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Open-Source Organization Development

A Platform for Creating Conscious OD Applications

By William Brendel, Israa Samarin, and Farhan Sadique

Abstract
Popular Organization Development (OD) approaches are often run like software applications that require some behavioral science knowledge, but not necessarily the deeper psychological concepts behind them. This article introduces an open-source design framework, consisting of psychological source code, which creative OD practitioners may use to develop, test, and share their own unique applications. With the aim of improving organizational innovation and inclusion, Open-Source OD is comprised of four phases that guide clients between conceptual and non-conceptual forms of conscious awareness, which include Shifting, Expanding, Receiving, and Applying (SERA). This is accompanied by 'programming language,' a set of 21 psychological activities including Mindfulness Practice, Reflection-in-Action, Experiential Knowing, Theory U, and Jungian Imaginal approaches. We conclude with four examples and invite readers to join in experimentation.
Keywords: consciousness, mindfulness, intuition, reflection-in-action, experiential knowing.

The rate at which new Organization Development (OD) applications are developed seems to have decreased recently, at a time that calls for even greater experimentation and flexibility. The field would do well to create a space, process, and set of resources for creative practitioners who wish to develop and test both new and complementary applications. Given the amount of intellectual rigor, dialogue, and care that experts have poured into the development of existing applications, it would be a stretch to suggest that such a platform would produce similar results. We believe that this is precisely why a space like this is necessary.

This article offers just one of many potential architectures for experimenting with new OD applications. For the sake of structuring this article, we invoke the analogy of open-source software platforms, which provide free, non-discriminating, and transparent access to source code that allows all practitioners to develop, test, modify, and share their own applications with a community of other developers and interested parties (St. Laurent, 2008). An open-source approach assumes that great ideas for OD applications can come from anyone, and the more successful they are, the more likely it is that both individuals and groups will adopt them in their own practice (Proffitt et al., 2020).

Source code refers to a common collection of functions which, when programmed or arranged in different ways, produce different outputs (Kernighan, 2015). In the case of this article, source code includes a set of 21 psychological methodologies that evoke different forms of intuition and insight. When programmed through a specific sequence

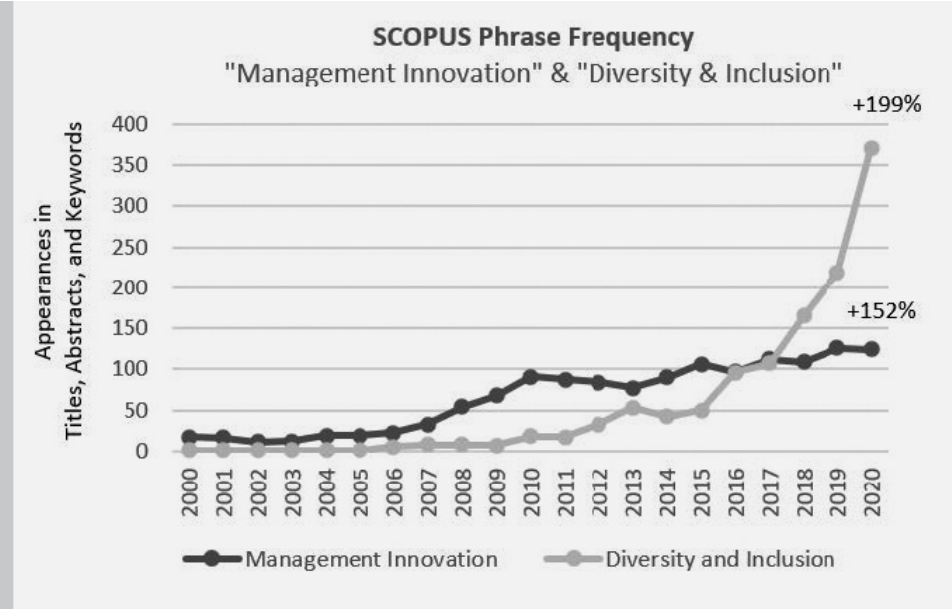

Figure 1. SCOPUS Word and Phrase Frequency

(SERA) described later in this article, we speculate that OD practitioners may work together to create an exciting range of applications that vary in complexity. Just as with computer programming, in time this source code should grow well beyond the 21 methodologies we describe, so long as they run on a common operating system, which we describe next.

To bring this approach to life, later in this article we provide four examples of new OD applications developed through this framework. Finally, we invite the reader to develop, test, and share these new applications through a freely accessible laboratory for creative practitioners who wish to develop new OD applications as well as curious scholars who wish to study their efficacy.

Dual Operating System: Innovation and Inclusion

Since the year 2000, mention of the terms "Management Innovation" and "Diversity and Inclusion" have grown almost exponentially in academic literature (*Figure 1*). These concepts have also emerged as core value propositions of OD (Chender, 2020; Cooperrider, 2017; Gilpin-Jackson, 2019; Mirvis, 2017; Scharmer, 2018). Innovation and inclusion inform each other and are connected through a common psychological process, which includes expanding conscious awareness in a way that bridges openness to new ideas and people with strategic application and testing.

In support of innovation and inclusion, Open-Source OD is designed to accommodate changes in behavior, mindsets, and conscious awareness. To situate our platform on this continuum, it is helpful to distinguish *Diagnostic OD*, *Dialogic OD*, and *Conscious OD*. Beckhard's (1969) diagnostic orientation positions OD as a systematic intervention based on the psychology of behavior, which seeks to improve organizational performance through a process of data collection, analysis, feedback, and action planning. In contrast, Dialogic OD focuses on changing mindsets and meaning-making systems by employing dialogue as a tool for "Creating containers and processes to produce generative ideas" (Bushe & Marshak, 2009 p. 357). Finally, Conscious OD (Brendel, in press), which our open-source platform most resembles, employs mindfulness and contemplative practices, which expand awareness beyond language and conceptual processing. Rather than behaving or thinking one's way into change, here the primary movement involves letting go of conceptual containers altogether. Described next, the science of consciousness suggests that genuine epiphanies and authentic relationships are more likely to be formed by a receiving versus seeking quality of awareness. This requires helping leaders and teams relax a conceptual form of consciousness that is inquisitive, analytical, and resolution-oriented.

Consciousness Basics

Without being in a right frame of mind, it can be difficult or seemingly impossible to engage in effective dialogue, creative thinking, and decision making. This implies a more fundamental and often overlooked responsibility for practitioners. For OD practitioners to be effective, they are also required to help guide, expand, focus, and apply conscious awareness. Mastery of this ability is a root value that distinguishes the profession (Yoon et al., 2020), and stimulates insight and a sense of belonging that are essential to innovation and inclusion. Therefore, any platform for developing effective OD applications, particularly in an age of constant distraction, should first consider the basic nature of consciousness and how it may be influenced in ways that give rise to forms of

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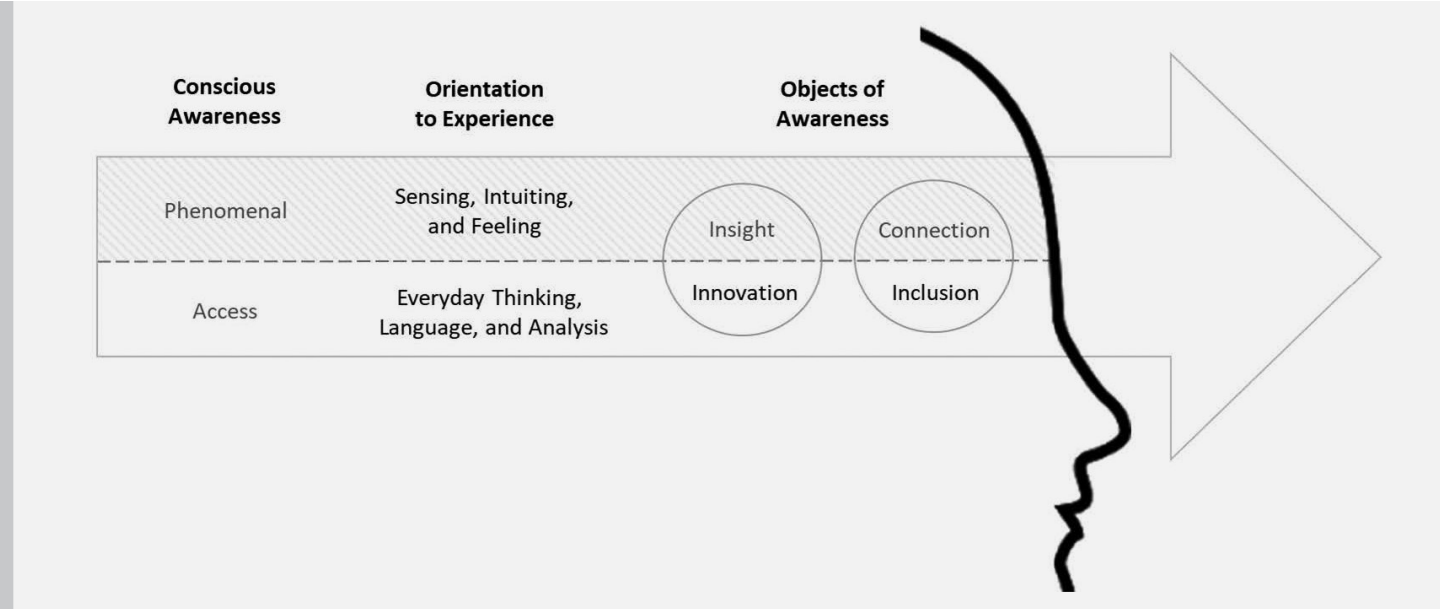

Figure 2. Basics of Conscious Awareness

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At any given moment, we experience life through two forms of conscious awareness (Bisiach, 1988; Block, 1995; Chalmers, 1996; Dennett, 1968; Natsoulas, 1978; Nelkin, 1993; Newell, 1992). The first is known as *Phenomenal Consciousness*, which orients us to subjective experience through sensing or intuiting what the direct experience is like (Block, 1995). The second is known as *Access Consciousness*, which orients us to conceptualization, through which we describe, intellectualize, and reflect upon experience (Block, 1995). Both forms of consciousness operate simultaneously to some degree (Brown & Ryan, 2003), with one being dominant and the other recessive (*Figure 2*).

Shifts in one's conscious awareness may occur unintentionally or intentionally, and our attachment or fixation with objects of attention varies depending on one's level of mindfulness, which has been operationally defined in literature as an "awareness that emerges by paying attention on purpose to the present moment, and non-judgmentally to the unfolding of experience moment-by-moment" (Kabat-Zinn, 2003, p. 145). As demonstrated below, numerous psychological methodologies may be introduced by practitioners to guide, magnify, and concentrate consciousness between conceptual and non-conceptual states.

Operating System 1: Innovation

For the sake of operationalizing innovation, we adopt the more specific term, *Managerial Innovation* (Damanpour et al., 2018) because it not only attends to the complexity of psychological processes involved with initiating creativity, but also suggests that the outcomes of creativity be tested and implemented, leading to novel "programmes and practices affecting strategy, structure, management processes, and decision-making" (Damanpour et al., 2018, p. 2). This definition is helpful because it lends itself to the intersectionality of humanism and functionalism addressed by OD, which views organizations as holistic, socio-technical systems (Burns & Stalker, 1961; Lawrence & Lorsch, 1967; Katz & Kahn, 1966).

Research across multiple disciplines demonstrates that the ability to expand consciousness through mindfulness practice lends itself to an entire constellation of creative learning and problem-solving skills (Baer, 2003; Langer, 1989; Langer & Moldoveanu, 2000; Yeganeh, 2007). Mindfulness practice is empirically linked with receiving creative insight (Colzato et al., 2012; Horan, 2009). In fact, the sensation of an 'aha' moment, such as an unexpected insight or epiphany, is neurologically tied to an area in the brain that is activated during meditation (Ding et al., 2015). In one control study, randomly selected leaders who practiced mindfulness once per week demonstrated a significantly greater increase in creativity, creative efficacy, and promotional regulatory focus (Brendel et al., 2016).

Operating System 2: Inclusion

We adopt Ferdman's definition of inclusion for its ability to integrate both conceptual and non-conceptual dimensions, wherein "people of all identities and many styles can be fully themselves while also contributing to the larger collective, as valued and full members" (p. 235). In this way, inclusion can manifest in both concrete ways, including equal access to resources and opportunities to contribute, as well as intuitive ways, including feeling a sense of connection, acceptance, and being valued.

Studies of mindfulness practices that enable the expansion and concentration of awareness, between non-conceptual and conceptual states have been shown to increase physician empathy and the ability to relate to patients (Krasner et al., 2009). Similarly, many guided meditation practices are demonstrated to decrease unconscious biases around age, race, health, and wealth (Burgess et al., 2017; Kang et al., 2014; Lueke & Gibson, 2015; Morley et al., 2019; Polinska, 2018; Stell & Farsides, 2016). Conversely, conceptual processing alone—that is without the aid of intuition—is shown to bias information through ego or self-concern (Leary, 2004; Lyddy et al., 2016; Watkins, 2008).

Mindfulness practices are also shown to improve our ability to identify and correct incongruities between values and behaviors at work (Donald et al., 2019; Fiol & O'Connor, 2003; Liang et al., 2018; Mihelič & Culiberg, 2018; Ruedy & Schweitzer, 2010; Shapiro et al., 2012). It has even been demonstrated to improve customer service through enhanced perspective-taking (Song et al., 2018), and quell team conflict and social undermining (Yu & Zellmer-Bruhn, 2018).

Open Architecture

The central premise of the SERA architecture is that genuine innovation and inclusion each require the ability to mindfully shift awareness from conceptual to non-conceptual consciousness and back again, repeatedly. One may understand the uniqueness of SERA by drawing contrast to the *Change as Three Steps* (CATS) model commonly ascribed to Kurt Lewin (i.e., Freezing ⇢ Unfreezing ⇢ Refreezing). CATS suggests that in order to change the status quo, employees must first be convinced—through argument or conceptual persuasion—that change is necessary (Cummings & Worley, 2003). In contrast, SERA resembles Lewin's original intention, which seems to have been modified over time as authors tailored CATS to fit a management narrative (Cummings et al., 2016). In fact, Lewin believed that behavior and motivation are fluid, each of us flowing in a stream of dynamic change (Festinger, 1980). Lewin's conceptualization of 'quasi-equilibrium' suggests there is no freezing per se, but instead, "groups are in a continual process of adaptation, rather than a steady or frozen state" (Cummings et al., 2016, p. 36).

In the same way, SERA is an open architecture that gives facilitators the freedom to help clients enter this stream in real-time rather than through the retrospective, narrative constructions that create illusory—and sometimes irritatingly static—bookends (i.e., Freezing and Refreezing). Instead, SERA assumes that as soon as you begin reflecting on the past, you have shifted awareness away from the present moment in which genuine insight may avail itself.

SERA is also different from CATS and other models that draw upon it, because it does not strive toward change. Instead, it engages a non-forcing attitude or a 'letting be,' with the intention of cultivating flexible space to receive insight and a deeper sense of connection. Similar to mindfulness practice, SERA conditions both beginner's mind and non-striving attitude (Kabat-Zinn, 2003).

SERA is also meant to cultivate a non-judgmental space, spotting and letting go of knee-jerk critique (including critique of critique), so that participants may creatively and even playfully experiment with insights in bold and spontaneous ways. In this way SERA is meant to condition what might be termed a tentative-outcome orientation, which perpetuates a semi-attached relationship with change, rather than Refreezing. This is meant to tamper escalation of commitment, a bias in which individuals become "locked into a costly course of action" (Staw, 1981 p. 577).

In the sections that follow, we describe 21 psychological mechanisms that practitioners may draw from and customize to help clients let go of their conceptual bearings to both strategy and Self, in order to move through and engage with multiple streams of consciousness (*Table 1*).

Phase 1: Shifting

The very first phase of SERA requires the development of an experience or psychological stimulus that triggers, jolts, or firmly guides a conscious *Shift* in one's orientation to present-moment experience; or more specifically, from conceptualization to simply being. The word sera itself translates in Spanish to mean "it will be," which resembles a conscious orientation to whatever may show up in our awareness. This orientation, which is known as beginner's mind, is necessary because human attention has a tendency toward automatic preoccupation with active thinking (Kabat-Zinn, 2003). Those who seem more mindful as a general disposition appear to be a rare population. For instance, Insights Discovery's (2018) *Global Demographics Report* found that less than 10% of the workforce is comprised of "Creative Types," which Jung suggests have "a direct line as it were, to the unconscious, and are hard to assign a type, all the more so because an artist cannot automatically be equated with his work" (Jacobi, 1973, p. 23).

The concept of actively Shifting is similar to the concept of the *Reflective Turn* (Schön, 1991), in which individuals observe and explore patterns that exist deep beneath professional practice (Schön, 1991). More potent activities that tease-out deeper insights regarding the way we subconsciously relate with others include projective psychology techniques (Abt & Bellak, 1950; Klopfer & Taulbee, 1976) and implicit association stimuli (Gawronski & Hahn, 2019). Suggesting intentional and even prolonged relaxation from rigorous dialogue may also trigger this helpful phenomenological orientation during problem-solving (Schön, 1988, p. 29).

Schön also offers a methodology called *Generative Metaphor* (1979, p. 139), an approach that suggests we may think about problems through metaphors that hold intuitive forms of meaning that may be unpacked conceptually. OD practitioners can help clients shift their awareness to these phenomenal dimensions by introducing metaphors that may capture the essence of negative and positive aspects of culture, leadership, and teams. Schön also suggests *Metaphor Making* (1983, p. 141), where individuals shift awareness by developing new metaphors that help to transform previous conceptualizations of organizational challenges (Lakoff et al., 2008).

Dirkx (2000b), whose work draws predominantly from Jungian psychology, suggests the utilization of individual's imagination, which can include "dreams, fantasies, myth, legends, fairy tales, stories, rituals, poetry, and performing arts, such as dance" (p. 1). Amongst other approaches, Dirkx (2000b) has focused on fantasy, drawing from Jung's process of *individuation*, to demonstrate how we may shift our awareness to multiple selves that exist within one's psyche through imaginal means, which requires "a working

Table 1. *Open-Source Architecture for Developing Novel OD Applications*

Architecture	Psychological Methods	Description
Shifting Triggering or guiding a conscious *Shift* in one's orientation to present-moment experience, from conceptualization to intuition.	1. Spontaneous Activity (Schön,1988, 1991).	Produce an improbable experience where participants must respond to the unexpected through spontaneous action, which compels them to draw and reflect instantaneously upon their tacit knowledge.
	2. Projective Psychology (Abt & Bellak, 1950; Klopfer & Taulbee, 1976).	Utilize ambiguous forms of stimuli such as images, sounds, or other sense objects, asking for participant interpretations, which often reveal hidden assumptions, anxieties, and attachments.
	3. Implicit Association (Gawronski & Hahn, 2019).	Draw attention to stereotypes and unconscious biases, by having participants make immediate preference-based selections between two or more people, ideas, or orientations, thereby limiting the ability to strategically construct socially desirable responses.
	4. Generative Metaphor (Lakoff et al., 2008; Schön, 1979; 1983).	Invite the use of metaphor to capture the essence of universal challenges and ironies present in everyday organizational life.
	5. Imaginal Processes (Dirkx, 2000a; Apperly, 2011).	Conjure dreams, fantasies, myth, legends, fairy tales, stories, rituals, and poetry to enter a new quality of mind around everyday or otherwise mundane experience.
	6. Perspective Taking (Apperly, 2011; Epley & Waytz, 2010).	Invite participants to perceive a situation from an alternative point of view to verbalize and test their assumptions.
	7. Presentational Knowing and the performing arts, including music, and dance (Heron, 1998, 2001).	Present your interpretation of experience, self, or desires through non-conceptual forms of art or expression.
	8. Practicing a Jazz Mindset (Cole & Myers, 2020).	Purposefully interrupt routines, embrace and riff off of surprises, and create new paths forward on the fly (also see improvisation).
	9. Improvisation (Barrett, 1998; Weick, 1998).	Create a shared space for extemporaneous, turn-based dialogue, which embraces mistakes and establishes synchrony.
Expanding *Expand* consciousness further into non-conceptual, sensate, meta-egoic awareness.	10. Guided Mindfulness Practice (Kabat-Zinn, 2003).	Guide present moment, non-judgmental awareness, drawing attention to the present moment anchored in the senses. Integrate breathing, walking, and eating meditation as well as the body scan, choiceless awareness, and movement meditation traditions such as yoga. This may be followed by encouraging participants to notice the limiting nature of expert-mindedness and ego attachment.
	11. Somatics Practices (Brendel & Bennett, 2016).	Integrate awareness of the body, including poses, movements, and reactions, in order to access internal experiences including the meaning that is assigned to identity and knowledge.
	12. Applied Mindfulness Practices (Chiesa et al., 2011; Chiesa & Malinowski, 2011; Lin et al., 2016; Lyddy et al., 2016).	Apply mindfulness in everyday situations, purposefully savoring sweet moments, letting go of attachments, ceasing rumination, and decentering attention from concern with identity and personal gain.

Architecture	Psychological Methods	Description
Receiving Accept insights as they arise by sustaining a non-egoic and non-intellectual mode of attention that monitors and stores objects that arise in awareness.	13. Empathic & Generative Listening (Scharmer, 2018).	Bear witness to what others are saying, listen with your heart, and establish an unselfish sense of curiosity.
	14. Bracketing & Reframing Experience (Heron & Reason, 2005).	Hold your temptation to classify and construct what you are perceiving. Be open to the primary meaning of concepts and try to reframe launching concepts into dialogue or action.
	15. Conscious Differences Holding & Transcending (Tang & Joyner, 2006).	Transcend the boundaries of your Self by expanding your consciousness in a non-attached mode. You equally hold two different forms of consciousness. Accept insights regarding the differences and hold them for later reflection.
	16. Individuation (Clark & Dirkx, 2000; Dirkx, 1997, 1998b, 2001, 2006).	Become aware of your multiple Selves, their unique directions, and purposes within one psyche. Distinguish the difference between ego-based conscious and one's unconscious. Utilizing your imagination, e.g., dreams, fantasies, myth, stories, and performing arts, you can become aware of the ego-conscious that strives to be a version that is different from who you are at the moment.
	17. Storing Objects of Attention (e.g., Dirkx, 2007).	Capture objects of attention as they arise in various forms—even if incomplete or nonsensical—storing them for later reflection and then returning to the mindscape as it changes on its own in order to receive additional objects. Repeat this process to collect, compare, and reflect on numerous objects of mind.
	18. Reflection-in-Action (Schön, 1987).	Pay attention to the symbols, motivations, and instincts that drive real-time action and reaction in a simulated or real task.
Applying Drawing insights and tacit knowledge back into a conceptual form of awareness from which the individual or team work to *Apply* insights through real-time behaviors or immediate thought experiments.	19. Rapid Prototyping (Scharmer, 2018).	Capture insights in a shareable and discussable form, through storyboarding, 3D modeling, role play, and rapid journaling.
	20. Real-time Value-Behavior Alignment (Donald et al., 2019; Fiol & O'Connor, 2003).	Check in on how well the values you regularly espouse (e.g., transparency, responsibility, forgiveness), align with the actions you take in scenario-based simulations or real life.
	21. Generative Scribing (Bird, 2018).	As participants move dialogue, visually represent the ideas that arise and integrate content from the room by drawing on the wall. As you draw, access your internal energy and bring it back into the dialogue.

dialogue between ego-consciousness and the powerful contents of the unconscious" (p. 2). Personal biographies are also said to be a powerful way of arguing the need for such a shift, as they demonstrate how a narrow ego focus creates blind-spots that are rooted in our socio-cultural context (Clark & Dirkx, 2000). Similarly, imaginal perspective-taking is shown to help groups effectively reduce stereotypes and favoritism (Galinsky & Moskowitz, 2000).

Heron (1975) offers four types of directed attention based off Zen practice, which appear throughout the SERA design architecture. The first of which includes *Introverted Witnessing*, the open monitoring objects of attention that arise and dissipate in one's stream of consciousness without judgment, attachment, obsession, or suppression. Later, Heron and Reason (2005) introduced the concept of *Experiential Knowing*, which involves direct, real-time experiencing phenomena, including encounters with people, places, and things. Mindful attitudes that may be emphasized in OD practice include (1) *Being present and open* through empathy and receptivity to new ways of making meaning, (2) *Bracketing and reframing* experience, suspending the desire to impose categories and constructs on direct perception; (3) *Radical practice and congruence*, which involves awareness and correction of misalignment between our values, intentions, behaviors, and outcomes; (4) *Non-attachment*

and meta-intentionality, where the individual does not "invest" their identity in their actions and instead remains open to numerous alternative behaviors; and (5) Emotional Competence, which involves noticing and mitigating emotional dis-ease that can distort direct experience (Heron & Reason, 2005, p. 149–150).

While Scharmer (2009, 2018) does not refer directly to the work of Heron, Schön, or Dirkx, his work on *Theory U* provides a masterful blend of tools, which invite individuals to sustain a non-egoic and intuitive form of attention through a variety of social activities aimed at Reflection-in-Action, that tap into Experiential and Presentational Knowing through imaginal means. Scharmer's work is rooted in Western philosophies that in turn draw from Taoism and Buddhism, particularly that of Capra (Heller, 2019), who observes that "Buddhists regard the undisciplined mind as an unreliable instrument for observing different states of consciousness (Capra 2004, 48).

As many employees suffer from awareness that is distracted or fixated with everyday matters, the Shift phase is an essential step. It guides consciousness from an automatic mode to one that is intentional and in tune with the present moment as it is. It provides a directionality, away from thinking, into an orientation of awareness that may be cultivated further in the next phase.

Phase 2: Expanding

Once the OD practitioner has helped to shift their client's consciousness into a non-conceptual domain, they may then guide participants through one of many applied mindfulness practices that *Expand* consciousness further and deeper into a non-conceptual, sensate, and intuitive quality of awareness. The goal is to help the client establish a more spacious orientation of awareness, in which sensing is amplified and thoughts are recognized like objects with various levels emotional intensity and attachment rather than truths.

Applied mindfulness practice is an essential step in Reflection-in-Action (Tremel, 1993). It is also a central feature in Transformative Learning, which includes "the expansion of consciousness... facilitated through consciously directed processes such as appreciatively accessing and receiving the symbolic contents of the unconscious and critically analyzing underlying premises" (Elias, 1997, p. 3). It is also central to organizational learning (Katuscáková, 2014; Li & Gao, 2003; Nonaka & Takeuchi, 1995) as it allows individuals and teams to recognize tacit knowledge that accounts for greater performance.

Introverted Disidentification, which expands attention even further into conscious awareness, may be called the sweet spot for conditioning genuine inclusion as it involves complete fading of the conceptual line between ego (subject) and objects of consciousness that we label 'other.' The world of abstractions, including the fundamental concept of Self through which the language of 'I,' 'Me,' and 'Mine' must articulate differences that separate the individual from others, becomes void. The result is the sensation of profound unity and human connection with people (Heron, 1975).

Studies in healthcare demonstrate how applied mindfulness practices, which expand Introverted Consciousness to varying degrees, lead to both prosocial behavior and creativity (Chiesa et al., 2011; Chiesa & Malinowski, 2011; Lin et al., 2016; Lyddy et al., 2016). A few of the more general methods include noticing when one is stressed and relaxing the mind, noticing and stopping the process of preoccupation or rumination, reorienting the interpretation of negative experience, and savoring the moment (Li et al., 2016).

One of the more essential characteristics of socially directed mindfulness is captured in modes of listening described by Scharmer as (1) *Habitual Listening* refers to listening from your expertise and "inner commentator" with attention on "confirming what you already know," (2) *Factual Listening* involves a "focus on what is different" and a mode of thinking that challenges taken-for-granted assumptions, (3) *Empathic Listening* involves stepping outside of ego and using the "heart as an organ of perception" and (4) *Generative Listening* involves sustaining a space where something entirely new can come into being and "the boundary between you and the other begins to collapse" (Scharmer, 2018).

Levels one and two occur through conceptual awareness, while levels three and four involve intuitive awareness, which resemble a more natural form of inclusion and innovation, respectively. Through *Presencing*, a term that combines 'Sensing' with 'Presence,' individuals make this shift together (Scharmer, 2018). In the expanding phase, employees are encouraged to tune deeply into their intuition and sense of human connection, opening a channel through which insights enter awareness and may be fully received for later application.

Phase 3: Receiving

Letting go of a striving or controlling mindset requires a distinct shift, followed by further expansion. Together, these processes enable a non-egoic and non-intellectual mode of attention that receives—rather than seeks—objects that arise in awareness and stores them for later reflection or processes them in real-time. This involves a phenomenon resembling a real-time knowing (vs. thinking), termed Reflection-in-Action (Schön, 1983, 1984b, 1987), through which an individual approaches unique situation by "paying attention to phenomena and surfacing his intuitive understanding of them, his [her] experimenting" (Schön, 1987, p.72).

Concentrated awareness, which Heron (1975) refers to as *Introverted Concentration*, is a highly focused form attention on one object of mind in a non-reactive fashion. Both the previously mentioned Introverted Witnessing and Introverted Concentration share the attitude of non-judgment, and it is suggested that sustaining this conscious orientation opens the gateway for receiving conscious insight (Heron, 1975).

Synergic Inquiry (Tang & Joyner, 2006), which has been effectively utilized in ways that reveal substantial insight around inclusion, including the influence of White Consciousness (Yorks & Kasl, 2002; Barlas et al., 2006), involves expanding consciousness in a non-attached fashion so that individuals may come to accept two forms of one consciousness as equals, which challenges either-or thinking around ego.

Insights regarding these differences and their integration may be received and utilized in the next phase as resources for further action (Tang & Joyner, 2006).

In Dirkx's (2007) *Mailbox Activity*, participants close their eyes and imagine a mailbox inside their minds. As the facilitator recites various phrases that are relevant to the aim of the activity, participants are instructed to witness symbols, imagery, colors, people, or events that come to mind and 'place them inside the mailbox' for later discussion. The facilitator later helps individuals infer what these objects mean in the spirit of Jungian dream interpretation so that it is not the object but rather the way individuals interpret the object that carries the greatest potential insight (Hall, 1983).

Three competencies that may be developed in this phase include the ability to suspend judgment, establish a sense of 'wonder' or curiosity around what is emerging, and remain intentional about receiving alternative possibilities (Scharmer, 2018). Ultimately, receiving involves the open monitoring of insights or deep connection with others in a sustained fashion, as well as noticing and letting go of the temptation to jump into dialogue and analysis. Two powerful activities that hold space for receiving include discursive techniques including *Case Clinics* and *Dialogue Interviews* (Presencing Institute, 2020). In its many forms, Receiving serves as a springboard into the Applying phase, positioning colleagues as equals, approaching innovation and inclusion from an embodied sense of purpose.

Phase 4: Applying

Next, the OD practitioner must find ways to help their client draw insights and tacit knowledge back into a conceptual form of awareness from which the individual or team may *Apply* insights through spontaneous behavioral change, thought experiments, or rapid prototyping.

Numerous real-world examples of this process may be found in Schön's (1987) work, *The Reflective Practitioner*, which positions this phenomenon in the context of every day, present moment behavior. This phase, which springs forth from the Receiving phase, involves the process of knowing-by-doing (Schön, 1987), which includes actualizing insights through immediate application and prototyping, and succeeding or failing fast to learn more efficiently (Dirkx & Lavin, 1991; Scharmer, 2018). Discoveries can include fresh insight regarding group roles and tasks that in many ways, embody the Jazz mindset, which is said to "enhance innovation by breaking down silos and the individual thought worlds found in them" (Cole & Meyers, 2020, p. 31). The ability to quickly adjust prototypes is often facilitated through visual aids such as generative scribing and storyboarding (Bird, 2018).

Introverted Creative Participation is a form of applying that may be called the conscious sweet spot for innovation, as it moves from prolonged Introverted Concentration upon "the most promising or pregnant content that to which his attention is most fully drawn by virtue of its potential for development" (Heron, 1975, p. 3), to a potential, spontaneous realization of transformative insight. In this way, innovation and inclusion are not only activated through a shared understanding of words and deeds amongst colleagues, but from a collective sense of duty to fellow human beings.

Open-source OD Examples

The Open-Source OD applications we illustrate below adapt different variations of a selection of some of the 21 psychological methods described above with different purposes in mind. The first two focus on cultivating a more inclusive workplace, while the second two are designed to generate possibilities for strategic innovation.

Application 1: Stream of Connection

The first OD application involves establishing a direct and authentic sense of both belonging and non-belonging, in order to stimulate dialogue that leads to real change in systems, structures, group norms, and leadership, from the standpoint of empathy and inclusion. To do so, this approach has adapted variations of the following psychological methods, including (1) Jungian Imaginal Techniques that guide the visualization of a stream, (2) Decentering Mindfulness Practice to disidentify from interpretations, (3) Somatic Awareness to establish an embodied sense of the interpretations noted by fellow participants, (4) Projective Psychology by stepping back and looking the shape and markings on the stream as a whole to receive insight, and (5) Rapid Prototyping changes that may be made (immediately or through planning) to systems, structures, and culture in a way that attends to insights.

Phase 1: Shifting

Participants are invited to try their best to remember a time when they felt unsure, unaccepted, and concerned about what others think about them. Closing their eyes, participants locate a space in their body where the sensation of marginalization is the strongest for them, and in each moment letting go of the story so that there is no "Me" or "They," but instead, all that is left is the sensations themselves. The facilitator asks participants to explore the sensation of being connected with all those who experience suffering in the room right now.

Phase 2: Expanding

Next, the facilitator draws a large stream across flipchart paper and invites participants to open their eyes. Participants are invited to silently move to the flipchart. Using a red marker, they write down brief descriptions of their sensate experience in the space inside of the stream. As they write their feelings, the facilitator asks participants to notice what others are writing and sense into the way they feel as they watch other people write their feelings. Utilizing a blue marker, participants write down the new sensations in the stream.

Phase 3: Receiving

After that, participants will move back to their seats and look at the entire stream. The facilitator guides participant in sensing into the direct experience of being with the whole stream without analyzing the words that are written. The facilitator suggests that participants may notice that ideas and concepts come to them, but instead

of following them downstream, rest these ideas on the side of the stream and come back to a more open and receptive state.

Phase 4: Applying
Finally, participants engage in a rapid free-write, noting ideas or insights that arose. Using a green marker, participants move to the flipchart and write their ideas on the side of the stream. Then, the facilitator asks participants to read and discuss various ideas before guiding the group in translating their collective ideas to potential changes that may be made immediately about organizational systems, structures, group norms, and leadership.

Application 2: The Supra-Self Inquiry Technique

The goal of this guided process is to reveal and transform the qualities of consciousness that participants associate with the different roles they play with stakeholders, including colleagues. At the close of this application, participants should be able to identify the limiting nature of their assumed professional identities and test new ways of relating. To do so, this approach has adapted variations of the following psychological methods, including (1) Jungian Imaginal Technique allows participants to visualizing numerous roles played at work where conflict is present, (2) Generative Metaphor that assigns a different metaphor that captures the essence of each of these conflicts, (3) Somatics Practices to identify how those conflicts are known in the body, (4) Reframing Experience by noting the qualities of consciousness between the different roles they play, and (5) Value-Behavior Alignment to identify the disconnect between espoused and values in use, followed by the development of a revised role and value-aligned behaviors that may be tested.

Phase 1: Shifting
The facilitator asks participants to create three columns on a sheet of paper at the top of each column and write three roles they play at work (e.g., co-worker, supervisor, partner, mentor). Next, for each role they are asked to first think about a time they came into conflict with someone (i.e., confusion, miscommunication, misunderstanding) and list the motivation behind the actions they took. Then, to shift consciousness, participants are asked to close their eyes and "play back" each of these moments as if they were actually happening. In each column, participants then develop or borrow a metaphor that expresses their experience (e.g., it was like having the rug pulled from under me, driving a car with only three wheels, attending circus of the absurd).

Phase 2: Expanding
For each column, participants are then guided in concentrating upon the part of their body that experiences tension and discomfort the most. Then, participants are asked to establish and sustain a posture that embodies how they felt in each role and are instructed to feel into the sensations of each pose.

Phase 3: Receiving
Next, in each column, they are asked to draw a symbol that captures what it is like being in each pose. Beneath this, participants are asked to list adjectives that compare/contrast the qualities of conscious experience across all three columns. Participants are then asked to revisit their original answer to "What was your motivation" and are asked to write their answer to: "What was your 'real' motivation?"

Phase 4: Applying
Finally, individuals are asked to re-write the description of their role in each of the three columns and jot down three ways they could "try on" these new roles including ways they would listen, think, speak, and act differently. They are encouraged to try on one of these new roles—preferably one that seems least risky—later that day.

Application 3: Strategic Intuition Exercise

The underlying goal of this application is to shed light on the insidious nature of mission creep, by demonstrating in real-time how subconscious ego needs often derail the organizational strategy. The practical purpose of this activity is to develop common criteria for strategic initiatives and let go of activities that do not resemble the organization's mission. To do so, this approach has adapted psychological methods including (1) Spontaneous Activity in which participants engage in a rapid process of brain-dumping all strategic initiatives they can think of in the moment, (2) Implicit Association that forces an immediate choice between two strategic initiatives for greater value, (3) Decentering Mindfulness Practice that allows individuals to notice a variety of different thought patterns that made them choose initiatives that they felt a strong attachment to, (4) Storing Objects for Reflection by identifying which of these attachments showed up the most vividly for them, and (5) Rapid Prototyping a set of 'mission-fit' criteria or standards for assessing the value of all strategic initiatives.

Phase 1: Shifting
First, members of a leadership team are asked to jot down all of the current strategic initiatives and projects being led throughout the organization, with one initiative per notecard. Next, the facilitator guides discussion around the meaning of the organization's mission to ensure a common understanding. The facilitator instructs all participants that they will be dealt two cards, but rather than thinking they must decide rapidly, which of the two strategic initiatives resonate more closely with the organization's mission. Two random cards with titles of initiatives are held up simultaneously, and in no more than three seconds, participants must decide on choice A or B, as the one project that is stronger in matching the mission.

Phase 2: Expanding
After all rounds of the first activity have concluded, participants are guided in a 10-minute decentering (mindfulness) practice, and are encouraged to allow any and all thoughts, images, feelings, and symbols to move freely through their minds.

Phase 3: Receiving
Because it will likely be difficult for participants to let go of thinking about what they originally intuit from the initial card activity, the goal of the Expanding phase

is not to get caught on any single line of reasoning or attachment. Instead, they are instructed to notice and place objects of attention on a "shelf" alongside other insights, for later reflection. Major insights may include realizing how ego-preservation can serve as a primary motivator over the organization's mission and may go so far as to cripple organizational effectiveness. Participants may also notice, deep down, that an organization's culture may value strategic initiatives more for their return on investment than for their alignment with the mission, which may lead to market confusion and false equivalency between initiatives.

Phase 4: Applying
Finally, each participant is tasked with extemporaneously describing their insights, before working together to establish a collective set of genuine mission-fit criteria, from which all future (proposed) strategic initiatives may be assessed. This list may also allow leaders to organize their resources via strategic criteria rather than segmenting by the department.

Application 4: Outdoing Yourself

The goal of this activity is to help participants let go of their attachment to strategic paradigms and shed light on organizational weaknesses that are difficult to admit. The central process of this application includes imagining what it would be like to wear your rival organization's hat. To do so, this approach has adapted psychological methods including (1) Perspective Taking by assuming the view of a successful competitor, (2) Presentational Knowing in the form of giving a speech about their success, (3) Improvisation in which participants engage with each speech, (4) Mindful Savoring Practice in which participants enjoy what it is 'like' to be successful, and (5) Generative Scribing that captures the flow and key strategies behind their success.

Phase 1: Shifting
Each member of the group takes the perspective of the CEO of a rival organization that is competing with their actual organization. Members are invited to close their eyes and position themselves in this brand-new context and are asked to brainstorm something that the competitor organization can do to thrive in the market. A variety of different actions, plans, and strategies might come into mind as they assume the competitor's perspective. Imagining themselves in the role of the CEO, each member takes a turn giving an impromptu speech to the group about how they will beat their competitor. Members of the group then utilize improvisation to discuss what the "CEO" has suggested.

Phase 2: Expanding
Participants imagine being successful in their endeavors as a rival organization and are guided in expanding their sense of what it feels like now that they have outperformed (themselves). Participants are guided in savoring these feelings, including those we associate with deep satisfaction.

Phase 3: Receiving
Next, participants are asked to sense into the strategies that made their imagined organization successful and allow the ideas to 'float around.' Participants are then asked to write a one-paragraph victory speech to present at the year-end gala-event. It should include a detailed account of the organization's success including specific steps they took to exploit the weaknesses of their (actual) organization.

Phase 4: Applying
Finally, participants are invited to start putting their thoughts into action. Participants will take turns to deliver their speech, while others in the room can analyze and group ideas into different categories. Next, participants are asked to go to the board and circle one competitive strategy that is deserving of their organization's time and resources. After everyone has identified their strategy, participants discuss and debate why one strategy is more important than the other.

Conclusion

One measure of OD's vibrance is the extent to which pioneers develop, test, and share new applications. The goal of Open-Source OD is to provide a design approach that may aid in the proliferation of novel approaches to organizational innovation and inclusion. Because this approach must still be tested in a variety of contexts, we have established a free, non-commercial website (*https://opensourceod.com*) where anyone may learn more about the SERA architecture, develop applications, participate in future research, and find a variety of new and exciting OD applications developed by peers.

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Bill Brendel is an Assistant Professor of Organization Development & Change at Penn State University. He is also the founder and principal consultant at the Transformative Learning Institute, where he has facilitated organizational transformation efforts in the U.S., Africa, China, and India. In 2021, Bill received the Lisa Kimball "Evolving the Field of OD Award" for accomplishments in connecting diverse people and ideas to advance OD theory and practice. His research on Conscious OD focuses on how mindfulness practice may be utilized to develop ethical leaders, innovative teams, and inclusive organizations. Bill earned his doctorate at Columbia University. He can be contacted at *billbrendel@psu.edu*.

Israa Samarin is a PhD candidate in Workforce Education & Development at Penn State University and a consultant in the Training and Development Center of the Saudi Ministry of Justice. She has a master's degree in Organizational Leadership & Development from Purdue University. Her expertise lies in designing learning experiences and leadership development programs. Her primary research goal intends to explore how to promote employees' agile behaviors in the workplace. She can be contacted at *ias68@psu.edu*.

Farhan Sadique is a Graduate Research Assistant and PhD student for Workforce Education & Development at Penn State University. Farhan is a globally experienced, value-driven professional with years of experience in management with a successful track record. He is passionate about studying and implementing innovative approaches for organization development and change management. His research interest primarily focuses on the sustainability of retail organizations; however, he has contributed to diverse research areas, including developing employee careers, improving organization agility, and creating assessment and evaluation tools. He can be contacted at *fvs5201@psu.edu*.