

MEANING-MATING AND HYPHENATED ACTUALIZING IN INDIVIDUAL-ORGANIZATION UNITS:  
LIVED EXPERIENCES OF ORGANIZATION DEVELOPMENT PRACTITIONERS  
LEARNING AND CARRYING OUT THE PHILOSOPHY OF  
ORGANIZATION DEVELOPMENT

by  
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DISSERTATION

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I thank Dr. Alejandro Rodriguez, my supervising professor, for allowing my path of becoming to actualize on its own spiraling terms and meaning. I am forever grateful for your patient guidance and support. It is my privilege to know you.

I also thank the participants in this study. I could not have done this without you. You have made an indelible impact on me and the direction of my individual and organizational pursuits. I am honored and grateful, and hope that what is written here does our discussion justice. My apologies for anything I've missed or where I have come up short. There is certainly more to be done.

## DEDICATION

This work could not have been possible without the continued support of so many a strong and available shoulder. Their lives and generous availability and kindness are positive testimony that paths walked alongside us can encourage and empower the sacred paths of others. We are greater for the shared experience, even if but for a serendipitous moment to remind us that we are all always becoming. We are always actualizing toward horizons far beyond the realized and temporal silos built only of and for any one individual human self.

To you all, I am humbled and grateful. I hear you. And, if I have learned anything during our time together on this project, it is this: actualizing is not always immediate or always seen; what is not immediately actualizing is not always forever lost; and, immediate or not, actualizing is always a socially interwoven and spiraling phenomenon that speaks to our hyphenated existence. I realize that now, having known and listened to you.

And to the individual-organization units out there: THINK HYPHENATED. That is, always consider the interconnected multidirectional actualizing occurring within and among us. Take thoughtful care in what you help actualize – intentionally and unintentionally – in your own self and in other selves. We are all always becoming, and there is sacred work to be done within and amongst us.

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## LIST OF ABBREVIATIONS

AOM – Academy of Management

ASQ – American Society for Quality Control

ATD – Association for Talent Development

D&EB – Development and Engagement Branch

DOI – U.S. Department of Interior

IODA – International Organization Development Association

NASA – U.S. National Aeronautics and Space Administration

NCOD – National Center for Organization Development

NPS – U.S. National Park Service

OD – Organization Development

ODN – Organization Development Network

ODN Europe – Organization Development Network Europe

ODP – Organization Development Practitioner

OPM – U.S. Office of Personnel Management

SHRM – Society for Human Resources Management

SIOP – Society for Industrial and Organizational Psychology

USGS – U.S. Geological Survey

UTA – University of Texas at Arlington

VA – U.S. Department of Veterans Affairs

## ABSTRACT

MEANING-MATING AND HYPHENATED ACTUALIZING IN INDIVIDUAL-ORGANIZATION UNITS:  
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ORGANIZATION DEVELOPMENT

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Individuals have been organizing for millennia. The purpose of this study was to investigate what it means for individuals and organizations to each experience how an exposure to the instrumentalized philosophies of one impacts the internalized philosophies of the other. This phenomenological investigation focused on the lived experiences of Organization Development (OD) practitioners with learning and carrying out the philosophy of OD. Individual conversations with six participants during fourteen separate interview sessions were phenomenologically carried out, analyzed, and interpreted. The experiences articulated during these conversations elucidate two concepts not found during the literature review – meaning-mating and hyphenated actualization. These two new concepts can help understand what it means for individuals and organizations to each experience how an exposure to the



instrumentalized philosophies of one impacts the internalized philosophies of the other. These two new concepts can provide OD and OD practitioners with an extended awareness of an interconnected development and use of self within more selfless and always actualizing social systems of human organization. And, these two new concepts can help OD further its disciplinarily foundational operationalization of a phenomenological and dialogic account of things where and how they really are. To ignore these concepts – articulated by OD practitioners themselves – is to exclude lived realities of OD practitioners from important feedback loops that foundationally serve the philosophy of OD, OD practitioners, and OD clients. Operationalizing the concepts of meaning-making and hyphenated actualizing can help all individual-organization unit stakeholders to THINK HYPHENATED. That is, to always consider the interconnected multidirectional actualizing occurring within and among us.

#### Keywords

actualizing, phenomenology, meaning-making, hyphenated actualization, individual-organization unit, Organization Development (OD), practitioner, organizational change

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## CHAPTER 1: INTRODUCTION

This is a phenomenological study of an interconnected actualizing of individuals and organizations. Through our interconnected lived experience and meaning, we humans and our organizations “are always in the process of becoming” (Carnevale, 2003, p. 59). And, while we have begun to incorporate more humanistically facilitative technologies in organization, such as training groups and more phenomenological applications such as action theory, our understanding of the actualizing relationship between individuals and organization can benefit from a deeper investigation into our actualizing individual-organizations units.

We can begin by asking what it means for individuals and organizations to each experience the other as facilitated humanistic-capitalistic alignments are structured and carried out. For example, we can further investigate how the exposure to the instrumentalized philosophies of one impacts the internalized philosophies of the other. Such investigations have the potential to help further understand and support the realities and well-being of both individuals and organizations in individual-organization units. Such an investigation is this.

In this chapter, I summarize the research purpose and objectives, significance, literature, design, and theoretical framework. This chapter concludes with a discussion of some key concepts, followed by a chapter summary. In the chapters that follow, a literature review, methodology, results, and discussion provide more detail about the current landscape and next steps for our dialogue. Ultimately, the results of this research inform us all to THINK

HYPHENATED. That is, always consider the interconnected multidirectional actualizing occurring within and among us.

### 1.1. Research Problem

We might as well start our conversation with an acknowledged bias. I am not a fan of structuring research – even proposed research – using a conversation that starts off by pointing out a *problem*. I understand the academic research process, but I am not comfortable starting any conversation that way. And this, after all, is a conversation.

All scientific method or knowledge related inclinations aside (and being my first foray into observations of a more academic nature), I imagine that making a statement about someone's article or theory in terms of there being a "problem" via a publicly available dissertation could also be quite abrasive and off-putting for the associated authors who might actually be kind enough to dust it off and rescue it from its loneliness. I like the way Peoples (2021, p. 23) puts it – "Phenomena are not problems by definition, so writing a *problem* statement is not always in line with phenomenological research." Put in context of the research at hand, the phenomenon of actualization is not necessarily a problem nor does it necessarily create problems to solve (Peoples, 2021).

Having said as much, the *problem* statement requirement of the academic research process shall be followed. To that end, my observation is that the public administration literature has an opportunity to further its dialogue on the interconnected actualizing of individuals and organizations. The Organization Development (OD) literature, in particular, is in a unique position to help do so. OD, for example, stresses the importance of the human element in organizational development and change. Humanistic and capitalistic values are embedded in the philosophies

of OD, facilitating an awareness and actualization of both individual and organizational perspectives and goals within individual-organization units.

The more people-oriented work of OD can be transformational, helping to embed a conscious awareness of sacred human factors that can go unaccounted for in more transactional philosophies of other organizational development and change disciplines (Kockelmans, 1967; McKee & Johnston, 2006; Moustakas, 1994). Learning and carrying out the philosophy of OD necessarily involves taking on the work of the self – a sometimes painful journey of development involving authentic reflection, intentional growth, and an unconditional positive regard and love for self and other selves (Goldstein, 1939; Rogers, 1961; Tolbert & Hanafin, 2006, p. 70). Such a journey can leave an indelible impact on the personal and professional philosophies of the OD practitioners who internalize them. Arguably, these impacts can be extended to clients as OD practitioners instrumentalize their philosophies within individual-organization units.

A stated *problem*, then, can be summarized as thus. The public administration dialogue can benefit from an investigation into the interconnected actualizing of individuals and organizations within individual-organization units. The literature and practitioners of OD, in particular, stand uniquely prepared to help that important effort. We can build upon extant OD literature that more generally offers accounts of the humanistic nature of OD and the characteristics and skills necessary to successfully learn and carry out the philosophy of OD. We can explore the lived experiences of OD practitioners to help further account for the interconnected actualizing of individuals and organizations within individual-organization units.



## 1.2. Research Purpose and Objectives

The purpose of this research effort, then, is twofold. First, investigate OD practitioners' lived experiences with helping actualize the philosophy of OD, through either learning or carrying out the philosophy of OD. Secondly, determine whether and how those lived experiences elucidate an interconnected actualizing of individuals and organizations in individual-organization units.

Two research questions can help support this bifactorial effort:

1) What are OD practitioners' lived experiences with helping actualize the philosophy of OD, through either learning or practicing the philosophy of OD?

2) Do those lived experiences elucidate evidence of a related, interconnected actualizing of individuals and organizations?

## 1.3. Research Significance

The significance of this study builds, in part, on the phenomenological history of OD and awareness objectives of T-group sessions recognized by the philosophy of OD as helping to see things as unisolated individuals in organizations see them (Goldstein, 1939; Rogers, 1961; Tolbert & Hanafin, 2006, p. 70). Particularly, this study seeks to explore the actualizing that takes place intra- and inter-personally as a result of, for example, helping facilitate the actualizing of both people and business needs through the OD lens. The significance of this study also builds, in part, on the dialogic nature of recent OD applications (sometimes referred to in the literature as "new" or "post-modern" OD) and the arguably similar or complementary "spiraling" nature of interpretive phenomenological applications (Bandura, 2000, 2002, 2006, 2018; Gibson, 1966; Gibson, 1979). Results of this study can help provide OD with an enhanced awareness of OD

practitioners as actualizing selves and OD clients as actualizing social systems of human organization – through a disciplinarily familiar operationalization of a phenomenological and dialogic account of things where and how they are.

The results of this study can inform the action-oriented goals of the OD discipline through an illumination of what it means for individuals and organizations to each learn and help actualize the other's philosophies as interconnected individual-organization units. Such investigations have the potential to supplement more instructional explorations in the literature, toward a more balanced system-wide picture of actualizing in individual-organization units. Without such conversations, there is a potential to leave lived realities of OD practitioners and OD clients out of important feedback loops that foundationally serve OD theory, OD practitioners, and OD clients.

Ultimately, the results of this study can help to inform us all to THINK HYPHENATED. That is, we need to consider that we are in a hyphenated existence with one another – our paths and actualizing are interconnected. We, all of us, are always in the process of becoming. And, there is sacred work to be done within and among us. So, thoughtful care should be taken with regard to what we help actualize – actively or passively – in ourselves and others so that our shared experiences lead to the healthiest outcome for our individual-organization units. And, we should keep in mind that actualizing is not always immediate; that what is not always immediately actualizing is not always forever lost; and that, immediate or not, actualizing is always a socially interwoven and spiraling phenomenon that speaks to the hyphenation of our actualizing.

#### 1.4. Relevant Literature

The literature reviewed helped better understand what, when, how, and why individual-organization units actualize, and who might help facilitate actualizing in individual-organization units. Specifically, the work of OD practitioners is nourished by phenomenological roots through operationalized development and instrumentalized use of that development to help facilitate the actualizing of both human and capitalistic needs of individual-organization units. An emergent theme in the OD literature, however, is an OD need of its own – a need to further what we know about the interconnected actualizing relationships of individuals and organizations in the individual-organization units touched by OD practitioners. That is, revisiting the reviewed literature (especially after the participant interview sessions) points out a need to understand the phenomena “meaning-mating” and “hyphenated actualizing” – two phenomenologically derived concepts not found in the literature. Both concepts are defined in this chapter and discussed further in the chapters that follow. Such phenomenon-driven research is a neglected, historied part of OD in need of reintroduction (Schwarz & Stensaker, 2014, p. 485).

#### 1.5. Research Design

The general methodological aim for this investigation is a phenomenological one – “to be completely open, receptive, and naive in listening to and hearing research participants describe their experience” of carrying out the philosophy of OD (Moustakas, 1994, p. 22; Vagle, 2018). While particularly interested in whether participants explicitly describe or otherwise elucidate evidence of an interconnected actualizing between individuals and organizations in individual-organization units, the research “approached things so that they could show themselves as they really are” (Farmer, 1995, p. 34; Moustakas, 1994; Peoples, 2021; Vagle,

2018). To that end a purposeful, criteria based sample of six OD practitioners were interviewed using an adaptation of Seidman's (2019, pp. 21-24) structure for in-depth phenomenological interviewing. All interviews were generally semi-structured, open to exploring what was described, recorded (video and audio), and transcribed by the primary researcher who then analyzed the recordings and transcripts for codes, themes, correlates, and eventual assertions.

Throughout the research process, a Heideggerian-influenced interpretive phenomenological tradition was maintained to the extent that the abilities of a first-time phenomenological researcher made possible. The general approach reflected the hermeneutic circle – experienced as more of a spiraling process than a closed circle – whereby revisionary “understanding increases by moving from the understanding of parts to the understanding of the whole and again back to the parts, continually changing as new data are introduced” (Gadamer et al., 2004; Heidegger, 1962; Peoples, 2021, p. 33; Vagle, 2018; Van Manen, 2001). Collaborative and interpretive roles existed for both the researcher and participants (co-researchers). Validation of collected lived experiences included participant review of transcripts and an interview structure whereby co-researchers revisited or clarified prior remarks. The interview process placed collected lived experiences in context, encouraged reviews for internal consistency of what was said, and allowed for a connection of all described experiences (Seidman, 2019, p. 29). Validation was also supported through the use of questions about concrete incidents, as “they are less likely to be modifiable by the interviewing context...than if we ask about general states or opinions” (Weiss, 1994, p. 150).

## 1.6. Theoretical Framework

Phenomenology provided a well-suited theoretical framework for investigating the lived-experiences of OD practitioners. We should understand lived experiences as they present themselves to the human consciousness (Smith et al., 2012; Van Manen, 2001). It is not always appropriate to inductively examine and generalize lived experience in the way that, for example, an application of grounded theory might involve. Appropriate frameworks need to be aptly suited to help “uncover essential insights as to what lived experiences mean” to individuals (Crist & Tanner, 2003; Crowther & Thomson, 2020, p. 2; Høffding & Martiny, 2016). Such phenomenon-driven research is a neglected, historied part of OD in need of reintroduction (Schwarz & Stensaker, 2014, p. 485).

The phenomenological approach of this study “concur[s] with Heidegger that phenomenological inquiry is from the outset an interpretive process” (Smith et al., 2012, p. 32). During the course of this study, preconceptions of the researcher were allowed to help inform an interpretative phenomenological process. The process also involved “situating participants in their particular contexts, exploring their personal perspectives, and starting with a detailed analysis of each case before moving on to more general claims” (Smith et al., 2012, p. 32).

## 1.7. Some Key Concepts

This section assists the reader with a basic descriptive knowledge of several foundational terms relevant to this study. The terms are provided in alphabetical order.

### 1.7.1. *Actualizing*

“To make actual. To become actual” (“Actualize,” 1971, p. 10). Bring into reality. Actualizing requires a) at least one actor (i.e., individual); b) an idea, desire, or need that can be

realized (made real, as opposed to only remaining a hypothetical possibility) (Gibson, 1966); c) the potential to realize that idea, desire, or need (Aristotle, 1966); and d) the capability (agency) to realize that idea, desire, or need (Bandura, 2000, 2002, 2006, 2018).

#### *1.7.2. Affordance*

“Yield, Furnish (affords as an opportunity)” (“Afford,” 1971, p. 16). “A specific combination of the properties of its substance and its surfaces taken with reference to an animal.” (Gibson, 1979, p. 67). Shared environments, for example, afford shared actualizing.

#### *1.7.3. Agency*

Simply put, capability (Bandura, 2000, 2002, 2006, 2018). “Having sufficient mental or physical ability” (“Capable,” 1971, p. 123). “The capacity for an indicated use or development” (“Capability,” 1971, p. 123). Actualizing, for example, requires a certain agency on the part of the individual or organization.

#### *1.7.4. Becoming*

“To undergo change or development” (“Become,” 1971, p. 76). Becoming, for example, is a process of development and evolution as a person; an actualizing of beings (Rogers, 1961).

#### *1.7.5. Consciousness*

“The state or fact of being characterized by sensation, emotion, volition, and thought” (“Conscious,” 1971, p. 177). Consciousness, for example, is a fundamental awareness of self and environment. An understanding of being (Gadamer et al., 2004).

### 1.7.6. *Dasein*

Literally, “being there” (Gadamer et al., 2004; Heidegger, 1962; Peoples, 2021). Dasein is an always actualizing existence, an interconnected being in the world (Gadamer et al., 2004; Heidegger, 1962).

### 1.7.7. *Dichotomy*

“Two different categories,” sometimes interpreted as divided or opposed values (Bellone, 1980, p. 286). For example, the individual-organization unit might be, rather incorrectly, interpreted as a dichotomized relationship of individual values and organizational values.

### 1.7.8. *Hermeneutic Circle*

“The way interpretive understanding is achieved...which is constantly revised in terms of what emerges as [we] penetrate into the meaning...understanding what is there” (Gadamer et al., 2004, p. 269). The hermeneutic circle, for example, is experienced as more of a spiraling process than a closed circle – whereby pre-understanding and revisionary understandings interact and couple “by moving from the understanding of parts to the understanding of the whole and again back to the parts, continually changing as new data are introduced” (Gadamer et al., 2004; Heidegger, 1962; Peoples, 2021, p. 33; Vagle, 2018; Van Manen, 2001).

### 1.7.9. *Humanistic Philosophy*

Rooted in the behavioral sciences, a philosophy that helps “foster human growth and development” “in terms of changing human values and attitudes” (Bellone, 1980, p. 264; Carnevale, 2003, p. 76). This “includes beliefs that people are inherently good, not evil; that they have the capacity to change and develop; and that through the exercise of reason and judgement

they, not outside forces or inner drives and emotions, are capable of empowered action” (Marshak, 2006, p. 16).

#### *1.7.10. Hyphenated Actualizing*

An interconnected actualizing of more than one affordance occurring within an individual or between more than one individual in the individual-organization unit. This concept is not found in extant literature.

#### *1.7.11. Individual-Organization Unit*

Literally, a unit of individual and organization. As Argyris (1960, p. 135) explains, “it may be that man may not be separated from the organization. The unit becomes the individual-organization.”

#### *1.7.12. Intentionality*

“A concept in phenomenology referring to our tendency to perceive reality, not with a blank slate but with some intention or some prior conscious notion” (Bellone, 1980, p. 287).

#### *1.7.13. Language*

“A tool for thinking, for conceiving and communication thoughts. It is also a factory of ideas, approaches, intuitions, assumptions, and urges that make up our world view; it shapes us” (Farmer, 1995, p. 1).

#### *1.7.14. Lived Experience*

“The lifeworld – the world as we immediately experience it pre-reflectively rather than as we conceptualize it, categorize, or reflect on it” (Husserl, 2006; Van Manen, 2001, p. 9).



#### *1.7.15. Meaning*

A sensory, emotive, volitive, or thought of some significance that is capable of conveying interpreted experience (Gadamer et al., 2004; Smith et al., 2012).

#### *1.7.16. Meaning-Mating*

An coupling of meanings. Arguably, this coupling of meanings does not necessarily create meaning as certain, more quantitative data analyses might create. Rather it mates , for example, individual and organizational meanings in individual-organization units. This concept is not found in extant literature.

#### *1.7.17. Organization*

According to Gortner et al. (1997, p. 2) “The most common formal definition of an organization is a collection of people engaged in specialized and independent activity to accomplish a goal or a mission.”

#### *1.7.18. Organization Development*

According to Cheng (2015, p. 5) Organization Development can be described as a “broad field of study that addresses the issue of planned organizational change and how the change affects organizations and individuals within those organizations.” Fundamentally, the general philosophy of OD posits that “man is basically good, infinitely malleable, capable of perfectibility, and therefore organizational goals and individual interests should be compatible” (Kaplan & Tausky, 1977, p. 171). OD pragmatically deals in the capitalistic-humanistic realities for both the business and the in organizational life, drawing heavily on behavioral science to help humanize the workplace while tending to business needs (Burke, 2011, pp. 145, 203; Carnevale, 2003; Cummings & Cummings, 2014, p. 143; Plovnick et al., 1982).

#### *1.7.19. Organization Development (OD) Practitioner*

An individual adherent and practitioner of the philosophy of Organization Development.

#### *1.7.20. Organizational Development*

Broadly, encompasses various philosophies regarding the development of organizations.

This includes but is not limited to the more humanistic organizational development philosophy of Organization Development.

#### *1.7.21. Phenomenology*

The study of the lived experience (Heidegger, 1962; Husserl, 2006; Van Manen, 2001). “A philosophical and psychological approach that holds our behavior is derived from our individual perceptions of phenomena. We actively interpret and give meaning to the world around us. We are also conscious of our interpretations of them; it is our interpretations of what we and others see that becomes our reality” (Bellone, 1980, p. 287).

#### *1.7.22. Pre-understanding*

Existing lenses of interpretation (Heidegger, 1962; Husserl, 2006; Peoples, 2021).

#### *1.7.23. Potentiality*

“The ability to develop or come into existence” that a thing can be said to have (Aristotle, 1966; "Potentiality," 1971, p. 665).

#### *1.7.24. Self*

“A more or less consistent notion of a me, what I am” (R. Kegan, 1982, p. 89). All that makes up a person, including “the zone of mediation where meaning is made” and many other functions (R. Kegan, 1982, p. 3).

### *1.7.25. Self-Actualizing*

A process of deliberate human actualizing of the self.

## 1.8. Summary

In this chapter, I summarized the research purpose and objectives, significance, literature, design, and theoretical framework. Some key concepts, many from the literature, were included. In the chapters that follow, a literature review, methodology, results, and discussion provide more detail about the current landscape and next steps for our dialogue. Ultimately, the results of this research inform us all to THINK HYPHENATED. That is, always consider the interconnected multidirectional actualizing occurring within and among us.

## CHAPTER 2: LITERATURE REVIEW

Through our interconnected lived experience and meaning, we humans and our organizations “are always in the process of becoming” (Carnevale, 2003, p. 59). What, then, does the existing literature tell us about how the becoming of individuals and organizations are impacted through exposure to the other’s philosophies? In this chapter, I review relevant extant literature to survey the landscape and explore the interconnected actualizing of individuals and organizations in the individual-organization unit. The previous chapter provides definitions of the foundational terms relevant to this study.

### 2.1. Actualizing in the Individual-Organization Unit

Throughout history, *what* might be actualizing in the individual-organization has included ideation, facts, values, ideologies, rationalities, identity, accountability, legitimacy, authority, power, representation, democracies, technologies, systems, economies, and efficiencies of the various states of administration (Fayol, 1949; McSwite, 1997; Miller & Fox, 2007; Ostrom, 2008; Rosenbloom, 2000; Simon, 1976; Stevers, 1980; Stillman, 1991; Taylor, 1947; Waldo, 2007; Weber, 1930). Documented realities of the worker during industrialization point out the actualizing of mechanistic productivity-minded approaches to motivating and controlling behaviors. The human relations movement helped show more modern organizations a more humane and developmental way of actualizing people’s talents and skills as more than just consumable items in a capitalistic, industrialist machine (Argyris, 1973; DeMan, 1929; Follet, 1926; Landsberger, 1958; Maslow, 1943; Mayo, 1933; McGregor, 2006;

Rensis, 1967; Roethlisberger & Dickson, 1939; Warren, 1966; Wren, 1972). All such actualizing efforts – the good and otherwise – are necessarily made possible through a more foundational and arguably ordinal actualizing of things like consciousness, intentionality, language, communication, and meanings (Burke, 2011, pp. 145, 203; Carnevale, 2003; Cummings & Cummings, 2014, p. 143; Plovnick et al., 1982).

*Why* individual-organization units might be actualizing has included such needs as ensuring survival, meaningful interactions, and the development and motivation of potential (Goldstein, 1939; Guerreiro-Ramos, 1980; Maslow, 1954). Actualizing must occur to become more (or less) developed toward intended states as humans and as organizations (Burke, 2011, pp. 145, 203; Carnevale, 2003, p. 1; Freedman, 2006; Harmon, 1981; Hinckley Jr., 2006). Basic nourishment is necessary for both individuals and organizations to make any further development and interpretation of meaning and knowledge possible. Likewise, communication needs require actualizing language (Kegan & Lahey, 2001). And, relatedly, meaning needs require actualizing communication (Leflaive, 1996).

Regarding *when* individual-organization units might be actualizing, if we can consider that individuals and organizations are always in the process of becoming what we are or are supposed to be, then we must conclude that actualization can occur regardless of our immediate knowledge, intent, or motivationally desired direction toward a desire or need (Bartunek, 2008; Church & Burke, 1993; Greene, 2018; D. Kegan, 1982; Levin & Gotlyieb, 1993; Nielsen et al., 1992; Rothwell et al., 2017; Smendzuik-O'Brien, 2017). However, we should not immediately conclude that individuals, organizations, or certain desires or needs are ever fully *actualized*. For example, we should continue to consider the possibility that we individuals and organizations are always

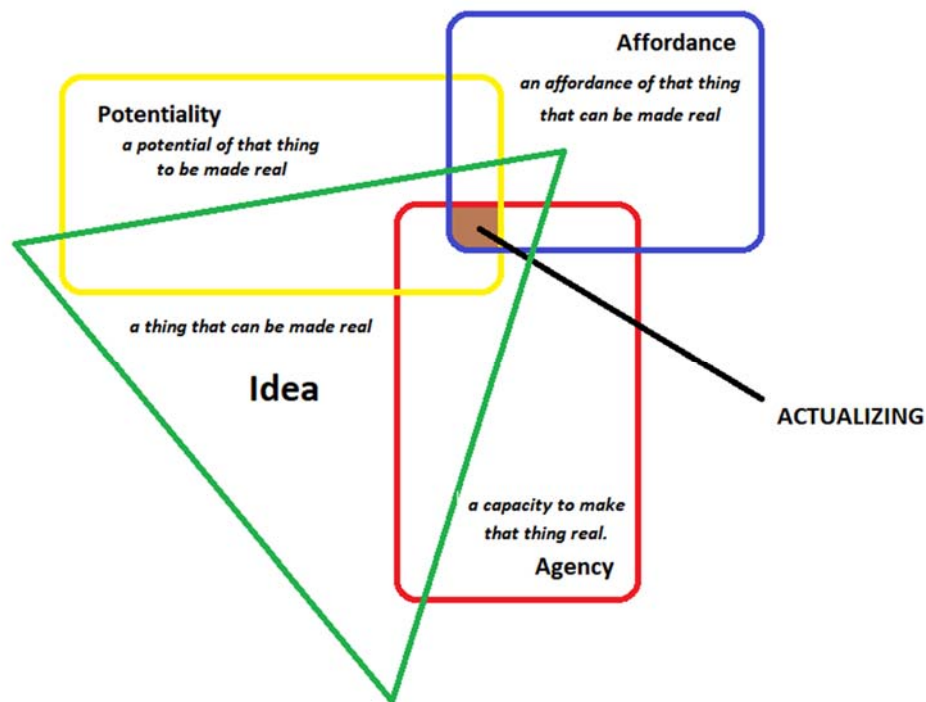
*actualizing* our capacity to more fully “become” what it is we are ultimately meant to be (Aristotle, 1966; Bushe & Marshak, 2009; Carnevale, 2003; Heidegger, 1962; Jung, 2009). To say that either an individual or an organization is *actualized* [in the past tense], then, runs counter to our realities as being always in the process of becoming. It is for this reason, as you may have already noticed, there is an intentional use of the term *actualizing* [as a process] throughout this study.

*How* individual-organization units might be actualizing speaks to the way in which actualizing occurs. Recall that actualizing is “To make actual. To become actual,” to bring into reality (“Actualize,” 1971, p. 10). For this *bringing into reality* to occur, there must a thing that can be made real, a potentiality of that thing to be made real, a capacity to make that thing real, and an affordance to make that thing real. Consider my seated position. My seated position (a thing that can be made real) had a *potentiality* (a legitimate possibility) to be made real while I were standing or walking toward the chair I am sitting in. I had the mental and physical *potential* to make the seated position real. I had a *capacity* (agency) to bend at the knees and hip to make the seated position real. The chair *afforded* the seated position a place to be made real. My idea of a seated position, when met with potentiality, capacity, and affordance, was made real. This actualizing process points out that simply having an idea – seated position, goal, vision, mission statement, or otherwise – is not enough for its actualizing to occur within individual-organization units. Such ideas must be met with other factors of the actualizing process.

We might agree, then, that actualizing requires a) at least one actor (i.e., you, the individual); b) an idea, desire, or need that can be realized (i.e., a seated position); c) a potentiality to realize that idea, desire, or need (i.e., can legitimately be made real, as opposed to only

remaining a hypothetical possibility) (Aristotle, 1966); d) an agency to realize that idea, desire, or need (i.e., a capacity to bend at the knees and hip) (Bandura, 2000, 2002, 2006, 2018); and e) a suitable *affordance* (i.e., a chair) (Gibson, 1966). We might visualize this phenomenon of actualizing as depicted in Figure 2.1 And, we might consider the possibility that, based on our discussion so far, an occurrence of actualization can potentially happen outside of our immediate knowledge. This possibility brings up the speculated point that the afforded idea, desire, or need may not need to be fully realized, intended, expected, or necessarily believed by the actor to play a role in actualization.

Figure 2.1. Actualizing in a Single Actor



*Helping facilitate* the actualizing of individual-organization units is, in part, the role of everyone in the individual-organization unit. We are all “a part of all that [we] have met,” as Tennyson (2014) points out through Ulysses. As paths meet in our individual-organization units,

who we are interacts with another. Such interactions can impact our becoming, actualizing things in us and our colleagues in a multidirectional, interconnected, and sometimes unconscious fashion. Our shared responsibility, then, is to take thoughtful care taken in what we help actualize within and among us.

## 2.2. Actualizing OD Practitioners

The literature points out certain development and change professionals who appear to do just that – Organization Development (OD) practitioners. Exacting a definition of the OD practitioner can be difficult to establish in the literature. But, OD practitioners can be generally described as adherents to the philosophy of OD – a “broad field of study that addresses the issue of planned organizational change and how the change affects organizations and individuals within those organizations” (Cheng, 2015, p. 5). OD practitioners do this through action-oriented work toward a systematic actualizing of full individual, group, and organizational satisfaction and potential (Burke, 2011, pp. 145, 203; Carnevale, 2003, p. 1; Freedman, 2006; Harmon, 1981; Hinckley Jr., 2006). Helping create safe experiences where individuals and organizations in the individual-organization unit can actualize is a legitimate value and function of the philosophy of OD and the work of OD practitioners (Argyris, 1960; Golembiewski, 1969; Rogers, 1961; Smither et al., 2016; Van Deusen Fox, 1965). This can include, for example, helping actualize needed awareness, communication, ideation, inclusivity, commitment, readiness, trust, and shared perceptions within individual-organization units.

OD practitioners are not always distinguishable by professional title alone, however. In 1982, Kegan (pp. 5, 8) found that members of the largest U.S. based organization serving OD practitioners – the OD Network (ODN) – actually avoided the term “organization development”



as a title more often than it was used. The highlighted job opportunities identified during a recent search of the ODN and ODN Europe job sites appeared to support Kegan's findings. None included "organization development" as a job title. The term "change management" and "consultant," however, appeared more popular. Likewise, a recent search for "Organization Development" in the position titles of current employment opportunities listed in USA Jobs (part of the U.S. Office of Personnel Management (OPM) that is used by Federal agencies to host job openings and match qualified applicants to those jobs) resulted in only one such posting. The vast majority of those results were for staff psychologists and human resource specialists. Interestingly, "Organization Development" was not found during a search of the December 2018 version of the OPM Handbook of Occupational Groups and Families (used by Federal agencies to help define occupations and identify series names and codes used in classifying jobs). Explicitly identified "Organization Development" services in the U.S. Federal Government were publicized on the public web sites of the Offices of the U.S. Department of Interior (DOI), U.S. Geological Survey (USGS), the U.S. National Park Service (NPS), the U.S. National Aeronautics and Space Administration (NASA), and the U.S. Department of Veterans Affairs (VA).

Professional associations presented in the literature as having members who could be included as representing OD practitioners include the Academy of Management (AOM), Association for Talent Development (ATD), American Society for Quality Control (ASQ), Society for Human Resources Management (SHRM), OD Network (ODN), Society for Industrial and Organizational Psychology (SIOP), the International OD Association (IODA), and OD Network Europe (ODN Europe) (Aristotle, 1966, pp. 9.1-10; Carnevale, 2003, p. 59; Golluber, 1999, p. 370). The establishment of these professional associations (not necessarily their involvement in OD

thought or OD practitioner membership) dates back to 1936 (AOM), 1943 (ATD, then the American Society for Training Directors), 1946 (ASQ), 1948 (SHRM), 1968 (ODN), 1982 (SIOP), 1986 (IODA), and 2012 (ODN Europe). This group of professional associations and its timeline reflects evolving theoretical and practical considerations for the science and practice of OD, including individual and organization behavior and process issues of management, leadership, development, performance, quality, and well-being.

Academic programs in the U.S. with curricula for OD practitioners included those offered at American University, Columbia University, Pepperdine University, and St. Joseph's University. Academic programs in Europe with curriculum for OD practitioners included those include management consultancy and change, coaching and behavioral change, leadership and management, organizational and social psychology, and personal, team, and organizational development. Noticeable are the weighted qualitative influences of various theories from management, psychology, and sociology.

Scholarly articles identifying OD practitioners in the title or body were published in 24 academic journals. Those journals, in order of the publication date of identified and reviewed studies, include: the Journal of Applied Behavioral Science, Group & Organization Studies, Leadership & Organization Development Journal, Long Range Planning, Organizational Dynamics, Training and Development Journal, Journal of Organizational Behavior Management, Human Resource Management, Consulting Psychology Journal, Group & Organization Management, Counseling and Values, Social Behavior and Personality, OD Practitioner, Organization Development Journal, Evaluation, The American Journal of Occupational Therapy, Journal of Happiness Studies, Journal of Multidisciplinary Research, Journal of Career Assessment, Industrial

and Commercial Training, European Journal of Training and Development, Evaluation and Program Planning, Employee Relations, and the National Human Resource Development Network Journal. Among all, the highest number of scholarly articles were found among the Journal of Applied Behavioral Science (5 articles), Leadership & Organization Development Journal (4 articles), Group & Organization Management (4 articles), and Consulting Psychology Journal (3 articles). However, among all, the highest number of scholarly articles determined to be of high importance for this study were found among the Journal of Applied Behavioral Science (4 articles), Consulting Psychology (3 articles), and Group & Organization Management (3 articles).

### 2.3. Actualizing Phenomenology

The literature tended to articulate perspectives, tools, techniques, and agendas for the competency, capacity, fit, and posture of OD practitioners in fulfilling their role. Few studies of the OD practitioners themselves were found. Recent examples of such studies include a multi-year global study of the OD practitioners' use of self (Cheung-Judge & Jamieson, 2020), and a self-inquiry study from an OD practitioner contributor (Nash, 2020) – both published in the OD Review. Overall, an emergent theme in the OD literature included a need for more such studies.

Another emergent theme in the literature was a sense of operationalized phenomenology on the part of OD practitioners – a sort of instrumentalized awareness and a harnessing of the contextual potential of experience and self, wherever that self may be. White (1990, p. 76) pointed out that phenomenology, “in fact, was godfather at the birth of OD.” For phenomenologists, much like the articulated OD practitioner applications of action research, training groups (t-groups), and 360 peer-reviews, experiences can only be understood through

the standpoint of the actors themselves (Denhardt, 2008; Frederickson & Smith, 2003, p. 130). All phenomenological questions are about “the meaning of a possible human experience” (Van Manen, 2016, p. 39). Phenomenological questions “must not assume that something is present” in that experience (Peoples, 2021, p. 27). Rather, phenomenological work illuminates “careful, comprehensive descriptions, vivid and accurate renderings of the experience, rather than measurements, ratings, or scores” (Moustakas, 1994, p. 105).

Farmer (1995), McSwite (1997), Frederickson (2003), and Denhardt (2008) point out existing phenomenological applications in public administration and OD literature, including the phenomenologically informed works of Ralph Hummel (2008) and Michael Harmon (Harmon, 1981; 1986). The latter application is one of action theory – a distinctive and elemental characteristic of the work of OD practitioners. Such phenomenological applications have been applied to help provide the field with existential meanings that cannot be revealed by positivist observation alone (Gadamer, 2006; Moustakas, 1994; Sanders, 1982, p. 354; Vagle, 2018). Waugh and Waugh (2003, p. 405), for example, explain that “phenomenologists attempt to account for the subjective qualities which logical positivists and empiricists assume to be unreal or are mistakenly treated as objective observable phenomena.” OD practitioners might liken the need and use of such qualities to their applications of, for example, double feedback loops in order to help capture the human factors of their work that numerical assessment results are not capable of revealing or providing alone (Carnevale, 2003, p. 10; Coghlan, 2012, p. 46). An actualizing of phenomenology, then, can further be said to exist with the OD philosophies and activities of OD practitioners.

## 2.4. Summary

In this chapter, I reviewed relevant extant literature to survey the landscape and explore the interconnected actualizing of individuals and organizations in the individual-organization unit. The literature reviewed helped better understand what, when, how, and why individual-organization units actualize, and who might help facilitate actualizing in individual-organization units. Specifically, the work of OD practitioners is nourished by phenomenological roots through operationalized development and instrumentalized use of that development to help facilitate the actualizing of both human and capitalistic needs of individual-organization units. An emergent theme in the OD literature, however, is an OD need of its own – a need for the facilitation of furthering what we know about the interconnected actualizing relationships of individuals and organizations in the individual-organization units touched by OD practitioners.

Ultimately, the reviewed literature points out a need to THINK HYPHENATED – a concept not found in extant literature but defined in the previous chapter and discussed further in the chapters that follow. Thinking hyphenated is to always consider the interconnected multidirectional actualizing occurring within and among us. As OD practitioners help actualize the philosophy of OD, for example, the philosophy of OD is helping actualize the OD practitioner. As articulated by the literature, the work of OD practitioners involves an interconnected actualizing relationship of, for example, 1) an actualizing of the philosophy of OD; 2) an actualizing of their own self as human beings; 3) an actualizing of organizational needs in individual-organization units; and 4) an actualizing of individual needs in individual-organization units. Further a hyphenated actualizing between the OD practitioner and phenomenology may be occurring. But,

such does not appear to be an area of focus for OD. Such phenomenon-driven research is a neglected, historical part of OD in need of reintroduction (Schwarz & Stensaker, 2014, p. 485).

## CHAPTER 3: METHODOLOGY

In Chapter 3, I restate the research questions and present the research methods design. This includes discussions of participant selection, data collection, data validation, data analysis, and the role of the researcher. This also includes discussions of rigor, limitations, ethical considerations, and rationale for choosing a phenomenological approach for investigating the stated research questions. This chapter is supplemented by the phenomenology-related discussions in the Introduction and Literature Review chapters and the results-oriented discussions of setting, participant demographics, and data collection that are provided in the Results chapter.

### 3.1. Research Questions

Data collected during this study is used to help investigate two research questions: 1) What are OD practitioners' lived experiences with helping actualize the philosophy of Organization Development (OD), through either learning or practicing the philosophy of OD?; and 2) whether and how those lived experiences elucidate evidence of a related, interconnected actualizing of individuals and organizations. Such phenomenon-driven research helps address a neglected, historied part of OD in need of reintroduction (Schwarz & Stensaker, 2014, p. 485).

### 3.2. Sample Size

This interpretive phenomenological study used a purposeful, criteria-based sample size of six participants. Representative samples and exhaustive numbers of participants are not

driving methodological considerations in phenomenological research (Zapfen, 2018). Rather, the most important consideration for a phenomenological investigation is “how many examples of concrete experiential descriptions would be appropriate for this study in order to explore the phenomenological meanings of this or that phenomenon?” (Van Manen, 2016, p. 353).

For interpretive phenomenological research questions, “it is realistic to believe that sufficient information may be collected from approximately three to six individuals” using criterion sampling (Sanders, 1982, p. 356). Even such relatively small phenomenological research samples can provide information-rich data through in-depth interviews conducted to “obtain concrete stories of particular situations or events” (Van Manen, 2016, pp. 316-317). These interviews are generally open-ended, recorded, and transcribed, “making for very large data sets in terms of details” (Zapfen, 2018, p. 50).

### 3.3. Study Participants

To be considered for participation in the study, each participant had to meet the following criteria-based requirements: Each potential participant was: an OD practitioner with at least five years of professional experience as such; a member (active or inactive) of the Dallas-Fort Worth (DFW) OD Network (ODN); and capable of clearly communicating their own experiences (Van Manen, 2016, p. 353). Initial researcher exposure to potential participants included participation in virtual DFW ODN meetings regularly held on the second Thursday of each month. A combination of DFW ODN site searches, LinkedIn and Facebook profiles, and general search engine queries were used to collect publicly available contact information for each potential participant of interest to the study.



A pool of 11 potential participants was identified using the criteria-based selection requirements. A total of eight invitations to eight separate potential participants were sent out before reaching the goal of six consenting participants. No response was received for two of the eight invitations. All six potential participants who responded to the email accepted the invitation and provided a signed consent form. All signed participant consent forms are saved to the approved University secure drive.

Invitations to participate in the study were sent to each potential participant using collected email addresses. Individual invitations varied by the disclosed number of participant interview sessions a participant was committing to. One participant committed to a total of one participant interview session. Two participants committed to a total of two participant interview sessions. Three participants committed to a total of three participant interview sessions. In all, participants committed to a total of 14 interview participant interview sessions. All participant invitations promised a single \$100 USD gift card for participation in the study, regardless of the total number of participant interview sessions. All participants received the promised incentive upon approval of their respective transcripts.

#### 3.4. Data Collection

There were a total number of 14 participant interview sessions. One participant completed a total of one participant interview session. Two participants completed a series of two participant interview sessions each (for a total of four participant interview sessions). Three participants completed a series of three participant interview sessions each (for a total of nine participant interview sessions). This 14-interview structure was by design, and was

an adaptation (and purposeful experiential exploration) of Seidman's (2019, pp. 21-24) structure for in-depth phenomenological interviewing.

Figure 3.1 below further explain the 14-interview structure. As the table helps explain, one participant was engaged in a single interview that focused on the context of co-researcher experience, a reconstruction of the details of their experience, and a reflection on the meaning of their experience (Seidman, 2019, p. 21). Two participants were each engaged in a series of two interviews whereby Interview one focused on the context of co-researcher experience and a reconstruction of the details of their experience, and Interview two focused on a reflection on the meaning of their experience. Three participants were engaged in a three-interview series whereby Interview one focused on the context of co-researcher experience, Interview two focused on a reconstruction of the details of their experience, and Interview three focused on a reflection on the meaning of their experience. (Seidman, 2019, pp. 21-25).

Figure 3.1. The 14-Session Interview Approach

<b>single-interview</b>	<b>two-interview series</b>	<b>three-interview series</b>
<p><b>Interview</b> focused on the context of co-researcher experience, a reconstruction of the details of their experience, and a reflection on the meaning of their experience (Seidman, 2019, p. 21).</p>	<p><b>Interview one</b> focused on the context of co-researcher experience and a reconstruction of the details of their experience.</p> <p><b>Interview two</b> focused on a reflection on the meaning of their experience. (Seidman, 2019, pp. 21, 25).</p>	<p><b>Interview one</b> focused on the context of co-researcher experience.</p> <p><b>Interview two</b> focused on a reconstruction of the details of their experience.</p> <p><b>Interview three</b> focused on a reflection on the meaning of their experience. (Seidman, 2019, pp. 21-25).</p>

Advantages of this 14-interview structure include: 1) a reportable structure for data collection and validity discussions; 2) an informative and reportable experience with alternative

structures for conducting phenomenological interviews; 3) an option to allow the first interview (a single participant interview session) to serve as a pilot participant interview session if necessary; and 4) a reduction in the total number of necessary interviews from what otherwise would have been three participant interview sessions with each participant (which would have resulted in four additional participant interview sessions for a total of 18 participant interview sessions).

All 14 participant interview sessions, regardless of series were 1) scheduled for no more than 90 minutes; 2) were conducted virtually via the Microsoft Teams virtual meeting platform; 3) were recorded electronically – voice and video – via the Microsoft Teams virtual meeting platform using a computer microphone and video camera; and 4) remained “centered on eliciting the experience of respondents so that the phenomenon can be revealed” (Wimpenny & Gass, 2000, p. 1491); 5). Participant interview sessions also included “some explicit interpretation on the part of both co-researcher and researcher” (Finlay, 2014; Vagle, 2018, p. 55; Van Manen, 2001). Recordings for all completed participant interview sessions are saved to the approved University secure drive.

### 3.5. Researcher Journaling

The semi-structured participant interview sessions remained “centered on eliciting the experience of respondents so that the phenomenon can be revealed” (Wimpenny & Gass, 2000, p. 1491). As pre-understandings surfaced and as questions emerged for upcoming interviews, it was important for the researcher to note how the interviewing process was impacted (Peoples, 2021, p. 55). This happens during Heidegger-influenced interpretive phenomenological research due to the spiraling, revisionary process whereby “understanding

increases by moving from the understanding of parts to the understanding of the whole and again back to the parts, continually changing as new data are introduced” (Gadamer et al., 2004; Heidegger, 1962; Peoples, 2021, p. 33; Vagle, 2018; Van Manen, 2001). Journaling helped the researcher identify pre-understandings, bias, remain objective, and develop themes included in the Results and Discussion chapters. While not a requirement of phenomenological research, the researcher journaling is being provided as Appendix 13.

### 3.6. Data Validation and Reliability

Validation and reliability of the collected interview data was accomplished, in part, by the dialogic nature of the semi-structured, multiple interview series approach of the study, whereby participants described recalled life experiences on more than one occasion. The interview process placed participants’ descripts in context, encouraged reviews for internal consistency of what was said, and allowed for a connection of all described experiences (Seidman, 2019, p. 29). More than half of participants, for example, expressed that the process allowed them to make further sense of their described experiences. The use of questions about concrete incidents supported validation, as “they are less likely to be modifiable by the interviewing context...than if we ask about general states or opinions” (Weiss, 1994, p. 150). For example, The dialogic and semi-structured nature of the interview approach also allowed for revisitation and clarification of any recalled experience during participant interview sessions. Additionally, all fourteen participant interview sessions were transcribed personally by the primary researcher using the recordings saved to the approved University secure drive. Further, validation and reliability were accomplished, in part, through respective participant reviews of completed participant interview session transcriptions whereby participants were asked to

ensure the accuracy of the transcripts and provide any necessary corrections or contributions. All fourteen participant interview session transcriptions are saved to the approved University secure drive.

### 3.7. Data Analysis

All fourteen participant interview transcriptions were analyzed for codes, themes, correlates, and eventual assertions. Saldaña (2016), and Seidman (2019, p. 357) helped guide this effort through a process of: reviewing the transcriptions for emerging codes (explicit and implicit); identifying themes that emerge from the codes; identifying correlates among the themes; and eventual abstraction of essences and assertions from the correlates. Peoples (2021, pp. 77-78) contributed to the discussions and development of meaning units during the interview and initial transcription processes by providing a reporting structure for phenomenological dissertation.

Appendix 9 provides all collected themes for all participants. The Results chapter provides more information about the themes, correlates, and assertions that are relevant to investigating the research questions of this study. All coded and themed participant interview transcriptions are saved to the approved University secure drive. Findings are discussed in the Results chapter. The participant numbering in Appendix 9 has been changed to help protect the identities of the participants. For example, participant numbering in Appendix 9 does not reflect the ordering of the interviews.

### 3.8. Researcher Role

Throughout the interviews and the data analysis process, the role of the researcher was to maintain a naively open posture “to understand phenomena in their own terms– to provide a

description of human experience as it is experienced by the person herself” (Bentz & Shapiro, 1998, p. 96). The researcher played a role in the Heidegger-influenced, phenomenologically interpretive nature of this research, engaging each experience as a spiraling, revisionary process whereby “understanding increases by moving from the understanding of parts to the understanding of the whole and again back to the parts, continually changing as new data are introduced” (Gadamer et al., 2004; Heidegger, 1962; Peoples, 2021, p. 33; Vagle, 2018; Van Manen, 2001). The researcher embraced OD practitioners as actualizing humans and OD clients as actualizing social systems of human organization. Collaborative and interpretive roles existed for both the researcher and participants (co-researchers).

### 3.9. Researcher Bias

As a Heidegger-influenced interpretive phenomenological effort, researcher bias is a critical component of this research. “The way interpretive understanding is achieved...which is constantly revised in terms of what emerges we [we] penetrate into the meaning...understanding what is there” (Gadamer et al., 2004, p. 269). The hermeneutic circle, for example, is experienced as more of a spiraling process than a closed circle – whereby pre-understanding and revisionary understandings interact and couple “by moving from the understanding of parts to the understanding of the whole and again back to the parts, continually changing as new data are introduced” (Gadamer et al., 2004; Heidegger, 1962; Peoples, 2021, p. 33; Vagle, 2018; Van Manen, 2001).

Acknowledged researcher bias included a strong orientation toward the physical and psychological well-being of people in the organization-individual unit, and that applications of the philosophy of OD have the potential to positively impact both. Researcher bias also

included a belief that actualization and self-actualization are not necessarily the same thing, that hyphenated actualizing exists within individual-organization units, and that an experience is not limited to being a single uninterrupted event in time. Further, the researcher believed that an interconnected, hyphenated actualizing might be occurring within individual-organization units. Researcher Journaling, as discussed section 3.5 above and provided as Appendix 13, helped identify and provide a transparency of researcher biases.

### 3.10. Rigor

The Rigor (or, thoroughness) of the study is supported by an appropriateness of the participants to the research questions, interview qualities, and data analysis attributes (Smith et al., 2012, p. 181; Yardley, 2017). Participants, for example, were purposefully selected using criteria-based sampling to ensure a sample of OD practitioners to interview, appropriately supporting an investigation of lived experiences with learning and carrying out the philosophy of OD. Those lived experiences were explored using systematic phenomenological interviews that situated the investigation within a framework that encourages first-hand descriptions of lived experiences from participants in their own words “to uncover essential insights as to what lived experiences mean” to the participants (Crist & Tanner, 2003; Crowther & Thomson, 2020, p. 2; Høffding & Martiny, 2016). Systematic participant interviews and data analysis involved a spiraled, revisionary understanding “centered on eliciting the experience of respondents so that the phenomenon can be revealed” (Wimpenny & Gass, 2000, p. 1491). Data analysis of these interviews included systematic interview transcription, participant reviews of transcripts, and meaning units, themes, correlates, and assertions separately derived and compiled from written transcriptions, video recording, and audit recordings. The Data Validation and Reliability

section above and the Data Collection and Data Analysis sections of the Results chapter further speak to the qualities and appropriateness of the participants to the research questions, interview qualities, and data analysis attributes. The rationale for the phenomenological approach is covered in the related Rationale section below.

### 3.11. Limitations

Limitations for the study include the reality that this phenomenological investigation was conducted by a doctoral student researcher attempting his first phenomenological investigation. A lack of financial support and the existence of COVID-19 related health concerns and protocols were also limiting. Participant schedules and technological issues were also limiting factors. Limitations also include participant recall, since “the experiences of others are always understood on the basis of a subject's own experiences” (Eberle, 2014, p. 200). Further, the geographic organization of participants may be a limiting factor for the results of this study, as all participants in this study were limited to members of the DFW ODN.

### 3.12. Delimitations

To investigate research question 1, this study collected the lived experiences of OD practitioners as articulated by participants during semi-structured participant interview sessions. Analysis of those articulated experiences is particularly focused on research question 2. This study fences out providing an entire account or related interpretation of everything articulated by the co-researcher during the interviews or any follow-up discussions.

### 3.13. Ethical Considerations

The nature of a phenomenological investigation inherently raises the possibility that conversations during participant interview sessions can delve into sensitive lived experiences.



Approval from the Institutional Review Board (IRB) was sought from the University of Texas at Arlington prior to conducting the research to ensure that the rights and welfare of the participants were adequately protected. The IRB approved this research as a minimal risk study with adults. The IRB approval and related informed consent form for participants of a minimal risk study with adults are provided as Appendices 1 and 2, respectively.

### 3.14. Rationale for Choosing a Phenomenological Approach for this Study

The rationale behind selecting a phenomenological approach to investigating the stated research questions includes an interest in and desire to discover meanings that can appear hidden to other approaches to inquiry – both quantitative and qualitative. This elucidation is necessarily informed by first-hand descriptions of lived experiences from participants in their own words “to uncover essential insights as to what lived experiences mean” to the participants (Crist & Tanner, 2003; Crowther & Thomson, 2020, p. 2; Høffding & Martiny, 2016). Further, it is not an express interest or intent of the researcher to inductively arrive at cause in the way that, for example, grounded theory might involve.

A phenomenological approach is neither inappropriate nor new in public administration and OD applications. Farmer (1995), McSwite (1997), Frederickson (2003), and Denhardt (2008), for example, point out existing phenomenological applications in public administration and OD literature, including the phenomenologically informed applications of Ralph Hummel (2008) and Michael Harmon (Harmon, 1981; 1986). Phenomenology, “in fact, was godfather at the birth of OD” (White, 1990, p. 76). Phenomenology is characterized both in terms of OD’s origins and OD’s technologies, and helps OD practitioners account for “variables that could not be controlled by

traditional research methods, developed in the physical sciences” (Carnevale, 2003, p. 10; Coghlan, 2012, p. 46).

### 3.15. Summary

In this chapter, I restated the research questions and presented the research methods design. These included discussions of participant selection, data collection, data validation, data analysis, and the role of the researcher. This also included researcher biases, discussions of limitations, ethical considerations, and rationale for choosing a phenomenological approach for investigating the stated research questions. This chapter is supplemented by the phenomenology-related discussions in the Introduction and Literature Review chapters and the results-oriented discussions of setting, participant demographics, and data collection that are provided in the Results chapter.

## CHAPTER 4:

### RESULTS

In Chapter 4, I present the research findings and connect the study with Interpretive Phenomenological Analysis. Setting, participant demographics, the data collection and analysis process, and major findings are discussed. The structure of this chapter is an adaptation of Peoples' (2021, pp. 89-106) guidance for phenomenological dissertations. Ultimately, as will be established in this and the chapters that follow, the results of this research informs us all to THINK HYPHENATED. That is, always consider the interconnected multidirectional actualizing occurring within and among us.

#### 4.1. Setting

Virtual. Each of the six participants interacted with the primary researcher via email and a predetermined video conferencing software – Microsoft Teams. Participants interacted with the primary researcher from locations of their own choosing. Participants were not required or instructed to interact from any specific or predetermined location. Only one participant, in response to an email invitation to participate in the research, interacted with the primary researcher via telephone prior to scheduling a participant interview session.

The primary researcher joined each scheduled participant interview session virtually from the same location, a home office, using the same computer and video conferencing software. Several pictorial backgrounds were utilized by the primary researcher during the participant interview sessions to help facilitate open conversations. These backgrounds included various photos of the primary researcher's personal quiet spaces, taken by the primary researcher at

home and a favorite local coffee shop. Each picture was personally selected by the primary researcher and tailored for each participant interview session.

#### 4.2. Participant Demographics

Each of the six participants were asked to provide certain demographic data during their respective interviews. With the exception of the first participant, the demographic data was not always collected either as part of a single interview session or as part of the initial interview session. As Table 4.1. helps explain, there were four female and two male participants. All participants were Organization Development (OD) practitioners (ODP) with at least 20 years of experience as such, and members of the Dallas/Fort Worth (DFW) OD Network (ODN). Most had master's degrees, had specialized training in OD, were primarily a consultant, owned a consulting business, had obtained at least one certification from the Society for Human Resource Management (SHRM), and had been a member of the national ODN and the Association for Talent Development (ATD). Half of the participants had been members of the Society for Human Resource Management (SHRM). Some had been members of the Academy of Management (AOM), International OD Association (IODA), American Society for Quality (ASQ). None had been a member of ODN Europe. Participant numbering in Table 4.1 has been changed to help protect the identities of the participants. Participant numbering in Table 4.1, for example, does not reflect the order of participants interviewed. Race was collected but not reported here as an additional effort to protect participant identities within the DFW ODN community.

TABLE 4.1. PARTICIPANT DEMOGRAPHIC DATA

General Data:	P1	P2	P3	P4	P5	P6
ODP? (Y, N)	Y	Y	Y	Y	Y	Y
Internal or External ODP? (I, E)	I	E	E	I	E	I
Formally Supervise Others? (Y, N)	N	N	N	N	N	Y
Total cumulative years as ODP?	28	20	45	35	30	20
Highest education completed (SC, C, U, M, D)	M	M	M	D	B	D
At least one completed degree in OD? (Y, N, NA)	N	N	N	Y	N	N
Any specialized training in OD? (Y, N)	Y	Y	Y	Y	Y	N
Gender identification (W/F, M, NB)	F	F	M	M	F	F
Professional Association Membership:						
Organization Development Network DFW (ODN DFW)	x	x	x	x	x	x
Organization Development Network (ODN)	x		x		x	x
International Organization Development Association (IODA)		x			x	
Organization Development Network Europe (ODNE)						
Academy of Management (AOM)			x			x
Association for Talent Development (ATD)	x	x	x	x		x
American Society for Quality (ASQ)			x	x		
Society for Human Resource Management (SHRM)	x		x	x		
Emerging Data:						
Social Science Education	x	x	x	x		x
Natural Science Education					x	
Primarily a Consultant	x	x	x		x	
At Least One SHRM Certification	x		x	x		
Owns Consulting Business	x	x	x		x	

#### 4.3. Data Collection

Each of the six participants were interviewed for at least one 90-minute interview session. Most participant interview sessions lasted the scheduled 90-minutes or more. As explained in the Methodology chapter, one participant was engaged in a single interview that focused on the context of co-researcher experience, a reconstruction of the details of their experience, and a reflection on the meaning of their experience (Seidman, 2019, p. 21). Two participants were each engaged in a series of two interviews whereby Interview one focused on the context of co-

researcher experience and a reconstruction of the details of their experience, and Interview two focused on a reflection on the meaning of their experience. Three participants were engaged in a three-interview series whereby Interview one focused on the context of co-researcher experience, Interview two focused on a reconstruction of the details of their experience, and Interview three focused on a reflection on the meaning of their experience. (Seidman, 2019, pp. 21-25). All fourteen interviews were scheduled via email or during participant interview sessions, and conducted and recorded (video with audio) via Microsoft Teams. All recorded participant interview sessions are saved to the approved University secure drive. Participant interviews sessions began on December 30, 2021 and were completed on May 19, 2022. Table 4.2 below provides the entire participant interview schedule.

Table 4.2. Participant Interview Schedule

Time	Day/Date
1300 CT	December 30, 2021
1000 CT	January 30, 2022
1000 CT	February 5, 2022
1730 CT	February 28, 2022
1730 CT	March 11, 2022
1300 CT	March 12, 2022
1300 CT	March 19, 2022
1300 CT	March 26, 2022
1730 CT	April 7, 2022
1700 CT	April 22, 2022
1730 CT	May 5, 2022
1900 CT	May 9, 2022
1730 CT	May 12, 2022
1730 CT	May 19, 2022

Difficulties scheduling participant interview sessions were rare, but did arise for two participants during the scheduling of final participant interviews sessions. Consequently, the final participant interview sessions for these participants were conducted shortly after the scheduled initial participant interview session of other participants. The first such occurrence happened in

March, 2022. The second such occurrence happened in May, 2022. Otherwise, final participant interview sessions of one participant were conducted prior to the first participant interview session of another participant.

Technical difficulties during scheduled participant interviews were rare, but did arise for two participants during their respective participant interviews sessions. For both participants, the video conferencing connection was briefly lost. In both cases, the participant interview session (including the video and audio recording) continued once the video conferencing connection was restored. The loss of connection and subsequent reconnection resulted in two separate recordings (for both video and audio recordings) associated with a single participant interview session – one recording for the participant interview session prior to the loss of connectivity, and one recording for the participant interview session once connectivity was restored. Each of the participants' separate recordings were treated and transcribed as a single interview (as scheduled), maintaining the use of a single transcript for each of the fourteen completed participant interviews (resulting in fourteen separate transcripts).

To the extent possible, each participant interview transcript captures each recording verbatim. Each participant interview transcript was completed by the primary researcher and provided to each of the six participants, respectively, for review. Companies' and individuals' names were redacted from the transcript(s) of one participant at the participant's request. All transcription excerpts included as part of the Situational Narrative (provided in Appendix 12) have been redacted. More details about the validity and reliability of the data collected is provided in the Validity and Reliability section below. The Methodology chapter and Appendices 1-8 provide details about the IRB-approved data collection procedures.

#### 4.4. Researcher Experience with the 14-Session Interview Approach

The researcher experience with the 14-interview structure provided at least four advantages: 1) a reportable structure for data collection and validity discussions; 2) an informative and reportable experience with alternative structures for conducting phenomenological interviews; 3) an option to allow the first interview (a single participant interview session) to serve as a pilot participant interview session if necessary; and 4) a reduction in the total number of necessary interviews from what otherwise would have been three participant interview sessions with each participant (which would have resulted in four additional participant interview sessions for a total of 18 participant interview sessions).

Advantage 1 materialized, as evidenced in the data collection (section 3.4) and validity (section 3.6) discussions in the Methodology chapter. Advantage 2 materialized, as evidenced in the paragraph immediately below. Advantage 3 – the option to use the initial interview as a pilot interview – was neither needed nor exercised. Advantage 4 materialized, as evidenced in the study participant (section 3.3) and data collection (section 3.4) discussions in the Methodology chapter.

Throughout the 14-interview structure process, the researcher was exposed to an informative and reportable experience with alternative structures for conducting phenomenological interviews. A single 90-minute participant interview session proved more difficult and hurried than either the two- and three-session approaches. Much of this had to do with incorporating the demographic questions into the interview sessions, requiring valuable time away from discussions more directly related to the research questions at hand. Further, without the benefit of an additional participant interview session, adaptation and interpretive



analysis had to be in real-time. This was perhaps a limitation for further spiraled revisionary understanding between the researcher and participant. However, the information was thick and influential, and a spiraled, revisionary understanding did occur. The two- and three-session approaches, each more progressively, allowed further spiraled revisionary understanding between the researcher and participant – the three-session approach more so than the two-session approach. In practice, the researcher ultimately preferred the three-session approach to phenomenological interviewing, as recommended by Seidman (Seidman, 2019), from whom the interview structure was adapted. Overall, each of the approaches provided thick and influential information. And, each allowed a spiraled, revisionary understanding to take place, “centered on eliciting the experience of respondents so that the phenomenon can be revealed” (Wimpenny & Gass, 2000, p. 1491).

Through a “moving from the understanding of parts to the understanding of the whole and again back to the parts,” pre-understandings surfaced and questions emerged for subsequent interviews. It became important for the researcher to note how the interviewing process was impacted (Peoples, 2021, pp. 33, 55). Researcher journaling, as discussed in the Methodology chapter (section 3.5), was used to help the researcher consider how the interviewing process was impacted by the open and emerging nature of the participant interview sessions. While not a requirement of phenomenological research, researcher journaling is being provided as Appendix 13.

#### 4.5. Findings

Data collected during this study was used to help investigate two research questions: 1) What are OD practitioners’ lived experiences with helping actualize the philosophy of OD,

through either learning or practicing the philosophy of OD?; and 2) whether and how those lived experiences elucidate evidence of a related, interconnected (hyphenated) actualizing of individuals and organizations. Appendix 9 provides a table of all elucidated meaning units collected during all participant interview sessions for the purposes of investigating research question one. Appendix 10 and Appendix 11 draw from Appendix 9 to provide relevant meaning units and participant themes for investigating research question two. The situational narratives provided in Appendix 12 provide quotes from participants, in the context of the two research questions, to support the stated research findings and related discussion. The subsections below (4.5.1 - 4.5.4) provide findings in the context of a general narrative, a general description, and the most important participant themes for this study – meaning-making and hyphenated actualizing. The validity and reliability of collected and analyzed data are discussed in the Methodology chapter.

#### 4.5.1. *General Narrative*

All participants described their first-hand, lived experiences with learning and carrying out the philosophy of OD. Participant descriptions articulate somewhat personalized philosophies of OD influenced by education, work, sometimes significant and traumatic life experiences, innate ability, and personality preferences. Participants expressed difficulty in defining OD and the OD practitioner job description, a reality that contributes to an occupationally broad spectrum of OD practitioners, OD work performed, and OD practitioner certifications and titles. Some participants admittedly used the concepts of organizational development and OD interchangeably in practice prior to this study.

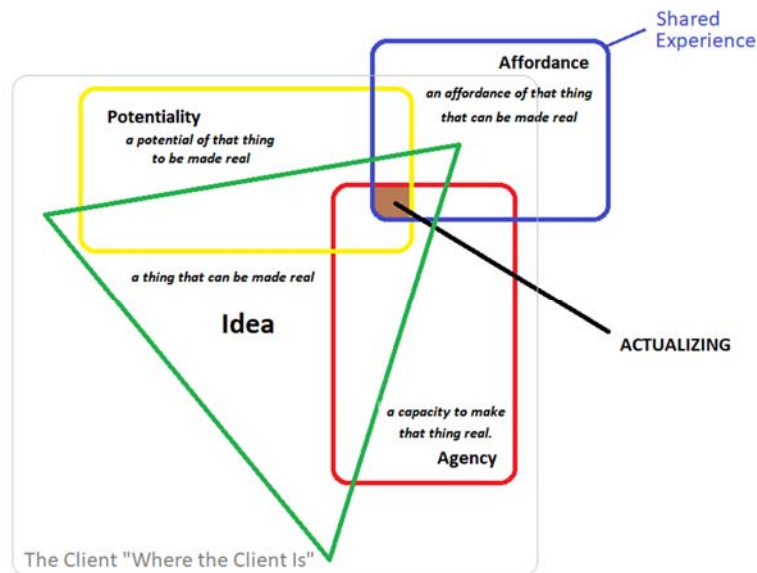
All participants generally described the work of OD practitioner as helping actualize both organizational and individual growth. Most participants recalled how their work as an OD practitioner had also impacted the personal development of individuals in client organizations. All participants recalled how their exposure to OD, through either learning or carrying out the work of OD, has also impacted their own personal development as individuals somehow.

Meaning units emerging from participant descriptions revealed an importance of facilitated shared experiences and meaning through the work of OD practitioners. OD practitioners created and facilitated safe experiences for authentic communication to occur within organizations. Team building and leadership development intercessions contributed to the ability of individuals in client organizations to become open to and better understand, accept, engage, and empower the diverse and transforming human elements in their business environment. OD practitioners helped bridge the organizational perspectives and needs of technology, people, and leadership, in part, by meeting clients where and as they really are.

We might visualize the actualizing work of OD practitioners as depicted in Figure 4.1, an adaptation of Figure 2.1 in the Literature Review chapter. Figure 4.1 depicts participants' articulated work of creating an experience to help facilitate an actualizing of client needs or desires where the client is. Arguably, this facilitated experience affords an actualizing of something that can be made real. For example, participants articulated helping bring client ideations of better leadership or less conflict into reality through helping develop the potentiality and capacity that may have already existed within client individual-organization units. This facilitated process helps affirm what was derived from the literature review – actualizing requires more than either idea, potentiality, agency, or affordance alone. It points

out a need for all of these things to come together in order for an actualizing in the individual-organization unit to occur.

Figure 4.1. Facilitated Experience and Actualizing



Various meanings were brought together – mated, if you will – by OD practitioners as they responded to the actualizing needs of client individual-organization units. This meaning-making helped align the needs and desires of both business and people, and was a facilitative factor in a multidirectional actualizing of both organizations and individuals. This elucidated theme of meaning-mating is conceptualized in subsection 4.5.3 below. This concept was not found in extant literature.

This theme of meaning-mating helped elucidate another theme – a connectedness between the actualization of OD client goals and the actualization of individual selves as developing human beings. While facilitating meaning-mating and the related actualization of goals in client organizations (such as self-awareness), OD practitioners also experienced, for example, actualizations of courage and empowerment within themselves. Most OD

practitioners also explained that their core values evolved or were refined and honed as a result of learning or carrying out the work of OD. As OD practitioners were helping to actualize OD, OD was helping to actualize them. This shared actualizing – a hyphenated actualizing, if you will – is an important systemic and social contribution of OD within individual-organization units. This elucidated theme of hyphenated actualizing is conceptualized in subsection 4.5.4 below. This concept was not found in extant literature.

Stepping back a bit, these elucidated themes of meaning-making and the hyphenated actualizing of awareness, courage, and empowerment are descendant cultivations and grafts of phenomenology. OD practitioners articulated a naively open posture to understand the phenomena of individual-organization units in their own terms, instrumentalizing a use of self and other selves to facilitate the actualizing needs of both people and business. This work inherently nourished an interconnected, hyphenated actualizing of, for example, 1) the philosophy and practice of OD; 2) OD practitioners as human beings; 3) business needs in individual-organization units; and 4) individual needs in individual-organization units. The articulated existence of these relationships point out the need for individual-organizational units to THINK HYPHENATED. That is, always consider the interconnected multidirectional actualizing occurring within and among us. The elucidated concept of THINKING HYPHENATED is discussed alongside extant literature in the Discussion chapter.

#### 4.5.2. *General Description*

OD practitioners were described as having distinctive characteristics, principally the skilled use of self as an instrument for positive change through the development of people and groups of people in organization. All OD practitioners interviewed exhibited a felt responsibility

for the conditions of both individual and organizational well-being. Self-awareness, openness, humility, empathy, courage, and empowerment were characteristically internalized and instrumentalized by OD practitioners to help them facilitate experiences to promote healthy alignments of humanistic and capitalistic values in a systemic way. Most OD practitioners were certified in a variety of instruments to further assist such facilitations.

While all OD practitioners described a predisposition toward becoming OD, half of them explained that becoming an OD practitioner was accidental or happenstance through either educational or occupational exploration or opportunity. Half of the OD practitioners believed that they were practicing OD before knowing it was OD. Most OD practitioners shared feelings of self-doubt at some point, typically early on in their OD career. Training roles led to OD roles for half of the OD practitioners. Half of the OD practitioners currently own their own consulting business. Despite practicing OD in various forms, personalized OD philosophies, and under various professional titles along the way, OD practitioners explained that they always carried out their work with an OD mindset. None of the OD practitioners had the professional title of OD practitioner.

A more detailed description of OD practitioners is not a focus of this study, and will not be further discussed outside of the contexts of meaning-making and hyphenated actualizing. As discussed in the Methodology chapter, this study fences out providing an entire account or related interpretation of everything articulated by the co-researcher during the interviews or any follow-up discussions.

#### 4.5.3. *Meaning-Mating*

Facilitating an aligning of meanings was at the heart of the OD work articulated by participants. Participants, in one way or another, for example, each articulate creating experiences to facilitate individual needs for actualizing such things as openness, awareness, empathy, empowerment, trust, and courage, as well as organizational needs for actualizing such things as inclusivity, equity, civility, commitment, ideation, readiness, and increased productivity. Instrumental to helping actualize such things was an aligning of the perspective meanings for both the individual and the organization of individual-organization units. Arguably, this aligning of meanings did not necessarily create meaning. Rather it purposefully mated existing meanings through shared experiences. The concept of meaning-mating was not found in extant literature.

As participants created shared experiences to help this purposeful mating of meanings occur, people were brought together in a safe environment to talk about things authentically and learn things from one another. What happened during these shared experiences was a coming together of meanings in ways that might not otherwise have occurred. Participants generally articulated the facilitated mating of meanings within contexts of technology, people, and leadership. Mated meanings within these contexts included, for example, expectations, preferences, and desires as part of a changing or challenging group or team, or due to change in leadership, or in pursuit of fulfilling one's and other's potential. Specific experiences articulated meaning-mating between OD practitioners and clients, OD practitioners and OD, types of OD practitioners, individuals and organization in client individual-organization units, and within OD practitioners and other individuals.

Articulated meaning-mating between OD practitioners and clients included aligning perceptions of the value of OD work, what OD work actually is, and the role of OD practitioners in organizations. Articulated meaning-mating between OD practitioners and OD included aligning perceptions of whether and how OD, in the absence of a certification, is a field or profession of its own remains consistent with OD values. Articulated meaning-mating between types of OD practitioners included aligning perceptions of the value of the work performed along the entire, broad spectrum of OD practitioners. Much of what has been discussed in previous paragraphs in this chapter articulate meaning-mating between individuals and organization in client individual-organization units and between OD practitioners and other individuals.

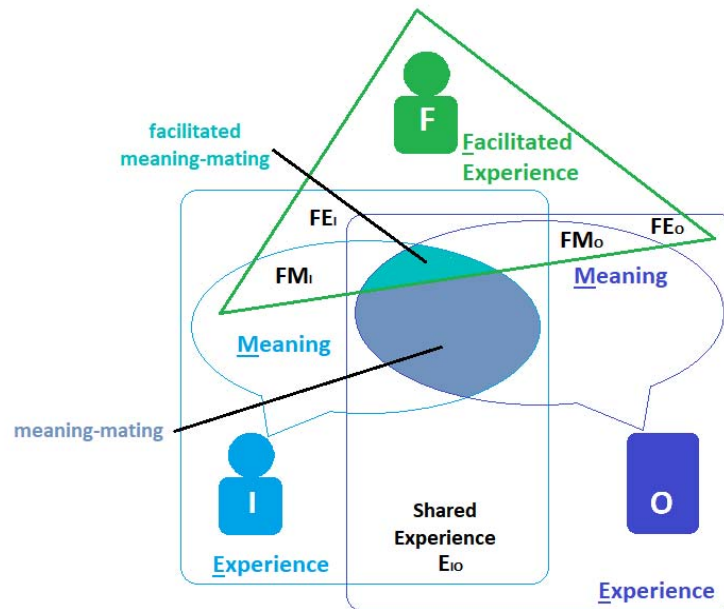
All articulated meaning-mating was, very generally, a coupling of meanings. This coupling of meanings, used herein, is not limited to only two meanings or a pair of meanings. Arguably, this coupling of meanings can be a coupling of more than two meanings. Further, this coupling of meanings does not necessarily create meaning. Rather, similar to the coupling of various pipes for industrial needs, this coupling can mate various meanings across the individual-organizational unit to meet individual and organizational needs.

Articulated meaning-mating, then, can be said to have occurred between organizations and individuals within shared experiences (outside of OD work) and as a result of facilitated shared experiences (as a result of OD work). We might visualize these two meaning-mating scenarios as depicted in Figure 4.2. The two meaning-mating scenarios pictured in Figure 4.2, involve an OD practitioner (“F,” for facilitator), an organization (“O”) and an individual (“I”) interacting within an individual-organization unit. In one scenario, meaning-mating occurs



between organizations and individuals outside of OD work. The other scenario, meaning-mating occurs as a result of OD work.

Figure 4.2. Shared and Facilitated Meaning-Mating Experiences



The organization and the individual each have their own experiences within the individual-organization unit (non-overlapping “Experience(s)” in Figure 4.2). The organization and the individual also have a shared experience within the individual-organization unit (overlapping “Experience(s)” in Figure 4.2 labeled “Shared Experience E<sub>o</sub>”). And, the organization and the individual each have their own meanings within the individual-organization unit (non-overlapping “Meaning(s)” in Figure 4.2), as well as shared meanings (overlapping “Meaning(s)” in Figure 4.2). These shared “Meaning(s)” represent meaning-mating that happens without a facilitated experience (outside of the green triangle in Figure 4.2).

Through an intercessory facilitation of an OD practitioner (inside the green triangle in Figure 4.2), the individual and the organization (and arguably the OD practitioner) each have

their own meanings within a facilitated shared experience (non-overlapping “Meaning(s)” within the green triangle in Figure 4.2). The individual and the organization (and arguably the OD practitioner) also have a shared meanings within a facilitated shared experience (overlapping “Meaning(s)” within the green triangle in Figure 4.2). These shared “Meaning(s)” represent meaning-mating that happens as a result of a facilitated experience (within the green triangle in Figure 4.2).

As you may have picked up by looking at Figure 4.2, it is possible that neither the OD practitioner, organization, nor individual could be aware that meaning-mating is actualizing as a result of shared experiences – whether facilitated or not. And, it is possible that one or everyone does. So, while meaning-mating is shown to occur in both scenarios – between organizations and individuals within shared experiences outside of OD work, participants articulated that meaning-mating required neither a realization of its existence nor an intentional growth choice.

#### *4.5.4. Hyphenated Actualizing*

As we saw depicted in Figure 4.2, meaning-mating can be a multi-directional and interconnected phenomenon within individual-organization units. Likewise, the actualizing that occurs in individual-organization units as a result of, for example, meaning-mating can be both multidirectional and interconnected. Participants, in one way or another, for example, each articulate a connectedness between the actualizing of OD client goals and the actualizing of individual selves as developing human beings.

Participants articulated, for example, that as they were helping actualize OD professionally, the work and philosophy of OD was impacting their own personal actualizing as

people. Internalizing OD could not be done successfully without reflecting and working on the self, instrumentalizing that self, reevaluating that self, and evolving as both self and instrument. That process was repeated throughout a lifetime of facilitating the actualizing needs of client individual-organizational units. Worth and empowerment, for example, were sometimes actualizing in participants as a result of facilitating the actualizing needs of client individual-organizational units. Participants' core values were sometimes changed or honed as a result of facilitating the actualizing needs of client individual-organizational units. Action research was articulated as a practical guideline for learning and practicing the philosophy of OD and as a practical for one's life.

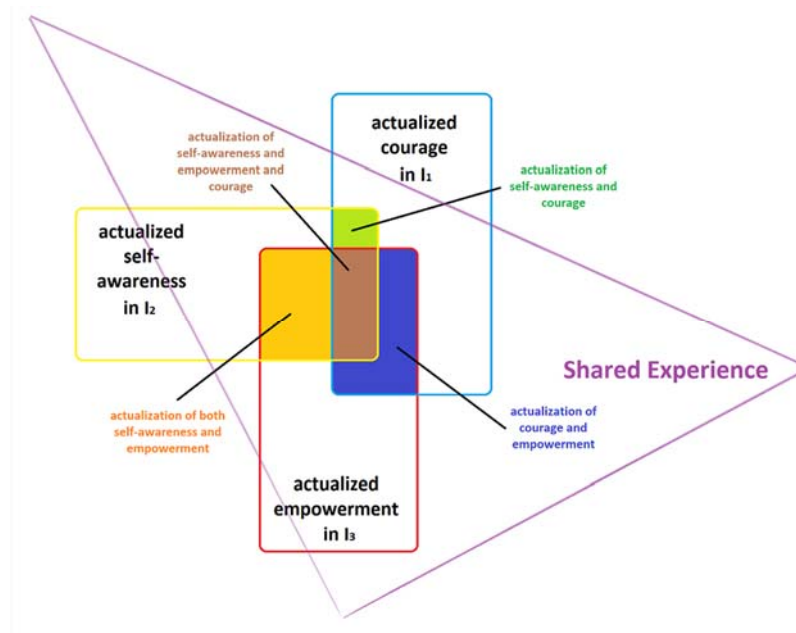
And, there was a certifying and validating spiral of knowledge and meaning and power in the experiences and expertise articulated by participants. Helping the self had impacted others. Helping others impacted client individual-organization units. Helping client individual-organization units helped the self. The actualizing of personal and professional development were intertwined, with participants' professional success bringing an experiential growing to all stakeholders.

This intertwined growth between OD practitioners and individuals and organizations in the individual-organization unit materialized in the interconnected actualizing of business and people needs, desires, preferences, and potential. The coaching needs of business, for example, was described as requiring an equal amount of change by the coached and the coach (the OD practitioner). Positive correlates between actualizing awareness, empathy, empowerment, and caring and actualized productivity were articulated. Even the absence of something – actualizing perceived expectations – was an actualizing factor in people's motives and behavior

within individual-organization units and at home. Operationalized professional philosophies helped actualize personal philosophies, and operationalized personal philosophies helped actualize professional philosophies. Actualized productivity was articulated as a positive relationship between

All of the interconnected and multidirectional actualizing articulated by participants can be classified as an elucidated hyphenated actualizing – a concept not found in extant literature during the literature review. We might visualize four scenarios of hyphenated actualizing occurring among three needs within a shared experience as depicted in Figure 4.3. The shared experience in Figure 4.3. can be assumed as similar to the shared experiences between an OD practitioner, an organization, and an individual depicted in Figure 4.2 that we have already discussed. The hyphenated actualizing depicted in Figure 4.3 is a result of experientially sharing afforded self-awareness, empowerment, and courage. An actualizing of both self-awareness and empowerment as a result of the shared experience is one scenario of hyphenated actualizing. An actualizing of both self-awareness and courage as a result of the shared experience is one scenario of hyphenated actualizing. An actualizing of both empowerment and courage as a result of the shared experience is one scenario of hyphenated actualizing. And, an actualizing of self-awareness, empowerment, and courage as a result of the shared experience is one scenario of hyphenated actualizing.

Figure 4.3. Hyphenated Actualizing Among Three Needs

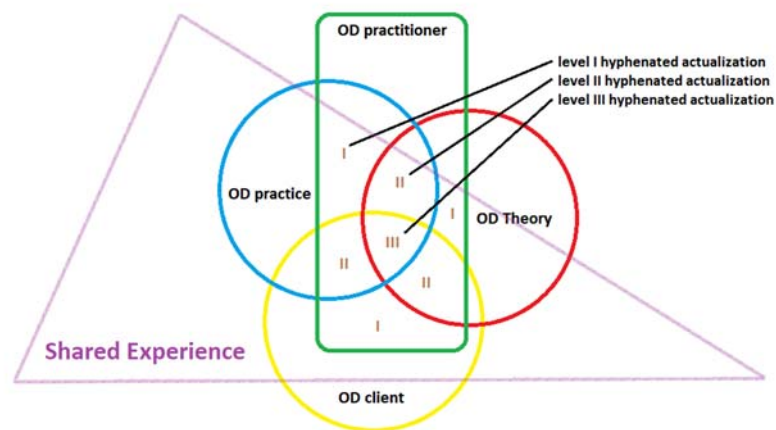


Generally, articulated hyphenated actualizing occurred as various stakeholders experienced and afforded one another's actualizing needs through shared experiences. As we have discussed, using Figure 4.2, these stakeholders can include OD practitioners, individuals, and organizations. And, as we have discussed, using Figure 4.3, the actualizing needs of these stakeholders can include self-awareness, empowerment, and courage. Building on the discussed possibilities for a varying number of stakeholders actualizing and a various number of needs actualizing within the scenarios depicted in 4.4 and 4.5, we might also consider further scenarios of stakeholders and needs.

Articulated stakeholders included OD practitioners, OD clients, OD as a practice, and OD as a philosophy and theory. Since the number of stakeholders actualizing as a result of a shared experience can vary, we can consider the possibility of various levels of hyphenated actualizing. That is, we can consider the possibility of classifying various levels of hyphenated actualizing within a shared experience by using the number of actualizing stakeholders. For example, a

hyphenated actualizing of at least one need for both of two stakeholders might be classified as a level I hyphenated actualizing of stakeholders. A hyphenated actualizing of at least one need for all three of three stakeholders might be classified as a level II hyphenated actualizing of stakeholders. A hyphenated actualizing of at least one need for all four of four stakeholders might be classified as a level III hyphenated actualizing of stakeholders. And so on. We might visualize these classifying scenarios as depicted in Figure 4.4.

Figure 4.4. Hyphenated Actualizing Among Four Stakeholders



To help visualize these classifying scenarios levels a bit further, let us consider how the stakeholders in Figure 4.4 might achieve a level III hyphenated actualizing of stakeholders. An articulated scenario for achieving a level III hyphenated actualizing of stakeholders would be for an ODP practitioner to create a shared experience in order to help facilitate the client individual-organization need for awareness. The OD practitioner affords awareness to the stakeholders of the facilitated shared experience through an operationalization of the self as instrument. A need actualizing of awareness occurs within an individual in the client individual-organizational unit. A needed actualizing of courage and empowerment then occurs in the OD practitioner as a result of successfully actualizing awareness for the client. The OD practitioner

revises a personalized philosophy of OD to incorporate courage and empowerment, and updates the operationalization of the self as instrument to incorporate courage and empowerment in future OD facilitations. In this scenario, a level III hyphenated actualizing of stakeholders occurred since, as a result of the shared experience, an actualizing of need among four stakeholders – an OD practitioner, an OD clients, OD as a practice, and OD as a philosophy (OD theory) - occurred.

Further, if we revisit Figure 4.2 with such a possibility for classification in mind, we can also consider the possibility of classifying various levels of hyphenated actualizing within a shared experience by using the number of actualizing needs. For example, a hyphenated actualizing of at least two needs for a single stakeholders might be classified as a level I hyphenated actualizing of stakeholder needs. A hyphenated actualizing of at least three needs for a single stakeholder might be classified as a level II hyphenated actualizing of stakeholder needs. And so on.

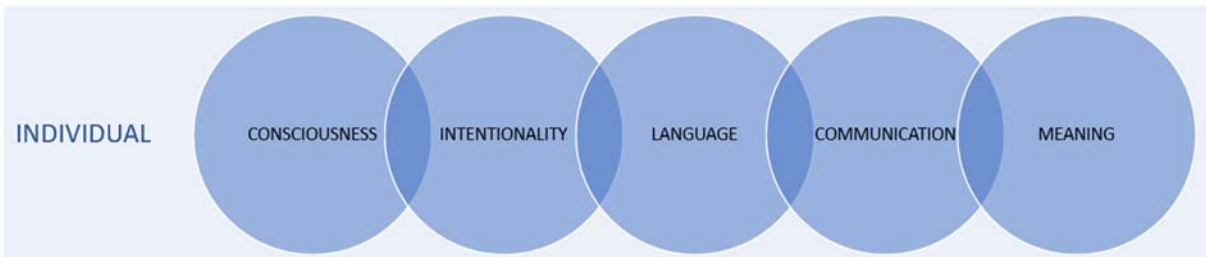
What separates the hyphenated actualizing depicted in Figures 4.3, 4.4 and 4.5 from a non-hyphenated actualizing is that a hyphenated actualizing is not an actualizing of a single need or desire within a singular individual. There must be an interconnected actualizing among multiple stakeholders or needs. A single individual actualizing courage, for example, may not be hyphenated actualizing. I say may not instead of cannot because the lived-experiences of participants also articulate and help illustrate that what is actualizing requires neither a realization of its existence nor an intentional growth choice. There is the possibility that, outside of a vacuum and to varying extent, all actualizing is hyphenated to some arguable extent.

As you may have picked up by looking at Figure 4.4, it is possible that neither the OD practitioner, organization, nor individual could be aware that hyphenated actualizing is occurring as a result of shared experiences – whether facilitated or not. And, it is possible that one or everyone does. So, while hyphenated actualizing is shown to occur among various numbers of stakeholders, the lived-experiences of participants articulate and help illustrate that knowing who is actualizing or deliberately choosing to actualize is not required for actualizing to exist – even within one’s own self.

For example, participants articulated that they were not always immediately aware of what was actualizing within themselves as a result of learning or practicing the philosophy of OD. Further, the articulated experiences and characteristics of participants also elucidated more foundational actualizing needs required for both meaning-making and hyphenated actualizing to occur. Present in participants comments during interview sessions were elucidations of the fundamental human actualizing needs of consciousness, intentionality, language, communication, and meaning. Whether consciously or not, an actualizing of these arguably ordinal needs is what makes learning or practicing the philosophy of OD possible. Consciousness is an actualizing need of intentionality, intentionality is an actualizing need of language, and so forth. For example, communication needs require actualizing language (Kegan & Lahey, 2001). And, relatedly, meaning needs require actualizing communication (Leflaive, 1996). We might visualize this arguably foundational and ordinal actualizing relationship as depicted in Figure 4.5 (Burke, 2011, pp. 145, 203; Carnevale, 2003; Cummings & Cummings, 2014, p. 143; Plovnick et al., 1982).



Figure 4.5. Foundational Actualizing Needs of OD Practitioners



#### 4.6. Connecting to the Theoretical Framework

Participants' lived experiences with carrying out the philosophy of OD articulated a sense of operationalized phenomenology – a sort of instrumentalized awareness and a harnessing of the contextual potential of experience and self, wherever that self may be. OD practitioners articulated being “completely open, receptive, and naive in listening to and hearing” and “approached things so that they could show themselves as they really are” (Farmer, 1995, p. 34; Moustakas, 1994, p. 22; Peoples, 2021; Vagle, 2018). As facilitators, OD practitioners could not assume that something is present in the shared experiences they create (Peoples, 2021). Further, technical assessments used by OD practitioners had to be accompanied by human factors to bring about “the meaning of a possible human experience” and illuminate “careful, comprehensive descriptions, vivid and accurate renderings of the experience, rather than measurements, ratings, or scores” (Moustakas, 1994, p. 105; Van Manen, 2016, p. 39). For OD practitioners, much like phenomenologists, experiences can only be understood through the standpoint of the actors themselves (Denhardt, 2008; Frederickson & Smith, 2003, p. 130).

There have historically been two foundational applications of phenomenology - descriptive and interpretive. Both groups have credited Husserl with the more principal

phenomenological pedigree. And, both groups of phenomenologists are interested what the experienced phenomenon means to those who lived it. For both, the lived experiences drive phenomenological research. The research narrative is about how each part of a lived experience informs the whole and how the whole informs each part (Vagle, 2018).

The principal difference between these two groups of phenomenologists is where their philosophical entrance and arrival to that meaning are drawn from to even be able to understand meanings in things themselves (Moustakas, 1994; Van Manen, 2001). One group of phenomenologists – the Husserlian, or descriptive, phenomenologists – suspend theories or personal preconceptions during their descriptive phenomenological process. Another group of phenomenologists – the Heideggerian, or interpretive, phenomenologists – assume that it is impossible and undesirable to do so, instead allowing theories or personal preconceptions to help inform their interpretative phenomenological process (Crist & Tanner, 2003, p. 203; Vagle, 2018, p. 81).

The approach of this study “concur[s] with Heidegger that phenomenological inquiry is from the outset an interpretive process” (Smith et al., 2012, p. 32). During the course of this study, theories or personal preconceptions of the researcher were allowed to help inform an interpretative phenomenological process. This study “also pursued an ideographic commitment, situating participants in their particular contexts, exploring their personal perspectives, and starting with a detailed analysis of each case before moving on to more general claims” (Smith et al., 2012, p. 32).

The general purpose of this study included investigating how people subjectively experience and make meaning of helping actualize the philosophy of OD through learning or

practicing OD (Peoples, 2021, p. 117). Throughout the study, an iterative and spiraling interpretive stance helped guide the relationship between researcher and participant and between described experiences, meaning, and more general claims. The researcher admitted to participants a bias toward the more humanistic work of OD and his view of participants more as co-researchers. The researcher also shared a focus on the actualization of the individual-organization unit. Participant reflections on the meanings of their experience were analyzed and certain emerging themes shared and interpreted dialogically with participants at times. Participants and the researcher shared 'aha' moments on more than one occasion.

#### 4.7. Summary

In this chapter, I presented the research findings and connect the study with Interpretive Phenomenological Analysis. Setting, participant demographics, the data collection and analysis process, and meaning units and themes were discussed. The structure of this chapter is an adaptation of Peoples' (2021, pp. 89-106) guidance for phenomenological dissertations. Ultimately, as established in this and the chapters that follow, the results of this research informs us all to THINK HYPHENATED. That is, always consider the interconnected multidirectional actualizing occurring within and among us.

## CHAPTER 5: DISCUSSION

In this chapter, I present how the findings of the study are significant in relation to what is already realized in scholarly literature. Section 5.1 discusses the findings related to phenomenologically investigating the lived experiences of Organization Development (OD) practitioners learning and carrying out the philosophy of OD (research question 1) and whether those lived experiences elucidate hyphenated actualization (research question 2). Section 5.2 provides some recommendations for further investigating meaning-mating and hyphenated actualizing in individual-organization units. Concluding remarks are provided in section 5.3. Ultimately, as established in this and preceding chapters, the results of this research informs us all to THINK HYPHENATED. That is, always consider the interconnected multidirectional actualizing occurring within and among us.

### 5.1. Lived Experiences of OD Practitioners with Learning and Carrying out the Philosophy of OD: Meaning-Mating and Hyphenated Actualizing

The results of this study supplement pre-understandings established as a result of the literature reviewed. In particular, the articulated lived experiences of OD practitioners learning and carrying out the philosophy of OD (research question 1), elucidate two concepts not found during the literature review – meaning-mating and hyphenated actualization (research question 2). These two concepts further our understanding of what, when, how, and why individual-organization units actualize, and who might help facilitate actualizing in individual-organization units. The elucidation of these concepts helps illuminate the phenomenological roots of OD,

informing a neglected, historied part of OD in need of reintroduction (Schwarz & Stensaker, 2014, p. 485). An awareness and operationalization of these concepts can help further understand and care for what it means for the individual and organization to each learn and help actualize the other's philosophies as interconnected individual-organization units.

It is commonly pointed out, for example, that "the system, rather than the individual" is the emphasized target for the deliberately planned change of OD (Miles & Schmuck, 1982, p. 176). The results of this research help point out that, while there is an emphasis on the system, a change to the system involves an interconnected humanistic emphasis on the individual through facilitated meaning-making and hyphenated actualizing. For example, while more mechanical mission statements, policies and procedures can help facilitate targeted changes in system, it is the human system – individuals – that provide and align the ideas, potentiality, agency, and affordances that facilitate purposeful understandings and actualizing toward the needs of individual-organization units. These conversations of meaning-making and hyphenated actualization, discussed in the Results chapter, contribute to an operational awareness and contextual facilitation of the interconnected actualizing of individuals and organizations.

The significance of this conversation builds, in part, on the phenomenological history of OD and awareness objectives of training group sessions recognized by the philosophy of OD as helping to see things as unisolated individuals in organizations see them (Goldstein, 1939; Rogers, 1961; Tolbert & Hanafin, 2006, p. 70). Particularly, the dialogic nature of OD applications and the arguably similar or complementary "spiraling" nature of interpretive phenomenological applications (Burke, 2011, pp. 145, 203; Carnevale, 2003; Cummings & Cummings, 2014, p. 143; Plovnick et al., 1982). Meaning-making and hyphenated actualizing can help provide OD and OD

practitioners with a broadened awareness of self as a potentially influential part of a more selfless and interconnected actualizing social system of human organization. Meaning-making and hyphenated actualizing can help OD further its disciplinarily foundational operationalization of a phenomenological and dialogic account of things where and how they really are. Ignoring participant articulated themes of meaning-making and hyphenated actualizing can potentially result in the exclusion of the lived realities of OD practitioners from important feedback loops that foundationally serve the philosophy and practice of OD, OD practitioners, and OD clients.

Those lived realities point out that actualizing is based, in part, on the meaning-making that takes place during and as a result of shared experiences – both facilitated and non-facilitated. They elucidate our hyphenated existence with one another in individual-organization units. They inform us to have the courage to THINK HYPHENATED with regard to what we help actualize in ourselves and others – whether intentionally or passively – so that our shared experiences lead to the healthiest outcome for all stakeholders in our individual-organization units.

THINKING AND ACTING HYPHENATED is a conscious and intentional shift from such dichotomized ways of thinking as work-life balance toward mindsets of a more hyphenated nature. THINKING AND ACTING HYPHENATED reflects the more diverse realities of individual-organization units – a socially complex and interconnected reality of hyphenation, not of separation or dichotomization. THINKING AND ACTING HYPHENATED sees, seeks out, and facilitates a phenomenological awareness, openness, inclusiveness, and unassuming receptiveness of unisolated stakeholders as they really are and where they really are. THINKING

AND ACTING HYPHENATED rightly recognizes the socially interwoven and spiraling phenomenon of us all.

The implications of THINKING AND ACTING HYPHENATED are both normative and practical. We ought to be thinking of the impact we have on others in our individual-organization units. And we ought to have an awareness, openness, inclusiveness, and unassuming receptiveness of others as they really are and where they really are. Recognizing and harnessing the hyphenated actualizing nature of our diverse but interconnected individual and organizational demography can help facilitate more balanced policies, procedures, and practices that support a healthier well-being for both individual and organization. The days of dichotomized ways of thinking should be behind us. We should all be THINKING AND ACTING HYPHENATED.

## 5.2. Some Recommendations for Future Research

Some recommendations for future research include: further investigation into meaning-mating (including relationships between meaning-mating and organizational change, meaning-mating and trust, between meaning-mating and conflict, between meaning-mating and power, between meaning-mating and authority, between meaning-mating and leadership, and between meaning-mating and individual-organization well-being and “success”); further investigation into hyphenated actualizing (including relationships between hyphenated actualizing and organizational change, hyphenated actualizing and individual-organization well-being and “success”, and the various possible levels of hyphenated actualizing); and further investigation into the relationship between meaning-mating and hyphenated actualizing. Further, given the scope of this study, I have generally couched hyphenated actualizing as an occurrence between

multiple stakeholders in individual organization units, but we may also further consider how hyphenated actualizing occurs at a different levels between the values themselves within any single stakeholder. It may also be beneficial to the actualizing conversation to specifically investigate the relationship between action research and its impact on the actualizing individuals who learn and conduct it. At a more fundamental level, we may want to further research *affordance* as both internal and external to better understand the extent that actualizing in single actors (as depicted in Figure 2.1 in the Literature Review chapter) is a hyphenated phenomenon. The actualizing process depicted in Figure 2.1 may also be of interest to future studies of organizational change, and individual-organization “success” in actualizing goals, mission, and vision. Relationships of spatial organization and occupational predisposition and their impacts on hyphenated actualizing within actualizing individual-organizational units may also be of interest to future research.

### 5.3. Conclusion – THINK HYPHENATED!

Individuals have been organizing for millennia. The purpose of this study was to investigate what it means for individuals and organizations to each experience how an exposure to the instrumentalized philosophies of one impacts the internalized philosophies of the other. This phenomenological investigation focused on the lived experiences of OD practitioners with learning and carrying out the philosophy of OD. Individual conversations with six participants during fourteen separate interview sessions were phenomenologically carried out, analyzed, and interpreted. The experiences articulated during these conversations elucidate two concepts not found during the literature review – meaning-mating and hyphenated actualization. These two new concepts can help understand what it means for individuals and organizations to each



experience how an exposure to the instrumentalized philosophies of one impacts the internalized philosophies of the other. These two new concepts can provide OD and OD practitioners with an extended awareness of an interconnected development and use of self within more selfless and always actualizing social systems of human organization. And, these two new concepts can help OD further its disciplinarily foundational operationalization of a phenomenological and dialogic account of things where and how they really are. To ignore these concepts – articulated by OD practitioners themselves – is to exclude lived realities of OD practitioners from important feedback loops that foundationally serve the philosophy of OD, OD practitioners, and OD clients. Operationalizing the concepts of meaning-making and hyphenated actualizing can help all individual-organization unit stakeholders to THINK HYPHENATED. That is, to always consider the interconnected multidirectional actualizing occurring within and among us.

I closing, I say this. If you remember nothing else from this dissertation, please take with you always the thought that our paths and actualizing are interconnected. We, you and I, are always in the process of becoming. We're all in it together. And, there is sacred work to be done within and amongst us. And so, we should understandingly keep in mind that what is actualizing is not always immediate or always seen; what is not always immediately actualizing is not always forever lost; and, whether immediate or not, actualizing is always a socially interwoven and spiraling phenomenon.

## APPENDIX 1:

## IRB APPROVAL



12/3/2021

**IRB Approval of Minimal Risk (MR) Protocol****PI:** Brian Chapman**Faculty Advisor:** Dr. Alejandro Rodriguez**Department:** Public Affairs and Planning**IRB Protocol #:** 2022-0131

**Study Title:** *ELUCIDATING A HYPHENATED ACTUALIZATION OF THE INDIVIDUAL-ORGANIZATION UNIT: AN INTERPRETIVE PHENOMENOLOGICAL EXAMINATION OF EXPERIENCING THE PHILOSOPHY OF ORGANIZATION DEVELOPMENT*

**Effective Approval:** 12/2/2021

The IRB has approved the above referenced submission in accordance with applicable regulations and/or UTA's IRB Standard Operating Procedures.

**Principal Investigator and Faculty Advisor Responsibilities**

All personnel conducting human subject research must comply with UTA's [IRB Standard Operating Procedures](#) and [RA-PO4, Statement of Principles and Policies Regarding Human Subjects in Research](#). Important items for PIs and Faculty Advisors are as follows:

- **\*\*Notify [Regulatory Services](#) of proposed, new, or changing funding source\*\***
- Fulfill research oversight responsibilities, [IV.F and IV.G](#).
- Obtain approval prior to initiating changes in research or personnel, [IX.B](#).
- Report Serious Adverse Events (SAEs) and Unanticipated Problems (UPs), [IX.C](#).
- Fulfill Continuing Review requirements, if applicable, [IX.A](#).
- Protect human subject data ([XV](#)) and maintain records ([XXI.C](#)).
- Maintain [HSP](#) (3 years), [GCP](#) (3 years), and [RCR](#) (4 years) training as applicable.

REGULATORY SERVICES

The University of Texas at Arlington, Center for Innovation  
202 E. Border Street, Suite 300, Arlington, Texas 76010, Box #19188  
(Phone) 817-272-3723 (Email) [regulatoryservices@uta.edu](mailto:regulatoryservices@uta.edu) (Web) [www.uta.edu/rs](http://www.uta.edu/rs)

## APPENDIX 2:

### CONSENT FORM



**The University of Texas at Arlington (UTA)**  
**Informed Consent for Minimal Risk Studies with Adults**

My name is Brian Chapman, and I am asking you to participate in a UT Arlington research study titled, “AN INTERPRETIVE PHENOMENOLOGICAL EXAMINATION OF EXPERIENCING THE PHILOSOPHY OF ORGANIZATION DEVELOPMENT (OD).” This research study is about the interconnected developmental relationship between individuals and organizations through first-hand accounts of OD Practitioners (ODP) of learning and carrying out the philosophy of OD.

You can choose to participate in this research study if you are at least 18 years old; identify yourself as an ODP; have at least 5 years’ experience as an ODP; believe that learning and carrying out the philosophy of OD has a transformational impact on both individuals and organizations; and are capable of clearly communicating your own experiences learning and carrying out the philosophy of OD.

You may want to participate in this study if you want to contribute to a study that highlights the interconnected developmental relationship between individuals and organizations through first-hand accounts of OD Practitioners (ODP) of learning and carrying out the philosophy of OD. You may not want to participate in this study if you are not comfortable discussing your own developmental experiences learning and carrying out the philosophy of OD. You also may not want to participate in the study if you are unable to commit to at least one 90-minute interview and a review of the interview transcript for accuracy. Your decision about whether to participate is entirely up to you. If you decide not to be in the study, there won’t be any punishment or penalty; whatever your choice, there will be no impact on any benefits or services that you would normally receive. Even if you choose to begin the study, you can also change your mind and quit at any time without any consequences.

If you decide to participate in this research study, the list of activities that I will ask you to complete for the research include up to three 90-minute interviews conducted and recorded via Microsoft Teams and your review of a complete transcript of all interviews for accuracy. Total involvement should take about 2-4 weeks. The study activities are not expected to pose any additional risks beyond those that you would normally experience in your regular everyday life or during routine psychological visits. However, our conversation may bring up potentially sensitive or uncomfortable topics.

You may experience personal benefits from participating. For example, recalling, describing, and interpreting the meaning of first-hand lived experiences can reasonably be expected to promote self-awareness and an understanding of one’s self, including the development of one’s self, and the use of one’s self. Further, the expected or potential benefits of this study to the field or society at large is a shift in our way of thinking about actualization in the individual-organization unit – from one of “self” (a dichotomized individual-organization actualization relationship) toward one of “hyphenation” (an interconnected individual-organization actualization relationship).

You will be paid for completing this study. You will receive a \$100 Amazon gift card for participating in this research study, which will be given to you upon your submission of a final interview transcript review. You will receive the gift card electronically (you will be asked to provide an email address) within 5 business days of receipt of the completed review. There are no alternative options to this research project. The Internal

IRB Approval Date: 11/02/21  
 V. 2022-0131



**The University of Texas at Arlington (UTA)**  
**Informed Consent for Minimal Risk Studies with Adults**

Revenue Service (IRS) considers all payments made to research subjects to be taxable income; this may require additional information to be collected from you for tax purposes, such as your social security number.

The research team is committed to protecting your rights and privacy as a research subject. We may publish or present the results, but your name will not be used. While absolute confidentiality cannot be guaranteed, the research team will make every effort to protect the confidentiality of your records as described here and to the extent permitted by law. If you have questions about the study, you can contact me at 469-337-3377 or [brian.chapman@mavs.uta.edu](mailto:brian.chapman@mavs.uta.edu). For questions about your rights or to report complaints, contact the UTA Research Office at 817-272-3723 or [regulatoryservices@uta.edu](mailto:regulatoryservices@uta.edu).

You are indicating your voluntary agreement to participate by signing and dating this document below.

\_\_\_\_\_  
Printed Name

\_\_\_\_\_  
Signed Name

\_\_\_\_\_  
Date Signed (MM-DD-YYYY)

IRB Approval Date: 11/02/21  
V. 2022-0131

## APPENDIX 3:

## DEMOGRAPHIC INTERVIEW QUESTIONS: SINGLE, TWO-, AND THREE-SERIES INTERVIEWS

## PART 1 OF 2. DEMOGRAPHIC QUESTIONS (DELIVERED ORALLY BY RESEARCHER)

If I may, I'd like to ask a total of 11 fairly quick questions about you. Your responses will help provide context to our conversation. On average, this part of our discussion takes less than 5 minutes.

Please answer every statement.

1. What is your first and last name?
2. What is your current official/formal job title?
3. Are you an Organization Development Practitioner (ODP)?
4. Are you an internal or external ODP?
5. Do you formally supervise others in your current role as an ODP (YES | NO | NA)
6. How many total years of experience do you have as an ODP [years do not need to be consecutive]?
7. Are you a member of:
  - a. ODN?
  - b. IODA?
  - c. ODN EUROPE?
  - d. AOM?
  - e. ATD?
  - f. ASQ?
  - g. SHRM?
8. What is your highest level of education completed?
  - a. some college
  - b. certificate
  - c. undergraduate degree
  - d. master's degree
  - e. doctoral degree
9. Is at least one of your college degrees in Organization Development (OD)?
  - a. YES
  - b. NO
  - c. NA
10. Do you have specialized training (other than your college degree, if applicable) in Organization Development (OD)?
  - a. YES
  - b. NO
11. What is your gender identification?

## APPENDIX 4:

## SEMI-STRUCTURED PHENOMENOLOGICAL INTERVIEW QUESTIONS: SINGLE INTERVIEW

## PART 2 OF 2. SEMI-STRUCTURED QUESTIONS (DELIVERED ORALLY BY RESEARCHER)

**THE STRUCTURE OF A THREE-INTERVIEW SERIES IS BASED ON SEIDMAN (2019, pp. 21, 25)*****Explain Single Interview to Co-Researcher***

This interview will focus on three areas of your experience.

- First, the context of your experience
- Second, a reconstruction of the details of your experience, and
- Third, a reflection on the meaning of your experience

If I may, I'd like to move into the part of our conversation focused on your first-hand, lived experiences associated with your life as an Organization Development (OD) Practitioner (ODP). My hope for this part of our discussion is to openly hear and understand your experiences – as you lived them and as you understand them.

We have scheduled 90 minutes for today's conversation.

Before we begin, do you have any questions or concerns about our conversation today?

## TOUCH ON THE FOLLOWING ETHICAL CONSIDERATIONS AGAIN:

The purpose of my research is to understand your lived experiences as an ODP. This conversation can get quite personal – for the both of us. Please let me know if, at any time during our conversation, you begin to feel uncomfortable. We can stop immediately and talk about whether want to continue. I can also offer referrals, if you feel that you need to talk to someone else about your experience today.

**INTERVIEW****SERIES 1: CONTEXT OF CO-RESEARCHER EXPERIENCE**

1. Let's begin by talking about your life leading up to being an ODP. Can you walk me through how you came to be an ODP?
2. What is the philosophy of OD?
3. Now, let's turn to your work as an ODP. Can you walk me through what you do as an ODP?
  - a. What exactly do you help actualize for organizations as an ODP?
  - b. Can you identify your chief stakeholders for me?
4. What's it like to be an ODP?

**SERIES 2: RECONSTRUCTION OF THE DETAILS OF THEIR EXPERIENCE**

5. Now, think of a time that you remember feeling that your actualization as a human being was impacted because of your experience with actualizing the philosophy of OD.
  - a. What exactly did the philosophy of OD help you to actualize in your own life as a human being? Please describe your experience in as much detail as possible.

- b. Was this while learning to be an ODP, or while working as an ODP?
  - c. How many stakeholders would you say were involved?
  - d. Can you identify the stakeholders for me?
6. Is that the only example?
- a. What exactly did the philosophy of OD help you to actualize in your own life as a human being? Please describe your experience in as much detail as possible.
  - b. Was this while learning to be an ODP, or while working as an ODP?
  - c. How many stakeholders would you say were involved?
  - d. Can you identify the stakeholders for me?

### SERIES 3: REFLECTION ON THE MEANING OF THEIR EXPERIENCE

7. Before we leave our discussion today, I'd like to reflect on the meaning of your experience actualizing the philosophy of OD – what all the things we have talked about mean to you. Think about everything that you've shared: your life leading up to being an ODP; your work as an ODP; and your actualization of OD and as a human being.
    - a. What would it mean to you to explain to someone you know that you help actualize the philosophy of OD?
    - b. What would it mean to you to explain to someone you know that the philosophy of OD has helped your own actualization as a human being?
- THANK YOU.
  - REMIND CO-RESEARCHER ABOUT VALIDITY COMMITMENT.
  - SET A DATE TO SUBMIT TRANSCRIPT FOR CO-RESEARCHER REVIEW AND COMMENT.
  - DISCUSS TIMEFRAME FOR COMPLETION OF STUDY AND OFFER COPY OF DEFENDED STUDY.
  - ADDRESS ANY QUESTIONS/CONCERNS FROM CO-RESEARCHER.

## APPENDIX 5:

## SEMI-STRUCTURED PHENOMENOLOGICAL INTERVIEW QUESTIONS: TWO-INTERVIEW SERIES

## PART 2 OF 2. SEMI-STRUCTURED QUESTIONS (DELIVERED ORALLY BY RESEARCHER)

**THE STRUCTURE OF A THREE-INTERVIEW SERIES IS BASED ON SEIDMAN (2019, pp. 21, 25)**

If I may, I'd like to move into the part of our conversation that is intended delve into your first-hand, lived experiences associated with life as an Organization Development (OD) Practitioner (ODP). My hope for this part of our discussion is to openly hear and understand your experiences – as you lived them and as you understand them.

***Explain Two-Interview Series to Co-Researcher***

This two-interview series will divide our discussions into separate focus areas.

- Interview one will focus on the context of your experience and a reconstruction of the details of your experience.
- Interview two will focus on a reflection on the meaning of your experience.
- Every attempt will be made to space each interview no more than one calendar week apart.

We have scheduled 90 minutes for today's conversation.

Before we begin, do you have any questions or concerns about our conversation today?

## TOUCH ON THE FOLLOWING ETHICAL CONSIDERATIONS AGAIN:

The purpose of my research is to understand your lived experiences as an ODP. This conversation can get quite personal – for the both of us. Please let me know if, at any time during our conversation, you begin to feel uncomfortable. We can stop immediately and talk about whether want to continue. I can also offer referrals, if you feel that you need to talk to someone else about your experience today.

**INTERVIEW 1:****SERIES 1: CONTEXT OF CO-RESEARCHER EXPERIENCE**

1. Let's begin by talking about your life leading up to being an ODP. Can you walk me through how you came to be an ODP?
2. What is the philosophy of OD?
3. Now, let's turn to your work as an ODP. Can you walk me through what you do as an ODP?
  - a. What exactly do you help actualize for organizations as an ODP?
  - b. Can you identify your chief stakeholders for me?
4. What's it like to be an ODP?

**SERIES 2: RECONSTRUCTION OF THE DETAILS OF THEIR EXPERIENCE**

5. Now, think of a time that you remember feeling that your actualization as a human being was impacted because of your experience with actualizing the philosophy of OD.



- a. What exactly did the philosophy of OD help you to actualize in your own life as a human being? Please describe your experience in as much detail as possible.
  - b. Was this while learning to be an ODP, or while working as an ODP?
  - c. How many stakeholders would you say were involved?
  - d. Can you identify the stakeholders for me?
6. Is that the only example?
- a. What exactly did the philosophy of OD help you to actualize in your own life as a human being? Please describe your experience in as much detail as possible.
  - b. Was this while learning to be an ODP, or while working as an ODP?
  - c. How many stakeholders would you say were involved?
  - d. Can you identify the stakeholders for me?

- THANK YOU.
- SET A DATE FOR INTERVIEW 2.
- REMIND CO-RESEARCHER ABOUT VALIDITY COMMITMENT (I WILL SUBMIT TRANSCRIPT FOR CO-RESEARCHER REVIEW AND COMMENT).
- DISCUSS TIMEFRAME FOR COMPLETION OF STUDY AND OFFER COPY OF DEFENDED STUDY.
- ADDRESS ANY QUESTIONS/CONCERNS FROM CO-RESEARCHER.

#### **INTERVIEW 2:**

##### **SERIES 3: REFLECTION ON THE MEANING OF THEIR EXPERIENCE**

7. Today, I'd like to reflect on the meaning of your experience actualizing the philosophy of OD – what all the things we have talked about mean to you. Think about everything that you've shared: your life leading up to being an ODP; your work as an ODP; and your actualization of OD and as a human being.

How has learning or actualizing the philosophy of OD impacted your own personal actualization as a human being?

- THANK YOU.
- REMIND CO-RESEARCHER ABOUT VALIDITY COMMITMENT.
- SET A DATE TO SUBMIT TRANSCRIPT FOR CO-RESEARCHER REVIEW AND COMMENT.
- DISCUSS TIMEFRAME FOR COMPLETION OF STUDY AND OFFER COPY OF DEFENDED STUDY.
- ADDRESS ANY QUESTIONS/CONCERNS FROM CO-RESEARCHER.

## APPENDIX 6:

## SEMI-STRUCTURED PHENOMENOLOGICAL INTERVIEW QUESTIONS: THREE-INTERVIEW SERIES

## PART 2 OF 2. SEMI-STRUCTURED QUESTIONS (DELIVERED ORALLY BY RESEARCHER)

**THE STRUCTURE OF A THREE-INTERVIEW SERIES IS BASED ON SEIDMAN (2019, pp. 21, 25)**

If I may, I'd like to move into the part of our conversation that is intended delve into your first-hand, lived experiences associated with life as an Organization Development (OD) Practitioner (ODP). My hope for this part of our discussion is to openly hear and understand your experiences – as you lived them and as you understand them.

***Explain Three-Interview Series to Co-Researcher***

This three-interview series will divide our discussions into separate focus areas.

- Interview one will focus on the context of your experience,
- Interview two will focus on a reconstruction of the details of your experience,
- Interview three will focus on a reflection on the meaning of your experience.
- Every attempt will be made to space each Interview no more than one calendar week apart.

We have scheduled 90 minutes for today's conversation.

Before we begin, do you have any questions or concerns about our conversation today?

## TOUCH ON THE FOLLOWING ETHICAL CONSIDERATIONS AGAIN:

The purpose of my research is to understand your lived experiences as an ODP. This conversation can get quite personal – for the both of us. Please let me know if, at any time during our conversation, you begin to feel uncomfortable. We can stop immediately and talk about whether want to continue. I can also offer referrals, if you feel that you need to talk to someone else about your experience today.

**INTERVIEW 1:****SERIES 1: CONTEXT OF CO-RESEARCHER EXPERIENCE**

1. Let's begin by talking about your life leading up to being an ODP. Can you walk me through how you came to be an ODP?
  2. What is the philosophy of OD?
  3. Now, let's turn to your work as an ODP. Can you walk me through what you do as an ODP?
    - a. What exactly do you help actualize for organizations as an ODP?
    - b. Can you identify your chief stakeholders for me?
  4. What's it like to be an ODP?
- THANK YOU.
  - SET A DATE FOR INTERVIEW 2.
  - REMIND CO-RESEARCHER ABOUT VALIDITY COMMITMENT (I WILL SUBMIT TRANSCRIPT FOR CO-RESEARCHER REVIEW AND COMMENT).
  - DISCUSS TIMEFRAME FOR COMPLETION OF STUDY AND OFFER COPY OF DEFENDED STUDY.

- ADDRESS ANY QUESTIONS/CONCERNS FROM CO-RESEARCHER.

### **INTERVIEW 2:**

#### **SERIES 2: RECONSTRUCTION OF THE DETAILS OF THEIR EXPERIENCE**

5. Now, think of a time that you remember feeling that your actualization as a human being was impacted because of your experience with actualizing the philosophy of OD.
  - a. What exactly did the philosophy of OD help you to actualize in your own life as a human being? Please describe your experience in as much detail as possible.
  - b. Was this while learning to be an ODP, or while working as an ODP?
  - c. How many stakeholders would you say were involved?
  - d. Can you identify the stakeholders for me?
6. Is that the only example?
  - a. What exactly did the philosophy of OD help you to actualize in your own life as a human being? Please describe your experience in as much detail as possible.
  - b. Was this while learning to be an ODP, or while working as an ODP?
  - c. How many stakeholders would you say were involved?
  - d. Can you identify the stakeholders for me?

- THANK YOU.
- SET A DATE FOR INTERVIEW 3.
- REMIND CO-RESEARCHER ABOUT VALIDITY COMMITMENT (I WILL SUBMIT TRANSCRIPT FOR CO-RESEARCHER REVIEW AND COMMENT).
- DISCUSS TIMEFRAME FOR COMPLETION OF STUDY AND OFFER COPY OF DEFENDED STUDY.
- ADDRESS ANY QUESTIONS/CONCERNS FROM CO-RESEARCHER.

### **INTERVIEW 3:**

#### **SERIES 3: REFLECTION ON THE MEANING OF THEIR EXPERIENCE**

7. Today, I'd like to reflect on the meaning of your experience actualizing the philosophy of OD – what all the things we have talked about mean to you. Think about everything that you've shared: your life leading up to being an ODP; your work as an ODP; and your actualization of OD and as a human being.  
How has learning or actualizing the philosophy of OD impacted your own personal actualization as a human being?

- THANK YOU.
- REMIND CO-RESEARCHER ABOUT VALIDITY COMMITMENT.
- SET A DATE TO SUBMIT TRANSCRIPT FOR CO-RESEARCHER REVIEW AND COMMENT.
- DISCUSS TIMEFRAME FOR COMPLETION OF STUDY AND OFFER COPY OF DEFENDED STUDY.
- ADDRESS ANY QUESTIONS/CONCERNS FROM CO-RESEARCHER.

## APPENDIX 7: INTERVIEW PROTOCOL

Interviews were generally conducted as provided in the steps below, tailored by whether the interview is a single, two-, or three-series interview.

STEP 1: Appendix 3

STEP 2: Appendices 4-6 (single interview), 4 (two-series interview), OR 5 (three-series interview)

STEP 3: Appendix 8, if necessary

### *All Interviews, Regardless of Series*

- scheduled for no more than 90 minutes.
- conducted virtually via the Microsoft Teams virtual meeting platform.
- recorded electronically – voice and video – via the Microsoft Teams virtual meeting platform, using built in microphone and video camera.
- remain “centered on eliciting the experience of respondents so that the phenomenon can be revealed” (Wimpenny & Gass, 2000, p. 1491).
- include “some explicit interpretation on the part of both co-researcher and researcher” (Finlay, 2014; Vagle, 2018, p. 55; Van Manen, 2001).
- completed in succession, whereby interviews of a different co-researcher will not begin prior to the transcription and thematic coding and interpretation of all series-related foci for any one interview.
- begin with the following transcript below (delivered orally by the researcher):

THANK YOU.

I want to thank you for talking to me today.

INTRODUCTIONS.

ENSURE CONSENT TO BE RECORDED.

TOUCH ON THE FOLLOWING ETHICAL CONSIDERATIONS:

The purpose of my research is to understand your lived experiences as an ODP. This conversation can get quite personal – for the both of us. Please let me know if, at any time during our conversation, you begin to feel uncomfortable. We can stop immediately and talk about whether want to continue. I can also offer referrals, if you feel that you need to talk to someone else about your experience today.

## APPENDIX 8:

## OPENING UP: A PERSONAL EXPERIENCE WITH ACTUALIZATION

*What it's like to experience actualization in the context of learning and carrying out the humanistic philosophy of my grandparents. (DELIVERED ORALLY BY RESEARCHER IF NECESSARY)*

If I may, I'd like to share a personal story. It's about a picture in my bedroom.

About this picture. I find a felt comfort in what I see when I look at this picture of my maternal grandparents. It sits quietly but prominently on my tall chest of drawers. Its placement is such that my grandparents appear, as they do in the photo, to be standing right there beside me...eye height. I often raise and tilt the Dr. Pepper in my hand slightly toward this picture as a nod of respect, thanks, and love to the man I shared so many of them with. I sometimes touch the glass as if to lovingly graze grandmother's cheek.

I can hear their voices. I can smell the house. I can even see though the front door not even captured in the picture – it's just out of frame, just behind the photographer. I can smell the house. And, you know...I still see that ashtray full of those yellow 'free Dr. Pepper' caps in granddaddy's truck. Dr. Pepper doesn't do that anymore.

This experience – my experience of that picture is a meaningful phenomenon in my life that I alone can describe to you – through my own standpoint and my own heartfelt language.

Given enough time and enough Dr. Pepper, if you were to ask me to describe how I experience that picture, I might delve into a reflective story of how the lived beliefs of those two individuals became part of my own personal philosophy as an actualizing human being. I mentioned at my grandfather's funeral that he was a carpenter but that he also helped build people. I still believe that – of both my grandfather and of my grandmother. And, looking back, I think that I can actually physically feel those times that I recall as experiences of actualization – those times when the influences of my grandparents that I had many times not immediately seen were illuminated and their spiritual convictions made real in my own life story. A time when opportunity, potential, and capability finally came together in harmony.

I tell this story to offer you something personal about me, and to help explain what I mean by a lived experience. During our conversation today, please keep in mind that today is about getting to know what actualization means to you – in your own language – and how you have experienced actualization while learning and carrying out the philosophy of OD.

And, please keep in mind that this is a conversation, and I might ask some probing questions about your experience. This is to help me understand what you mean. I am approaching our conversation as if I know nothing about actualization or what it means to me – because today is about what it is to you, and what it means to you.

I want you feel that this is safe conversation at all times. If, at any point, during our conversation you feel uncomfortable, please let me know.

## APPENDIX 9:

## TABLE OF MEANING UNITS FROM PARTICIPANT INTERVIEW SESSIONS

Data collected during this study is used to help investigate two research questions: 1) What are OD practitioners' lived experiences with learning or practicing the philosophy of OD?; and 2) whether those lived experiences elucidate evidence of a related, interconnected actualizing of individuals and organizations. This Appendix provides elucidated meaning units to help support the stated research findings and related discussion. Participant numbering in this Appendix has been changed to help protect the identities of the participants. For example, participant numbering in this Appendix does not reflect the ordering of the interviews.

EXPERIENCE WITH THE PHILOSOPHY OF OD	P1	P2	P3	P4	P5	P6
a broad spectrum of ODP exist	x	x	x	x	x	x
bringing up actualization immediately invoked/evoked self-actualization	x	x	x	x	x	x
can't base OD work on individuals and teams alone	x	x	x	x	x	x
change happens whether you want it to or not	x	x	x	x	x	x
did not mention OD related journal articles as resource/influence	x	x	x	x	x	x
exhibited capacity for empathy	x	x	x	x	x	x
exhibited emotional connection toward OD work/clients	x	x	x	x	x	x
exposure to OD has impacted personal development as a human being	x	x	x	x	x	x
mentioned OD related books as resource/influence	x	x	x	x	x	x
OD adherent but not always in title	x	x	x	x	x	x
OD promoted a deeper awareness of self	x	x	x	x	x	x
OD values include openness	x	x	x	x	x	x
OD work helps actualize ODP self	x	x	x	x	x	x
OD work helps facilitate organizational growth	x	x	x	x	x	x
OD work helps facilitate personal growth for both client and ODP	x	x	x	x	x	x
OD work included facilitating role	x	x	x	x	x	x
OD work includes asking difficult questions	x	x	x	x	x	x
OD work includes dealing with difficult people	x	x	x	x	x	x
OD work includes facilitating mindset	x	x	x	x	x	x
OD work includes leadership assessments	x	x	x	x	x	x
OD work includes learning mindset	x	x	x	x	x	x
OD work includes participation	x	x	x	x	x	x

OD work includes team building	x	x	x	x	x	x
OD work includes uncovering why	x	x	x	x	x	x
OD work includes use of self	x	x	x	x	x	x
OD work must also be about business side of things/helping driving business results	x	x	x	x	x	x
OD work needs system thinking	x	x	x	x	x	x
OD work requires self-knowledge	x	x	x	x	x	x
OD work requires taking on inner/introspective work on self	x	x	x	x	x	x
ODP go by many names/titles	x	x	x	x	x	x
ODP growth involved experiential learning	x	x	x	x	x	x
ODP help actualize democratic values	x	x	x	x	x	x
ODP work includes uncovering individual and organizational needs	x	x	x	x	x	x
operates with own OD theory in practice (has own combination of OD influences)	x	x	x	x	x	x
personal OD philosophy influenced by cultural/village/communal/relational nurturing	x	x	x	x	x	x
personal OD philosophy influenced by educational nurturing	x	x	x	x	x	x
personal OD philosophy influenced by experiential nurturing	x	x	x	x	x	x
personal OD philosophy influenced by inherent values/innate abilities	x	x	x	x	x	x
predisposed to becoming ODP	x	x	x	x	x	x
relationships are necessary for ODP to be successful	x	x	x	x	x	x
worked on weekends	x	x	x	x	x	x
OD experience was strong influence in ODP thinking		x	x	x	x	x
"happened across" OD		x	x	x	x	x
a characteristic of ODP is ability to give tough authentic/constructive feedback		x	x	x	x	x
applied OD principles in personal life		x	x	x	x	x
career has included work with HR or HR certification(s)	x	x	x	x		x
exposure to OD has honed/evolved/refined/elevated my core values		x	x	x	x	x
expressed a sense of responsibility for people in organizations		x	x	x	x	x
has practiced OD as both external and internal consultant	x	x	x	x	x	
it can be frustrating to be the one who leans on the humanistic work of OD	x	x	x	x	x	
OD can be transformative		x	x	x	x	x
OD had a profound effect on purpose and mission in life		x	x	x	x	x
OD migrated into HR	x	x	x	x		x
OD philosophy bleeds into personal life		x	x	x	x	x
OD values include diversity	x	x		x	x	x
OD work gets information into the hands of leaders who make the decision to use it (or not)	x	x	x	x		x
OD work impacts the world beyond any singular individual or organization		x	x	x	x	x
OD work includes coaching		x	x	x	x	x
OD work includes multidirectional learning		x	x	x	x	x
OD work includes self-determined solutions and change/appreciative inquiry	x		x	x	x	x
OD work is iterative		x	x	x	x	x
ODP but not in always in title		x	x	x	x	x
ODP help actualize inclusivity		x	x	x	x	x



ODP in various forms	x	x	x	x	x
ODP must embrace both the deliberate and emerging nature of OD work	x	x	x	x	x
ODP self must be constantly growing and becoming to be a successful instrument	x	x	x	x	x
ODP training included self-awareness	x	x	x	x	x
personal OD philosophy influenced by familial nurturing	x	x	x	x	x
personally experienced becoming more self-actualized during OD work	x	x	x	x	x
personally experienced becoming more self-aware during OD work	x	x	x	x	x
self-awareness at the core of OD work	x	x	x	x	x
technical proficiency is not enough	x	x	x	x	x
technologically driven results don't always provide the human perspective	x	x	x	x	x
aligning meaning is a big part of ODP work	x	x	x	x	x
alluded to a belief in something larger than self (spirituality)	x	x	x	x	x
as I helped develop people, I was developed as well	x	x	x	x	x
becoming ODP was, to a degree, happenstance	x	x	x	x	x
cannot develop the organization if you don't develop the people	x	x	x	x	x
change sometimes takes a traumatic/significant event	x	x	x	x	x
exhibited caring for clients on a personal level	x	x	x	x	x
experienced self-doubt	x	x	x	x	x
exposure to OD has not changed what my core values are	x	x	x	x	x
feels OD aligns with values and purpose in life	x	x	x	x	x
geographic location affects ODP environment	x	x	x	x	x
how people interact with the world can change	x	x	x	x	x
identified the political environment as potential hindrance/barrier to applying OD principles	x	x	x	x	x
injected HR into the OD conversation	x	x	x	x	x
negative experiences motivated personal OD work	x	x	x	x	x
OD deals with moving targets than can be difficult to measure	x	x	x	x	x
OD experience facilitated openness	x	x	x	x	x
OD helped make sense of life experiences	x	x	x	x	x
OD helped shape who I am	x	x	x	x	x
OD work helps employees engage work	x	x	x	x	x
OD work helps facilitate meaning-making	x	x	x	x	x
OD work includes conflict management	x	x	x	x	x
OD work includes creating a safe place for meaningful communication to happen	x	x	x	x	x
OD work includes helping harness and fulfill the potential of humans	x	x	x	x	x
OD work includes leadership development	x	x	x	x	x
OD work includes listening mindset	x	x	x	x	x
OD work includes promoting an environment where people can self-actualize	x	x	x	x	x
OD work includes teaching mindset	x	x	x	x	x
ODP have been captured by organizational ownership class interests	x	x	x	x	x
ODP help empower organizations to develop themselves	x	x	x	x	x
ODP help empower people to develop themselves	x	x	x	x	x

ODP work includes courage	x	x		x	x
ODP work includes uncovering potential	x	x		x	x
organizational constraints preclude the use of the more humanistic OD activities	x	x	x	x	
personal connection to prominent member of OD community	x		x	x	x
productivity increases when management shows attention to the workers in a good way	x		x	x	x
science or technology does not always make things better			x	x	x
tools are a good first step, not final say, toward aligning meanings	x		x	x	x
top down structure is hard to move	x	x	x	x	
witnessed OD work help actualize empowerment	x		x	x	x
a characteristic of ODP is awareness of impact on other people			x	x	x
a characteristic of ODP is boldness	x	x		x	
a characteristic of ODP is egoless			x	x	x
a characteristic of ODP is empathy			x	x	x
a characteristic of ODP is humility			x	x	x
a characteristic of ODP is intentionality			x	x	x
a characteristic of ODP is self-awareness			x	x	x
a characteristic of ODP is skill to be a positive impact			x	x	x
academic OD publications are not well connected to realities of ODP	x	x		x	
actualization not always a deliberate growth choice	x			x	x
assessments can be overly/inappropriately used			x	x	x
began practicing OD as an internal consultant	x	x			x
client aha moments can include 'you don't think the same way I do'	x			x	x
conscious and unconscious actualization	x			x	x
conscious and unconscious development	x			x	x
exhibited an awareness of personal impact on lives of others in organization			x	x	x
existence of a broad spectrum of ODP can be a hindrance to OD work			x	x	x
Experienced feeling anger	x	x	x		
hard to define OD	x		x	x	
has done OD work before knowing it was OD	x	x		x	
impacts of OD on self not always immediately recognized as happening	x			x	x
initial OD work included training related role	x		x	x	
leadership changes (personnel or priorities) can affect organizational interest in OD work	x	x		x	
OD helped understand how to engage self			x	x	x
OD related coaching impacted personal development of self	x	x		x	
OD related learning groups impacted personal development of self	x			x	x
OD values include equality	x	x		x	
OD work a humbling experience	x			x	x
OD work helps actualize courage	x			x	x
OD work helps align tasks and values			x	x	x
OD work includes collective mindset	x		x		x
OD work includes counseling mindset	x		x		x

OD work includes empowering mindset	x			x	x
OD work includes positivity	x			x	x
ODP are called in reactively rather than proactively	x	x		x	
ODP career path influenced by a need or frustration in previous workplace	x		x	x	
ODP help actualize empowerment	x			x	x
ODP need to embrace and master current technologies			x	x	x
ODP work includes encouragement			x	x	x
ODP work includes hesitant clients	x		x	x	
ODP work includes uncovering frictions	x			x	x
ODP work includes uncovering motivations	x			x	x
ODP work includes uncovering talents	x			x	x
personally experienced becoming more empowered during OD work	x			x	x
positive experiences motivated personal OD work	x			x	x
recommended specific OD related books to researcher	x			x	x
shared an 'aha' moment as a result of our conversation	x			x	x
some people need to have certain experiences in order to grow/develop			x	x	x
witnessed OD work positively impact personal life of client	x			x	x
certified in a variety of instruments	x	x			
coaching individuals is not always an OD function	x			x	
Experienced feeling disgruntled	x	x			
Experienced feeling undervalued	x	x			
formal OD education was strong influence in ODP thinking			x	x	
has no agenda when walks into a group or organization				x	x
mentioned or alluded to being an introvert acting like an extravert				x	x
most OD professional associations are too academically oriented to be practical				x	x
OD has union or anti-union ties			x	x	
OD trajectories have gotten far away from OD roots	x			x	
OD values include acceptance	x				x
OD values include embracing			x		x
OD values include empathy			x		x
OD values include greater good			x		x
OD work helps actualize ODP credibility	x			x	
OD work helps actualize ODP empowerment	x			x	
OD work helps actualize ODP knowledge	x			x	
OD work helps actualize ODP validation	x			x	
OD work helps actualize ODP values	x			x	
OD work included counseling role	x		x		
OD work included learning groups	x			x	
OD work includes facilitating experiential learning				x	x
OD work includes mediation	x			x	
OD work includes pilot tests				x	x

OD work includes taking/meeting the client where they are	x				x
OD work includes trust issues	x	x			
OD work required persistence		x			x
OD work required resilience	x		x		
OD work requires egoless		x	x		
ODP help actualize authenticity		x			x
ODP help actualize caring					x
ODP help actualize congruency		x			x
ODP help actualize diversity		x		x	
ODP help actualize ideation		x			x
ODP help actualize knowledge		x			x
ODP help actualize power		x			x
ODP help actualize problem solving ability		x			x
ODP help create experiential aha moments		x			x
ODP work includes asking why				x	x
organizations typically fail at asking why				x	x
people can be difficult when they don't feel the organization cares about them		x			x
personal preferences or potentiality does not always equate to desire or skill to carry out/fulfill				x	x
self-taught ODP		x			x
teaching OD and practicing OD do not mix well and are not well connected				x	x
used organizational development and OD interchangeably	x	x			
very few companies meet the humanistic values of OD	x			x	
very technical workers seemed to need OD exposure			x	x	
a core OD value is helping people					x
a distinctive characteristic of ODP is courage			x		
a distinctive characteristic of ODP is self as instrument			x		
a system takes on the characteristics that it serves	x				
action research is an iterative process			x		
action research works as a guide to OD work in the organization			x		
action research works as a guide to OD work on the self as a person			x		
associates as a human resource business partner thar draws upon/uses OD	x				
change does not always help make the organization any better				x	
client readiness can be a barrier to OD work	x				
client readiness can be a frustration to ODP	x				
described organizational behavior program as OD program			x		
diversity brought out true self		x			
does not take on OD work when client readiness is not there	x				
exhibited judgmental behavior		x			
Experienced feeling disrespected		x			
Experienced feeling ignored		x			
Experienced feeling one one's own		x			

feelings of worthwhile after results of OD work				x
felt capable after results of OD work				x
has moved out of OD somewhat due to direction of OD	x			
has not always made a distinction between OD and organizational development	x			
has presented at various professional association conferences			x	
identified chief stakeholder as the contracted party	x			
identified gender as an a negative issue for ODP in the field	x			
identified gender as an a positive issue for ODP in the field				x
identified issue of education bias within OD circles		x		
identified OD influences in codeterministic business structures	x			
identified OD influences in democratic companies	x			
lack of entry level jobs made it very difficult to get into OD field in the beginning	x			
leadership relationships can generate openness to OD work	x			
learning and development of individuals is not always an OD function	x			
learns from others			x	
learns with others				x
most ODP have been willing help actualize the organizations dirty deeds			x	
most organizations are poorly designed			x	
my established personal values include chunks of the OD philosophy			x	
my ODP work has helped the organization more than its people			x	
my ODP work is more about facilitating an understanding of how to enact the OD philosophy			x	
my orientation is the toward working class in organizations			x	
OD can add value through intangible assets work			x	
OD clients rate ODP as instruments				x
OD has affected non work-related interactions and relationships			x	
OD has affected work related interactions and relationships			x	
OD has made an indelible impact on my life			x	
OD is a more humanistic approach to decision making	x			
OD is about creating an environment to help support interconnected meaning making				x
OD is about interconnected meaning making				x
OD is knowledge work			x	
OD is less mechanistic than HR	x			
OD missing courage as a value			x	
OD missing empowerment as a value				x
OD program did not prepare students for realities of ODP work			x	
OD related learning groups had most impact on development	x			
OD related work on self included having to figure out a core element of my life			x	
OD values include empowerment				x
OD work can't just be about feeling good about the way you're working together				x
OD work helps actualize empathy	x			
OD work helps actualize professional skepticism	x			

OD work helps actualize self-awareness				x
OD work helps create culture				x
OD work helps create processes				x
OD work helps create systems				x
OD work helps employees feel valued by the organization				x
OD work helps employees feel work is meaningful				x
OD work helps facilitate the use of discretionary energy				x
OD work helps facilitate the use of full self				x
OD work helps remove barriers to interconnected meaning making				x
OD work included systems intervention	x			
OD work includes aligning organization-individual values				x
OD work includes creating conditions where people can bring their full self completely to work				x
OD work includes creating developmental environments for best fulfilled versions of self				x
OD work includes helping align organizational and individual fit				x
OD work includes helping people find truer versions of themselves				x
OD work includes helping people mindset				x
OD work includes inclusion				x
OD work includes patience				x
OD work on the self can miss the pragmatism of its application to others		x		
OD work requires agility	x			
ODP help actualize stakeholder capitalism		x		
ODP help people in transition			x	
ODP need language on intangible assets		x		
ODP need mastery of tangible assets		x		
ODP training included self-actualization		x		
ODP work in the field had most impact on development		x		
one person who is transforming can impact the system	x			
openness of leadership dictates whether OD work can be done	x			
organizations best prosper when more deeply aligned with people's strongest motive	x			
people can change				x
personal sphere of influence on OD philosophy is limited		x		
practitioners need theory			x	
quality isn't always kind to people			x	
sees a lot of diversity in OD community				x
sees OD principles at work in volunteering activities		x		
sees typical OD work as taking assessments and working with teams				x
sometimes being ODP requires doing what the client asks you to do even if not really OD work	x			
sometimes leadership does not listen to ODP	x			
started drawing upon OD in college	x			
the work of OD goes by many names		x		
there is no field of OD			x	

use of self in OD work requires becoming more self-actualized	<input type="checkbox"/>	x	<input type="checkbox"/>	<input type="checkbox"/>
value of organizations can come from intangible assets	<input type="checkbox"/>	x	<input type="checkbox"/>	<input type="checkbox"/>
was first Introduced to OD in graduate school	<input type="checkbox"/>	x	<input type="checkbox"/>	<input type="checkbox"/>

## APPENDIX 10:

## MEANING UNITS ELUCIDATING PARTICIPANT THEME OF MEANING-MATING

Data collected during this study is used to help investigate two research questions: 1) What are OD practitioners' lived experiences with learning or practicing the philosophy of OD?; and 2) whether those lived experiences elucidate evidence of a related, interconnected actualizing of individuals and organizations. This Appendix provides elucidated meaning units to help support the stated research findings and related discussion related to the participant theme of meaning-mating. Participant numbering in this Appendix has been changed to help protect the identities of the participants. For example, participant numbering in this Appendix does not reflect the ordering of the interviews.

Meaning-mating	P1	P2	P3	P4	P5	P6
OD work includes uncovering why	x	x	x	x	x	x
applied OD principles in personal life		x	x	x	x	x
OD had a profound effect on purpose and mission in life		x	x	x	x	x
OD work is iterative		x	x	x	x	x
aligning meaning is a big part of ODP work		x		x	x	x
alluded to a belief in something larger than self (spirituality)		x	x		x	x
feels OD aligns with values and purpose in life		x	x		x	x
OD helped make sense of life experiences		x	x	x	x	
OD work helps facilitate meaning-mating		x		x	x	x
OD work includes creating a safe place for meaningful communication to happen		x		x	x	x
tools are a good first step, not final say, toward aligning meanings		x		x	x	x
assessments can be overly/inappropriately used				x	x	x
client aha moments can include 'you don't think the same way I do'		x			x	x
exhibited an awareness of personal impact on lives of others in organization			x		x	x
OD work helps align tasks and values			x		x	x
ODP help actualize caring					x	x
ODP help create experiential aha moments		x			x	
ODP work includes asking why				x	x	
organizations typically fail at asking why				x	x	



people can be difficult when they don't feel the organization cares about them	x		x	
personal preferences or potentiality does not always equate to desire or skill to carry out/fulfill			x	x
teaching OD and practicing OD do not mix well and are not well connected			x	x
very technical workers seemed to need OD exposure		x	x	
action research is an iterative process		x		
feelings of worthwhile after results of OD work				x
felt capable after results of OD work				x
leadership relationships can generate openness to OD work	x			
my established personal values include chunks of the OD philosophy		x		
my ODP work has helped the organization more than its people		x		
OD clients rate ODP as instruments			x	
OD has made an indelible impact on my life		x		
OD is about creating an environment to help support interconnected meaning making				x
OD is about interconnected meaning making				x
OD work helps employees feel valued by the organization				x
OD work helps employees feel work is meaningful				x
OD work helps remove barriers to interconnected meaning making				x
OD work includes helping align organizational and individual fit				x
one person who is transforming can impact the system	x			
personal sphere of influence on OD philosophy is limited		x		
practitioners need theory			x	
sometimes being ODP requires doing what the client asks you to do even if not really OD work	x			
sometimes leadership does not listen to ODP	x			

## APPENDIX 11:

## MEANING UNITS ELUCIDATING PARTICIPANT THEME OF HYPHENATED ACTUALIZING

Data collected during this study is used to help investigate two research questions: 1) What are OD practitioners' lived experiences with learning or practicing the philosophy of OD?; and 2) whether those lived experiences elucidate evidence of a related, interconnected actualizing of individuals and organizations. This Appendix provides elucidated meaning units to help support the stated research findings and related discussion related to the participant theme of hyphenated actualization. Participant numbering in this Appendix has been changed to help protect the identities of the participants. For example, participant numbering in this Appendix does not reflect the ordering of the interviews.

Hyphenated Actualizing	P1	P2	P3	P4	P5	P6
change happens whether you want it to or not	x	x	x	x	x	x
exposure to OD has impacted personal development as a human being	x	x	x	x	x	x
OD promoted a deeper awareness of self	x	x	x	x	x	x
OD work helps actualize ODP self	x	x	x	x	x	x
OD work helps facilitate organizational growth	x	x	x	x	x	x
OD work helps facilitate personal growth for both client and ODP	x	x	x	x	x	x
OD work requires self-knowledge	x	x	x	x	x	x
OD work requires taking on inner/introspective work on self	x	x	x	x	x	x
ODP growth involved experiential learning	x	x	x	x	x	x
ODP work includes uncovering individual and organizational needs	x	x	x	x	x	x
OD experience was strong influence in ODP thinking		x	x	x	x	x
applied OD principles in personal life		x	x	x	x	x
exposure to OD has honed/evolved/refined/elevated my core values		x	x	x	x	x
OD can be transformative		x	x	x	x	x
OD had a profound effect on purpose and mission in life		x	x	x	x	x
OD philosophy bleeds into personal life		x	x	x	x	x
OD work impacts the world beyond any singular individual or organization		x	x	x	x	x
OD work includes multidirectional learning		x	x	x	x	x
ODP self must be constantly growing and becoming to be a successful instrument		x	x	x	x	x
personally experienced becoming more self-actualized during OD work	x	x	x	x	x	
personally experienced becoming more self-aware during OD work		x	x	x	x	x

as I helped develop people, I was developed as well	x		x	x	x
cannot develop the organization if you don't develop the people	x		x	x	x
exposure to OD has not changed what my core values are		x	x	x	x
OD helped shape who I am	x	x		x	x
OD work includes promoting an environment where people can self-actualize	x	x		x	x
ODP help empower organizations to develop themselves	x	x		x	x
ODP help empower people to develop themselves	x	x		x	x
witnessed OD work help actualize empowerment	x		x	x	x
actualization not always a deliberate growth choice	x			x	x
conscious and unconscious actualization	x			x	x
conscious and unconscious development	x			x	x
impacts of OD on self not always immediately recognized as happening	x			x	x
OD helped understand how to engage self		x	x		x
OD related coaching impacted personal development of self	x	x			x
OD related learning groups impacted personal development of self	x			x	x
OD work helps actualize courage	x			x	x
ODP help actualize empowerment	x			x	x
personally experienced becoming more empowered during OD work	x			x	x
shared an 'aha' moment as a result of our conversation	x			x	x
witnessed OD work positively impact personal life of client	x			x	x
OD work helps actualize ODP credibility	x			x	
OD work helps actualize ODP empowerment	x			x	
OD work helps actualize ODP knowledge	x			x	
OD work helps actualize ODP validation	x			x	
OD work helps actualize ODP values	x			x	
ODP help actualize authenticity	x				x
ODP help actualize caring				x	x
ODP help actualize congruency	x				x
ODP help actualize diversity	x		x		
ODP help actualize ideation	x			x	
ODP help actualize knowledge	x			x	
ODP help actualize power	x			x	
ODP help actualize problem solving ability	x			x	
self-taught ODP	x			x	
action research works as a guide to OD work on the self as a person		x			
diversity brought out true self	x				
most ODP have been willing help actualize the organizations dirty deeds		x			
my established personal values include chunks of the OD philosophy		x			
my ODP work has helped the organization more than its people		x			
OD has affected non work-related interactions and relationships		x			
OD has affected work related interactions and relationships		x			

OD has made an indelible impact on my life		x		
OD work helps actualize empathy	x			
OD work helps actualize professional skepticism	x			
OD work helps actualize self-awareness				x
OD work includes creating conditions where people can bring their full self completely to work				x
OD work includes creating developmental environments for best fulfilled versions of self				x
OD work on the self can miss the pragmatism of its application to others		x		
ODP help actualize stakeholder capitalism		x		
ODP training included self-actualization		x		
ODP work in the field had most impact on development		x		
one person who is transforming can impact the system	x			
use of self in OD work requires becoming more self-actualized		x		

APPENDIX 12:  
SITUATIONAL NARRATIVES

Data collected during this study is used to help investigate two research questions: 1) What are OD practitioners' lived experiences with learning or practicing the philosophy of OD?; and 2) whether those lived experiences elucidate evidence of a related, interconnected actualizing of individuals and organizations. This Appendix provides quotes from participants, in the context of these two research questions, to help support the stated research findings and related discussion. Participant numbering in this Appendix has been changed to help protect the identities of the participants. For example, participant numbering in this Appendix does not reflect the ordering of the interviews.

RESEARCH QUESTION 1:

What are OD practitioners' lived experiences with learning or practicing the philosophy of OD?

Participant	MEANING-MATING
1	...and the guy became open to...the guy who owns the company...became open to doing it really differently. But part of what opened that door is that man has a friend from college or something who's a consultant who really made that mental change for the guy. And then this guy I was talking to is coming in and doing all the work to actualize it. You know, working with this guy a lot and all that. But had it had it not been for this very trusted person in this guy's world, you know, the whole transformation, I don't think, would have happened.
1	But there's also some dues paying, some just getting on the same page with the person doing stuff that they would like you to do...improving yourself. And then over time, you know, they will listen...because...and sometimes they don't do what you say and it has the results that it has, which you've told them it will have
1	one reason why I kind of moved out of OD somewhat...you know OD has changed in in the corporate setting also...to something that's not very interesting in terms of...in my opinion...in terms of talent assessment and succession planning...which is not consistent with OD values, you know.
1	HR people used to kind of be on employees' side kind of thing, you know? And that's really changed over time and so...those values have migrated more...I mean, OD people have them...maybe, depending on what they do...'cause as you say, like org effectiveness...that can be very mechanistic and such. And some HR people have it, but a piece of HR these days is certainly...risk management for the corporation. You know. Making sure you'd adhere to all the laws and all that stuff.
1	employees still think HR is like a safe place and, you know, HR is not your friend. HR is not your friend. You have no friend is the reality. That's the reality.
1	You've gotta find out that there's a need to begin with.

1	I think, really, quite frankly OD is, except...except for individual leaders...OD is the function that's most on the employees' side if it's following the humanistic values of the profession
1	you would only hear a part of it because you're geographically focused in the study. We're in a very pro business, Republican, generally speaking, geographic area. But you know, there's probably a very different thinking about OD and stuff in DC. And although that is not evidenced by the end of the AU program. And then maybe the West Coast. You know, Kaiser hires OD people? But I've always felt when I was in OD that, you know, Dallas is not the place to be for OD. Just because there's not a lot of call for it in businesses. You know, like REDACTED had a great OD function...like in the 90s or something...that it's unwound. Because what's happened is OD jobs have...HR has claimed OD work. And HR as a profession...its...the professional organization SHRM...is much more powerful and bigger and funded and all that than little OD Network. So that's what I think has happened. But it's so interesting that it's really getting this resurgence because the need for what it can provide.
1	an example would be someone who is trained in Prosci change management. So the ADKAR model. And comes in with their forms and all this stuff and kicks it out. Whereas like an actual trained Organization Development person, big OD, would be more like, OK, well...so what are we trying to do? You know how does this fit into da-da-da-da rather than just, this is my mandate and da-da-da.
2	And I truly believe everybody should go through this process of figuring out why am I here? What are my values? Am I living my values every single day? Am I in the job that truly, you know, aligns with my values? Am I in a job which truly, you know, like can harness my best skills? And if I'm not in a job like that, and I feel like I'm stuck, that is fine. Then I may find in other places where I can contribute to my best...of abilities.
2	...they can norm against thousands of individuals across organizations.
2	and also from doing all these assessments that we do as part of being in OD, I'm very clear now on who exactly I am. And I own it. And I think that's also very essential as a practitioner. To know who you are. Your identity. Which space you play well. And which space you don't play well in.
2	I think you should, you know, wait and let your team speak first. Because here's what you're doing. You're influencing them. You're biasing them. And a lot of HR professionals again as their embedded, they're very much...I'll be the order taker. I will observe, but not, you know, speak up. I will observe, but not design something which is a little different from what you asked. So you want this, but this is not really what you need. This is what you truly need.
2	so OD is a philosophy and the strategy of harnessing organizational purpose, processes, and people to develop the internal capabilities required to sustain the value creation processes of the enterprise amidst the realities of constant changes. If I had read that definition and somebody said go get into the MSOD Program, I would never enroll.
2	I did a value exercise on myself three years ago. As I was struggling with some...I mean I was struggling with some existential questions before that. I would say 5-6 years has been my...my path. But then three years ago when I actually made those decisions, I had to figure out, as I was starting my own practice, what were the values that were the most critical and important to me.
2	So, if I can't do that, it will stifle me as an individual. And I feel like those are my values and...and they, again, align with OD, right? You know, that's what we are there for. We're here to influence organizations and teams and help them. You know, sometimes they've lost their way. To help them being on the right path. Whatever the right path for them is right. It's not predefined by us. But we have this general knowledge to then bring them together on that.
2	...Like there's no way I could tell that about you just by looking at you. So, I think that's...that's another part of OD, I think, we all need to do a little better is storytelling. Is...every single person has an amazing story. People just don't believe that. They're like, ah, not me. What do you mean?...It's like, no, everybody has a story and we...we should talk about it.
2	...so someone calls me. And this is outside of coaching. Other type of work. If someone calls me and says, hey we are having, you know, some trust issues in the organization. Or communication issues. Or this team is not working well together. Or I need to get my people together to...talk about the future of the org but I just never can seem to get that conversation going. Or I, you know, we...we really need to buckle down and figure out who are we, and what's our mission. You know, why do we exist? Uh, it could be a variety of things around this. Or the...the you know, it's a new team coming together. Or the old team needs to find new ways of working together. Because we have challenges...personality conflicts...we have, always, a thinking there's a new player in town. We have turf wars. We have a new CEO. We have the old CEO trying to give the team a new direction.
2	So my specialty is that, then, I obviously asked them, you know, clarifying questions. What does success look like to you? Uh, you know, if you hire me, at the end of the engagement, what does that look like to you? What does ultimate success look like to you? Do you already have organizational goals? How does it tie into what you're trying to do. And...and really try and get to the core of the matter. Because a lot of times it's not very obvious...on what really the challenge is. Yes, they come to you with, oh, it's a trust issue. It's a communication issue. But when you peel the layers, there can be a variety of other things feeding into it. The person you're talking to may have blinders. Or they might have biases. Or they have a different agenda, and they're trying to just pay lip service. It could be a variety of things. So typically it tends to be a few other things as well. Sometimes in addition to it. Sometimes deeply layered under it. So I uncover that. Uh, I also like to talk to a few other people in the org to get their perspective as well. Instead of just the one person.

2	So then what I'll typically do is, I never really do cookie cutter stuff because I don't believe that's the right way to do it. Every organization is different. It's a living, breathing entity with people in it who shift, uhm, different organizational purpose, goals, etc. So then I'll design an experience for them. Sometimes experience is a two day retreat. Sometimes it's a six month engagement with workshops, facilitated sessions, uh, conversations with teams, breakout groups, on-on-one coaching. It could take a variety of form. And, uhm, depending on the level of the players, also it takes variety of forms. Sometimes you have to do session just to build baseline knowledge, help them understand concepts, and then move into some of the higher level stuff. Even though the leaders want to jump straight away into it, we know that in order to a) gain the trust of the people, help them open up, help them, you know, slowly navigate their way and have the aha moments themselves versus spoon feeding them, right.
2	So what I started doing is I started entering questions in the, uh, exercise guide to do a further knowledge check. OK, so once they did all that I would ask them, you know, what does this mean?
2	So, I...we go in there. This is a eight hour class. And there are tables set up with chairs...round tables, chairs, and flip charts everywhere. And I'm like, wow, what is this? And then this woman proceeds to conduct the entire session with the flipcharts. And we have these breakthrough moments, and it's just unbelievable. And I'm just sitting there with my jaw hanging. And a) for all the amazing things we are learning, but b) for how she's facilitating and getting us to ideate and have dialogues and aha moments...had an impact...at a personal level.
2	And through our techniques of, you know, just getting people to talk. And structuring conversations. And drawing out great ideas. Which are buried within them, but just others didn't believe in them.
2	So the...the...the realization people were having is...we can make this happen. We have the power to solve this stuff. We just haven't made the time, or had the know how of how to approach it. And we have this amazing processing capability, the power on our team. We just haven't tapped into it the right way. And the leader was frustrated this whole time that they weren't tapping into it. And he didn't know whether it was capability or what was it. And, it was basically just making the time. And getting the right people in the right place. And getting a neutral party, right. A facilitator to come in and do that.
2	I think the lesson I would say is...fluidity. Fluidity and...being less tied to...like frameworks and theories and concepts. And using them as broad guiding posts versus making them kind of, you know, this is the end all be all. This...if you...if you're looking at this, this is what we shall use. Uh, I...I find that, you know, life is so complicated. And there are so many aspects to it, right. Different people and their opinions. Situations. And if we only apply one thing in one way, chances are you won't get good results. Have you applied different things in different ways and kept it a little open, and had other people weigh in their opinions, etc. So, if I look at those lessons from life that, how the way I'm living now, uh, I mean, this is what I would say to maybe traditionally trained OD practitioners who are very much about, you know, the very specific way of doing things. Is...expand your horizons. Broaden them. And...and embrace their fluidity and flexibility. And then, on the flip side, I would say to those people who are a little way out there with...the extra fluid flexibility...is...and this would be, you know...I don't know if I'm the extreme end, but I'm...I'm closer to that end...is to honor and respect all the teachings that are out there. And, you know, the concepts, theories, the frameworks, the...the studies. Blah, blah, blah. But then use them in a way that benefits the most to your clients at the end of the day, right? Uh, because both sides have...have things that can be used well. So...so it's really maximizing what you have, in the moment you have. I think that can really make OD feel better.
2	And then over time I...I started applying principles that I was doing at work at home.
2	I have so many lessons from my work.
2	The aha moments people have whenever I run...and usually mine are like day long or beyond day long. They are at multiple levels. Because, when I design something, it hits very personal things for people. Uh, it helps bring them out of their shells. It helps build personal relationships. Get to know each other vulnerability. And then we make our way up then into the multiple layers of whatever we need to discuss. And eventually it gets to that strategic piece, which is a big part of what I do. So people have aha moments at various layers.
2	I bring that...even in my, you know, wherever I go, I will have a design and we have general ideas. But I'm never married to the design. I'm never married to a set of questions. I'm going to ask...you know, agility, flexibility, boldness, challenge. But with, you know, that sensitivity, with the empathy, with the, you know, I...I'm going to make all of you feel comfortable as if you're my best friend. But I'm representing all your best interests. But if I single you out and ask you a question, you shouldn't feel that you are, you know, exposed or...or you know, I guess being singled out. Uh, never to make somebody feel that way, but at the same time bring about this amazing sharing and the aha moments.
3	...manned by people in leadership roles who are working on self interest and self aggrandizement rather than accomplishing the mission and building the organization itself up
3	And there also was a lot of anguish, agony, and pain that was inflicted on people from a human perspective. And not only was it life threatening, but it was also soul crushing. And so I came out saying I wanted to figure out why that was.
3	I studied anthropology, psychology, sociology, communications, and family relations, with a little bit of business thrown in...social work...marriage and family counseling
3	there is a way for us to figure out how to optimize the organization and optimize the people...have the organization work well and accomplish its goals and have the people be built up and grow. That was a seminal experience in my thinking.

3	you've got organizations and they have certain goals...you've got people and they have certain goals and needs...and it is possible to create a way for all of that to be accomplished. But you have to be really careful about it, and thoughtful about it. And it's not necessarily intuitive. Matter of fact it seems that most people don't know how to do it, and most organizations are very poorly designed. And so it's an exception rather than the rule, and therefore we need a field that tries to figure out how to do that.
3	helped me to make sense out of the experiences that I had had up till then.
3	we need to be able to have a language that we develop about tangible assets and intangible assets. And the sphere of OD is primarily in the intangible assets. The people, the organization, even the definition of processes, and so forth
3	All that people between the ears, intellectual capital, creation. And that's our stock and trade. That's what we should be really good at
4	But they were still technically oriented around quality. And...and quality is not always kind to people. And it is about people that matters. So you've got the technical side. You've got the people side. How do you bring those together in order to have an effective organization?
4	It looked like a REDACTED plant, because they built it. It built the products that REDACTED built. And there was a smattering, if you will, of that culture. Of that REDACTED culture. But underlying it in REDACTED was a whole different kind of culture. First of all, there were the managers. And the managers were all ethnic REDACTED. And they had one culture. And it was a lot different than REDACTED. The next layer were the, for all intents and purposes, the engineers. The people who actually engineered the products and the services and the processes. They were all from REDACTED. And, uh, they had a wholly different culture. And then the third piece were the people who actually did the production work. And all of them were pretty much all young women from...REDACTED.
4	You know, you...we look at all of these startup companies today. And, uh, especially in technology. Shwew. Boom, you know. One day you're two people. The next thing you know, you're 20. Then 50. Then 100. And then you're out there and you're 10,000. What worked when you were 10 people...that little small group...was what was very successful...getting that to work with 10,000 people, 1000 people, 500 people who weren't there at the beginning when that process started...almost never is successful.
4	And so I had...I put together a leadership development program for REDACTED at the corporate level and, uh, that ran for six years. And then the company got acquired. And it went poof. So it stopped. And...and so the...the leadership had changed. And the acquiring leadership was not interested in that kind of thing.
4	Today, we don't even talk about people who work in the shop. The talk...all you gotta do is look on the Internet...office, office, office, office. That's a very different environment. And, again it....the changes that we see in technology have a huge and fast effect on how people work. And how leadership impacts how organizations function. How you can bring people together. Uh, the company that I just retired from had...was basically moving all of its training online. And so you either did a pre-packaged training...you know, you pushed the button and there was a video and you'd get stopped and answer questions. And in some rare instances it was done through teams or zoom or...or whatever. Uh, and so...but it was...it was remote. We couldn't touch one another. And I don't know how much training, uh, you've done. But if you've done any, you know what the difference is when you're sitting in a classroom. And there are people there. And you can see. What it is they're doing. What it is they're not doing. And you have so many other ways to intervene. Your intervention method right now with me is, you know, you might hold up your hand. You might yell at me. You might turn off the...my voice. It could be any number of things. You could black out the screen. I don't know. But that's it. You know, you can't see what else.
4	And so we're seeing unionization efforts happening. So what's happening there, it'll probably occur elsewhere. The benefits though are pretty good, and, you know, you have to understand unionization. And I've worked in a couple of union shops. You decide you want a Union. Everything's on the table. Everything. You've got nothing. So, oh, that college tuition benefit. You...you gotta negotiate for that, you know. You want time off? Paid time off? You gotta negotiate for that. You want health care. You gotta negotiate for that.
4	And I'll say one other thing. There is no field of OD. You know, we have no real profession. The OD network has yet to come up with a certification for OD professionals. There isn't one.
4	We don't do it in REDACTED. Which was, you know, another booming area where, uh, OD emanated from. It's all in those factories, in places like REDACTED and REDACTED. And I don't think the principals of OD are going to find a good home in there. I think the social culture does not allow it. Not the way they're configured right now, political and socially. So, we're stuck with what we got. And the changes that have gone on, uh, kind of push it to the side.
4	Did a lot of training in regions..but that was where I got the opportunity to do the OD as well, and develop some people, uh, to help me with that. That was something else that was a skill was helping to develop people within that context of OD.
4	And in all three cases, those businesses closed down their OD department. Their leadership Development Department. Didn't matter what it was called. They closed them down. Sent people away.
4	And he was one heck of the character. And I'm not sure exactly how effective he might have been, personally as an OD person. But from a research standpoint, he was...he was interesting...
4	By the way, with the career path, one thing I should say, I found that people who were industrial engineers had some of the...were the most common people to want to transition into the people side of work. Not as HR. But OD appealed to them. OD appealed to them greatly. And some of the best OD people that I worked with and developed, uh, were in fact, IEs.



4	Well, what that strikes in me is the old, What's your why? And it's not old. It's...over, uh, within the last few years that's been popularized. But, you know, it's...it's basically, hey, uh, what are you attempting to do? Why are you doing what you're doing? And, you really need to be able to understand that so that you have some kind of guiding strategy, policy, procedures. And that it all comes together and supports what your why is. What your direction is.
4	The next thing really was then the transition to, well, people can understand the why, but why don't they achieve it still. And that became the third prong or the 3rd, uh, leg of the stool. Which was leadership. So there's process, technology, there's people, and there's leadership. Those three things have to come together. They don't come together, you're not gonna make it. It's as simple as that. And the leadership is an interesting one. Because, well, you can go out there. And I've just gone through filling out a surveys for...well not surveys, but voting for, uh, companies who stock I own. And so, all of that. And, and it's...it's about ten companies I have stock in. And, you know, they send this stuff out and they want you to vote for leaders. They send out the annual report. There is a pen from the CEO of the company. And they say wonderful things about the business and people and...and so forth. But, you know, there's very few of them that put the time into working the people aspect of it. They spend their time playing with customers. They spend their time playing with the, uh, financial side of the business. And, you know, you gotta do that. There's no question. But the way you get there and get there successfully is through people. And so you've got to spend time with people.
4	and he ended up saying, hey, we became the first company outside of Japan that became a Deming winner. And he said, in order to do that, I had to spend 40 to 50 percent of my time meeting and talking with people to tell them essentially why. Why are we doing this? How are we going to do this? And he had to repeat it and repeat it and repeat it.
4	Uh, my point there is, when that happens, they're not really bought into whatever they're saying. Like, people are our greatest resource. Well, if people are your greatest resource, you would have written this, and you'd be out there, uh, doing
4	Uh, and what I learned from that was, OK, it's one thing to read their publication, whether it be an article or, uh, a book, or I...I don't know. These days it could be a...a YouTube thing, it could be, blog...gosh knows what. There's more opportunity. But the ability to sit down there and have a dialogue was critical. Because a book...a publication can only really provide so much. Not what the heart and soul was. Not when you raise a question and a person says, let me think about that...well, let me tell you more. And they end up telling you more than they could put in a book. More than what they could put in an academic paper.
4	And, you know. I read Taylor's work. His initial work. And, you know, you can glean a lot out of that. And he wasn't...I would say, yeah, he did the scientific method and so forth...and he tried to put science into how people worked...and that was good. That was good. He went a little overboard. But you could see some of the humanistic character traits that came into the work that he did do. What he was attempting to do was make a better workplace. He thought he could do that. It didn't quite work out the way he thought.
4	And even within any organization, you're going to have subcultures within the organization. There's always engineering. They're a subculture, as opposed to accounting, finance. As opposed to marketing and sales. And those two are very different. Uh, human resources. Uh, you name it. Manufacturing, if there's manufacturing. Production, whatever that is. All these little cultures that they have. In order to initiate change that is successful over time. And productive. You can always initiate change. And it can be very disruptive. Uh, and not really help the organization be any better. Uh, so it's important that...again, there is that leader who has the why, and is very clear about what the why is and how the journey will be done. And working with teams. Groups of people. Preferably teams. To have them take a look at, alright, what do we need to do to contribute to this effort? And can we do it? Do we have the authority? The power? And is that being provided by leadership?
4	You know, one of the things that I had some natural skill at was facilitation within a...a group. And so, even being that clear, uh, that clear introvert, I was able to get up in front of a group, and I was able to, you know, work magic, if you will, with a group. And it was taxing. As it would be for any introvert. And when we were done with that session, I wanted nothing more than to get the heck out of there. And, hey, you guys go out drinking tonight. And I'm gonna go to my room. I got some work to do. And it was really recharging the batteries.
4	they recognize that most management is schooled in business or technology, not people from businesses. And therefore, you need to have some understanding of business.
4	And big organizations don't have the ability to really reward people the way they want to be rewarded.
4	It's really, when you're working with a group, it's...it's finding out what the why is. Where do they want to be? And, you know, why aren't they there? That that's sort of the...the question. Usually what I do is I sit down with the manager who's looking for help. And ask those questions. And then I say what I want to do is go around and interview, you know, your key people. Your team. And I've got a protocol that I use that...it's pretty standard. But I flex it depending on what the why is. And what the issues are. But, you know, it's basically what's working? What isn't working? What would you do differently? Why haven't you done it differently? Things like that. Take all of that data. Throw it together. And spill it to them in a multi-day session where they have a chance to read through it. I don't tell them what's right or wrong or good or bad. It's their data. They can do with it what they want, including nothing.
4	I've got a protocol of questions. I can change it. I don't have a prescribed method that will make you successful, other than get the data, feed it back in a way that's safe, and see what they're willing to do. If they're not willing to address it and do something, that's not where the energy is. Because one of the number one rules in OD, from my perspective, is go where the energy is.

4	We just help you get the data. I help structure that. I can help you with structuring the process that you need to get there. What kind of learning do you need? You know. What...What kind of information do you need? What kind of behaviors do you need? It's fun.
4	to me, yes there is no field of OD. If you go in and look at ads for OD consultants, whether they're internal or external, it doesn't matter, you'll find so many things it'll make your head spin. There is not a traditional way of describing that job. Uh, right now, it's either delivering training or it's, uh, analytics. And while both of those are a part of what you do as an OD professional, I don't believe those are the sum of it.
4	And, by the way, I do not consider OD people, practitioners, change agents. They are not. They are the people who help educate and facilitate the change agents. But, you see a lot of that right now in the field. And, uhm, the best way to take a look at trying to understand the field is look at the ads that are out there for OD consultants. And, like I said, it's...this is a gesture, but it's all over the place. It's everywhere. It's not a real focus.
4	Since there's no profession, per se...there's no certification...you can't go back and say, well, when you say an OD practitioner, this is what it is. And so it becomes very fluid in terms of how, uh, the parties use it. The people who hire these folks are usually from HR. And they have their own perception of what an OD practitioner is, versus what it is they can do, or they do, or they think they do.
4	If you don't have a leader, you...there's no button. No...no magic change. And when consulting companies hire change agents, all they're really ending up doing is working a communication plan. What do we tell people and when. And that's valuable, don't get me wrong. But it is not practicing OD in its full. Not at all. I was asked to be a OD, uh, voice in a particular project in my last company. And, uh, it turned out it was a technology change. Which, OK. Fine. But the job that they wanted, which was actually being, uh, led by an external consultant. From, uhm, I think it was Anderson. They, uh, they were focused on, uh, communication of we need to do this now, this now, and communicate that. And, like I said, good. But it's not facilitating change. Wasn't working with the President who was trying to move that. Well, actually, it was the Vice President who was trying to move that technology change. Wasn't working with anybody else on anything else other than, OK, if you're going to make a change to a program, this...we need to let people know. We're going to make a change to a program, and here's how it might affect you. Again, good stuff. But it's not facilitating a change effort. Not at all.
4	They did have a leader. They just didn't call that person a supervisor anymore. And it wasn't the traditional supervisor role.
4	But the point of that was, we were told at that point, you know, you're...you are a master of organization development. We didn't have the degree. Because we didn't have the thesis. But that's what the faculty who had led us through this almost two years said to us. And to a person, I would say everybody there said, I don't feel like that. I...I read 35, 40 books or more. In the course of doing that two year program. And I took tests. I wrote articles. I wrote papers. I did research. I did...picked up the stuff. And I'd go back to the office. And I'd share it with my team. But my heavens, that was like a bolt of lightning. I didn't feel like I knew everything.
4	It was really what I pulled out of the experience. Because they did not pick up and say, here's the philosophy of OD. What they said is, we're going to expose you to multiple aspects of what we believe might be OD.
4	You don't hear it. You ignore it. And then you hear it a couple of more times, and the next thing saying, wait a minute. What is this person saying? And that person could be you. It could be the internal motivation that you need. That you need to think and go through all of this. Now, there is the big deal in psychology and a lot in the change process with having an SEE. An significant emotional event. Which creates that change. And that's certainly the case. But it's not like somebody hasn't heard things prior to that. Before they had that significant emotional event, and they move into the remaining steps of owning it. I mean, that...that's...that's the end. They're carrying the message. Not only do they own it, they're carrying the message out there.
4	I wanted them to be able to see themselves. See themselves as a leader. Understand what that leadership role was. And be able to understand themselves as a person. As a leader. And then being able to understand how it is that such a person can go and impact an organization. What does it take? What does it take to make change? What are you changing?
4	On one...because I went out and did a couple of interactions. Gathering data. And then the...the session where we went off site for a couple of days and...and shared the information. And worked with them to, uh, see how they could work together better in achieving the ultimate aim of that organization. And, you know, you think, hey, it's a nonprofit helping people. It ought to be pretty clear. Well, it wasn't all that clear.
4	you may have a very clear preference for something, but you could be crappy at it. You could have a very weak preference for something, but you could be really good at it. And I think those are things to understand when it comes to using an instrument. Particularly that one.
4	I didn't expect major changes in personality or in preferences out of this activity. Just an understanding. It goes back to what, uh, we talked about earlier. And that is, at least with that information, you can say, whoops...uh oh...this is one of those situations. Take a second, and say, is this the direction I should go? Or is that the direction?
4	I think there are a lot of people in OD who don't internalize aspects of it.
4	There's no pure OD, uh, jobs out there. Very few. Very few. So, yeah, it has an impact on career choices. Because you may find you end up doing something else.
5	And my goodness, I...I just...I didn't hear an audible voice, but whatever that it was that I said, I realized then that that was my purpose. And kind of a ministry, you know...

5	...And, at that point I began to see...I began to see things differently and apply myself differently. To the people that I had responsibility for.
5	And she gave me the best advice that I have ever been given. And that has held me in good stead. She said, REDACTED, just love them. And I'll tell you, I did not even understand those words of wisdom until after maybe about two years. And I understood...that...I just need to love people. And love them into being...into seeing themselves differently than the world has told them that they are being seen. And, I understood after two years that that was my purpose. To help grow people to greatness. The greatness that they don't even know that they're here for.
5	...and I learned from there that we must give the people who are doing the work input on the output. We can't just continue to give them instructions and expect for them to follow them if...if there's no why behind it, and if there's no development of themselves. You can't get that done. Or it's difficult. And not only is it difficult, I just think it can't be done. I just think it can't be done if you're not pouring into the people themselves.
5	And, the issues that companies have, already have the answers there. I go in and I just ask the questions...in order to help them to discover the answers that are already there.
5	...at the end of that project, I saw different people in that room than I did, uhm, when I first started...uh, than I did when I was first introduced them...introduced to them. Because they now were more interested in being interested in the people. That they worked with.
5	And...and...and to see, uh, people's lives change, not just the work life, but their personal life change as well...and...because when we're...when we're together, we're always talking not just about the...the...the business and the work life. So...what does that mean for...your daughter? Or, they'll give us...tell a story about their daughter. Or their sons. Or tell a personal story. And...let's talk about that. We talk about it right there. Because the...the learning that we are...are a part of there is connected to their personal life. And, so we...we talk about those things.
5	...and knowing what's going on with...and knowing them by name. And how are they? And how is your son? Or, how's the...the how's the...the...the...the football going? Or, how...how are they doing in their college studies? And just having just, a very quick...I mean it doesn't have to be long. But just...being willing to connect with them in a more human way.
5	we're gonna have to put these numbers into questions. Because, these numbers are not going to really tell us anything from a personal or human perspective. It just tells...kind of tells us...it gives what they're thinking a score, I guess. Which is not going to help us come to some type of...of a...of a...change or...or...or solutions. So we wrote out...we put together based on the survey and the questions on the survey...we pulled out the questions that we...and we didn't even have to come up with any questions, actually. We pulled out the questions from the survey that actually, uh, got the lowest ratings. Then we took...I think it was five or six...then I took those the next week back to REDACTED and said, uh, REDACTED, what we need first of all, in order to start doing anything about this, we're gonna have to know from a human personal perspective what they meant. And what they were thinking...what they were feeling...when they gave you this score.
5	I'm standing in her office. She's showing me this. She's looking at...I'm looking at this. And I've been the most professional person that anybody knows. I sit there and I weep like a child...a baby. I weep like a baby. And...I wept because I realized...that...I had been able to not just bring them...but...it took me...it took...whatever it was in me to be able to go over there twice a week for six weeks and sometimes at the beginning...hearing a lot of complaining...this is not gonna work...da da da da da da da da...da da da da da. But as we went through the process, it made...it...and, and, I...we got to the end of the process. And we got the results that we were actually looking for. Positive results. Positive change. I realized...and again, I didn't realize that we had just gone through it an OD process. But I felt just absolutely...worthwhile.
5	it brought home the reason that I, uh, had already...had already discovered. The purpose. My purpose. And it brought that home. It reiterated that again. That I...uh, am here...to help people grow to greatness. And this is what that is. And...and it just it made me weep right there. Unabashedly, it made me weep there. And that was the first experience. Uh, and I go back to that experience because...not only because it was my first experience at OD. But it was my first...my really first experience in discovering that this is how it feels. This is what it looks like. This is what it sounds like...to grow people to greatness. And to help people. Uh, to empower people. To...to change their own situations in their own life.
5	And that...from that point on, Brian, empowerment was a value that I could actually see, hear, and...and...and...and see it in action.
5	I care about people. And I care about people's success in their lives. And, that caring is what has kept me...in this thing...through all of the difficult times
5	Every time that I've been called into an organization. And even now. People have...these organizations have problems...because they don't care...they don't show that they care about people.
5	Because you have to care about the people that you want to help accomplish those goals
5	I just have a caring about people. And I expect caring from people. And that's the one value I think that continues to help me be successful
5	And that's the one thing I think that I bring to, uh, my organizations. Is the caring. Uh, that value of caring about their people in a way that they don't feel like they can, or they don't think that they can. And, that...I...I think that that one value has carried me a long way.

5	a lot of people are not...a lot of people don't know...uh...don't know that that's even a possibility for them through their work. Because the organization has not taken their responsibility to...make them feel and...and allow them to do...and allow them to behave in a way...that helps...meaningfulness...meaning...to be matched with what they do.
5	when you think about it, REDACTED, all...every process has that component. And...and, you can't get meaning from, uh, uh, uh, meaning...you couldn't...I couldn't...we couldn't get meaning from those numbers. We had to allow people...human beings...to answer those questions in order to bring meaningfulness. And bring meaning to...the, uhm, to those numbers.
5	...we have found that that question is not asked enough...why?...
5	...Because when you ask why, people will tell you...and...and I...talk to leaders and managers and...and they'll ask, I wonder why I didn't know that. Here's my response. And here...here are the responses from all the people. 'Cause you never asked me.
5	I always need to keep that in the forefront...every time I'm sitting in front of people in an organization. That...I am here to help...help bring meaning...to whatever it is that they need answers to.
5	...has this double loop learning model...that...that's all we use now. And the reason we use it is because it allows us to ask questions...to help people to reconsider things that they, uh, Oh my God, this thing is so wonderful. And that's why we don't do training sessions anymore. We do learning events. That's why...how we became a learning company. Because people are only going to learn...through...when you ask them questions and allow them to reconsider things, reconnect with things, and reframe things. That's where the meaning comes in.
5	And...and when...I first understood that, that that was my purpose is to grow people to greatness, I didn't even really know what...how I was going to do that. It just...I just moved toward it...unintentionally. But just knowing that that was my purpose, that's what...that's the...the, uhm...that's the base where I was planted. And so everything just grew out of that...out of that...growing people to greatness.
5	So, what does that...yeah...what does that mean? What does that look like? Act like? Sound like? And like I said, it was unconscious...or subconscious.
5	...so I went back and asked them to elaborate on Does my manager care about me. I think one of the questions was do I get everything I need to be successful? They had to attach a number to that on the survey, but that...that didn't help us.
5	Yeah. All of...All of that...just the whole experience of...the whole, uhm...the whole experience, consciously or unconsciously, intentionally or unintentionally...just came over me and I just immediately...when I saw them I just went back to the beginning...of...of...of the...the...it was process improvement of the project or...or the pilot team. And uhm, and just remembered 'cause it was six weeks. And just remembering everything that had, uh, transpired, and uhm...the...courageousness, the...the...the...the courageousness to care...and just to take little baby steps with them...just washed over me...and it just...I see now...OK, it...it was worth it...
5	building a team is a difficult thing because you have so many different people. But what we did. What we always do is common vision, common values, common goals. And those were some of the exercises that we went through. And we especially went through, uh, common vision, common values. We did the values exercise from the beginning. And every time we would meet...I wrote them on flipchart paper...and so every time we would meet, I'd unroll those values and put them up on the wall. And for everybody...to remind everybody...and I never had to say anything about the values...after that...I just put them up on the wall. And then we had come up with a...a way that we were going to interact with each other. And... which kind of came out of those values. And I put those up on the wall as well. And that's all I ever had to do after that...So yeah, intro-spective....intro-spectively and inter-spective...inter-spectively...uh, interpersonally.
5	They pretty much know about OD. And they think of OD as developing the organizations and things...things that need to be done. Things that need to be done. Things that they need in order to develop the organization. I think the...lightbulb goes on when I say to them that I am here to do that. I am here to help you to develop your organization. I'm here to, uhm...to analyze your needs and then help you to get to where you want to be. Help you to develop your...your...uh, strategic...uh, to get good results or develop your, uhm, strategic goals. But what they don't expect is, I do this through developing the humans that are going to be doing the work. The people that are going to be doing the work. Uh, somebody else can work with the numbers. Somebody else can work with the...the...there are other things that need to be done under the heading of your strategic goals. But in order to get you there, I'm here to help with the human capital...
5	And...and...and...and you know, I find that, uhm, when people bring...bring us in, bring me in and...and when I do contract work, the people who work at the organ...in the organization they're more willing to talk to me than they are...that just tell me everything. That's because I ask. Well, REDACTED, I already talked to them about that. They knew that. Well, no they didn't.
5	...when I go into an organization, I don't go in as an expert. Because I believe that the expertise surrounds me. I go in as a facilitator because I believe, we believe, that...all of the solutions to an organization's problem is right there in that organization's...and...and... and it's right there. It's already there. It's already...all the...I...my skill is going in and to facilitate the finding of those solutions. And the best way to find those solutions is through asking the people.
5	...part of our learning model, uh, to, uh, to...to not just help people learn, but...to...uh, give people input on the output and to draw out the solutions that surround...that's already surrounding them...that already are, uh, that already exist. They exist right there in the organization. It's right there. But, my role is just to facilitate the finding of them.

5	...and that's why I always ask the client...is there anything that you want me to tell them? Want me to say, uh, that...you don't think you can say? Or, uhm...you feel uncomfortable saying? Or is there anything you don't want me to say?...I don't want to mention anything you don't want me to talk about. And...and...and...and seldom do they say they don't want me to talk about anything.
6	So...and various forms along the way, but yeah, always with the Organization Development mindset.
6	And so you throw some fancy assessment at them, they're going to look at you like you're nuts? But, you get down to earth, simple things that drive the same idea...concept of like hey, we're different and we need to understand that we're all different. Not everybody thinks like you. Which astounds me that people still at our age think that everyone thinks like them, but that's...people think that. And then they get mad when somebody doesn't think like them. So just trying to drive with simple tools that fit the right...the mindset and the kind of...where this...what works best for the company. That really is about again understanding each other as individuals...as teams...so that you can build, you know, the success of individual and team development all with the business and results in mind of that's why we're here.
6	And so we ended up having four design meetings where we got them together to say, let's...tell me more about what that means. What does that mean? What does that mean? Then we turned it into our first draft of something and I said, well, I none of this is going to work if my real people out there in the company are going aren't going to use it. So let me put together a task force of a cross section of my end users and let's taste...let's test some of the things that these subject matter experts shared and say does this work for you, and are we doing it...are we pitching the type of learning and the format of learning in the right way, right. So I'm embedding that collaborative design approach there.
6	You almost made me cry,
6	...there are no cookie cutter leaders...we want every leader to bring their best selves. And then, you know, use the framework of our organizational values in the way that you act. And if you can't abide by those organizational values, then this isn't the right place for you, and you should take your best self somewhere else that's going to be a better fit for you.
6	...I think it first and foremost is helping people become self aware...of who they are, what their strengths are. And through that self-awareness, you gain a better understanding of where you...the kind of work and the kind of environment that you could be in that you're going to be able to make the most of the gifts that you have, and be that...which will also, you know, the kind of the philosophy is, if you make the most of the gifts you had, your also gonna be fulfilled as a human being. So I think starting with self...self awareness and helping people figure out those matches and then creating organizations that have that sense of like hey let's...let's help people find their true passion and their...and grow them in those places and give them the opportunity to try different things and see where the best fit is that was going to ultimately also propel the business, you know, the results of the company.
6	Hm. Yeah, let me think about that. So, I think...self awareness to me is about knowing who you are, your gifts, what's...what's...what's the kind of environment you're going to be at a best fit for. Meaning making is about...it's kind of a collaborative thing around a shared understanding of what a company is about...what's important to it and...so I think the combination of those two is, you know, as you...as a company...as working as a whole to make meaning of what...what's a core purpose, why does it exist, right. We talk about the company's why. Why does the company exist? How does it continue to...how does it impact the world and the customers or whoever it is. How does it impact and support the employees of the company. So as a group of individuals at a company is kind of making meaning around those things, the self is...it's like promoting self awareness of what's important to that person as an individual, and then...then that individual can make a decision about is the meaning of this company fit with who they are as an individual. And that's where I see it, you know, when you think about company culture and what fit...fit for the company, it's...if a company is make...if there's a match between your, you know, as you've become self aware, if there's a match between who you are, your values, what's important to you, and the meaning making of the company of who the company is, why, you know...what it's about, what this, what it serves for the world...as those...as those match up, then...then those...then that person belongs in that company. If it doesn't match up, that's where I think you see friction. And maybe...that...and I've told people this before...they...if they aren't feeling like that's their company, they should be looking for what's the company with the meaning that fits with their own personal values.
6	And, so, one of my team members this week sent me the nicest message, he said...I'm working some 12 hour days right now more than I have in other companies. Which I was like, uh oh, we need to work on that...and we're building our team, so we are. He said but this is the best place I've ever worked. I'm so engaged. I love what we're doing. I, you know, not to humblebrag, but I'm making it really great and we're going to really make a difference in this company because of the work we're doing. And I just wanted to say thank you for the opportunity. So he is bringing his whole self. He's engaged. He's working his tail off...which I need to fix 'cause that's not a long term solution. And we're working on that 'cause we're building our team right now. We just hired three new people. But the fact that he says because he feels valued, engaged, and is doing meaningful work to him, he is more thrilled than ever, and he's also working these long hours. So he's bringing his full discretionary energy which is benefiting my company. So that to me is why companies should be thinking about matching up the, you know, the self that...doing self awareness so that they could find employees that match with the meaning that that company has, because you'll get more discretionary energy as a result.

6	in my role now and in in my last couple of roles, I'm usually doing things...like this leadership development thing I'm doing is about setting the standard for what it means to be a remarkable leader at Reece and doing that...trying to create a consistent standard across all 200 branches plus the corporate offices. So as a client then I'm like OK, well now I've got to go talk to all the senior leaders because I need all of their perspectives and they need to be aligned around what this model looks like. And then trying to find the common ground. And I guess that's making meaning if you think about it right. It's like, what is it...what does it mean to be a remarkable leader?
6	I think the core values of who I am is how I found OD.
6	And then OD helped me...was kind of my ah ha moment of like oh that kind of fits with who I am and then embracing that I kind of dug deeper and kind of got to know who I am even more.
6	I tend to see a lot of diversity in in the OD field. Of all types. But I do think it's because at the core value...for me...the core value is accepting everybody as they are, and, you know, making the most...bring those perspectives together.
6	At the other end of the continuum is organization development. And I think when you look more...when you're more pure, like, kind of the outlier OD people, you're less likely to be thinking about return on investment. And how do I prove that what I'm doing has got some viability and a reason...a business case. 'Cause businesses are businesses, right? So that's like, we...just feeling good isn't enough. And then, so, I think once you move more toward where I think the field I am there in the middle in organization psychology, we've got those humanistic values, but we also are realists and know that we are there to help the company make more money and be more successful for the long term. So we combine this humanistic stuff with let's...how do we measure it and show that we're making a difference in a way that a business person would understand.
6	Let me step back for a second. I think it's...it's where you...you have learned enough and you're going out into the world, but you'd have no experience. So it's like you've got the...you've got some book learning, but not a lot of, like, real practice implementing.
6	for me in organization development, which is be OK with not knowing what you don't know and saying I don't know something. And having that confidence to say I don't know that now, but I can find out and go ask others to do that. And I... 'cause I really firmly believe you don't, you don't, you don't try to make things up. You...you...but the way I always think of it is, like, who do I know who might know somebody who knows the thing. And then I go to them and I connect the dots and then I get them all working together and away we go.
6	Or even better, yet...I'm a fan of asking questions. Like, most of what I do is ask questions and help them find it themselves. Which I think is another thing about OD is you...you're constantly thinking about what are the questions I can ask to help them see...think about whatever that thing is and what that means to them. And they'll have the answer
6	I...and at the same time actually very critical is while I was in school, I was doing consulting work. So I could learn a book thing and then go see how it worked in the real world. So there's something to be said about that combination of...of learning, having a mentor who believed me, trusted me, and said, hey, you could go do that at whatever young age I was. And going in and working in a real company and applying the concepts I'd learned in class in the in the real world. So I guess if I were to step back. I'm going in circles here. I would say probably the most impactful thing was being in school and doing consulting work at the same time so that I was learning in a book, applying in a company...going well that worked, that worked, that didn't work. That book was wrong. Or you...or I have to apply it a little differently
6	But every time there's an a-ha moment of like, oh, you don't think the same way I do. And so when I think...when I think you're doing something and you really irritate me, it's not because...it's because you think a different way. Wow, people are different. Like that...that's always like a lightbulb, which just makes me laugh inside 'cause I'm like, well yeah...duh. But for some reason humans...they get kind of sucked into this, well, everybody like me, so if somebody reacts in a different way than they're mad at me or I'm...they're a terrible person.

## RESEARCH QUESTION 2:

Do those lived experiences (provided by OD practitioners in response to the first research question) elucidate evidence of a related, interconnected actualizing of individuals and organizations?

Participant	HYPHENATED ACTUALIZING
1	Yeah, so I learned patience and being comfortable at ambiguity

1	You know, and we'd have these conversations about this great stuff, but then no one would be interested in doing anything. So nothing was going to happen. But it really impacted my ability to be with ambiguity.
1	it might be interesting for you to look at the MSOD curriculum at Pepperdine, which I did last weekend. And how much use of self is in that. Certainly is a lot of it in the AU/NL program. And I...a parallel could be...I had a client that was a Montessori school system. And when you're going to be a Montessori guide, that's what they call teachers, that training is extensive and deep because you have to get yourself out of the way of the children learning. And that's what the use of self is, in part, for OD.
1	Well, definitely professional. I mean that's what I'm having to tease out here. Is...whether it's impacted my personal development. Because they're very intertwined for me.
1	I think maybe it started impacting me personally because in Graduate School, I read a book, build the bridge as you walk on it, by Robert Quinn, which is about coaching and...or change. And if it says that leaders have to make an equal amount of change...and Bob is a big deal in the OD world...came out of Brigham Young...PhD...you know, big deal guy at Michigan. Kind of like almost on the level of David Ulrich. OK, so the book says...for a leader to be able to lead change in organization, he or she needs to take upon an equal amount of change him or herself that he or she is asking someone else to take. So I start...I had a two year consulting engagement with a school system as a way to get OD experience. And I was paid of course. And I was coaching the CEO of that system. I didn't know it till she tell told me I was her leadership coach. I did lots of different things. And so to...to do that well, I took on the inner work myself. And I was coaching someone else. So I was doing two different things...internally...to be a value to clients in coaching. It was very demanding actually. So if you're talking about...that would be the instance that caused me to start...you know...actually doing the OD work internally.
1	It was a coaching methodology and part of the methodology was that I had to do an equal amount of change.
1	it would've been the learning group that had the most impact.
1	you know, like org effectiveness stuff is a lot easier to do than deep work.
1	Well honestly, it's my way of being also.
1	You know, I've finally grown into what I bring.
1	I think [peoples' strongest motive] it's probably to survive.
1	It's...I mean, like, you know, if you don't have a bed at night, if you don't have a bed for that night, that's your number one priority. And if you don't have any savings, then...that's probably a priority...is to get some buffer. And if you're a drug user then your job number one is probably getting more drugs. So...you know...even people who are...even people who...have financial comfort and such...their primary thing may not at all be to grow. It may be to be comfortable. It may be to...and that could be emotional comfort. You know, I definitely don't believe people's A-number one priority is to grow. I think a subset of people who have already had those things taking care of might.
1	There's the organizational learning about itself and growing and developing itself. And then there's training or learning and development of individuals in it. That second part, you know, is learning and development functions. Responsibility. The organization learning about itself and developing itself definitely is OD.
2	So...as I think of my career, and as I've progressed, I think being in the practice has made me such...like a better person and a better individual. The way it has pushed me. Because you learn something new every day. Not that you don't learn it in a non OD profession. My philosophy is we should be learning something new every single day. We should be pushing ourselves every single day. We should do a scary thing every single day. That's my philosophy. But I believe because...I was in a field where...we had to help others grow. And teach them. And push them. And that naturally made me go and seek information from other places and bring it to them. But as a part of that process, I applied it to myself and there were so many ah ha moments and epiphanies.
2	..So it...it seemed like...there was, you know, I was just...growing and growing and growing and opportunities and promotions and da da da. But as I was growing here, my family life was tanking.
2	Yeah. It, uh...I think it opened up...some pathways that a ) I didn't know existed; and b) like I'm really good at those pathways. But I wasn't able to tap into that. It...it was a very freeing experience. To...to be able to do things a little bit more, I guess, organically. Maybe that's what it is. That's what it is. Is...I...I...I...I didn't think I understood that about myself up until that point.
2	We're all evolving. We're all learning. We're all, uh, whatever else we wanna fill in there. So...so, I think it would be the start of this, uh...this much more free flowing, free thinker...bolder person. The birth of that person, I would say, is...is what happened during that time.
2	Definitely a different person. And I would say a better person.
2	Uh, I'm much more open to people and possibilities. And, really, really...I mean not that I was judgmental. Well, OK. See, ha ha. No. Ha, ha, ha, ha. There was judgment at a...at a lower level, you know,
2	So, in coaching, you enter the conversation, suspending all kinds of judgment, and all biases, and we try. I say all, we try right? For the most part, you do. Uh, and I think that's really helped shape me
2	I would say absolutely it makes me a better person. It helps me respect different kinds of human beings and perspectives, and where people are coming from regardless of what side of the political side they are on. It still drives me nuts. Don't get me wrong. But how we express it and how we manage ourselves, I think OD helps us a lot with that.

2	It wasn't immediate. Even if, you know, there were...there were impacts and there were shifts happening...shifts happening immediately...the realization didn't happen for a very, very long time. And now, it's a very acute realization. And now, you know, if I have learned some new concept, uhm, it's a very easy relation back to the past. But it's also a very easy, uh, I don't know, correlation to existing things. Or co....in-person application. So that awareness is, you know, highly tuned in...now than it was in the past.
2	So, I think it comes from within you. And sometimes we are born with it. Sometimes we have to grow it within ourselves, up until the point where it starts to becoming more natural. And sometimes it has to be very deliberate.
2	I think being exposed to OD helped me be even more aware of it. You know, because we're running assessments, and you're doing, you know, here your strengths, and your [a few unintelligible words]. And I'm...I'm learning that and I'm looking at myself inward and saying, oh, my gosh, like, this is not cool. Like, I...I need to do something about it. So it took me years to get out of that highly strung up unhappy state that I was in. So there was self-actualization happening. It was happening slowly. But it was very deep. And, while your question is was did I realize the self actualization was happening, was it manifesting, right, in my actions, my behaviors, whatever it was.
2	in the past, I was very proud once that I worked about five to six weekends in a row in addition to weekdays...in addition to making them 10, 12 hour days. And I used to...there was a...a badge of pride that...I think that's what you say...badge of honor, whatever you call it...that I used to carry on for the longest time. And then one fine day it hit me. It's like, oh, my gosh, that is so wrong. And I think that's part of that actualization...is then you start working on what is my life...work, life, integration, balance look like. Am I living my values every day?
3	you can design organizations and design work so that both the people and the organization grow and develop and accomplish outcomes that are worthwhile for both.
3	I think there are couple of distinctive characteristics of people that I regard as effective practitioners. One is...you referred to this earlier in a different language...but one is instrument itself...self as instrument, where you are aware of the impact that you have on other people and you're able to be at a level of awareness and skill so that you can become a constructive and positive influence on people.
3	you've got to be mindful of the impact on all the people and all the organizations that are in the ecosystem within which the organization operates.
3	And that helped shape my orientation towards the working class of humans in that multi-stakeholder environment.
3	the reality of where I've grown the most has been post-Graduate School when I've been in the field, working on projects and programs, gotten feedback, stumbled fallen, failed, sub optimized. And those have been the greatest growth experiences. And then there have been individual personal experiences that I've had.
3	The action research process...we...many of us use it as a guideline to how we do work as OD Practitioners. But reality is, I think, that it works not only in our work in the organization, but in our work on ourselves. That it's an iterative process. It's best if you can be deliberate about it. But you also have to embrace the emerging nature of it. But, it's iterative. It's repetitive. And it's a kind of a...if your life is going well, it's an upward spiral.
3	I was presented with this intractable dilemma...the intractable dilemma of people and organizations not working well...and having to try to figure out as the core element of my life why things weren't working and if there are ways we could make them work better. So, I have established my personal values. I've got a several page...I think it's six page document...on my personal values. And I have established my values that many of them are little chunks of the OD philosophy. So it's the influence of the OD philosophy and history and the people that have created the field...have had a profound effect upon me and what my purpose and mission in life is and how I use my time, my talents, and my treasure.
3	Each of us as human beings has an innate and I believe in infinite potential. And so the way I would talk about it is that if you strip away all of the wrapping paper, our purpose in life is to help other people fulfill their potential as human beings. And man I see that as being one of the core purposes of and intentions and values of Organization Development...is that you are...not trying to play God, but you're trying to put yourself in a position of being a source of light and truth and goodness in helping people as individuals...as teams...as societies...as organizations...as ecosystems...to be able to fulfill the potential that they have. And to help them to achieve the goals that they have. But even more than that, to help them realize what the highest level of goals are that they should achieve.
3	...and we talk about it as work life balance these days and that's a nice thing to talk about...but the reality is that we need to look at all the stakeholders in our lives and realize that that we need to be serving all of our stakeholders and helping them fulfill their potential.
3	If you as an instrument...self as instrument...if you're not growing and getting better over time. Becoming more self-actualized. Then, you're not going to be able to be of use to your clients. Whether they be family or friends or people in a commercial relationship. You've got to be constantly growing and becoming.
4	And that led to my being able to go to the Pepperdine Master of Science in Organization Development program. And that was a two year experience, but it was certainly a transformational experience.



4	And the initial part of this whole thing was about individual change. You know. How well do you know yourself? What is your openness to change? And how does that play out if you aren't open to change? How in the heck can you expect to initiate or work or facilitate change with just one other individual? Never mind two other individuals, or a team of eight or ten or twelve or whatever that happens to be. Never mind in an organization that has 20,000 people, 30,000, 50,000, 100,000 people. How do you go about that? And that's not easy. That takes a lot of introspection into yourself. And understanding who you are, and what you do, and what you do well, and what you do not do well. And how you work with others.
4	But going through that process and, uh...and then working with that team over the course of those two years in that program. Uhm, so there was change. Change going on during the course of the program. You could not attend that program without it having some impact on how you thought about what it is that you do.
4	It was...did they change no? No. But, that said, better able to recognize them.
4	It is self-awareness. There's empathy in there. But it's...it's always...it's not about you, you know. It's...it's about them. In a manner of speaking, one of the things that was emphasized time and time again in the REDACTED programs and, uh...is that you are the instrument.
4	And I think they still do that progression. But that progression is essentially self, uh...uh, dyads, triads, small groups, large groups...you know, and...and so forth. Uh, the...the experience of going through the T group opens you up. The fact also that you have committed to this program.
4	And, uh, so I really worked hard at it. I opened myself. The way the program started...with the team activity and the focus on the individual...opened you up to listen.
4	...it goes back to something that we've said in the other...that I've said anyways...and that is, you are the instrument. If you don't know what your impact is on others, how in the heck can you be effective? You're gonna run over people? Or...and that's typically what happens. I know best. And you may know best, but in order to change the organization, you're going to have to help those people find out what best might be. Because you can see what is out there...
4	...consider what each organization does well and how they can integrate that into a new, a new organization. Not just suck up this thing, whatever it is, and make it part of you.
5	we partner with organizations that want to use continuous learning to empower their people to change themselves, change the business, and change the world
5	But it didn't take me long to understand that I was also helping people to be better. Not just better at their jobs, but to be better people. Because those things that we...that they were learning, and that we were...and...and that I was learning. Because I was...people always say, well she's the expert. No, I'm not the expert. We all own a part of the expertise. And I'm not the expert. I'm learning from you as you are learning from me. And, I soon realized that I'm not just helping other people and myself to...to...to learn to do their jobs better. But I'm helping myself and other people to be better people.
5	I think early on, the emphasis was not placed on the people...or developing the people that was doing the work. And it was just organizational development, developing the organization. But you cannot develop the organization if you don't develop the people.
5	So they took comfort in managing. But we were only gonna be successful at what we did and only going to be...they were only going to be successful at accomplishing their...the company's strategic goals if they were lead...better leaders. Because leaders was where...leadership is about people, not things.
5	I realized that...I can't help develop someone...if I'm not on that same path. Uh, I realized in our leadership boot camps and when we started doing leadership development...one of the things we talk about in there is...you can't lead people if you can't lead yourself.
5	You have to lead yourself first. You have...your, you're, your self esteem...you have to always be building your self esteem...yourself image. And so as...as I helped develop people, I was developed as well.
5	I think that if...when you're doing the work, and when you're working with people, and when you're working with these organizations, I think that it's just organic. And, if you're working on them. And working on the company. It just, organically, you work...it works on you. And you're not consciously thinking...I'm not consciously thinking that any concept, any one concept or the other, is having an effect on me...
5	...I'm just...I'm just moving through the experience. And as you move through these experiences, they have to, and...and especially if there are people involved. Those people...have to act on you. And...and how they are, and who they are, and what they need. And it...it...and the fact that I can help them, uh, do...I can help them with those needs. And I can help them be able to help themselves with those needs. You can't help but...but have the philosophy act...act on you. I mean, it's just org...it's something organic, and...and something you don't even think about...until you sit down, and...or ask the question or think about it.

5	But it's just being able to be exposed to learning. And...and it was about leadership development, but leadership development is such a...or, uh, team building, or communications...those are just big umbrellas. But there are so many little bitty things under there. And part of that...part of those things are the people that...can be changed...whose lives can be changed just based on what they're allowed to have input on. Instead of just being told what to do. And being forced into doing things. If you just ask them. Instead of telling. Invite them. Instead of forcing. And empowering them. When you empower people, man...you've got yourself something. You've...you've helped tremendously. And you've helped not just within that organization, but in the world. Because now that...when you empower people, they can see the world differently and that kind of thing. And they can go...they now feel, uh, the courage. They now get the courage...to go out and do something different and do the things that they have just only thought about.
5	...and I'm sharing all of this because I'm...I'm now...I got skin in this game. And it's now...as I begin to work with them. It's now working on me. And I'm really...and we would have meetings, each....there were two different teams. We thought...we...we created pilot teams. And she asked several of the staff and the mana...and some of the managers. Well, all of the managers, uh, had to, uh, participate on the pilot teams. With different ones on different teams. And, again, I'm sharing this because now...I'm...I'm...have now started engaging in these people. They're not just names on a list.
5	I'm now getting the opportunity to see what she sees and see why she feels the way that she does about the results of the leadership survey and...and why some of the people gave her the...the, uh, ratings that they did. So I...so...I now...this thing is now acting on me. And as we're going through the...the pilot team, I, again, I'm...I'm...discovering, and we're developing, and...and we're evolving together. As I mentioned be...in our last session...when you are working on the system, the system is also working on you. When you're working with people, these people are always working on you.
5	that's the big value that I have pulled out of, uh...out of, uh...being an ODP...is empowerment...empowerment of people. In order to take it...take, uh...take charge...of what happens to them. And then they'll be about your business...of...of developing your organization.
5	It has to be both. Because as I work on it, as I work in it, as I work through it, it's working on me. I'm being...I'm becoming a better person .I'm realizing better things...and so whatever it is I learned...the reason I keep going back to REDACTED and that...that was the first experience I had in OD. And...and...and, a lot of the things surrounding it. And that helped me...that has helped me...and this happened back in the...the...maybe 2000...at the beginning. But that experience has helped me, uh, uh, develop...or evolve. Every time I go into a different client, and has just helped make what I do more, uh, satisfactory...uh, bring more satisfaction to what I...what I do. And I have taken that one experience into every one of my organizations. 'Cause I've just grown from it. And every time I have one, I grow from that. Every time I have another one, I grow from that. Because again, that meaning is now reinforced and grown. Every time I work with the, with, uh...every time I work in OD.
5	...and...and...and...I can't always articulate it or tell you how. It's just...organic. It just happens. And until you really sit down and think about...think about it...you just do it.
5	And...so...at this point, if I was to get the results that were expected of me, I needed to do the things...everything I could think of...consciously or unconsciously...in order to empower. Because at that point, empowerment had become a big...it was a buzzword in these companies. And what I realized is they were always talking about empowerment, but they didn't know how to do it...They didn't know how to do it. How do you empower people? How do you get people to cooperate more and better? How do you get people to buy in? And, how do you give people ownership? Those were such...all...all of those were such big buzzwords. But nobody was doing it. And I understood...we understood...and when I say we, I mean my colleagues and I...understood that...in order to empower people, you gotta ask them. You gotta ask them what they think. Allow for what they feel. And, help to build them as people. And then that builds you as well.
5	...not just the organization...but you have to develop the people first.
6	For me Organization Development is about creating that environment. Like, how do you...how do you create that environment in an organization to allow...and again, comes back to my purpose statement of let...allow people to be them...that...their both fulfilled versions of themselves, right? So from a team environment standpoint, it's just taking that mindset and applying it to teams. So what is it...how do you create an environment for a team that allows them to each shine as individuals but also shine as a collective and kind of...all within means towards...whatever, you know, they're doing for that organization. 'Cause it can't be...it can't be just about...like...feeling good about the way we're working together. But it's also about driving the business results wherever...whatever bit kind of business you're in
6	But, for me Organization Development is about...it's like I said...it's a lot about mindset. And is kind of this positive mindset around...we need to make the workplace a place where people can bring their best selves to work. And then help them find what they're best at. And then kind of build...build cohesive teams and work units so that they're able to both drive business results and like I said, drive the team, the team ability to learn and grow and build over time. So for me, OD is about having that kind of mindset and driving an environment where that happens.
6	But having someone believe in me, and put me in a situation of...like trusting me. I'm...seriously, like REDACTED years old, really? I'm like doing these focus groups with people of, like, more than sometimes three times my age. But I think I think just somebody seeing it in me, trusting me, and then put me putting me in that environment where...showing me that I had...I could do it. 'Cause I just...I had never...I didn't know what a focus group was for one thing. And I didn't...didn't know that it was something that I could do. And, so she saw that...put me in it. And I...the fact that I was successful at it and realized that I loved it, kind of is a self actualization piece, I think.

6	I did his personality in 360 coaching and one of the things that came out of that was that he's a multitasker. And he's like, but I'm always listening...I can listen. But I'm like, yep, I'm hearing you, I'm hearing you, I'm hearing you. And so he came back to me not too long after doing this, and he's like, REDACTED, I have to tell you I had a conversation with my wife about my multitasking. And she told me yes, that's why you never...I feel like you never listened to me. And she hated that and I didn't really fully understand that until I went through that assessment and, you know, process and the coaching with you. And, so what...what I took away from that is I...now...and it's hard for me because I want to do 12 things...but I have to actually stop and listen and hear my wife and she's much more appreciative. As a result we've improved our relationship because of that. And...And so I feel like that was a positive impact on their relationship that helped them make the most of the days that they did have. And he acknowledged that as well. And this is like a gruff guy that was, like, you know...the wife was like his heart and so...that to me makes me feel really good that what we do is impacting not just at work but is...people are taking it home and changing their lives as a result.
6	There is a lot in use of self. I don't really say that phrase a lot, but I think...I think there is...this mindset of ultimately we are here to help sell everyone...promote a place where they can be self actualized.
6	We're going to take care of you, and we're going to create an environment where you are able to use your strengths to help us and us to learn and grow together. 'Cause, oh my gosh, what a big leap he's making.
6	So, I think from an OD perspective it's like what can you do to actualize people or...and help them bring their full and true self...to work...for me. So it...and it's not...'cause I can't do it for them. So that's the part that's, like, you have to create the conditions in which people can bring their full and true self completely to work so that they are the maximum productivity, and productivity in their maximum in having...and joy, ideally...joy in their work.
6	I think it's about creating an environment, again, where people can bring their whole selves to work that...so actualizing the environment means, to me, what's what are the things that are supporting and hindering a person bringing their full self to work.
6	So, for example, if they've if you find something that's counter intuitive...like there's been this ongoing conversation at my company now that we're post COVID about remote work. And there used to be a day when there was a lot more face to face. But now we've proven we can do it. And people are finding that they're finding truer versions of themselves by being able to work remotely. They can still be productive and still have...and have a better life. So, this idea of companies, and mine is considering it, of coming back to forcing people to be back in the office actually now becomes a potential barrier to self actualization.
6	I think at the core of who I am I'm still the same. I think I've evolved and refined and maybe elevated a little bit. But at the core I think I am still the same person.
6	But I do think it is because of those core values when, as early as high school, probably before, I was just always the one who would listen and accept people no matter what. And that core of who I am is how I found OD. And then OD continued to shape me. But I don't think the values changed, I think.
6	They were honed and I...it promoted deeper awareness of what I had and then helped me understand how to engage in that way.
6	to me the core of OD is, you know, helping people, you know...finding ways to help people. And being kind. And...and also somewhat of...of wanting to make a...an impact beyond yourself. It's not about you. It's about we
6	Well, he's like, well, I've learned a lot from you. And I'm like, well, actually I've learned a lot from him...
6	So, people growth for me is again taking people wherever they are and help them continue to grow...in their skill sets...their abilities...you know, and...but I think it's...it's different for every person. So it's seeing whatever the potential is in that person and helping them make the most of that potential.
6	So, for me, people growth is no matter...no matter where you are, we all have the opportunity to learn and grow. So take what's there and make the most of it and find...so to help...what I'm doing then is how do you help people have tools and processes that help facilitate that growth.
6	So...so, yeah, so whatever you could do to help people, I guess, kind of actualize like what's in them and whatever it is for them make the most of it. And that, to me, is what people growth is. And it is about a acknowledging the goal is not the same. The starting place is not the same for people and the goal is not the same for people.
6	For me it's become kind of a core of what I do. So I'm trying to...I'm like, for me, I'm always working on individual, team, and organization at the same time. I guess it's back to the client thing. Big "C", little "c" thing is...that, you know, if you help the individual have self-awareness around themselves, and help them get on a team. And the more you have self aware individuals on a team, the more you're going to be able to figure out what's the right play...part for them to play, and then that's going to help you figure out how to be the most effective team. And then the next thing is like by having all these effective teams, you have a more effective organization.
6	But I do think that the stuff we do in OD also takes you out to your non work.
6	you're trying to get people to tap into something they love. And...and then sometimes it's not enough to just love the church and do the grunt work that you don't love that, she's like, people will get burned out. And they do get burned out a lot. So then her thought is well, how...how do I tap again into what people bring, and what brings them joy so that they're...they're using their gifts to benefit the church and not burning out. Even though they're like...not their...in that case, they're...they're committed to the overall purpose of whatever the church is doing, but whatever task they're having to do is not giving them joy...

6	what are the skill sets that a person has and kind of their their potential. And try to help line up like future leaders of like, here's...here's who we think has this potential and this potential, and we could figure out, then, well, what are the experiences they need to have before they...you know, if we think they have that kind of potential, they have to kind of have these experiences first before they're going to get there. And then you see it's...if you're right that they have that potential or not.
6	So as you get older, your sense of self awareness...that's why I say your self I don't think necessarily changes, but your self awareness may change and you dig deeper and you realize, oh, I'm not that. I don't I...I'm not quite what I thought I was. I'm actually something a little bit different. And then the more you understand that the more you can tap into what your passion is and what you're good at, and even things that you're not good at but you're passionate about it which then fuels you to want to do those things.
6	If you don't want to change, then you're not gonna change.
6	I like to think at scale. The impact I can have by thinking on the system and getting tools and processes and structures and things into those hands of the leaders...I can have much bigger impact than just trying to go individually coach each person. I just can't have the same reach.
6	But you need those people too, right. I've got...I call in people all the time for individual coaching and team coaching and stuff. So you need those people too. I just like to be the systems thinker.
6	...so you just you just come in thinking, well, I know this is right and I feel it's right...
6	...but I've never done it before and...and I think people look at me like who are you to be telling me this, and, you know, why...why is that happening. It's not...I think that's probably common...I would think that's common in...and I would say it's common in self aware early career people. I think there's a...there's some people that don't have self awareness and have a lot of belief in I know what to do and you should do it my way...
6	...that probably don't have pretender syndrome. They have a different issue that is harder to challenge and my...harder to fix, in my opinion.
6	I think really the only way to get through impostor syndrome is to get experience and to try to find a way to have confidence in yourself
6	I think as an OD professional, my capability to have empathy and understanding for people has...that's the part, like, while my values I think are the same. That's the part that's grown....is my capacity for empathy and understanding because of the life experiences I've had that have...that...that you...they inevitably change you in a way of kind of digging deeper. And, I mean, you have to survive it.

APPENDIX 13:  
RESEARCHER JOURNALING

The semi-structured participant interview sessions remained “centered on eliciting the experience of respondents so that the phenomenon can be revealed” (Wimpenny & Gass, 2000, p. 1491). Journaling helped the researcher identify pre-understandings, bias, remain objective, and develop themes included in the Results and Discussion chapters. While not a requirement of phenomenological research, the researcher journaling is being provided.

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If I have learned anything during this project, it is this: Actualizing is not always immediate; What is not always immediately actualizing is not always forever lost; and, immediate or not, actualizing is always a socially interwoven and spiraling phenomenon that speaks to the hyphenation of our actualizing. We need to take thoughtful care in what we help actualize in ourselves and others. All of us are always in the process of becoming. And, there is sacred work to be done. NOTE: These statements are influenced, in part, by my faith, lived experiences, and this research, including (*The Nelson Study Bible: New King James Version*, 1997) and the likes of Aristotle (1966), Argyris (1957, 1960, 1964, 1982), Carnevale (2003), Jung (1969; 1983, 2009), Gadamer (2006; 2004), Goldstein (1939), Heidegger (1962), Husserl (2006), Rokeach (1968, 1973, 1979), Rogers (1951, 1961), and others.

I began my doctoral journey with the express intent of seeking out ways, lenses, that might help me better understand my impact on others. Specifically, my organizational and individual

footprint as a result of my interactions with others in my organizations – personal and professional. Beyond Compliance, I called it in my application essay. At the time, I was feeling pressured to be someone I wasn't...to say or be a part of helping to actualize things that I wasn't certain I wanted to. Organizational requirements of memorizing and actualizing another's convictions, regardless of my own, impacted my own actualization as a human being. Excited by the professional opportunities of that life and supported by a handful of vetted talking points and a presumed position to help, I naively became who I thought the office needed me to become. But as my own convictions began to mature and surface, their interaction with a more organized and powerful voice of my employer boiled into psychological incongruency. I felt a desire for a more prominent role in what was actualizing organizationally and as a becoming individual. I wanted to work to make my own name, toward my own self. I soon after saw that I needed to better understand how my experiences of actualizing the organizational philosophies impacted my own actualization as that surfacing individual human self. When I now think about individuals in organization, myself included, I wonder how much of who we will be tomorrow is impacted by who we are asked (or told) to be by our organizations today. I now wonder what our compliance costs us in terms of our own becoming. I also now wonder what that costs our organizations. It seems an obvious and important matter to me now – to understand what it means for either to experience the other's actualizing philosophy – and to view the individual-organization relationship as a hyphenated unit (and not, for example, separate or dichotomized). Even the often cited "work-life balance" dichotomy started to feel limiting in practice when compared to viewing my individual-organization relationships as a hyphenated.

20211230

So it sounds like OD didn't really...the philosophy of OD...maybe was missing something and that this missing something did shape the self. So, that's interesting. I didn't expect that to pop up. I had expected something like *you know they teach about the self, specifically self-awareness and because of that I became more self-aware*. Need to go back and revisit that and think you know what, I wonder if there's something that that I don't see as well. It's an interesting point of view. I was really prepared for, you know...they teach you to do this, it makes you look at yourself, and I changed because it made me look at myself. That's not what this conversation had in it sometimes.

But it seems like there's this back and forth of actualization. There's not this one-sided thing where we go out to do the work and we actualize the things that we have learned in school or the things that we think we need to do because we think that's OD. But it also touches us a little bit and forces us to look inward. So, it feels like there is kind of a cross-actualization...Or are a kind of back and forth there. Hyphenated actualizing seems to exist/be present.

P used spiral. The spiral is what I like to use as well. And some folks will use of circle. I'm glad he used the spiral because I agree with the spiral more than the circle. Thinking about that now...Well, we've got kinds of things that we actualize as individuals and practitioners. And, we've got things that the philosophy...things that we actualize for the organizations. So, we actualize maybe moving in this direction for the organization...and we actualize maybe moving in

this direction for ourselves. And it sounds like P identified that there may be a need that Organization Development Philosophy has.

This is the first time I have used the recording in Teams. It has done a pretty good job. It actually does it for you while you go, and I'm reading myself talking now. There's something I never thought I'd hear...I'm reading myself talking.

I believe that when we talk about self-actualization...and originally, that was my original intent...was to look at the self, the use of the self, and OD. And talk about self-actualization and how it helps you become what you want or need to be...become for somebody else. Because that's what I'm concerned with. How do I be or become who I need to be for somebody else. Not just for myself. Focus on the selfless. That part that Maslow was trying to do when he passed away by the pool. Think about that. But when I started trying to get people to talk to me about it, it was discouraging. Very few wanted to talk about self-actualization, even within the public administration departments and at work. Those that did characterized Maslow as of vogue. They thought...the general consensus was that he got it wrong (ordinally). There are all these things that almost immediately turn them off to wanting to talk about the things that I think we probably need to talk about a little more. I couldn't believe it. I was floored. So, I then reach out the psychology folks thinking they'll understand. Same conversation. Out of vogue. Ordinally wrong. Alternatives all began with "self-"....things like self-mastery. Lots of self. And I get that. But, I wasn't getting the dialogue I had hoped for. And here's the thing...we're talking about organization.



I went back to the drawing board. I spent two days in a hotel to get away from everybody and try to figure out why the heck I had it wrong. Right? Oh my God, I got it wrong. I'm screwed. But I really, in my heart, didn't think I did. I was close. It was an important dialogue to be had. So, I talked to a couple of folks I trusted and settled in at the hotel desk near a window and opened the laptop. And I looked....and looked. I had almost given up when, as I was reading Argyris talking about the individual organization relationship, I saw a hyphen. The hyphen, as it turns out. And he hyphenated it as an individual-organization unit. Right? And, I looked at that hyphen and I thought you know what, I wonder. This is how it came about. I wonder if I call it hyphenated actualizing, if people will talk to me. And you know what...they did.

And so I began to see hyphenated actualizing as a way for people, myself included, to better think outside the self and see our hyphenated impact one another. And so it came about where I could talk about the type of stuff we're talking about here. Because I think there's a hyphenated relationship. And I think by saying "hyphenated" rather than "self," folks' pejorative views of "self" actualization were shed enough to become open to a conversation about our interconnected actualizing as human beings in individual-organization units.

That hyphen between individual and organization in "individual-organization units" is indeed a hyphenation. It's not a separator. It's a hyphen. We are interconnected. What we do in the environment affects us and we affect the environment and the whole thing, goes back and forth. I want to look at it with the eye toward what essentially would be the selfless actualization side of Maslow's story. Which comes back to Goldstein and goes even further...I've got Aristotle sitting here and Aristotle even talks about it quite a bit when he gets into his chapter on...I don't know if it's called a chapter...but On Generation and Corruption. But I really want to highlight the

fact...there's this hyphenated relationship we have...and this impact that we have on others...and the impact that they have on us. And begin to think about the self in a different way. Get away from this whole narcissistic thing that some people think it means. Which I don't think self-actualizing means that. But that came up as well...Well, that's narcissistic...I don't want to talk about that. Well, no it's not. Let's talk about this. I framed it in hyphenated actualizing. And that's how I got to where we are today. Trying to find a way to get people to talk about this, 'cause I think this type of sacred work is important.

20220130

I am particularly interested in individual development...of the individuals who have been exposed to OD...to see if OD has played a role in their human development. Not just their professional development, but their development as individuals. So...and that's where I'm going with my research for the most part. Now I'll report some other things if I find some other things or interest to the community. But for my bank for the buck, I want to know...does being exposed change you as a person. Does it affect you as a person?

When I came across OD, it was almost like an "Aha" moment. It showed me that there is something out there that looks at the things I wish we paid more attention to. The people side, the more humanistic side of things. And in going through learning what OD was, or what certain people say OD is right, 'cause nobody...there's not a lot of agreement even amongst scholars on exactly what it is. But what it forced me to do is look at myself. Where am I at in my own personal development, so that I can be who I need to be for my organization...for my house...for whatever.

And it really began to make me want to be sure I had a set core values, so that when I walked in the room I knew at least at time before, you know, taking on new information, maybe changing that as wisdom would dictate. It made me look at myself. It made me...and I identified some core values because of being exposed to it. I thought, well I need to be sure of this...I need to be sure of this...I need to be...And so for me it definitely played...still plays a role in my development as a human being...the more people I'll talk to, the more things I read that that have been said about OD and what I now pay more attention to. And that's how it plays a role in my own personal development. Is it really makes me look at myself more than...and in a more structured and maybe a systematic way, oddly enough that than just saying, well, this is what I believe because this is what I believe. Well, I know what I believe because this thing forces me to figure that out. So that's what it meant to me.

How can OD help avoid the 'wrong' way of looking at how we research our organizations?

Gets me thinking. What's the legacy of OD? Well, it's not just the philosophy, it's not just the organizations you touch. It's not just using yourself. But it's you know what are we doing for society. I think it actually plays a little bit of role in helping folks in society because maybe they don't always practice OD, but they'll always carry the things that they had to learn about themselves and carry themselves throughout their lives. And the people that they touch, and in their houses. So it's...I haven't quite fully got it funneled down yet...maybe that'll be an emerging part of the interview elucidations.

20220205

I feel that sometimes our professional development is intertwined with our personal development and vice versa. And that's where I'm...you say, teasing out things...and that's really where I'm trying to tease out. In the process of doing what we're asked to do professionally, does it change us? And, you know, in being exposed to OD and going about doing OD, is it changing us? And where is it? Is it because of our professional development associated with OD? Is it because of our initial contact or initial foray...or learning?

it's interesting that I picked up on OD a year or so before COVID-19 happened. 'Cause I had already started looking at it before COVID, you know, through the proposal phase. And then all of a sudden, the conversations I'm...I used to have a hard time getting people to talk about. Now they're wanting to talk about the things that OD has to offer. Still, it seems like business needs...milestones...hold more weight in the organization than the more humanistic needs of its people. The latter seem to be the first to get cut. And, I can see how it can be difficult in certain situations to really advocate and help trying to get all the OD things all the time. And maybe that's part of the conversation too. Is look, maybe we can't do it all day everyday. Maybe there are situations where we have to kind of move it back a little bit, but let's bring it back as fast as we can or figure out some kind of a system so that we...I don't know, you know...'cause I'm still working through this, but. Yeah. The more system systematic, and when I think systematic...systems include both people needs as well as business needs.

20220228

Obviously phenomenological studies...you can't walk in with a hypothesis. But, ok...I'm human. I went into this knowing I'm probably going to see something (hyphenated actualizing) and hoping that's what I was going to see. So no hypothesis, but I think it's going on. And, it does look like it's going on. And I think the organizations still aren't having a good enough conversation about it. I'm hoping that by calling it hyphenated actualizing, they will actually talk about it more. Maybe hyphenated actualizing is more user friendly organizational phrase than self-actualization. I think people and organizations many times see the "self" in self-actualization as something that's going to be contrary to the organization bottom line. Which I don't think is true.

20220311

One of the things I really wanted to get at in the beginning was whether core values have changed and how much of those changes could be attributed exposure to OD. A twist came along. P core values haven't changed in the sense of going from a core value of x to a core value of y. Rather they have changed in the sense of already present core values x and y both being honed.

It appears that aligning various stakeholder meanings is a huge part of the work of P. But not in the sense of really creating meaning...more of a...mating of meanings. Is this mating of meanings a fundamental need for actualizing business and human needs in the individual-organization unit?

20220312

You know, you...the relationship between the individual and human is such that if you don't tend to that and you just start treating them as cogs in the wheel, which is....we know is not a good thing from previous studies...then you're going to have all kinds of problems. There will be dysfunction, right? People are not going to want to stay there. They're not going to get good scores. They're going to be grumpy. Or, whatever it is. Our resilience is going to get worn down, I don't care how resilient we are. And we're gonna wanna go somewhere we feel more connected and more...whatever it is that we're looking for. Sometimes it's tough, you know. I've worked places where I do feel personally connected and some where I don't. I'll tell you, it's a lot easier with the places where you do feel somehow personally connected.

20220319

When I look around at all the options of how to go about doing what I do at the office or here at the house or in the communities or whatever...my interactions with folks...in groups and teams and things like that. You know, there's a conversation that needs to be had that just doesn't seem to be there. It seems to be something that people assume you know. Like when your dad always assumed that you knew he loved you. Or whatever it was that the story might be. I think there's...and either there's...there's been a failure to word it correctly or title it correctly so that people are comfortable talking about it...or organizations are comfortable or open to bringing it up...or organizations feel it...it...it helps their bottom line ('cause sometimes I think they don't

when they should). Again....will offering “hyphenated” conversation help? Can a concept of “meaning-mating” help?

P made me think of “meaning-mating” in a different way when talking about caring. Instead of just “meaning-mating” in terms of languages and things like that, it may also be in terms of meaning...I have meaning...I have purpose. That kind of a meaning-mating. So that’s a...kind of a spin on what I had originally thought. I am meaningful...The organization is meaningful....How do we align those meaningful ways? Not just in terms of language, but in terms of, you know, who we are...our selves, right? So, it seems like this...this conversation of OD really helps people get their languages together...shared experiences....get on same terms. And feedback loops seem to help drive that home. Because really, what are they? They get people together. Like the NTL days (right?)...’cause this whole 360 stuff...back when Kurt Lewin...Kurt Lewin did this...you get people in the room. You talk about things. And...and you learn from each other....things that you might not otherwise. And...and really what's happening...is your meetings are coming together, right? You are “meaning-mating” as a result of facilitated experience.

20220326

So...it's important to make sure to consider that human component so that we can have sustainable people, sustainable organizations, sustainable product. Because you can achieve x amount of output way up here. But, it’s not sustainable over the long run.

So...there's got to be a way to take these assessments that we have, like these industrial organizational psychologists...we've got industrial...we've got organizational psychologists...and the industrial people have all their numbers and their, you know, assessments and all these things...and align them with the more phenomenological side...more of the people side things...another way of "meaning-mating" to help actualizing "hyphenated" human and organizational needs?

It appears P creates safe environments for folks so that that "meeting-mating" can happen...like maybe some of those hostilities between the two people...just won't allow that to happen without a facilitating/helpful assist...you need somebody to come in and almost mediate the situation...help facilitate the actualizing of whatever it is that needs to be actualizing.

When I mention actualization, P (and others) appear to immediately hear and think it's the same as "self-actualization." Why? Also...if you Google actualization, you immediately get self-actualization. Why? I don't think actualization and self-actualization or the same thing. I don't. I think there's a deliberate development...you deliberately go out....you deliberately develop yourself...that's self-actualization. But I think actualization happens whether you want to or not...so even in the situation where you don't know what's happening...you don't know what's going on...but something in you is actualizing...something is getting actualized in you...or it's getting actualized in the organization...and maybe you didn't choose for that to happen, but it's happening...that's actualization. And I would say that is not self-actualization in the absence of a deliberate growth choice. Because to be self-actualization, thinking about the work of some of



the authors on the academic side...it has to be a deliberate...it has to be a growth choice. So if something is actualizing in you and you didn't deliberately make that growth choice, that's just actualization...whether organizational or individual. So...actualization versus self-actualization...how does OD play a role in those? I think OD can help.

20220407

In my opinion...if you have held true to what you consider to be an OD Practitioner...whether your title reflected it or not, if you were faithfully adhering to the philosophy of OD...then you were practicing OD. But are you an “OD practitioner”?

20220505

I'm very much on the human side of the individual- organization unit...and that's what got me to OD. I'll be honest with you, OD never popped up in my doctoral program in the...the formal courses. Not once. Not in organization theory. Nowhere. I came across it because I was looking for something that I wasn't hearing. And I came across Golembiewski. And...and from there it went onto folks like Kurt Lewin and Ed Schein and other folks that Ps have mentioned during the interviews. Why did organization theory not bring up OD? Or did it get brought up but somehow didn't resonate at the time?

20220509

Mating meanings between, for example, more traditional book learning folks and the folks who are more instinctual...and all kinds of different paths that they've had...trying to mate all of those

meanings toward something meaningful for the individual-organization unit...another “meaning-mating”?

20220512

So, what I'm finding is that I initially grabbed my fascination with “becoming” in organizations as developing human beings really began with Carnevale. He put this book out about organization development. And he says people and organizations are always in the process of becoming. And it really harks back to some of the forefathers of, you know, whether it's Carl Jung, Carl Rogers, Goldstein...those types of folks. Who talk about individuation and talk about things like individuating and actualizing tendencies and organisms.

I'm really concerned about what happens to folks when we push philosophies on them. Uhm, you know, does it affect their...their own actualization as human beings as we ask them to actualize the things that we need the organization to accomplish, right. And what I've kind of added to that over the course of the research and conversations are “hyphenated actualizing” and “meaning-mating.” And, I think they're both somehow related.

What I think happens as you go in and you're doing the work of OD...facilitating things like meaning-mating...it also has an effect on you as an individual whether you're the facilitator or otherwise actively participating. Because of the things that OD teaches you to do, whether self-reflection or self-awareness or those types of things, you have to take on the work of self...and that work is growth work...actualizing work...for all participants...shared experiences.

20220519

Thinking about creating change and coaching...and the relationship between OD, coaching, and change (some might say that ODP are not change agents, but rather “facilitators”). And I'm just thinking here...thinking out loud...not creating change in organizations?...doesn't coaching create a change in leaders that makes its way back to the organizations in some sort of OD facilitated change? How is that different from being a change agent?

20220604

My grandmother mentioned something today. I've heard it before but I think it's relevant for where I am...for this research...for the OD conversation...for the individual-organization unit. Alfred Lord Tennyson, through Ulysses, says we are all “a part of all that I have met”. Couldn't be more true.

This brings to mind something a good man, Terry Keele, once said to me. Knowledge for the sake of knowledge is fluff. Again, I think it's relevant for where I am...for this research...for the OD conversation...for the individual-organization unit. Couldn't be more true.

This also brings to mind something another good man, Ron Wright, always asked. Why are we here? I think it's relevant for where I am...for this research...for the OD conversation...for the individual-organization unit. Asking why is a path to finding truth and the many things that need actualizing in both people and organizations that I've heard in conversations during this research.

20220720

Thinking about the relationship between the figures – actualization, meaning-mating, hyphenated actualization...is meaning-mating an affordance provided by ODP? Is it meaning-mating that affords the client's needed or desired actualizing? Or, is the created experience an affordance provided by ODP? Is it the created experience that affords the client's needed or desired actualizing? Or, is it that they both are affordances? The created experience affords a shared experience that affords an actualizing of meaning-mating that affords an actualizing of the client's needed or desired actualizing? What do the participants articulate on the matter? How can the figure on actualizing (in the literature review) be updated to reflect the participants/results?

20220722

Thinking further about the implications of the results – it seems there is potential in both theory and practice for the use of the figure on actualizing as an aid to present the value of OD work. If we can say that OD practitioners afford safe places to meaning mate via created shared experiences, does that help affirm what was derived from the literature review (that we need more than just an idea, an affordance, a potentiality, or agency (capacity) alone. That figure on actualizing might provide a way for OD and OD clients to begin to see just that. I see the figure on actualizing not as an end all be all, but a way to get started thinking about some of the things that OD practitioners help identify and align (mate?) via facilitating shared experiences (in our case, the (hyphenated?) identification and aligning of ideas, potentiality, and agency. In this

scenario, the OD practitioner (and OD philosophy?) provides an affordance. That's the thought about the practical implications. Regarding the theoretical implications, the components in this figure on actualizing, meaning-mating and hyphenated actualizing all appear aptly able to be integrated into further research about the work of OD practitioners. I see value in further investigating the relationships between them and the philosophy and work of OD. Need to update the section on recommendations for future research, the contribution section, and the implication section.

20220723

Was asked for permission by practitioner to use the figure for actualizing and the 'think hyphenated' concept. I excitedly gave permission. Even more biased now toward the practical merit/value of meaning-mating, hyphenated actualizing and that figure of actualizing (the components of actualizing in that figure). I must also admit a growing bias for publishing in books rather than journals (if I am so fortunate to further publish at all), aiming efforts at works that can be more easily adapted to a writing style (understanding and meaning) for and availability (cost and access) to practitioners (than journals have been articulated/reported to be).

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