and Coaching Council (EMCC) | Achievement Independence Intellect |

COACHING AND OD VALUES DILEMMAS: WHAT WOULD YOU DO?

Values underpin both ethics and competencies in coaching practice, and coaches as well as OD practitioners would do well to explore and identify their own values *and* the values of their clients—individual or system. To deepen an understanding of how values can play out in coaching, consider the following scenarios, which are based on real coaching situations. What follows utilizes the first person to make it easier for you to envision yourself in each of these described situations and to consider how you would handle these issues from a values-based perspective.

Scenario A

Situation

This is your first coaching assignment with a large, multinational corporation. The HR director has engaged you to support a manager who is launching the first leg of a new international product rollout. You are

excited to have this opportunity, which could grow into more assignments with this company. As you are coaching the client, you notice your own impatience with the pace she is setting and her “lack of vision” about how the rollout could be accomplished. You can see more potential and a larger platform for the product, and while your client says she appreciates your encouragement and ideas, she does not implement them. You find yourself getting frustrated with the client and the engagement and concerned that the HR director will think you are not a good coach—and not consider you for follow-on assignments.

Values Involved

Achievement, Intellect

Questions for Consideration

- Are you invested in the success of this project more than the client is? Why?
- What needs of your own are not being addressed in this engagement?
- Could any of your actions be considered “taking over” the project?

Recommended Action

- Review the role of coach and the fundamental coaching practices you have learned.
- Acknowledge your own wishes and desires—for the client and yourself—in this situation, and check to see which are in line with your role as a coach. It is important to be aware of your own reactions, fears, and limitations in the coaching engagement and do what is most useful for the client, rather than what you, as the coach, wish (White, 2006).
- Consider other ways to interact with the HR director apart from this coaching assignment—perhaps sending informational articles or podcasts that might be of interest, or offering to give a presentation on coaching for change. Ensure that you schedule a midpoint and final “check in” during the coaching engagement, which includes the coachee (the person being coached).
- Ensure that your actions and engagement with the client do not “cross the line” into giving advice, or becoming judgmental.
- Ask what is preventing her from implementing the ideas she has gotten from coaching and what might be in the way of completing her part of the project rollout.

- Ask the client how she has benefited from the coaching, what she would like to do differently, and how the coaching process could better support her goals.
- Take note of, and honor, your own experience with the client. Mary Beth O’Neill (2007), in her book *Executive Coaching with Backbone and Heart*, notes, “How you interact with the [client] and your internal reactions to her can be useful information” (pp. 33–34).

Scenario B

Situation

You are a manager using coaching skills within your own workgroup. Ray has come to you asking for career coaching, in the hopes of getting a different job. He has worked in your group, reporting to you, for more than four years, and you have consistently given him low performance ratings. Another year of poor performance could negatively impact the project and demoralize the whole team. Nothing you have tried with Ray—training, accountability, mentoring—has improved his job performance. You see the advantage in his changing jobs and his moving out of your group so you can hire someone new and (hopefully) better skilled. You also know many of his strengths and challenges first-hand, and you have a large network in the company through which you could help him explore other opportunities. However, as his manager, you do not want to dilute his focus on his current job by supporting other pursuits.

Values Involved

Achievement, Helping, Relationships

Questions for Consideration

- Are you fully on board with Ray’s goal for coaching?
- Do you perceive a conflict with his coaching goal and your own (and your team’s) success and well-being?
- Would you be able to coach Ray and still manage his performance as a supervisor should?
- Can you truly be a “neutral” coach for Ray in this circumstance? (Could you be neutral if he were your “star” team member?)
- What has prevented you from addressing Ray’s poor performance? How can you effectively address his performance at this point while also providing career coaching?

Recommended Action

- Discuss the concerns about your dual role (manager and coach) with Ray, and the issues it would bring up if you coach him on career goals.
- Offer to coach his job performance so that he has the best chance of getting another opportunity.
- Ensure you have regular performance management discussions with Ray to make sure he understands how his performance compares to expectations and how this gap could affect his career opportunities.

*Scenario C**Situation*

You are coaching an executive who is leading a large-scale change project in the pharmaceutical industry. He has never led such an initiative and values your coaching highly. In that respect, he is calling on you above and beyond your contracted agreement, texting you several times a day for advice and moral support, inviting you to attend meetings with him and his team (to observe and coach him on how he is showing up as a leader), asking for Skype sessions on the weekend, and sending you drafts of his intended e-mails for your review before feeling confident in sending them. You want him and the project to succeed, so you have supported these requests, but they are starting to encroach on your personal time, and you are concerned he is relying on you too much.

Values Involved

Helping, Relationships, Stability, Independence

Questions for Consideration

- Is your coaching contract adequate for the work being done with the client? Do you need to recontract for additional time or other forms of support? Are you providing coaching or a combination of other support (consulting, project management, training, etc.)?
- Are the requests for extra support increasing or tapering off, over time?
- Are you holding your client as whole and resourceful in this engagement, or partnering with him to reinforce his neediness or insecurity?
- Does your client need additional forms of support (other than coaching)?

- Are you being drawn into additional helping because of your own needs (feeling needed, want to ensure the client is successful, wanting the client to see that you are helping). Reflect on what is going on in your own world that tempts you to offer more (or different work) than you have contracted for.

Recommended Actions

- Ensure that your coaching contract specifically addresses “extra” time and support if warranted: what is offered, how it is offered (paid vs gratis).
- Expect the client to become more self-sufficient and resourceful over time. For instance, help him connect with a mentor within the organization, take training classes, or create and rely on a work team for support.
- Model work-life balance and good self-care for your client by holding to your agreements and contract.
- Use your coaching to have the client focus on his own resources, exploration, creativity, progress, and ideas for problem-solving.
- If your client needs additional forms of support (other than coaching), help him identify his needs and get the appropriate support, rather than trying to provide it yourself.

ONGOING DILEMMAS

The practices of coaching and OD separately and in combination present numerous dilemmas for the practitioner. These situations can be related to practitioner roles, agenda or goal ownership, coaching goal orientation, appropriateness of the intervention, assessing the benefits of coaching in the OD system, cultural differences, and human development differences between the client and coach. We describe each of these and present questions for practitioners to consider.

Practitioner Roles

Coaches and OD practitioners often play a variety of roles in client systems. The practitioners may be internal or external resources and may provide facilitation, change initiative consulting, strategic consulting services, and training, as well as coaching services. In addition, they may identify and ascribe to one or more professional organizations with well-defined codes

of ethics and professional competence standards. Examples include American Psychological Association, Association for Talent Development, International Coach Federation, Institute of Management Consultants, International Association of Facilitators, Organization Design Forum, and the Society for Human Resource Management. In some cases, the role of clinical psychologists may conflict with the role of coach.

Here are some questions to consider:

- Is my role as a coach clearly defined and made known to the client?
- How might my various roles intersect and conflict?
- How will I keep my roles separated, as necessary?
- When might it be more appropriate to have someone else fulfill a role with this client?

Coaching Goal Orientation

As noted previously, coaching typically focuses on one or more areas: performance, development, and transformation. Coaching clients may need, and want, to focus on more than one area and the coach is challenged to help them concentrate their attention in a sequence that maximizes the impact of coaching. A client's manager setting an agenda for coaching that differs from the client's goals can complicate this. One example is when the manager wants to develop an individual or improve their performance while the client wants to focus on finding a new job or making a career change.

Here are some questions to consider:

- What are my client's goals?
- What are the organization's (manager's) goals?
- How are those goals similar and different?
- Does my client recognize the similarities and differences?
- How can I help my client discern what is most important to them? To the organization? To their manager?
- How can I help my client reconcile differences with the organization and manager?

Appropriateness of the Intervention

Coaching may not be the ideal intervention in some situations. Examples include cases where challenges are more systemic and require

an organization- or team-level intervention and circumstances in which the intervention might be more effectively applied at the management level rather than the employee level.

Here are some questions to consider:

- Is intervention needed at the individual, team, or larger system/organization level?
- Is coaching the best solution now?
- How might coaching be combined with other inventions to optimize results?

Social Identities and Cultural Differences

The client and coach may have social identity and cultural differences that present challenges related to beliefs, experiences, and practices that impact the coaching relationship. In addition, the coach and client organization may have significant differences. Further, the client and their organization may have differences related to values and priorities.

Here are some questions to consider:

- What are the differences?
- How do the differences matter?
- What is the conversation I can have with my client about the differences?
- What can my client and I do to address the differences?
- How can I help my client address the differences with their organization?

Human Development Differences

Just as a coach or OD practitioner may not have a well-suited “chemistry” with a client, coaches and clients may not be developmentally balanced in a manner that will serve the client. Using Kegan’s (1982) and Berger’s (2012) adult development frameworks as an example, a client may be developmentally at a similar or different (more or less advanced) state than the coach. A developmental difference in which the coach is equal to or more advanced than the client can support an impactful coaching relationship. If, on the other hand, the client is more developmentally advanced than the coach, the relationship is likely to be impeded (Laske, 1999, 2003).

This situation presents a challenge for coaches to recognize and to address their strengths and limitations in client engagements.

Here are some questions to consider:

- How much am I capable of doing with this client?
- Am I the best coach for this person?
- How will I communicate my limitations to my client?
- How can I help my client get the help they need from a better-suited coach?

CHALLENGES FOR THE FIELD

When enacting values-based change, specific challenges may arise for the field of coaching that can be seen at the practitioner and organization levels, and for the discipline itself. Coaches must be aware of their own personal values in order to make informed and ethical choices about the clients with whom they work. This involves some reflection and exploration of one's personal values as well as inquiry into the values of the client *and* the client's organization. "Making certain that the coach is aware of, and can authentically accept, the client's values. If I am very low on materialism (I am) and I'm coaching a client who wants my help in living the life of luxury in spades and having everyone envy them, can I accept that and genuinely help that person for action plans?" (P. Howard, personal communication, April 21, 2017). Coaches should be clear about their own values—perhaps including them in proposals and on websites and social media—and use them in decision-making.

Being open about values and how they align with choices can be powerful role-modeling for coachees. Coaches can help make certain a client's goals are consonant with their values, and, if not, help the client figure out how to revise the goals so they benefit from the natural energy of living one's values. Coaches who are self-aware can leverage the power of "self as instrument" to support the coaching engagement:

While potentially radical for both coach and client, revealing an inner experience of being with a client is an invitation for connection with the coach; a professional intimacy that can quickly establish or cement a foundation for collaboration. For both client and coach, use of self moments can be gratifying and productive in moving the coaching forward. (Frisch, 2008, p. 2)

Coaches need to explore and identify their own values and develop the reflective skills to be self-aware during coaching, ensuring they align to

those values. And as values can change over time, it is important for coaches to do the ongoing work to ensure they are clear about, and acting on, the values they espouse. Journaling, having a coach supervisor or mentor, as well as personal observation and critique are key tools in developing self-awareness. “Self-knowledge and technical expertise should be ongoing developmental exercises that constantly shape us, while we interact with others” (Seashore et al., 2004, p. 45).

Aligning to values also involves solid contracting skills with clients and their organizations. As Underhill et al. note, some clients may not be familiar with coaching and how it differs from consulting and therapy (Underhill et al., 2007). And clients must be made aware of what coaching entails, what to expect, and what will be required of them to be fully committed to the coaching process (Bush, 2005). It falls on the coach to do the explicit contracting work up front to ensure that coaching is both understood and deemed appropriate as an intervention for the client. While values may not be explicitly discussed, it is imperative the coach discern whether his values may be challenged in the engagement by the client and the organization. If there is a significant values conflict inherent in the engagement, the coach is better off not accepting the assignment. In cases where a values conflict emerges or becomes known during the coaching in progress, the coach should discuss it directly and openly with the client (and the organization, if applicable) to come to a mutually acceptable resolution for the duration of the engagement. This agreement may mean changing the scope or duration of the engagement, which would require recontracting. Any changes to the original contract should be in writing and signed by all parties.

Coaches should also rely on the supportive guidelines of their professional association(s) to ensure their values are in alignment with the association’s competency and ethics codes. A good self-check is to review the association’s guidelines at least once a year to ensure they are understood and they match and support your values as a coach. It is also important to engage in continuing education to broaden and improve your coaching knowledge and skills, including the fundamentals of listening, contracting, and ethics. If you are working with a coach mentor or supervisor, it is a good practice to have them review one or more of your coaching sessions (with the approval of the client) so you can get an objective opinion of your skills. It is also a good practice to inform your clients of the professional guidelines you uphold and ask them directly for their opinion of how you demonstrate the guidelines. This kind of feedback is imperative to hone your self-awareness and skills as a coach.

There is also an important role clients and their organizations/systems can play with regard to values in both OD and coaching. Many organizations have values statements, and those should be shared with potential practitioners, both coaching and OD. It is important for organizations or clients to help their helpers know what is expected to hold them accountable for those values, as well as to help deepen the understanding and action related to them. It is especially helpful in a change project to ensure the proposed actions pass the “values test” in the organization at every level. Direct communications about plans, strategy, and actions—and how they align with the organization’s or leader’s values—can strengthen understanding and buy-in about the change. And, while coaches can hold their clients accountable to their values, it is recommended for organizations to also do a “values check” periodically. An annual values audit is a good practice, whether as a simple survey or as a series of facilitated meetings, to ensure the organization’s intentions are understood and members understand how the values apply to real-time situations in the workplace.

Last, for the field of coaching, the recommendation is to clarify and communicate the specific values that underpin expectations of professional demeanor and ethics. Ideally, the professional associations would come together and create a set of universal values for coaching. Discussions could be held about values and how they relate to, and inform, practice. Values-clarification workshops and assessment activities could be included in coach education, and the professional organizations could ensure the values were relevant and understood and adopted across the wide variety of coaching specialties that currently exist. The professional organizations could take ownership to ensure the agreed-upon values were adopted across the field.

COACH TRAINING AND EDUCATION

To fully support the importance of values in coaching, coach training and education organizations should include information about, learning experiences related to, and an assessment of ethical practices. These items can be incorporated in the curriculum in a variety of ways. In addition, students and practitioners should be encouraged to gain a thorough understanding of leading practices and adhere to the accepted norms of professional practice. To accomplish this, students and practitioners should consider actions such as the following:

- Know their strengths, how to apply them, and how to avoid potential overuse of these strengths.

- Know their weaknesses and potential areas for development and ways to develop them or use compensation strategies.
- Know the professional guidelines of coaching *and* OD, and consider how to apply them in each client situation.
- Develop a professional network of seasoned professionals or supervisors with whom to explore professional values and challenging client scenarios.
- Refresh their awareness of and commitment to professional codes of ethics on an annual basis.

In the GSAEC (2014), “Academic Standards for Graduate Programs in Executive and Organizational Coaching” establish programmatic components that include guiding principles for ethical conduct along with policies to put them into action; professional standards are embedded in the program and are explicit parts of the course of study; and, guidelines for the management of sensitive information, confidential relationships, and coaching boundaries are explicitly stated. With these components in mind, training and education programs should consider actions such as the following:

- Provide instruction on the principles of ethical behavior in professional relationships and the codes of conduct established by various coaching-related professional organizations.
- Offer values-clarification learning experiences to students.
- Encourage students to develop professional networks with colleagues and to be actively engaged in professional organizations such as ICF, EMCC, APA, and OD Network.
- Support students to earn coaching-related professional credentials which attest to their commitment to apply values and ethical practice.
- Present students with ethical dilemmas related to coaching and OD practices that help them understand and apply codes of ethics and ethical principles.
- Offer ongoing dialogue and discussion forums that emphasize the importance of values in coaching.
- Assess students’ understanding and ability to apply ethical principles in a variety of client situations.

Developing an awareness of ethical practices is not enough. Practitioners and institutions must continue to develop the principles and codes of conduct, enhance understanding and application of these practices, and hold one another accountable.

CONCLUSION

Codes of ethics and codes of conduct are cultural and behavioral manifestations of values, and certified coaches are asked to follow them. What we suggest is that coaches also identify and examine their own personal values, to deepen their understanding of what is being asked in the code of ethics, and to ensure all their values are being met in their practice—whether those values are implicit in the code of ethics or not.

It is the same decision as choosing to be moral versus legal. A moral code is a higher, more personal declaration: to do the right thing rather than simply following the law. Establishing a personal code implies having considered and chosen one's behaviors, usually based on beliefs. And, having that code implies introspection and reflection and personal commitment, not just following an external set of prescriptions.

Values are the only internal, personal safeguard we have to ensure that we are being the professionals that we want to be, the *people* we want to be. Other forms of accountability are external: certifications, professional ethics, laws, and morals. They are dictated or handed down to practitioners who choose whether or not to obey them. Values are one's own creation, one's own investigation and commitment to the way we want to be in the world, to the way we want to live. They help practitioners navigate and choose which of the external mandates or structures they will recognize and participate in. They help practitioners, first and foremost, honor individuality, authenticity, and authority in one's life. Without reflecting on and choosing our own values, practitioners are simply adopting those of others. As coaches and OD practitioners, we cannot help others become independent thinkers and authentic human beings if we do not do the work ourselves. Explaining, articulating, and consistently reflecting on one's personal values represent the integration of the professional and personal perspectives, which can lead to a depth of presence and authenticity that both invites and inspires trust and rapport.

As the disciplines of coaching and OD continue to evolve, so should practitioners. Practitioners stand at the junction of these evolving professions. More work is required to mature the ethical parameters in such a changing context, and the responsibility for this work resides with scholars and practitioners.

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Organization Development and Talent Management: Divergent Sides of the Same Values Equation

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INTRODUCTION

Trends in applied practice come and go, but one fact we can continue to count on is that the war for talent is real and present among organizations today. While the original McKinsey research (Michaels, Handfield-Jones, & Axelrod, 2001) unsettled the business world in the late 1990s, today more than ever there are forces at work that are driving organizations to compete at record levels to attract, motivate, develop, and retain the best people. Recently we classified these into four major shifts influencing organizations and the field of organization development (OD), which have yet to be fully addressed by either researchers or practitioners in the field (Church & Burke, 2017). These consist of (1) a shift from products to

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platforms, that is, the rise of new, more dynamic, and fluid organizations; (2) a shift from mechanical to digital, that is, the increasing reliance on technology, data, and end-to-end design thinking (another way of thinking about organizational systems) for delivering on all aspects of business processes and performance; (3) a shift from data to insights, that is, moving beyond just the acceptance and understanding of data in its myriad of forms to advanced analyses of information and generating actionable insights that influence the business strategy in ways never dreamed of before; and finally, (4) a shift from employees to talent, that is, the focus that organizations are increasingly placing on identifying and segmenting their people into different groups, with the result being that some employees receive a greater proportion of developmental resources than others.

It is this latter shift that we are most concerned with in this chapter and one that is at the very heart of the differences between traditional models of OD and the “new” practice area of talent management (TM). Why is this shift so much more important than the others? Because it represents a fundamental tension that many organizational practitioners in the field today face between what has historically been a core value of OD, that is, implementing interventions and change efforts aimed at developing the entire employee base toward some desired goal (Burke, 1994, 2014), and an investment of resources targeted to developing a select group of employees. We have described this difference in the past as being the core difference between a focus “on the many” which is ingrained in the practice of OD and a focus “on the few” (Church, 2013) which is perhaps the core assumption of TM today (see Fig. 15.1).

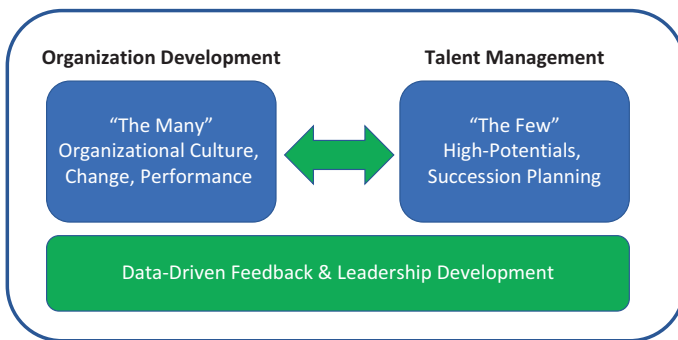


Fig. 15.1 A simple dichotomy: organization development versus talent management

While this might not seem that divergent to some practitioners who argue that their consulting work with clients on individual coaching, specific work-group interventions, or senior leadership team effectiveness is perhaps more selective in nature than a large-scale change or whole systems approach, the consequences of this shift in mind-set are far reaching. This is because not only does the emphasis on employees differ but the outcomes from the same types of OD interventions and tools used in TM applications are very different as well. The highly popular use of 360-degree feedback, for example, a staple of OD efforts for decades (e.g., Burke & Jackson, 1991; Burke, Richley, & DeAngelis, 1985; Church, Waclawski, & Burke, 2001; Church, Walker, & Brockner, 2002), is now being deployed as the number one tool for both development and decision-making about who gets a greater bonus and merit increase in their base pay as well as who gets the next promotion (e.g., Bracken & Church, 2013; Effron & Ort, 2010; Silzer & Dowell, 2010).

We will then turn to two areas, pillars if you will, where OD and TM converge in values and application with recommendations for how practitioners can best align and influence the design and implementation. The chapter concludes with some recommendations for future research, skill building, and further exploration in the field on both sides of the OD and TM practice equation. Let us start the discussion with a short case example that shows how these two worlds of OD and TM both intersect in design and then diverge in practice using the same types of well-known tools.

CASE EXAMPLE

Several years ago, we were involved in the design of a new senior executive development intervention that centered on the use of data-driven feedback tools and one-on-one facilitated coaching and action planning to enhance leadership skills and capabilities. The program was grounded in the use of multiple methods and was consistent with OD efforts dating back to the 1980s with NASA and 1990s with firms like BA, SmithKline Beecham, Home Depot, Natwest, and others (e.g., Burke & Jackson, 1991; Burke & Noumair, 2002; Burke et al., 1985; Church, Shull, & Burke, 2016; Church et al., 2001, 2002). Given our firm belief in the importance of having both behaviorally based feedback from multiple sources and the use of other types of measures to get at underlying personality traits and deeper psychological drivers (e.g., derailers), we designed a

new process that included a custom 360-degree feedback measure and employed the Hogan Assessment Suite as one of the core assessment suites. Although this pairing of tools is quite popular today as reported in benchmark research (Church & Rotolo, 2013; Church, Rotolo, Ginther, & Levine, 2015), it has in fact been a staple of OD practitioners' tool kits for many years (used by about 43% of practitioners currently per the study by Shull, Church, and Burke, 2014), and reflects the same approach we used when working with senior leaders as part of NASA's leading-edge Candidate Development Program (Burke & Noumair, 2002). In addition, in order to ensure we would be able to provide a truly holistic view of the individual's executive effectiveness today, as well as their strengths and opportunities for growth, we added additional tools to round out the multi-trait multi-method (MTMM) assessment process, such as observations, behavioral incidents via structured interviews, as well as various types of exercises. In the end, we had what we felt was a truly robust and incredibly valuable suite of tools for developing the senior leaders in the client organization. So, what happened?

Well, when we started the process, it was stated initially that the feedback was intended for purely leadership development. There was a clear commitment from the senior executive sponsor to the effort with a formal process, aligned timing, dedicated resources, and broader C-suite level endorsement and air cover. That was never in question. To us it sounded like a perfect OD intervention based on a new set of leadership competencies designed to develop future capability for the firm. What did emerge during the initial implementation, however, was the need for a values-based alignment up-front just before launch regarding the use of the data post the feedback process. When it was time to script the conversations with program participants, we were confronted with the tension between a classic OD approach and the emerging TM mind-set. This had happened to us on at least one other occasion in the past, where a different client organization had essentially done a "bait and switch" with us regarding the purpose of the feedback process after the data had been collected and delivered (which to us was unethical), so we always remain hypersensitive to the scenario.

Thus, in keeping consistent with our own OD values of transparency and integrity of the process, we wanted to be sure that in this feedback implementation what we were telling people about the use of their results (i.e. who was going to see what exactly and how they might be using it) was absolutely as accurate as we could be. This came as somewhat of a

surprise to the client organization as it did raise the issue of transparency to a higher level of awareness, but there had been no intent to change direction or hide anything. They simply lacked an understanding of how important it was and what it might mean to employees to know how data being collected would be used. So we raised the flag and had a robust debate (a second time) about the real purpose of the process and the results. At the end of the discussion, it was clear that the organization was interested primarily in the development of the focal senior leaders but also in using the information collected via the various assessment tools to help (a) level the playing field, (b) remove system biases that might have been present without consistent data sources, and therefore, assist them in (c) making more informed decisions about which executives might be a better fit for a given role or opportunity than others. In short, and consistent with recent benchmark research conducted with large organizations doing this same type of work (Church & Rotolo, 2013; Church et al., 2015), this organization was interested in both development (OD) and decision-making (TM) applications from the same process. As a consequence of the discussion, the internal team developed additional communications for participants as part of the orientation (which were carefully reviewed via a walk-through and again revisited during the feedback stage) to ensure the process was clear and transparent and in accordance with an OD values approach up-front. That said, one of the objectives of the program remained the differentiation of talent and the use of 360-degree feedback and other sources to both develop leaders against their strengths and opportunities and also help inform future decisions regarding succession. Fundamentally it was a TM, not an OD application.

A BRIEF HISTORY AND EVOLUTION OF PRACTICE

Although many definitions exist, at its core, OD is about the implementation of a process of planned change for the purpose of organizational improvement and reflects a normative or values-based approach to how organizations should function (Burke 1982, 1994, 2011; Church 2001; Cummings & Worley, 2015; Friedlander, 1976; Goodstein, 1984; McLean, 2006; Shull et al., 2014). It is grounded in the basics of social systems thinking, action learning, effective consulting and intervention skills, a robust toolkit of practices and processes, and—perhaps most important—the integral use of data, feedback, or information obtained from employees at all levels to truly drive organizational transformation

(Burke, 1982, 2011; Nadler, 1977; Waclawski & Church, 2002). Grounded in psychology and the social movement in the 1960s (e.g., Bion, 1959; Lewin, 1958; Likert, 1967; McGregor, 1960), it has evolved over the years to reflect a wide range of different types of approaches to working with organizations. That evolution has seen the field overlap with practices and practitioners from other related disciplines such as organizational behavior (OB), industrial-organizational (I-O) psychology, human resource development (HRD), and diversity and inclusion (D&I). As a result, and along with new constructs such as dialogic OD (e.g., Bushe & Marshak, 2015), there remain many different definitions of OD. For the purposes of this chapter, we will adopt the one proposed by Burke (2011) for our discussion (see Table 15.1). The bottom line is OD is about development and change, and these are intended to be in a positive humanistic direction. While research with 388 practitioners in the field has continued to point to a perceived weakening of the traditional OD values of the past (Shull, Church, & Burke, 2013), those same practitioners remain highly optimistic (79% overall) about the prospects of the field going forward.

Talent management, on the other hand, is not a field at all but a professional area of practice as well as a job title and/or subfunction in many organizations. Although the majority of the frameworks and tools typically associated with TM have been around for decades embedded in other disciplines, such as OD, I-O psychology, and even traditional human resources, since the war for talent phenomena started, there has been a concerted effort on the part of organizations to focus on talent over employees (our 4th shift above), which has given rise to the TM name and function. Based on a recent benchmark study of 71 large well-known organizations (Church & Levine, 2017), 94% reported having a formal enterprise or corporate TM group in place today. Interestingly, however, the construct only emerged in the mid-2000s in major conferences (e.g., Church, 2006) and in business books such as *Strategy-Driven Talent*

Table 15.1 Definitions of OD and TM

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| <p>Organization Development is the process of increasing organizational effectiveness and facilitating personal and organizational change through the use of interventions driven by social and behavioral science knowledge. (Burke, 2011)</p> | <p>Talent Management is an integrated set of processes, programs, and cultural norms in an organization designed and implemented to attract, develop, deploy, and retain talent to achieve strategic objectives and meet future business needs. (Silzer & Dowell, 2010)</p> |
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OD organization development, *TM* talent management

Management (Silzer & Dowell, 2010), *Talent on Demand* (Cappelli, 2008), and *One-Page Talent Management* (Effron & Ort, 2010). Other authors such as Charam, Drotter, and Noel (2001), with the introduction of the leadership pipeline construct, and Boudreau and Ramstad (2007), with their notion of pivotal talent and HR as a decision science, have also been involved in shaping the thinking here in the form of business strategy and leadership progression respectively. Even concepts from popular books and movies (e.g., *Moneyball*) have been leveraged into talent management parlance to promote new consulting efforts in this area. Similar to OD, there is no singular recognized definition today of TM, and recent benchmark research (Church & Levine, 2017) has shown that organizations differ dramatically in which subfunctions and practice domains they do and do not classify as TM internally (e.g., 73% of the OD groups in those same companies now report into the TM function and do not stand alone in HR, yet 51% of Diversity & Inclusion groups report in separately from TM). Generally speaking, the most commonly used definitions focus on the talent life-cycle rather than on organizational change. Table 15.1 contains the definition offered by Silzer and Dowell (2010) from one of the early and most comprehensive books on the topic.

DEFINITIONS OF OD AND TM

If we look at the two definitions, some of the initial areas of overlap and contrast are clear even from just these statements. Both focus on processes and interventions, and both have a distinct purpose to their efforts. While business effectiveness and meeting business needs are a shared goal, in OD's case the emphasis is on facilitating personal and organizational changes (in a positive way), whereas in TM the goal is primarily aimed at feeding the talent pipeline. In short, OD is about the system as social entity (reflecting the social psychological origins of Katz and Kahn, 1978, in many ways), and TM is about fine-tuning the machine that produces the best talent to run the organization.

Anyone who has spent time in a TM function or worked with professionals in the area knows, however, that to achieve the goals identified above requires a deeper dive into the work itself. What does it mean to attract talent to an organization? If we value inclusion in OD, as some have argued (Church, Rotolo, Shull, & Tuller, 2014; Jackson & Hardiman, 1994; Plummer & Jordan, 2007), does that mean that anyone can join the company they choose and be effective in any role that interests them?

Of course not, there are elements of cultural fit, knowledge, skills, and abilities matched to requirements in certain roles, experience, and motivation, and so on. The Burke-Litwin model (Burke & Litwin, 1992) is a classic example of how these factors need to be considered in the broader context. Yet what about people development? Who should be developed and how? Does it matter if everyone is retained or only certain people? These questions are where the OD versus TM dilemmas start to emerge more clearly. Based on our combined experience in both the OD and TM practice areas across multiple consulting engagements and internal leadership roles, we see three key values dilemmas in practice that really get to the heart of the difference between these two approaches to working with organizations. They are important to understand not only because they can raise values debates in the design and implementation of work, but also because they serve as guideposts for how organizations should (or should not) be engaging with employees, in particular around data. These are described in the next section.

THREE KEY VALUES DILEMMAS IN PRACTICE

As we think about the key differences between OD and TM, it is important to recognize that all of these reflect a set of assumptions about the nature of the work being done with individuals in organizations, which need to be addressed during the “contracting” phase of the consulting relationship (or at the initial design of the internal process or intervention). While we should point out that there is nothing inherently wrong in our opinion about these differences in assumptions, they do represent values dilemmas in as much as they are potential disconnects between traditional OD values and the more talent-centric goals of the TM mind-set. These disconnects, if not surfaced and addressed appropriately between stakeholders at the outset of the intervention or consulting engagement, can result in true values conflicts and even ethical breaches, so it is critical to both articulate and understand them up front in any situation where these types of methods are being employed.

1. Purpose of the Intervention (and Data Generated)

The first and simplest difference between an OD and TM approach to working with various data-based interventions concerns the purpose of the effort itself. This applies to individual measures such as 360-degree feedback, personality tools, interviews, simulations, and process observations,

as well as larger-scale tools such as surveys and other forms of inter- and intragroup data collected. The key questions to consider here are: (a) Why are we collecting information, and (b) what do we believe the information should (and should not) tell us about people, groups, and organizations? For many in OD, the act of asking questions itself provides a catalyst for change; in fact, the core Lewinian (1951, 1958) model is based on this very premise. Thus, almost regardless of what is asked, there is energy created, which should be harnessed and utilized for action and development. Some of the critical outcomes of this energy might be individual behavior change, enhanced self-awareness of strengths and opportunities, personal and professional growth, improved work-unit climate, greater job-person fit, or increased productivity through engagement, participation, and commitment (Burke & Litwin, 1992; Waclawski & Church, 2002). This is one of the primary reasons why data has been at the core of many OD intervention types since inception. For OD practitioners engaging in this work, their goal is to develop and implement the best possible tools that will create positive energy for whatever change lever and follow-up is going to be put in place. Their focus is on involving as much of the organization as possible (within the scope of the consulting project or process) and ensuring active, honest, and open participation. Thus, the values of inclusion and participation are top of mind.

From the TM perspective, however, the purpose of the intervention or process using these same identical tools is entirely different. In this context, the focus is on using data-driven methods to enable the organization to segment talent (people) into different classifications or pools against which different actions can be taken. Thus 360-degree feedback, personality assessments, and interviews might be used alone or in combination (e.g., leveraging an I-O approach called a multi-trait multi-method framework) to identify those leaders with the highest potential to be successful at higher positions in the company, or perhaps to find a subgroup of senior leaders who best fit a profile for a future CFO or CMO position. Sometimes, it is simply to enable a talent review and discussion of candidates on a succession bench list based on their configuration of strengths and opportunities relative to a desired set of skills needed (Church & Waclawski, 2010). In short, the TM framework here is about differentiation among individuals intentionally to offer them different outcomes.

Often the outcomes of these segmentation processes result in the allocation of additional developmental resources (e.g., development programs,

task forces, special assignments, coaches), but in other instances they can result in additional decision-based outcomes as well. All of this is typically done with an eye toward ensuring greater consistency and accuracy in how strong and weak talents are deployed in an organization (hence taking a more business process and strategic orientation toward people) and in psychometrically valid and reliable ways. While this approach is no different than traditional employee selection frameworks of course (i.e. using tests to hire people into a company), when done internally on those already with the organization, it can cause some OD practitioners and those with similar values structures significant heartburn. The core focus here is on identifying and developing the best and the brightest (and those who will benefit the organization the most) forward at the expense of those who will not. It is differentiation according to predicted and measured value for the organization.

So how do we address this dilemma in practice? It is not easy as there may not be a solution in most instances that supports both goals. Ideally, the practitioner leading the intervention or process would want to find a way to appeal to both the employee engagement side of the equation as well as collect data for whatever segmentation requirements are required by offering the process to as wide a net as possible. As long as you are transparent about the purpose of the effort and how the data will be used (as in the case earlier) then you are meeting the needs for transparency and openness while encouraging participation. This is no different than good practice guidance in OD as well when working with these same types of tools (e.g., Church & Waclawski, 2001a), but it is worth noting in this case in particular given the significance of the impact downstream.

In the case of an employee survey program, this is a relatively easy goal to achieve and one of the reasons those survey practitioners with OD backgrounds (e.g., Church & Waclawski, 2001b; Kraut, 2006) would recommend doing a census on a regular basis rather than the more popular randomized pulse methods that are in place today. On the other hand, when it comes to the cost of individual feedback assessments and complexity of providing feedback, it might prohibit the organization from offering it to all or wide ranges of employees. So it really depends on the context. One example we have seen where both goals were met, however, was at PepsiCo in their Potential Leader LeAD program (Church & Rotolo, 2016), where thousands of employees (at a specified junior level and based on specific performance and tenure criteria) were offered to participate

in a feedback process, informed that they would be assessed and given a potential “LIFT” score representing their ability to perform at higher levels, as well as two strengths and two opportunities against the company’s leadership effectiveness framework regardless of how they did. In that program, the assessment process was effective in (1) meeting the TM goals of predicting future success—that is, actual performance and promotion rates one year later were significantly correlated with performance on the assessment tools; (2) living up to the OD value of transparency by telling how employees scored (their level of LIFT, a proxy for potential), which had no negative impact on satisfaction with the program (70% favorable), perceptions of organizational commitment, or actual turnover; and (3) meeting the needs of employees and the organization by providing developmental feedback to all participants with the vast majority (77% and 83% respectively) indicating that the results had helped them increase their effectiveness as a leader and showed an investment by the company in their personal growth and development. The program remains in place today after several years in running.

2. Type of Models Measured

Once the purpose has been established, it naturally leads us to the next key distinction between the OD and TM approaches to data-driven interventions, which are the types of models and associated measures that are used as part of the process. Although one might argue that they need to know the tool being examined before making the decision on what it means, it is actually the other way around. The discussion should not be about whether to use the Hogan Assessment Suite or the Myers-Briggs but rather what we are trying to achieve with the personality data we are collecting. Is this for individual self-awareness, enhancing team effectiveness, helping people see and appreciate differences in others, looking for group strengths and opportunities at the work-unit level, or making decisions based on individual capabilities? Just as structure should always follow strategy in organizational design, the type of conceptual framework and measurement that goes with it needs to flow from the content you wish to use in your intervention. In the case of OD versus TM applications, this difference cannot be clearer, and it is one of the key areas in which many OD professionals (and often HR and line leaders as well) take serious risks with their approaches. The primary topic here is one of validity of measurement and the legal ramifications of using data in ways that can influence an individual’s future in the organization.

From an OD perspective, much of the emphasis in using data-driven tools for change is just that—as a catalyst in whatever form it takes (Waclawski & Church, 2002). In the context of the classic OD consulting model (see Fig. 15.2), data is collected, analyzed, and interpreted at some level and fed back to the client and/or employees, a mutual understanding of the findings is facilitated, and ultimately a shared action plan for driving change is created.

This basic paradigm dates back to the early days of data-based methods in the field (e.g., Burke, 1982; Nadler, 1977) and really has not changed much in contemporary approaches, whether for interventions or for evaluating the impact of those interventions (Church, 2017). In addition, the approach taken from an OD mind-set is largely based on driving the organization forward, either individually or collectively through growth and development. Whether this means introducing a new set of core values, mission, and vision, leadership competencies, or attributes of a desired culture

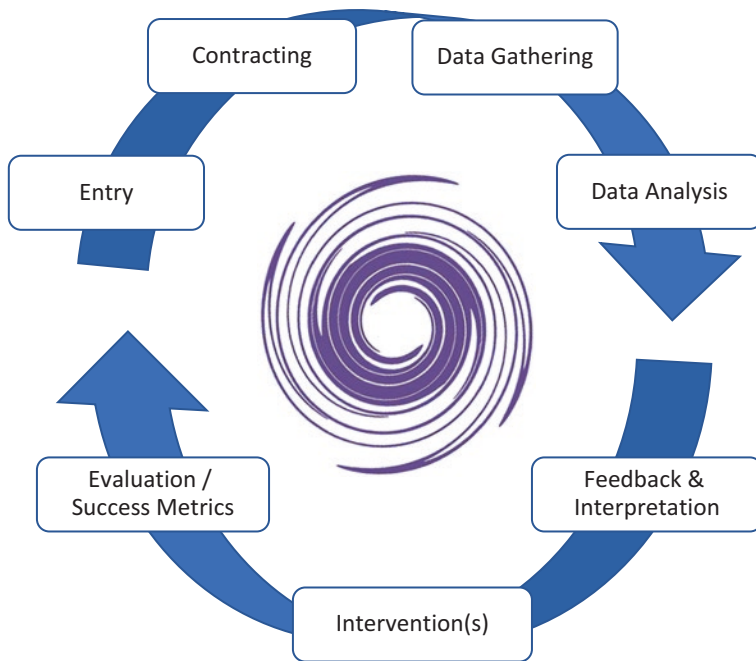


Fig. 15.2 Classic OD consulting process model

(e.g., following a merger or CEO change), the goal is often more about (1) communicating the desired state, (2) creating energy and momentum toward that desired state, and (3) facilitating action and tracking progress in the direction of that desired state. The best approaches here are those that are systems driven and align the interventions at multiple levels following principles and factors identified in frameworks such as the Burke-Litwin model (see, e.g., the work done at SmithKline). The values at play here are optimism, change, development, and excitement about the future which have a host of positive organizational and employee outcomes.

The TM perspective is quite different. While some approaches to what gets measured may have a future focus, the emphasis is more about the disposition, skills, and capabilities that are needed for individuals to be successful. In some ways, this implies they are not or may be less successful today in the present state. In addition, the content design tends to be less focused on an idealized future state mission and vision (which Lewin himself agrees might never be achieved) and more on the specific trait and behavioral abilities that can be either selected for or developed today. Thus, by definition, some people will not make it and no longer belong in the organization. Once again, there is a theme of differentiation running through the TM work that by design will weed people out of the process (and likely out of the organization over time). While the OD approach may yield a similar outcome by default, it is not the primary intent, and in some cases, there are active efforts to avoid this outcome. From a TM standpoint, there is a desire to segment people into those who should stay and move ahead into larger positions and others who are better served staying where they are or even leaving for better opportunities elsewhere. Thus, TM applications tend to be less focused on content such as values and aspirations and more on hard capabilities such as leadership competencies, skill sets or other attributes (e.g., experiences gained and needed) that enable better clarity regarding these types of comparisons among people. That is not to say that TM processes do not reflect future state goals but often these are expressed in more tangible, measurable ways.

This is even more the case when the processes are used for decision-making purposes. Here the values dilemma becomes one of tool kit content and measurement properties. Just because a vision is exciting or a tool is engaging does not mean it will meet the rigor of being a valid assessment for other outcomes. In TM applications where the data has more value to the organization than just individual growth and development, the importance of having targeted and predictive frameworks and measures becomes

paramount. After all, you are making decisions on people based on their results, so the data generated needs to predict what it purports to. In these situations, the TM professional must consider alternate types of measures that may be more intrusive, lengthy, complex, or otherwise less “positive” in tone at times in order to meet the criteria of having predictive properties. It also means that some tools which people can find intimidating if shared (e.g., cognitive tests of intellectual skills, deeper personality assessments which highlight derailers or other significant flaws) are in fact those that are more commonly used. Similar assessment centers and simulations that test for responses under stress are far more daunting than a work-group climate tool used for team effectiveness and collaboration.

Recognizing that many of these more “aggressive” types of assessments produce the least developable types of feedback (Church, 2014), it becomes even more important that practitioners using them know how to design the process to meet the demands of a rigorous validation approach, interpret the feedback appropriately, and ensure participants understand the full implications. While practitioners must be careful to adhere to legal standards set for the use of decision-making from assessment data, validation is generally not a requirement for enhancing self-awareness for development purposes only. However, both OD and TM practitioners must adhere carefully to the Uniform Guidelines when data could be used for selection, promotion, retention, performance decisions, and so on (Equal Employment Opportunity Commission, 1978). When beginning to look at relationships between certain factors and performance outcomes, or for certain types of decision-making, validation becomes especially important. Conducting statistical analyses to make predictions among variables measured in a feedback tool is when validation becomes critical to ensure the measures being used are sound. Therefore, the intent of the survey can, and will, dictate whether or not validation is of importance.

This is where both OD and TM practitioners can face challenges on the values front as well as on the pure capabilities side. If OD professionals are not familiar with validation methodology and are engaged in designing TM processes with their tools, they may put the organization at serious risk of adverse impact and other negative consequences. TM professionals, on the other hand, may or may not understand the psychological and interpersonal dynamics involved in coaching against these types of tools (Church, Del Giudice, Margulies, 2017). The Leadership Potential BluePrint (Church & Silzer, 2014; Silzer & Church 2009) is one such framework in TM that outlines the six key factors required to maximally understand and predict future potential in organizations (see Fig. 15.3).

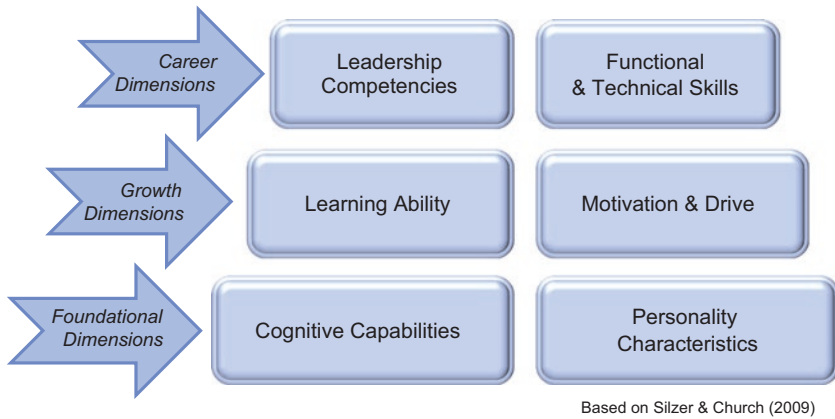


Fig. 15.3 The Leadership Potential BluePrint

Knowing which tools will work best and which will not in each aspect of the BluePrint is required to ensure a robust and defensible measure. It takes a combination of skills on the part of the consultant/practitioner to make these types of efforts effective.

Our recommendations to practitioners (whether in OD, TM, or any other related discipline) is to familiarize themselves with the types of tools and frameworks that are available and give more specific attention at the design and contracting phase to what types of measures and resources will be needed to ensure the right level of content will be assessed and what degree of measurement rigor will be required. Moreover, just listening to the client may not be enough. As with any good OD consulting, you will need to test for underlying questions and assumptions about talent and people—are they looking to use the data in ways they are not articulating (or do not want to tell you)? What would they say if you told them they cannot have access to the individual-level data even if they asked for it? How about testing the idea of risk of legal action if the design or output of an intervention or process was ever misused for other purposes? These are the kinds of areas that need testing.

3. Use and Transparency of Data for Decision-making

The third key area in which OD and TM differ and we see a key values dilemma concerns the expressed use of data obtained from the same types of interventions and measures for development-only versus decision-making purposes. As we have discussed above, OD has its roots

in the social sciences, and although data has held an integral place in the expansion of the field since its inception, it has largely been in the role of a facilitative and developmental tool rather than a decision-making one. This is clear in the consulting model noted earlier as well as in the core writings around the use of data-driven methods (Burke, 1982, 1994; Nadler, 1977; Waclawski & Church, 2002). The role of data in OD is both diagnostic, in that it can be used to identify trends and insights, and catalytic, in that it enables the client organization or sponsor to reach a shared understanding and thus work toward a compelling solution. While that solution certainly results in decisions being made about the organization, for example, processes to change or modify, such as performance management, structures, mission, and vision, it is not the data itself that is driving the decision. Moreover, the data is typically not being acted upon (or reported) at the individual level in OD interventions.

TM applications, in contrast, are almost exclusively aimed at assessing and differentiating talent into groups of those with more or less capability (and/or potential) for decisions to be made following completion of a given process. While development is almost always a key component as well (e.g., only 8% of those top development companies in the benchmark study report using assessment data for only decision-making and not development among their executives), it is often a shared outcome at best. For example, at senior levels in an organization, the emphasis is more likely to be on development as well as assessment given the level of success those individuals have already achieved, while at more junior levels the process is more likely to have been designed to segment talent quite aggressively into those with high potential and those with less potential. As a consequence, the processes and tools from a TM standpoint must be designed with a level of rigor and care that goes beyond the OD approach (not that OD efforts cannot leverage those same higher rigor measures). In addition, there is enhanced pressure on the design of the tools to ensure that what is being identified and measured will have a predictive capability for the organization; that is, it will tell the executive sponsors, senior leaders, and HR professionals who the best and brightest individuals are, which ones will fit the key roles in the succession plan, and who might not ever be ready for promotion in the company and therefore really should not be part of the ongoing leadership development agenda. These are much harder decisions to make, and the data plays a key role in removing

biases and ensuring a standard playing field for everyone (and protects the organization if designed with no adverse impact). The decisions themselves are still never easy. As we have written about in other contexts, applying a TM framework to OD practitioners ourselves can be challenging as we become the recipient of our assessment outcomes (Happich & Church, 2016). The bottom line, however, is that TM applications simply do not get designed and funded if they do not yield some level of data that can be used by the organization, or worse, the data that is generated is garbage and leads to poor decision-making.

Aside from the issues of the purpose of the intervention and types of tools, the real values dilemma here is not so much the use of the data itself (after all, effective OD survey interventions are predicated on sharing results and taking action from them, Church et al., 2012), but rather the degree of visibility and transparency associated with that practice. While some practitioners may balk at the idea of making decisions based on data, the reality is that I-O psychologists have been doing this for years. But from a values standpoint, are we telling the participants in these programs exactly what the data measures, who sees it, and how it will be used to impact decisions about their future career prospects or performance? These are the key questions of transparency as discussed in the initial case, and these are the ones that are often at odds with OD and TM practice.

When a tool is designed for development-only purposes, it is important to limit who has access to that information; for example, details of the feedback data are often shared only with the feedback recipient. This is thought by many to facilitate greater internalization and ownership of the development agenda. As an OD professional, you would actually find yourself fighting to protect the confidentiality of the assessment feedback from the client organization. We spent many years doing this in purely developmental OD interventions aimed at culture change over time. In some cases, broad themes may be shared with the consulting team and senior management; however, this is generally not at a level of detail where those parties can influence individual behavior change. Further, when a tool is designed for development purposes, action planning is typically an expectation of the feedback recipient alone for individual development planning rather than action planning taking place at multiple levels and by multiple stakeholders, as is typically the case when the intent of the feedback is for team or organization effectiveness and decision-making. So, accountability for follow-up is thought to be stronger yet can also be more diffuse at the same time. In many ways, the actions that come out of

development-only processes are directly proportional to the energy the individual has to develop themselves in the first place. This has been called the Achilles' heel of 360-degree feedback (London, Smither, & Adsit, 1997), and it has been a real concern for some practitioners in the field, who have called for more formal mechanisms of accountability for change (e.g., Bracken & Church, 2013).

Transparency also reflects who gets access to the data. For example, when data is collected for development-only purposes, there are ethical concerns with sharing feedback with a recipient's boss or other career decision-maker, such as HR Business Partner. The main intent of development feedback is to create self-awareness for the recipient, with research done years ago demonstrating that higher self-awareness leads to a host of positive developmental and performance outcomes (Atwater, Roush, & Fischthal, 1995; Church, 1997; Reilly, Smither, & Vasilopoulos, 1996). That dynamic shifts, however, with an emphasis on TM and decision-making. When the purpose of the feedback is first and foremost for talent segmentation and decision-making rather than individual development, the argument is made that the data belong to the organizational members (i.e., leaders and employees), and that not only is there an expectation that results be shared with them, there is also an expectation that those individuals are involved in taking action with the results in some way. Therefore, not only is it the responsibility of the recipient as an organizational member to share their feedback, it is also a responsibility that they participate in identifying a solution, implementing that solution, and being a part of the change. Thus the accountability is solved. PepsiCo's implementation of the Manager Quality Performance Index (MQPI) as an annual upward feedback tool (distinct from their 360-degree feedback measure) designed for direct reports to assess their managers on People Results is an example of such an intervention aimed at driving accountability through data-based methods. Self-ratings were not part of the process by design because that tool was not meant to be a measure of self-awareness but rather a behavioral scorecard and part of the performance management system. But, and this is important, managers were given a "free ride" for the first year of administration to test the tool, set their own baselines, and understand what the data would look like for them before the first wave of results actually counted for or against their performance.

The final area of transparency, of course, is what practitioners and managers tell participants about the process. In more development-oriented

OD efforts, it is far easier to tell employees you are focused on driving a large-scale organizational change effort than it is in a TM process where the focus is on identifying the highest potential individuals so you can give them more resources and developmental support. The latter situation if done poorly can cause anxiety and stress, as well as negatively impact engagement and other behaviors in the workplace. If done well, however, you can energize people who want to do well and achieve. This is part of the reason that TM processes work well in many larger organizations, where people are drawn to them because of their career advancement opportunities (which takes us back to the war for talent), compared to others where the work and employment proposition is more stable and emphasizes additional factors such as tenure.

Openness and transparency though appear to be challenging values in the context of TM, particularly for leaders and managers as well. While research indicates that most large companies have formal talent review processes, and 70% of top development firms use formal assessment methods to identify and develop their highest potential future leaders, only 34% are transparent about the process and formally tell their people where they stand (Church et al., 2015). Why? Because there is a real concern among many senior leaders and HR professionals that transparency will lead to negative outcomes for the company, including decreased engagement, poor performance, and increases in turnover among the approximately 85% of employees who are not deemed to be high potentials. Since this vast majority of individuals deliver results every day, telling them (or having them figure out) that they are part of a program to make promotion decisions (and then telling them how they did) represents a real or perceived concern. This once again raises a values dilemma between OD and TM. While no self-respecting OD practitioner would enable such a process, there are some practitioners in TM without the same social science backgrounds who might not share these same values. It is imperative then to ensure that the purpose and intent are aligned up front, including what is shared with employees, managers, HR, and why. This takes us back to the case study at the very beginning.

TWO PILLARS OF VALUES ALIGNMENTS

Now that we have discussed the three areas where values dilemmas emerge in OD versus TM work, let us turn to two areas where values align in these practices areas. The good news is that these two pillars can form the basis

of a partnership between approaches if considered together and in the context of having clarity and setting appropriate objectives up front.

1. Commitment to Participant Feedback and Development

In OD and TM, there is almost always a belief that feedback should be used to drive improvement and growth even if that leads to less desirable individual outcomes in the short term. Despite differences in approach for OD and TM practitioners, a focus on participant development through the use of individual feedback is a key area of overlap between the two areas of practice. Similar to the importance of accountability for following up and sharing results with people who have provided feedback being important in OD and TM, there is a shared belief in both approaches to working with data that feedback should be used for growth, development, and continuous improvement. In other words, despite concerns over how talent reviews work in organizations (e.g., see Church & Waclawski, 2010; Silzer & Dowell, 2010), very few approaches would see data collected for its own secret (“black box”) purposes. In OD, it would be a pure ethical issue not to share results back with employees and offer them feedback as it violates the implicit (or explicit in many cases) data collection-feedback contract. In TM, it would be a business issue (and poor financial decision) to not share results back because you would diminish the value of the data which should be used to maximum impact for both the organization (for decision-making) and employees (for enhancing their development and increasing readiness for larger roles).

Further, research has demonstrated the importance of action planning and the effects of taking action versus sharing results alone (Church et al., 2012), so there is evidence it works. With the current corporate landscape and the continuing need for HR to demonstrate its ROI, it is unlikely that data for data’s sake, even for the purposes of providing valuable feedback, would be enough. Business leaders are demanding to see results of their efforts, and we would argue they should be. Both OD and TM believe that the leader plays a pivotal role in successful behavior change. Therefore, whether it is action planning from an engagement survey, an upward or 360-degree development assessment, or some other type of feedback, both TM and OD hold a commitment to doing something with the results, usually in the form of facilitating a feedback debrief and action planning process on behalf of the organization in which leaders are involved and engaged along the way.

Finally, a specific type of action planning having to do with individual growth and development appears to be a commonly held value among OD and TM practitioners. Providing feedback data is generally thought of as the best way to promote self-awareness, which can lead to individual growth and development. This has implications though, and sometimes data do not lead to the outcomes intended. For example, for TM telling a leader how poorly they did on their 360-degree feedback or an assessment suite that is used for decision-making could result in significant angst, particularly if that data also means the employee will no longer be on the high-potential list. Being transparent with the results may make them disengage and even leave the company. While this might be desirable for those who were not seen as high-caliber talent before, what happens if a high-potential leader whom everyone loves fails the assessment suite? Are they no longer a high-potential? Once again this raises the question of transparency: Do you tell them how they did but not what it means? Do you tell them if their status changes? These are some of the reasons companies choose not to divulge talent management information such as high-potential status even if they do share feedback results openly. All these are tricky values questions that need to be addressed in a company-by-company context. While there are no right answers, our guidance here is to be consistent within the context of the same culture and setting. Moreover, research has shown that transparency is preferred over secrecy by employees even if the results are not as positive as they would like them to be (Church & Rotolo, 2016).

Similarly, for OD, an unintended consequence could be survey results leading to decisions around how to structure an organization that will certainly affect the people in that organization but is designed to, and will ideally lead to, an intended outcome of enhancing the organization's effectiveness in the longer term. How much of that short-term versus long-term plan can and should be shared? Moreover, when cultural or performance data are poor, what is the best way to share these (i.e., in the spirit of transparency) without disengaging those with whom you are sharing the information? Imagine telling 20,000 employees in a company town hall that faith in senior leadership is only at 24% favorable? It is clearly important information, but the best delivery and action planning mechanisms need to be well thought through. These are some of the key issues involved when it comes to feedback and development.

The bottom line is that both TM and OD value doing something with data, turning feedback into action, and promoting growth and development

for individual leaders and the organizations within which they work. While there may be a difference in the initial lens that TM and OD take (individual leader focused for TM and organization focused for OD), people make up organizations and ultimately drive organizational effectiveness. Therefore, we would argue the two go hand in hand, and neither TM nor OD is likely to be successful in their efforts if they work in isolation.

2. Commitment to Organizational Insights and Capability

A common distinction between OD and TM as we have discussed earlier is that OD tends to focus on the team and organization (or groups of people), and TM tends to focus on the individual leader. Beyond this initial lens, however, another area that both OD and TM share is the recognition and importance of looking to the systems level to make connections, draw conclusions and insights, and take action. The environment that people experience day to day is made up of the work that both OD and TM focus on whether that is team effectiveness, leadership effectiveness, growth and development, talent and succession planning, performance management, or engagement feedback (Burke, 1987; Effron & Ort, 2010; Shull et al., 2014; Silzer & Dowell, 2010). All of these elements ultimately contribute to the culture of an organization and its resulting level of effectiveness. On the OD side, this is often expressed in terms of the cultural impact that various facets have on company performance (Burke & Litwin, 1992), and on the TM side, it is more about identifying and predicting which individuals will reach the seniormost leadership levels to have the most impact there (Church & Silzer, 2014; Silzer & Church, 2009).

This is one of the reasons why key data-driven processes such as 360-degree feedback and other assessments are so important. These types of tools (and surveys as well) help to provide individuals with information needed to change their behaviors to improve their own skills and capabilities, but they also can and should be aligned to the broader cultural goals of the organization. By aligning these tools and ensuring that the content being measured and developed meets both sets of needs, we are ensuring that the organization as a whole is being served in the best possible manner. At PepsiCo, for example, the behaviors created to drive manager quality and inclusive behavior at the individual level via the MQPI were directly aligned to the cultural indicators measured by the organization's organizational health survey, and the talent practices ensured these data-based

inputs were integrated at higher levels of analysis (Church et al. 2014). These were not just nice-to-do practices, however, but linked to the business imperatives as outlined by the CEO and required for the future success of the business (Thomas & Creary, 2009).

Just as important as contributing to individual growth and development is, it is as important to ensure a focus on organizational insights and capability. Within TM, maximizing one's leadership potential is often discussed as the most important outcome (Effron, 2017; Lombardo & Eichinger, 2002; Silzer & Dowell, 2010). Ultimately, TM is in the business of maximizing potential in order to increase business performance outcomes. We would argue that in OD, it is the same thing but through a different lens. Whether through employee engagement, team effectiveness, organization design or culture, all of these are ultimately done with the goal of enhancing organization effectiveness and performance (i.e., business outcomes) at the highest order. Both approaches are grounded in wanting to develop people and their capabilities. OD emphasizes wanting to help people through maximizing human potential and performance, and in doing so will result in making organizations more effective and better performing. TM, on the other hand, is focused on ensuring the best and most talented individuals are developed at the fastest possible speed to get them ready to take on key leadership roles with the same outcome being that the organization is more successful in the short and long term. Thus, these two practice areas do share a common ground when it comes to building capability and leveraging insights through data. Practitioners from both approaches ultimately want to ensure that they are providing data-driven insights that are of value to business leaders to support them in making decisions for the organization. One way of doing so that has been described in detail elsewhere is by analyzing data collected at the individual level (e.g., 360-degree feedback, personality, work-group climate) at higher levels of analysis to generate unique insights and connections across the organization (e.g., Church, 2017; Church et al., 2002, 2015). For example, it might be the case that although the leader of a given marketing function might have the needed creative and innovative skills to develop new strategies for driving market share, the team itself is comprised primarily of individuals low on inquisitive (or creative thinking) capabilities. This can suggest a host of actions both developmental in the form of training and decision-making with respect to team composition in the future.

Unfortunately, these data-based insights skills do not appear to be a natural strength today of practitioners from either approach. We have

raised the red flag on this skill gap in OD practitioners before (Church & Burke, 2017; Church & Dutta, 2013; Church et al., 2016). There is a critical need on the part of current practitioners to be able to analyze large sets of data, find the relevant and actionable insights, and weave them into a compelling story for the organization about where they are today and where they need to be going in the future. Today this is simply not likely to be the case with your average consultant. On the TM side, the gap is just as large, and as a result, we have seen the rise of dedicated “talent analytics” functions and subfunctions for this very reason. The benchmark study by Church and Levine (2017) reported that 91% of top development companies today have a formal analytics function, though interestingly enough only 47% of those report directly into the TM function. So there continues to be a disconnect on both sides of the insights equation in this area. Still, the importance of insights for driving the organization forward is a key area where OD and TM do overlap even if both areas lack the requisite skills needed to do this well today.

CONCLUSION

Based on the discussion above, it should be clear that while the practice of OD and TM share a common set of goals, tools, and practices in application, there are some key differences in the values structures that underlie the two types of work. Both approaches value the individual (and the organization overall) and emphasize growth and development as a core component of the work, but how individuals are identified and for what purposes differ dramatically (see Fig. 15.4).

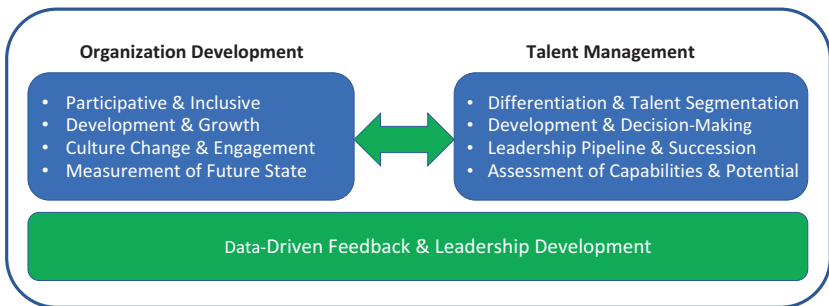


Fig. 15.4 Summary of the differences in perspective between OD and TM

As a result, the values dilemmas that can unfold when work collides between the two areas can be significant. Here are some examples where differences in an OD and TM mind-set become most challenging:

- The purpose of a given intervention, process, or implementation that collects data on individuals (development and individual growth only vs a combination of development and decision-making)
- How that purpose is expressed and articulated to senior leaders, human resources, and employees (transparency vs selective messaging; an emphasis on driving culture change vs building future leaders, etc.)
- What content will be measured and what tools will be used (future focused vs competency based, an emphasis on identifying high-potentials or focusing on role fit, development-only measures or fully validated assessments, etc.)
- Who will be identified to participate in the effort (emphasizing a highly participative and inclusive approach vs a differentiated talent segmentation model)
- How the data collected will be used by the organization (at what level of aggregation and with what access)
- What type of feedback and action planning process will be deployed and at what levels (e.g., individual and/or group vs integrated with other talent management processes such as succession planning or performance management)

In the final analysis, the answer to the question whether OD and TM are at odds with one another is it depends. From a pure values standpoint, there are key differences which do not align. From a practice perspective, however, the real decisions to be made are those by practitioners operating in the lines between and ensuring that both OD and TM efforts are designed and executed with the right level of emphasis on clarity of purpose, rigor in approach, transparency wherever possible, and above all else consistency in the manner in which all of the work is applied to individuals in organizations. Both sides of the equation are surely needed—an emphasis on broad-based development and a focus on identifying and developing future leaders who can move the organization forward. The key is ensuring both sets of practitioners have the requisite skills in systems thinking, data-driven tools for change, insights capabilities, feedback facilitation and development planning, and cultural sensitivities to ensure a smooth and fully integrated set of processes are in place to meet both sets of needs.

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