



Toward A Theory of Humanized Organization Development

Chararinchon Satian* & Sombat Kusumavalee

School of Human Resource Development, National Institute of Development Administration (NIDA), Bangkok, 10240 Thailand

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Abstract

Under the current complex phenomena, organization management involves a certain number of challenges that organization theorists have to work upon. The rationale of this study is to overcome the philosophical challenge and the practical problems in organization development (OD). The OD practical problems include OD's undefined and unclear boundaries with a significant declining trend and the unaligned collaboration between academics and practitioners, while the OD philosophical challenge involves the influential power of Newtonian science. This study aimed to revitalize the OD discipline by integrating the paradigm of postmodernism and the human spiritual dimension, intending to propose the construction of Humanized Organization Development (HOD). This study employed a theory-building research method by following Lynham's General Method (Lynham, 2013), integrated with Van de Ven's Engaged Scholarship (Van de Ven, 2011). As the result, the conceptual framework of HOD consisted of three paradigms: complexity, dialogic OD, and workplace spirituality. Finally, emerging constructs and conceptualizations of HOD were proposed that included the HOD foundation, process, and practice.

Introduction

"Something is wrong," a statement given by Robert E. Quinn, addresses the challenges, philosophically and practically, in the organization development (OD) arena under the current contemporary and complex realities (Marshak, 2005). The history of OD has been traced back to the 1940s, when Kurt Lewin introduced T-group as the group learning process to create personal and social change with the principle of growing democracy (Anderson, 2010; Burnes & Cooke, 2012). The T-group came out to be the most

important social intervention of the twentieth century, with its distinguished characteristics as cooperative action research (Burke, 2006), and action research has happened to be the core process in OD since then.

OD was first defined by Richard Beckhard (Beckhard, 1969), and until nowadays, there have been a number of OD definitions, mostly based on behavioral science knowledge, and they revolve around the confined entity of the organization. Various OD definitions represent, in some ways, the complexity of the OD field, with some discussions on the dilemma of adopting

* Corresponding Author
e-mail: rin.phd@gmail.com

applied behavioral science for result orientation (McLean, 2006). Based on the history review, OD has evolved from the early generation of intervention at the individual and group levels to the later generation of a systemwide approach that focuses on strategic changes (Anderson, 2010) (see Table 1).

Interesting research demonstrated the decline trend of OD between 1980 and 1990, with a stagnant level after 1990 through 2008 (By, Oswick, & Burnes (2014). This phenomenon was due to the replacement of OD by other practices such as change management and strategic planning. It made some sense for the OD discipline to be revisited because of the requirement to answer organizational impact while offering a solution under such a complex circumstance. Many organizational scholars suggest rebalancing humanistic values within the OD field (Bushe & Marshak, 2009; Oswick, 2013; Worley & Feyerherm, 2003) (see Table 1).

Table 1 OD Classification and Evolution

OD Classification	Other Definitions	Characteristics
Traditional OD (Worley & Feyerherm, 2003)	First generation OD (Anderson, 2010)	<ul style="list-style-type: none"> - Around period of 1940s - Intervention at individual and group levels - Rely on human process - Aim for democratic collaboration
Pragmatic OD (Worley & Feyerherm, 2003)	Second generation OD (Anderson, 2010) Old OD or Traditional OD (Oswick, 2013) Diagnostic OD (Bushe & Marshak, 2009)	<ul style="list-style-type: none"> - Around 1950-1990s - Rely on analysis and rationality - Look back for problem-solving orientation - Tangible / Materialistic - Top-down and systemwide approach - Organization focus
Neo-traditional OD	New OD (Oswick, 2013)	<ul style="list-style-type: none"> - After 1980-1990s - Revisit human process to incorporate diversity
Neo-traditional OD (Worley & Feyerherm, 2003)	New OD (Oswick, 2013) Dialogic OD (Bushe & Marshak, 2009)	<ul style="list-style-type: none"> - After 1980-1990s - Revisit human process to incorporate diversity - Socially-constructed orientation - Facing forwards for creating future - Intangible / Interpretive - Bottom-up approach - Organizing process focus

Organizational discipline has been embedded with old mechanistic science since the industrial revolution era (Schwab, 2016), which gradually dehumanizes the human essence in several areas of organizing (Giacalone & Jurkiewicz, 2010; Morgan, 2006). Organization theorists need to work on the challenges of this status quo (Grieten, Lambrechts, Bouwen, Huybrechts, Fry & Cooperrider, 2018; Mirvis, 2006; Scharmer, 2018) in

order to offer organizational benefits, while incorporating personal and interpersonal missions of the organization. This research employed the theory-building research method to construct the theory of Humanized Organization Development (HOD) that aims to shift the focus of the OD landscape from the organization to the humans who organize the process within the organization.

Although OD involves so much with human resource development but the concept of HOD has rarely been mentioned in OD scholar before. However, there are concepts and theories related to theorizing HOD in terms of philosophy and methodology. The paradigm of complexity regards to the philosophical aspect of HOD, which contains postmodernism and the new science rather than the old Newtonian science. Dialogic OD (Bushe & Marshak, 2009) regards to the methodological aspect and links to the philosophy of postmodernism and social constructionism. Workplace spirituality is an emerging concept in the 21st century, which relates closely to the concept of HOD this research is working on.

1. Paradigm of Complexity

After Isaac Newton proposed the *Principia*, or *Mathematical Principles of Natural Philosophy*, which was cited as a revolutionary development of science since that time, Newtonian science contributes greatly not only to mathematics, calculus, and physics, but was enormously influential in other disciplines, such as biology, psychology, economics, healthcare, as well as management (Heylighen, 2006; Stanford Encyclopedia of Philosophy, 2019). The foundational philosophy of Newtonian science is reductionism; by ignoring the connection between the parts, everything can be reduced to its smallest parts, then to study it. Frederick W. Taylor adopted Newtonian thinking to improve workers' productivity at the manufacturing plant. His invention, called Taylorism, aimed to promote scientific management by reducing production inefficiency (Taylor, 1919), however, the results came out that it eventually weakened the forces of labor while increasing the power of management. Moreover, the approach put men become more machine. The procedure of Taylorism gives voice to the structure of bureaucratic and centralized management that aims to predict and control; thus, work seems to become more objectivistic and pessimistic to human being because workers are always required to be at high degree of reliability, predictability and efficiency as robots (Benefiel, Fry & Geigle 2014; Morgan, 2006).

Complexity science is the contradictory discipline to the Newtonian science. This novel concept involves any discipline dealing with any system. Instead of reductionism and separation mindset for prediction and control as Newtonian, or the old science, complexity science endorses the importance of relationships between each entity. Capra (2015) proposed the worldview of network, instead of machine in the old science, to inquire and understand any phenomena, and that *interconnection relationship* is inseparable from the system. One remarkable idea of complexity science is *emergence*, which is the emerged quality of an entity that its parts do not have on their own. Such properties or behaviors of emergence will emerge only when the parts of the entity interact, in a non-linear pattern, with each other parts in a wider whole. Hence, the complex system always runs itself between order and disorder states (Kauffman 1995; Waldrop, 1992; Wheatley, 1992). The farther the system is from equilibrium, the greater the complexity is in its system with the higher degree of non-linearity; and vice versa (Capra, 2007). This is the same way that all living systems work in the world. The possibility to have the emergence within the organization involves several stages. Initially, human organization needs to be open to the flow of information i.e., new ideas, new concepts, new technologies, new knowledge; as the way living organism opens to the flow of resources, food, and energy to stay alive (Capra, 2002).

2. Dialogic OD

Dialogic OD mindsets can be traced back to around 1970s-1980s when some distinguished organizational practices, i.e., Open Space Technology, Coordinated Management of Meaning, Organizational Discourse, and Appreciative Inquiry were introduced with differentiated core essences from the traditional Diagnostic OD mindsets (Bushe & Marshak, 2014). Table 2 illustrates the differences of both OD approaches. The key characteristics of Dialogic OD is to provide transformational change via changing conversations among stakeholders (Bushe & Marshak, 2009). Two streams of contribution that influence the transition from Diagnostic to Dialogic OD approach are complexity science and interpretive social science. We can say that the philosophy of this approach is postmodern orientation that creates a new way of thinking on organization and the transformational change of and within organization, which can better offer organization to deal with the current more complex challenges of the 21st century (Bushe & Marshak, 2014, 2016a, 2016b).

Table 2 Basic Differences between Diagnostic OD and Dialogic OD (Bushe & Marshak, 2009)

	Diagnostic OD	Dialogic OD
Influenced by	Classical or Traditional science, positivism, and modernism philosophy	Interpretive approaches, social constructionism, critical, and postmodernism philosophy
Ontology and Epistemology	<ul style="list-style-type: none"> - Reality is an objective fact - There is a single reality - Truth is transcendent and discoverable - Reality can be discovered using rational and analytic processes 	<ul style="list-style-type: none"> - Reality is socially constructed - There are multiple realities - Truth is immanent and emerges from the situation - Reality is negotiated and may involve power and political processes
Constructs of Change	<ul style="list-style-type: none"> - Collecting and applying valid data using objective problem-solving methods leads to change - Change can be created, planned and managed - Change is episodic, linear, and goal oriented 	<ul style="list-style-type: none"> - Creating containers and processes to produce generative ideas leads to change - Change can be encouraged but is mainly self-organizing - Change can be continuous and/or cyclical
Focus of Change	Emphasis on changing behavior and what people do	Emphasis on changing mindsets and what people think

Bushe and Marshak (2014, 2016b), who coined the term Dialogic OD, have crystallized eight key premises of Dialogic OD that are 1) Reality and relationships are socially constructed 2) Organizations are meaning making systems 3) Language, broadly defined, matter 4) Creating change requires changing conversations 5) Groups and organizations are inherently self-organizing 6) Increase differentiation in participative inquiry and engagement before seeking coherence 7) Transformational change is more emergent than planned, and 8) Consultants, or OD people are part of the process, not apart from the process. Dialogic OD relies much on inviting people to have dialogues and deep listening among each other in the way that judgmental assumptions are held so that the collective consciousness occurs (Scharmer, 2009; Scharmer, 2018).

However, Bushe and Marshak (2014, 2016b) affirmed that only high-quality dialogues are not enough for transformational change to occur. They proposed three underlying change process, required for the successful implementation of any Dialogic OD interventions, which are 1) Emergence, OD practitioners who work under dialogic mindset try to encourage leaders to push the system close to chaos by inviting

more diversified stakeholders and expanding more enriched network, aim at opening the opportunity for the emergence of self-organizing transformation 2) Narrative, OD consultants will consciously adopt any intervention that impact the story-telling processes and can challenge the existing prevailing narratives in the organization, which ultimately can demonstrate individual and cultural change, and 3) Generativity, this involves the use of generative images i.e. poems, pictures, or other forms of imaginary works that relate to new possibility of organizational reality by bypassing the use of intellectual and link directly to another path of human wisdom instead (Bushe, 2013; Dirks, 2013; Mirvis, 2006).

3. Workplace Spirituality

As the standpoint of this research focuses on, not only organization, but also the human who organizes the organization, this section discusses about the integration of human spirit into OD work. Workplace spirituality (WS), spirit at work, faith at work, and spirituality in the workplace are interchangeably used. The growing movement of WS has been due to several reasons such as the lack of meaning of life, business pressure that demoralizes employees, work-life balance issue, the decline of other sources of community due to civilization and modernization, as well as the search for meaningful life and the rising interest of Eastern philosophies, namely meditations, Zen Buddhism for instance (Adam & Benzer, 2000; Duxbury & Higgins, 2002; Giacalone & Jurkiewicz, 2010; Mitroff & Denton, 1999). At the same time of all streams, organizations require their people's creativity and innovation to cope with the world uncertainties and seek for the complete selves, not only physical power, to work.

Several scholars have proposed the definitions of WS; however, it is still ambiguous and no consensus up to date. It is mainly because we are trying to bring something subjective and broad (per se, spirituality) to be more concrete and tangible, and spirituality itself is so much related to culture and social constructionism that the perception is co-created by people in that culture. One most cited research on WS demonstrated its three components: inner life, meaningful work, and sense of community (Ashmos & Duchon, 2000). In Thailand, a grounded theory methodology was done, and the five core dimensions of WS were proposed: meaning and purpose of life, consciousness of death and faith, insight to self, insight to other, and non-materialistic value.

Due to plenty of meanings and beliefs regarding spirituality, which might include religion or not, the

model of spiritual freedom (Krishnakumar & Neck, 2002) and voluntary spiritual program have been proposed. These concepts can fill the gap of individual's reluctance to work on his/her own spiritual aspects within organization, by providing encouragement and opportunity for all views of spirituality to be discussed in an open and safe environment.

Although WS definition and its components have not been confirmed, many researchers have been trying to contribute and convince the benefits of implementing WS in organization at the level of individual and beyond. The benefits at individual level include job satisfaction, individual performance, work engagement, and employee well-being, for instance (Ajala, 2013; Fanggida, Rolland, Suryana, Efendi & Hilmiana, 2016; Hassan, Nadeem & Akhter, 2016; Malik, Naeem, & Ali, 2011; Milliman, Czaplewski, & Ferguson, 2003; Petsawang & McLean, 2017; Promsri, 2016). At team level, WS illustrated the beneficial impact on work unit performance and team effectiveness (Daniel, 2010; Duchon & Plowman, 2005). At the organizational level, some research also demonstrated WS benefits on increasing employee retention, organization commitment, organization performance, employee engagement, and positive customer experience (Chongvisal & Supparerkchaisakul, 2017; Fanggida et al., 2016; Garg, 2017; Pandey, Gupta, & Arora, 2009; Pawar, 2009; Pirkola, Rantakokko & Suhonen, 2016).

Objective

1. To review the essential concepts regarding to theorizing the discipline of HOD.
2. To employ the theory building research methodology for theorizing the discipline of HOD.

Conceptual Framework

The proposed conceptual framework that guides this research is illustrated in Figure 1 below. All three dimensions provide possibility to implement HOD within the organization.

Research Methodology

1. Theory Building Research Method

This research employed Lynham's General Method of Theory Building in Applied Disciplines, hereafter called the "General Method" (Lynham, 2013). The General Method comprises of five distinct but interrelated phases: conceptualize, operationalize, confirm, apply, and refine. This research aimed at

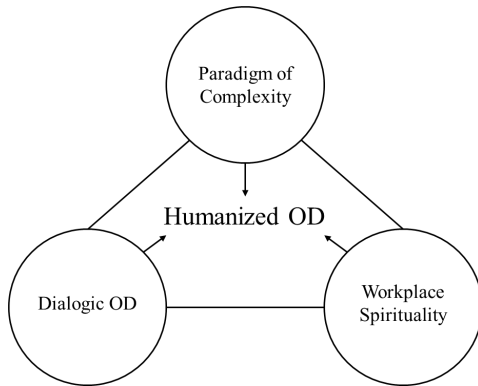


Figure 1 HOD Initial Conceptual Framework

theorizing the concept of HOD rather than establishing a concrete theory, thus, this paper solely focuses on the Conceptualize and Operationalize phases only (see Table 3). The researcher employed the General Method as the infrastructure of the whole process (see Figure 2 and Table 3), and used the Diamond Model (see Figure 3) and Weick's thought trial strategy (see Table 4) for the work process in each phase.

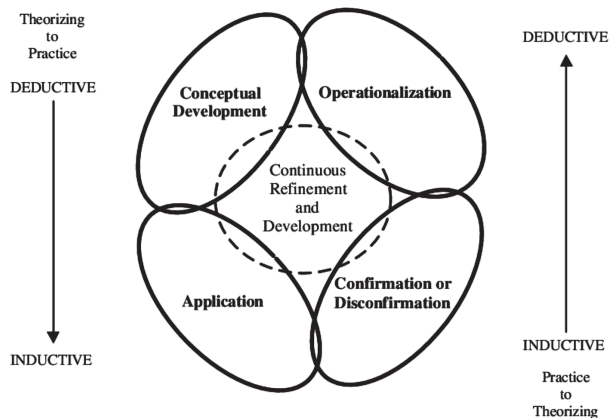


Figure 2 The General Method of Theory Building in Applied Disciplines (Lynham, 2013)

2. Overall Steps of Theorizing the Theory of HOD

In addition to the whole process of The General Method, the support by some major activities from Van de Ven's Diamond Model (Van de Ven, 2011) and Weick's thought trials (Weick, 1989) are also required.

Table 4 demonstrates the overall process of theorizing HOD for this research. For the Conceptualize phase, a literature review revealed the practical problems, incomplete existing theories, and new areas of human activities as the input (see further details in upcoming topic), and then the problem formulation method (Van de Ven, 2011) was employed as the core step in this phase, to acquire the HOD conceptual framework as the output. For the Operationalize phase, the HOD conceptual framework was used as the input, and the core step employed Van de Ven's abductive reasoning (Van de Ven, 2011) and Weick's thought trials (Weick, 1989) to finally identify the key constructs of HOD.

Table 4 Process of Theorizing the Theory of HOD

Input	Phase & Core steps	Output
Practical problems Incomplete existing theories New areas of human activities	Conceptualize: Problem formulation (Van de Ven, 2011)	HOD Conceptual Framework
HOD Conceptual Framework	Operationalize: Van de Ven's abductive reasoning (Van de Ven, 2011) Weick's thought trials (Weick, 1989)	HOD Constructs

Theorizing the Theory of HOD: Conceptualize and Operationalize

1. Conceptualize

The purpose of the Conceptualize phase (see Table 4) is to develop a conceptual framework that provides an initial understanding and explanation of the nature and dynamics of the realm, problem, or

Table 3 Summary of Purpose, Input, Core Steps and Output of Each Phase in The General Method

Phases of The General Method	Purpose	Input required	Core steps	Output
Conceptualize	To specify the key elements of the theory (Conceptual development)	1) Practical problems, or 2) Incomplete existing theories, or 3) New areas of human activity	1) Define concepts 2) Organize the concepts 3) Define the boundaries	A model or concepts identified, or concepts linked with a boundary described (Conceptual framework)
Operationalize	To develop the strategies for judging the accuracy and fit of the new theory in the real world	Conceptual framework developed from Conceptualize phase	1) Describe propositions 2) Describe results indicators 3) Develop research questions	Confirmable propositions, hypothesis, empirical indicators, knowledge claims

phenomena we are studying. The following sub-sections will illustrate the details of each activity.

1.1 Input to the Conceptualize Phase

Input for this phase can be practical problems, incomplete existing theories, or new areas of human activity (Lynham, 2013). In theorizing HOD, inputs from all three sources were used.

Firstly, practical problems among OD scholars have been raised for decades. In 1974, Kahn gave a warning signal that OD practices were undefined work and OD academic research was produced repetitively without practical benefits in organizational impact (Kahn, 1974). Quinn readdressed the same issue in his 1993 speech (see Marshak, 2005) that OD provided little influence in the field. Many voices have also expressed the same concern in OD textbooks and top journals (Bartunek & Woodman, 2012; Bradford & Burke, 2005; Burnes & Cooke, 2012; Church, Hurley & Burke, 1992; Mirvis, 2006; Romme, 2011; Werkman, 2010; Worley & Feyerherm, 2003). By et al. (2014) also demonstrated the declining trend of OD between 1980 and 1990, with a stagnant curve after that period. OD's decline in popularity has been explained by internal and external factors. Internally, OD has encountered the ignorance of top management that results in powerless OD people to make any change in the organization (Burke & Bradford, 2005; Marshak, 2005). Externally, the OD nature of unclear boundaries (Church et al., 1992; Romme, 2011; Worley & Feyerherm, 2003) makes OD practitioners struggle until they do not successfully work with individuals and teams to offer organizational fruitfulness. Moreover, unaligned collaboration between scholars and practitioners has not helped support the OD field (Romme, 2011).

Secondly, in an attempt to be impactful at an organization-wide level, OD adapted to provide group-level approaches during the 1970s and 1980s. However, it has not been very successful. The drawback of this move was that OD had lost its philosophical foundation value in humanity and democratic stances (Burnes & Cooke, 2012), as well as its identity (Anderson, 2010; Burnes & Cooke, 2012). For some time, OD has been facing the existing mainstream philosophical challenge (Marshak, 2005) of mechanistic and reductionism worldviews of scientific management derived from Newtonian science, which does not suit problem solving in this disruptive and complex world. Thus, the mainstream OD practice, or Diagnostic OD, as termed by Bushe and Marshak (2009), is too rational

and linear, which fails to integrate culture, context, and power status (Pettigrew, 1985). Bushe and Marshak (2009) coined the concept of Dialogic OD by incorporating postmodernism and complexity theories to introduce newer holistic approaches. However, it has not been widely accepted in the mainstream of the OD theory building landscape. This philosophical challenge can still be considered the incompleteness of existing OD theory as another input for revitalizing the OD field. Kusumavalee (2018) suggested the reform of human resource development and organization theory to shift the focus from the organization to the internal resources of human being.

The last, but not least, input for theorizing HOD is the emerging areas of spirituality in the workplace. In obvious senses, this emerging movement is the consequence of scientific management that gives voice to the structure of bureaucratic and centralized management that aims to ensure employee control and performance prediction (Benefiel et al., 2014; Morgan, 2006). In this kind of management, it seems to create pessimism among human beings (Benefiel et al., 2014) because people are required to behave like robots (Morgan, 2006) and their full human potential is disregarded. Emerging knowledge from complexity science reveals a huge possibility for organizations as living systems, which urges organizational theorists to ponder the paradigm shift (which, of course, could not be achieved in just one day). Apart from the earlier mentioned, the workplace spirituality movement has arisen since the early 1990s to address several reasons for today's organizational world (Giacalone & Jurkiewicz, 2010). As an OD scholar, grasping this opportunity to embed spirituality into the workplace through OD process and intervention could offer improvement and revitalize the field and, at the same time, provide a practical bridge to organizational practices.

1.2 Core Steps of the Conceptualize Phase

Van de Ven's problem formulation activities: situate, ground, diagnose, and resolve (Figure 3) were also applied to help recheck the HOD problem statement, and Table 5 summarizes the problems formulated from the four activities.

1.3 Output of the Conceptualize Phase

From the intensive literature reviews, which are the key resources to exercise problem formulation, the existing OD landscape does not offer an appropriate way out for a complex organizational

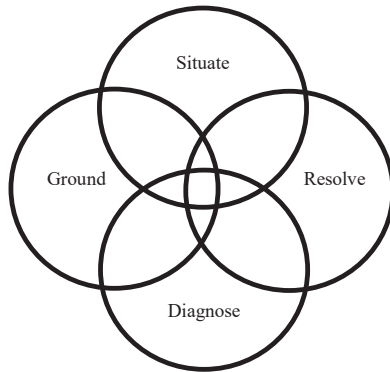


Figure 3 Four Non-Linear Activities of Problem Formulation (Adapted from Van de Ven, 2011)

Table 5 Problem Formulation as Identified in Four Activities for HOD Theorizing

Problem Formulation Activities	Engaged Information	Engagement / Reference
Situating	<ul style="list-style-type: none"> - OD undefined - Little OD influence - OD declined trend - Top management ignorance - OD unclear boundary and OD practitioners' struggle - Unalignment collaboration between academic and practitioner - OD perceived as team building activities (in Thailand) 	<ul style="list-style-type: none"> - Kahn (1974) - Bartunek & Woodman (2012); Bradford & Burke (2005); Burnes & Cooke (2012); Church et al. (1992); Marshak (2005); Mirvis (2006); Romme (2011); Werkman (2010); Worley & Feyerherm (2003) - By et al. (2014) - Burke & Bradford (2005); Marshak (2005) - Church et al. (1992); Romme (2011); Worley & Feyerherm (2003) - Romme (2011) - Researcher reflection
Ground	<ul style="list-style-type: none"> - OD evolution - Attempt to offer organization-wide impact and its' drawback - Philosophical challenge (using Newtonian science in complex world) - Introducing Dialogic OD - Emergence of spirituality 	<ul style="list-style-type: none"> - Burnes & Cooke (2012); Oswick (2013); Romme (2011); Worley & Feyerherm (2003) - Anderson (2010); Burnes & Cooke (2012) - Laloux (2014); Marshak (2005) - Bushe & Marshak (2009) - Giacalone & Jurkiewicz (2010)
Diagnose	<ul style="list-style-type: none"> - Current OD landscape does not offer appropriate way out for complex organizational world 	<ul style="list-style-type: none"> - Marshak (2005); Mirvis (2006)
Resolve	<ul style="list-style-type: none"> - How to integrate the paradigm of complexity and spirituality into OD? - What are the results of OD intervention integrated with paradigm of complexity and spirituality? 	<ul style="list-style-type: none"> - This research is trying to resolve these two questions by offering HOD theorizing and presenting the resolution in practice for the focal organization

world.

The imbalance of OD practice that focuses on organization while ignoring organizing mechanisms and neglecting human spirits cannot fulfill the goal of organization nowadays. Dialogic OD may be able to incorporate the complexity paradigm, but it has not yet

been widely accepted. Moreover, the emerging concepts of workplace spirituality have stirred the field of OD for decades. As a result of this phase, the key concepts for theorizing HOD are 1) the paradigm of complexity, 2) Dialogic OD, and 3) workplace spirituality.

The HOD conceptual framework is illustrated in Figure 4. It might be noticeable that the chart presents two-headed arrows between the three core concepts. This is derived from the process of researchers' imaginary work (Locke et al., 2004, as cited in Van de Ven, 2011), as accepted by Weick's disciplined imagination (Weick, 1989), that these three concepts do not exist in isolation. They play interdependent roles and are influential on each other (Figure 4).

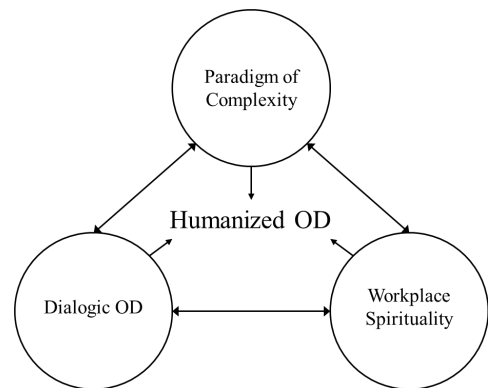


Figure 4 HOD Conceptual Framework

2. Operationalize

This Operationalize phase for theorizing HOD is to develop the plausible conjectures by applying Van de Ven's abduction reasoning in the Diamond Model, aligned with Weick's thought trials strategy (Van de Ven, 2011; Weick, 1989).

Prior to working further, some points need to be made clear. Van de Ven (2011) clearly provided guidance on three strategies for theory building: 1) conceiving or creating a theory by abduction, 2) constructing or elaborating a theory by deduction, and 3) justifying or evaluating a theory by induction. This research is more involved with *abductive reasoning* than constructing a theory. According to Van de Ven, the abduction process starts with the recognition of an anomaly in the phenomena, per se, a problem statement, and ends with a "coherent resolution" (p. 105). Thus, abduction activity would come up with plausibility, not validity, and with many different possibilities by providing interesting conjecture, not a proof.

2.1 Input to the Operationalize Phase

The input to the Operationalize Phase of theorizing HOD is the HOD conceptual framework as illustrated earlier in Figure 4.

2.2 Core Steps of the Operationalize Phase

The process of abduction helps researchers and practitioners co-produce a theory together (Van de Ven, 2011), which could rescue the OD discipline from a theory-practice gap. Van de Ven also incorporated Weick's disciplined imagination, especially the thought trials in the process of abduction. Table 6 demonstrates the description of each activity in Weick's thought trials. This research performed the process of variation and selection, while leaving the step of retention for further research.

Table 6 Weick's Thought Trials Employed in Van de Ven's Abductive Reasoning

Activities in abductive reasoning	Description	Further remark
Variation	The number of different conjectures we develop to make sense of a problematic situation	<ol style="list-style-type: none"> 1) The greater number of diverse conjectures, the more likely a better theory to be produced 2) Two strategies for obtaining diverse perspective: members of heterogeneous research team, and literature to examine different perspectives
Selection	Involves developing and applying diverse criteria for choosing among these conjectures	<ol style="list-style-type: none"> 1) Criteria of validity may misdirect the conjecture selection because to discover a plausible proposition, we require a creative hypothetical inference for problem solving 2) Weick's plausibility includes interesting, obvious (common sense), connected, believable, beautiful, or real in the problem context
Retention	The elaboration and justification we provide for the chosen conjecture	Step of research design and action

The variation of thought trials in this research has been achieved mainly by a literature review on OD history and current landscape, dialogic OD, the paradigm of complexity, and workplace spirituality that aims to investigate different approaches to the "classification system" of the phenomena being studied, as suggested by Van de Ven (2011). Table 7 demonstrates the variation and classification of thought trials at the macro and micro levels.

Selection activity (as presented in Table 6), is the process of choosing the most plausible conjecture among many thought trials. The criteria used for the selection in this research, as recommended by Hanson (1958, as cited in Van de Ven, 2011), relied on the reason for suggestion, not for justifying. Validity is not the criteria here because it could mislead the selection for already known and obvious learning, which might not help advance new understanding (Van de Ven, 2011). Instead of validity, Weick (1989) proposed plausibility with the criteria of four reactions: interesting, absurd, irrelevant, and obvious for subjective judgement in the problem context (Table 8). The selection of plausible conjectures in this research was decided by focusing on *interesting* within the boundary of audiences among OD scholars and practitioners. At the end, the selection of the conjectures for theorizing HOD is demonstrated in Table 9.

Table 8 Four Reactions Used as Distillation for Thought Trials

Reaction to thought trials	How conjecture is tested against assumption
Interesting	Moderate assumption disconfirmed
Absurd	Strong assumption disconfirmed
Irrelevant	No assumption activated
Obvious	Strong assumption confirmed

Table 7 Variation and Classification of Thought Trials for HOD Theory Construction

Level of reference	OD Landscape	Dialogic OD	Complexity	Workplace Spirituality
Macro level	<ul style="list-style-type: none"> - OD undefined and declined trend - Little OD influence perceived - Unaligned collaboration between academic and practitioner - Philosophical challenge in OD 	<ul style="list-style-type: none"> - Possible to answer current complex world - Not widely accepted as mainstream 	<ul style="list-style-type: none"> - Embedded in Dialogic mindset - Emerged in scientific area and not widely recognized - Understood through insights and intuition, not intellectual 	<ul style="list-style-type: none"> - Emerge and growing interest among organization scholars - Still in limited boundary and not incorporated to the mainstream OD landscape - Diverse perspectives make confused
Micro level	<ul style="list-style-type: none"> - Top management ignorance - OD practitioners' struggle - OD perceived as team building activity 	<ul style="list-style-type: none"> - Current unaware Newtonian mindset among scholars and practitioners - Adopt Dialogic OD only by technique without paradigm shift 	<ul style="list-style-type: none"> - Difficult to be understood due to paradigm crash although scientific proof 	<ul style="list-style-type: none"> - Individual-based faith may not relate to organization - Too broad concept to implement (generally, don't know what and how)

Table 9 Selection Decided for Theorizing HOD

Plausible conjectures	Selection decided
Complexity:	
1) Non-linear, unpredictable, and uncontrolled nature of organizing in organization	Interesting
2) Self-organized properties are required to cope with complex organization nowadays	
3) The edge of chaos, encouraged by expanding boundaries and minimizing barriers, creates adaptation among each other in itself	
4) Autocatalytic set, which provides recursive feedback loop, is crucial in organizing	Interesting
5) Emergence occurs when the system is more (not less) than the sum pf the parts	
6) Non-linear interconnectedness and interwoven characteristics of its parts produce emerging qualities of organization	Interesting
Dialogic OD:	
1) Organization is socially constructed, thus OD intervention should align	Interesting
2) Usage of narratives and dialogues to change the conversations within organization	
3) Emergence is well-accepted to create self-organizing process	
4) Experiential-based learning offers better opportunity for transformation	Interesting
5) Egalitarian spirit is crucial to empower everyone	
6) Positive core generates a better transformation than negative one	Interesting
7) Trustful and safe environment provide a higher degree of engagement	Interesting
8) Organization should be perceived as a community of practice for everyone	Interesting
Workplace Spirituality:	
1) Voluntary-based spiritual involvement could better offer a higher degree of engagement	Interesting
2) Providing experiential-based learning on spirituality, by holistic human development approach, offers better opportunity for transformation	Interesting
3) Organization should be perceived as the sense of community with positive relationship	Interesting
4) Self-managing organization occurs when everyone is encouraged to work from soul, not by role	
5) Mindfulness/Awareness is the natural quality of human that all can further practice	Interesting
6) Spirituality makes people accomplish their meaningful work	Interesting
7) People can be authentic at work without fear	
8) Compassion and empathy are two key qualities of mind in organizing the organization	Interesting
9) Non-linear interconnectedness and interwoven characteristics of its parts produce emerging qualities of organization	
OD Landscape:	
1) Incorporating mindfulness as spiritual essence into Dialogic OD offers more holistic intervention	Interesting
2) HOD, due to its' more holistic, could provide impact on individual, interpersonal, and context level	Interesting

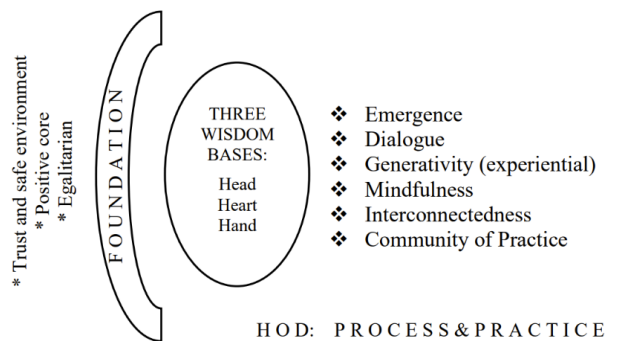
Result: Output of the Operationalize Phase

This research aimed to integrate the dimensions of voluntary-based and experiential learning on spirituality into dialogic OD to make a more holistic OD intervention focusing on the people who organize the organization. The output from these theory-building activities is HOD emerging constructs and conceptualization, as presented in Figure 5.

To explain further, the foundation of HOD includes 1) *an egalitarian spirit*, which is the essence form of democratic and participative inherited from

Lewin's principle, 2) *a positive core* highlighted in appreciative inquiry as the basement of how one perceives the world, and 3) *a trustful and safe environment* that is derived from the recent review on spirituality (Mitroff, Denton & Alpaslan, 2009).

The process and practice of HOD contain the quality of holistic human development integration, including all three wisdom bases of head, heart, and hand. Moreover, HOD six dimensions comprise of three essences from dialogic OD: *emergence, dialogue, and generativity*, and three essences from workplace spirituality: *mindfulness, interconnectedness, and community of practice*.

**Figure 5** Emerging Constructs and Conceptualization of HOD

To this point, theorizing the theory of HOD in this research can give the answer that *HOD is the approach of organization development (OD) that incorporates the paradigm of complexity, dialogic mindset, and the essence of voluntarily mindfulness-based spirituality*. The *HOD foundation* includes the egalitarian spirit of the intervener to work with the positive core and create a trustful and safe environment. The *process of HOD* covers learning through holistic human development, which integrates head-heart-hand bases with the dimensions of emergence, dialogue, generativity, mindfulness, interconnectedness, and community of practice. A summary of the whole HOD theorizing process is presented in Figure 6.

Discussion

Considering the HOD foundation as the input and the HOD process and practices as the process of the system (see General System Theory in Von Bertalanffy, 1968), this section further discusses HOD in relation to prominent OD literature.

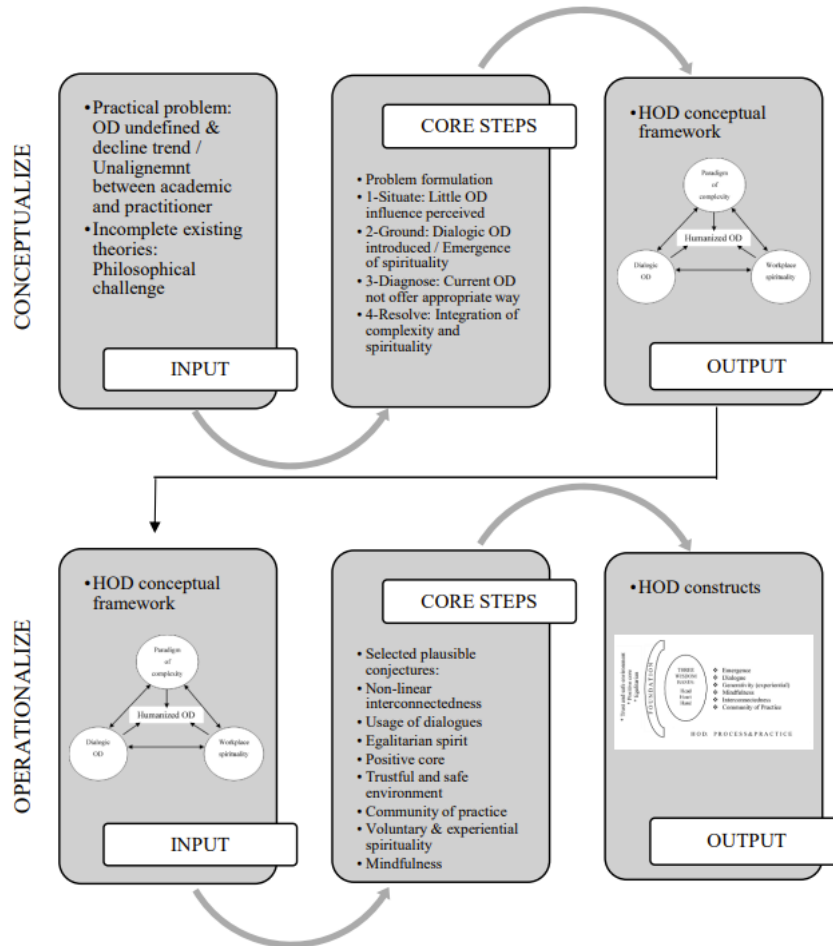


Figure 6 Summary of Conceptualize and Operationalize Phases in Theorizing HOD

HOD's Foundation

HOD's foundation, as the input in the system, contains the qualities of trust, positive cores, and egalitarian spirits. Trust is crucial due to only secure people can be drawn to spiritual (Mitroff et al., 2009). Capra (2002) also discussed the importance of critical instability among people who internally face uncertainty, fear, confusion, or self-doubt, which also generates resistance to any change. Creating a climate of trust and mutual support could offer an essential path towards higher internal stability and changes would be better accepted.

Positive core also contributes to building trust. Recent organization studies include the concept of Positive Organizational Scholarship (POS) that focuses on creating the "abundance gap" by providing

extraordinary positive deviance (Bright & Cameron, 2010), instead of working on the deficit gap. The POS foundation confirms that working in a positive climate enables people to cope with negativity in more positive and generative ways, which finally makes everyone perform better. Furthermore, contemporary knowledge in neuroscience reveals the importance of focusing our attention on positive core to achieve more positive results (Davidson et al., 2003; Shapiro, 2014). This is the way of training our mind for a better coping with uncertainties of the exterior circumstances (Shapiro, 2014).

The last element of the HOD foundation, egalitarian spirits, which originated in the Lewinian period, is significant for participative and anticipatory learning. Egalitarian spirits offer opportunities for OD practitioners to create processes and spaces for people

to communicate and share their insightful information safely. Working as an egalitarian intervener, OD practitioners avoid acting as experts but rather work in a more cooperative way, hand-in-hand with participants, to facilitate the solution for their organizing process to come (Bushe & Marshak, 2014). To hold the HOD space with this egalitarian spirit, it is always important for OD practitioners to have self-reflexivity and to be aware of their own judgmental mindsets and behaviors.

HOD's Process and Practices

According to Morin (2014), a system is a unity that comprises a diversity of parts, which can be more or less than the sum of its parts. The *more* can happen from the organization of the system; thus, new qualities can emerge while the *less* can happen due to the constraints, rules, and regulations, or laws, or any kind of inhibition in the social system. In this sense, the process of executing HOD is very crucial to making such a system more or less than the sum of its parts.

Three Wisdom Bases

Due to the powerful influential power of rationality from Newtonian science, people mostly know the world through rational and logical thoughts, which form the head base. The more holistic human development needs to integrate all three bases of head-heart-hand to accomplish human wisdom. The head base involves thinking, memorizing, analytical, and logical modes of learning, while the heart base involves loving, caring, emotion, and connection, and the hand base involves intention, action, and discipline (Phucharoen, 2012).

In designing a HOD intervention program to integrate the head-heart-hand activities, the program could offer opportunities for participants to exercise their learning through all learning modes and to acknowledge other people who are keen on other modes of learning, i.e., someone who is good at taking action rather than conceptualizing, and he/she could contribute to the success of the task. Moreover, the program could enable participants to incorporate the heart mode of learning, which helps everyone connect to the "voice of the soul" (Dirkx, 2013). This head-heart-hand integration endorses four ways of knowing in co-operative inquiry (Heron & Reason, 2008); experiential knowing, presentational knowing, propositional knowing, and practical knowing.

HOD's Six Dimensions

The emerging HOD six dimensions are:

1) emergence, 2) dialogue, 3) generativity,

4) mindfulness, 5) interconnectedness, and 6) community of practice. The first three are derived from complexity and a dialogic mindset, while the latter three are derived from workplace spirituality. Each activity in the HOD intervention program can be implemented with more than one dimension integrated; thus, the design is not in a linear pattern. One activity can serve a small portion related to some dimension but important enough to create crucial learning in another activity. The definition of each dimension and its proposed implementation are explained hereafter.

Emergence is defined as the disruption of the "status quo," meaning making processes and perceptions to allow for more conscious emergence. This is implemented by pushing the system close to chaos by inviting more diversified stakeholders and expanding a more enriched network.

Dialogue is defined as shared conversations in a non-judgmental and safe space aimed at exchanging personal and organizational lives, which is implemented by providing and facilitating a trustful and safe space and using reflective questions to encourage inner sharing.

Generativity is defined as the offering of convincing alternatives for imaginary work relating to new possibilities of organizational reality, implemented by using generative images such as painting, music, drama, or some other means to bypass the intellectual process and reach people's tacit knowledge non-intellectually.

Mindfulness is defined as the quality of being present and observing personal and organizational reality "as it is." This is implemented by providing experiential practices on self-awareness and the capacity for neutral self-observing throughout the program.

Interconnectedness is defined as the reintegration of mind and matter to illuminate either an individual or collective blind spot. It is implemented by re-connecting people to themselves, others, and contexts to achieve critical connection and realize interdependence.

Community of practice is defined as the connective and collective space employing deep listening and self-reflective dialogue that aims for real-life practices. It is implemented by embedding deep listening practice and always encouraging self-reflection throughout the program.

Implication to OD

First, this research could have the implication for OD academic field by generating discussions on

rebalancing spirituality of human being. It can serve the scholarly theorizing process by providing the connecting dot in theory building research. The implication of this research may offer a revitalizing action in declining trend of OD field, as earlier mentioned (By et al., 2014). Second, it could have the implication for practice by learning the step of implementing HOD in the real organization, using ethnography and action research methodology.

Suggestion to HROD practitioners

HOD is more than the program intervention that is completely designed. It is rather the frame of mindsets for OD practitioner to think and learn more about it. As spirituality is so much contextual, HROD practitioner who is interested to conduct HOD should rather, first, define the scope and meaning of spirituality that you would like to aim for. Moreover, spirituality is not only cognitive understanding but an experiential one, thus, those who would like to work on spiritual development need to gain more insights through implementing spiritual practice by themselves. Practice is also a crucial part of the quest to help you define spirituality.

HOD is not the standalone concept by itself. HROD practitioner can consider adopting HOD with some other OD interventions, or tools and techniques, along the transformational process at the appropriate time. The more importance is the core essence, which links tightly to the understanding on spirituality. Lastly, in dealing with the organization for the use of HOD, please align with the organization strategy. Although the language may not be the same, HROD consultant will try to open own heart, listen to them deeply and offer what makes right to the situation.

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