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What Can Leadership-as-Practice Contribute to OD?

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Abstract

This paper seeks to find complementarities and make contributions to the field of organization development (OD) from the new field of leadership-as-practice (L-A-P), and in so doing, enhance the development of OD in practice. Rather than looking for leadership in people, especially in their traits and behaviors, leadership-as-practice looks for it in everyday practice, in the spaces between people, and in emergent dynamic social interactions. To find leadership, we look to the practice within which it is occurring. The paper explores these premises by first discussing some of the principal classifications of OD throughout its history. It then offers ways in which L-A-P can potentially enhance OD in both theory and application.

MAD Statement

While the merits of the dialogue and diagnostic models of OD have been submitted to debate, another process approach has been percolating, that of leadership-as-practice. This paper advances a number of principles and practices that can potentially enhance OD in both theory and application.

Keywords

organization development, leadership-as-practice, diagnostic OD, dialogic OD, phenomenological inquiry, sociality

Introduction

Although organization development has long been considered to be a practice, likely due to it being largely conducted by practitioners who, paraphrasing from Beckhard (1969), advise or make planned interventions within the practices of the organization, it has not directly benefitted from practice theory. Practice theory, according to Bourdieu (1977), proposes that we study practice as the fundamental social phenomenon. A practice is considered an embodied collective set of practical accomplishments among people and their artifacts (Schatzki, Knorr Cetina, and von Savigny, 2001). It also tends to be historically developed and encompasses everyday tacit problem-solving and coping skills as well as emerging dynamics within a sharing community (Raelin, 2016).

A number of academic fields, such as strategy and entrepreneurship, have developed a practice orientation to attempt to enrich their studies to include practice as a basic unit of analysis. The field of leadership is no exception witnessing the spawning of the new tradition of “leadership-as-practice” (L-A-P) (Raelin, 2016). It sees leadership as occurring as a practice rather than reside in the traits or behaviors of individuals (Crevani, Lindgren, & Packendorff, 2010).

Returning to OD and in concert with some of its traditions going as far back as Lewin (1948), who looked to social reality as a defining original concept, L-A-P like OD is less about what one person thinks or does and more about what people may accomplish together. Reality is not absolute but materializes through the social community to which the person is affiliated. Focusing on

leadership per se, L-A-P is concerned with how leadership emerges and unfolds through day-to-day experience, relying on practices rather than the dyadic relationship between leaders and followers, which historically has been the starting point for any discussion of leadership.

Consistent with newer dialogic models of OD (Bushe & Marshak, 2009), L-A-P is thought to be socially constructed and thus accomplished within the company of others; accordingly, leadership-as-practice is woven into a social process of shared know-how and entwinement with the world (Sandberg & Dall’Alba, 2009). When it comes to change, L-A-P addresses how leadership may alter the trajectory of the flow of practices or change the turning points in the spaces between people. Although a directive from an individual may set change in motion, it is how it is implemented by those in action that constitutes it. In L-A-P, it is preferable that those involved in any change mobilize themselves to bring it about as they work with and around the natural problems that percolate below and above the surface of their own awareness and intention. So, changes occur in practice as people engage with and are molded by others and their surroundings. These changes in practice do not reside outside of leadership, but are very much part of it. In L-A-P, to find leadership we must look to the practice within which it is occurring.

As noted above, L-A-P is social constructionist in its orientation, signifying that its meaning arises from everyday social actions, interactions, and shared assumptions rather than from pre-established direction. In this way, especially through the use of collective reflection, if people are not satisfied with their leadership, they can reconstruct it in light of their reflections and on behalf of their mutual interests.

The primary impetus for change in dialogic OD is conversation and, in particular, “changing the conversation,” including its substance as well as the manner, participants, outcomes, and skills involved (Bushe & Marshak, 2016). Although talk is important in L-A-P, its practice orientation

focuses on a variety of alternative sources of leadership, such as the artifacts and rituals, constituting the emergent realities created in a temporal unfolding flow. The other branch of OD – diagnostic OD, also has properties that in some instances converge with and, in other instances, diverge from those of L-A-P. In diagnostic OD, data are collected and analyzed to understand the current situation, which then serves as the basis for diagnosis and change to improve the system in question. In L-A-P it is thought that the dynamics of the situation, which entail its lived reality in all its dimensions, need to be understood before any change can be proposed.

From this introduction comparing L-A-P and both dialogic and diagnostic OD, let us consider what L-A-P's overriding practice orientation can contribute to OD. In the text to follow, I have chosen five conceptual classifications, adapted from Bushe & Marshak (2009), that can sort both fields of OD and L-A-P into explanatory categories. These categories are: influencing traditions, view of organizations, underlying philosophy, constructs of change, and focus of change. Then, in the explanation to follow, after a review of OD's historical interpretation of these categories, I will use them to demonstrate a number of ways in which L-A-P can potentially expand or deepen OD and will follow in each case with a practical application.

Classifying Categories: Influencing Traditions

Organization development coming out of the ravages of World War II had a strong humanist bent, which sustained such values as participation in managerial processes and care of the individual's development alongside organizational change (Cooke, 1998). Lewin as the grandfather of humanistic change management believed that only by strengthening our democratic institutions, not only in organizations but within all phases of life, could the scourge of authoritarianism and racism be effectively countered (Burnes, 2004). To this early democratic tradition, there was strong support for the use of positivist science and an open systems tradition which called for

ongoing interaction between the organization and its environmental actors. OD practitioners or professionals would build models of optimal organizations and, using an objective diagnosis, would suggest how the current organization under examination could adapt to improve its overall effectiveness. Later still, interpretative approaches employing social constructionism defied the need to compare a current system to others rather asserting that there are multiple realities that need to be considered. Among these would be one on which the participants in any given system could come to agree after deliberating on the multiple meanings that are contemporaneously accessible. Change occurs when individuals unlearn their own private view of a problem - their own subjective reality using the terms of Berger and Luckman (1966) - and replace it with agreement on a shared objective reality (van Nistelrooij & Sminia, 2010).

To supplement these influences, L-A-P can remind OD practitioners of the tradition of phenomenology, which has contributed a number of philosophical principles underpinning L-A-P study and commentary. It is not that L-A-P only relies upon phenomenological analysis nor is phenomenology only used in examining the practice view of leadership. However, it appears to be increasingly relied upon because of its reference to the study of experience from the perspective of the participants, capturing their rich descriptions of themselves in their actions, their interactions, and their settings (Sandberg & Dall'Alba, 2009; Hurdley & Dicks, 2011; Küpers, 2013; Cunliffe & Hibbert, 2016; Raelin, 2020). Experience to the phenomenologist can refer to a range of activities, both sensory and mental, that shape one's perception of the practice world. In this being-in-the-world, actors link with others and, in some ways, become others though not exact replicas. They are interested in and take the perspective of others to better understand themselves. They do not wish to be embedded within their own subjectivity in the likelihood that their impressions may not reflect the intrinsic identity of the other or the self (Mead, 1934; Moustakas, 1994).

Application: Key to phenomenological inquiry is the suspension of researchers' preconceptions to make way for a nonjudgmental inquiry. Learners in a collective inquiry go through many cycles of advocacy and inquiry to delve into the core meaning structures of the phenomenon in question. They aspire to examine bypasses or misconceptions in their communication due to unfounded assumptions, interpretations, and inferences that go unexamined (Argyris, 1995).

A typical intervention in L-A-P development might be to both figuratively and literally "catch" people immersed in their own practices. Perhaps they are facing a dilemma in how things ought to be done. Learning coaches trained in leadership-as-practice development (LAPD) might initially let them learn their way out! Then, as the conversation evolves, they might merely add a touch of collective reflexivity to enrich the conversation to bring out the surface and hidden meanings embedded in each person's point of view. This reflexivity might entail practices, some of which have been associated with action science (Argyris, Putnam, and McLain Smith, 1985), such as:

- Engaging in deep and active listening
- Demonstrating respectful dissent
- Re-evaluating standard practices and values
- Testing available knowledge
- Disrupting existing meaning and then reframing
- Challenging assumptions and inferences
- Submitting one's own ideas and views to the critical scrutiny of others
- Considering perspectives different from one's own

- Entertaining the prospect of being changed by what one learns.

One of the most popular programs to implement this form of reflexivity in practice is known as *action learning*, which, in its classic form as pioneered by Reg Revans (see Revans, 1998; Pedler, Burgoyne & Brook, 2005), is an intervention not often associated with OD. In this form, participants intervene typically in different organizations or organizational units from their own to examine and potentially disrupt practices that have been producing less than effective results. The aim is to change patterns and thinking that may result in creating new knowledge while at the same time improving practice. Teams working on projects concurrently become “learning teams” in which the focus is on individual and collective learning as well as completing the task. During learning team time, participants focus on their own interpersonal dynamics while attempting to cope with the problems and practical dilemmas arising from actions in their work settings. This would include learning how to cope with the political and ethical constraints needing to be addressed to solve the problem.

Not confined to the classic action learning form, L-A-P interventions, referred to earlier as LAPD, can expand beyond the narrow focus of action learning on solving the problem and its attendant social and political implications (Denyer and Turnbull James, 2016). It might engage participants in the collective reflexivity featured in what was referred to earlier as action science. They may be invited to consider themselves in relation not only to the problem, but to the self, to other stakeholders, and to the system in question (Wells, 1985). They may also learn to acquire skills, habits, and attitudes that give rise to an appreciation of leadership as a collective practice. For example, they may learn to develop a deep and peripheral awareness of one another and anticipate the needs of their colleagues and stakeholders. They may see value

in collaborating with a keen sense of humility, not necessarily looking for agreement or for truth among those participating in a venture, but rather for mutual understanding and consideration as their projects move forward.

View of Organizations

At the outset of OD, organizations were viewed as a form or structure that could serve as a means of ordering and controlling the outside world (Weber, 1947; Watson, 1994). The problem was that in establishing its configuration, the organization could suffer from bureaucratic entanglements that in the end stifle workers' participation and cultivate both unhappiness and lack of productivity. OD was designed to remedy this unintended result. Using models of successful organizations and behavioral change, there would be particular ways to organize that could produce both high satisfaction and high productivity.

As organizational theory evolved, the focus shifted in some quarters from static organization to the dynamics of "organizing" (Weick, 1979; Drazin & Sandelands, 1992). According to this perspective, organizational processes are continually unfolding in which case organizations need to rely upon the self-organizing capacities of individuals interacting in a social field (Knorr Cetina, 1981). Rather than attempting to control participation through structure, organizing could be used to engage actors in dialogues seeking to manage differences and arrive at consensus. This process can be considered a progenitor to leadership-as-practice because the means used to effect change – be they adapting norms, rewards and the like – would themselves be socially defined through practice (Tsoukas & Chia, 2002). So, change would preferably occur through an open sharing of meanings through such efforts as large systems OD (Benedict Bunker & Albans, 1997).

Within the practice field, organizations are viewed as sites comprising a combination of practices and material arrangements (Schatzki, 1996). The practices may each have a separate function but they do coexist and connect with each other. At times, people understand and agree with one another's actions; at other times, they disagree, which may either lead to new and improved understandings or to practices that become less and less harmonious and may even rupture the relationships (Robinson & Renshaw, 2021). Particular predispositions within a culture, the so-called "habitus," shape our practices which, in turn, may enable or constrain our agency in particular settings (Bourdieu, 1990). Although practices are therefore often static and reproduced, there is still the chance for social change, thus invoking an occasion for leadership to change a given trajectory.

Application: It is thought that practices derive from architectures or overall frameworks that specify how particular practices "hang together" in any particular site. These architectures, constituting material and contextual arrangements, can make particular practices more or less possible and effective as they are renewed and reproduced. When there is alignment across these architectures, there is likely to be a more compatible "ecology of practice" (Wilkinson & Kemmis, 2015).

As displayed in Figure 1, these practice architectures are made up of cultural-discursive, material-economic, and social-political arrangements constituting the activities of sayings, doings, and relating. These architectures can prefigure what practices will likely be sustained or constrained. Elaborating on an example in educational leadership-as-practice from Wilkinson (2020), let's consider an OD intervention with a school principal and staff about to establish a new school in an under-served urban area. Based on a set of interviews with an identified group of stakeholders advised by the principal, the *sayings* depicted a

distinct preference in this culture for the values of social justice, empathy, and professional learning. These values converted into a number of policies, such as an advisement for small class size and open access. Meanwhile, the principal continued to engage district personnel throughout the process because many of them initially opposed some of the emerging decisions, in particular class size. From the material-economic architecture arose a number of *doings*, such as arranging for scaled fees based on need and engaging a coach to counsel staff on how to help children who were brought up speaking a local dialect and thus limited in the state language. Finally, associated with the sayings and doings were *relatings* indicating the importance of relationships between families and the school. The social-political architecture spoke to the need for enhanced solidarity between the community and school to upend traditional power relationships between the poor and their school. The connections across the architectures led to an orchestration of practices that were aligned and internally consistent heralding a collaborative opening.

OD practitioners can use the model of practice architectures (see Kemmis & Grootenboer, 2008) to align practices and material arrangements across cultural, economic and social domains. Interventions are particularly called for in cases of misalignment, often requiring discursive and, in particular, negotiation strategies.

****Insert Figure 1 about here****

Underlying Philosophy

Not unlike many fields in the applied behavioral sciences, OD based its early principles on the conception of knowledge espoused by the modernist tradition in epistemology (Bernstein, 1976).

Although modernism has itself branched into multiple forms, its essence was that through the use of reason, social life can be tamed and progress can be controlled. Further, from modern science, especially from what was known as positivism or logical empiricism, reality, based as it is on the “positive” data of experience, can be described and explained through the manipulation of theoretical propositions using the rules of formal logic (Lee, 1991). Valid data were assumed to mirror the objective reality in front of us, so assembling data was one of the initial practices espoused by OD practitioners. Later, as the traditions of postmodernism and social constructionism took hold, reality was thought to be created by those working together and thus emerges as people interact with the environment. Since knowing can’t be separated from reality, actors need to use reflection to break down their inferences and inquire with others to help them understand each other (Barge, Hornstrup, & Gill, 2014). Consequently, human beings, through the commonsense of ordinary discourse, can reach consensus on a reality that exists outside of representational human thought (Cooper and Burrell, 1988).

Practices in organizations are thought to produce a range of outcomes that are achieved collectively rather than individually, and the outcomes are thought to be of value to the group in the immediate setting. The key philosophical tradition here is that of sociality, which from pragmatism and symbolic interactionism, speaks to the tendency of people not only to develop co-productive social connections but also to take the perspective of the other toward the self (Mead, 1934; Blumer, 1986). People have the capacity to reflect not simply in the sense of individual introspection but as a means to recognize themselves through others (Rochat, 2009). One extension would be an emancipatory learning that deconstructs contemporaneous discourse to reveal possible schemes of control and dependence.

Application: An example is drawn from the allied strategy-as-practice literature but in this case focuses on the embodied narrative leadership practices of non-senior members of an organization (Küpers, Mantere, & Statler, 2012). It demonstrates how the application of a phenomenological method through the practices of sociality and reflexivity can alter the impact of a leadership intervention.

The intervention in question is that of a one-day collective story-telling workshop during which three small groups were invited to craft a specific storyline about their organization regarding selected key events. Each group crafted stories belonging to a narrative genre, specifically – a tragic, comic, and epic saga. The story-telling process was designed to embody the lived experience of participants as they organized accounts of actions. The workshop provided opportunities for creating and negotiating meaning derived from past and emergent organizational processes. Adhering to the spirit of reflexivity, participants “worked phenomenologically,” meaning that they were asked to be open to unpredictability and paradox within their narrative encounters, remaining intellectually agile if events and their interpretations were to lead to paradoxical outcomes.

The debriefing of the stories revealed a number of over-arching practices emblematic of the organization’s history. Among them was the practice labelled, “struggling over ownership of ‘hot’ words.” In the tradition of G.H. Mead’s symbolic view of sociality (Mead, 1934; Simpson, 2009), these words as codes can become not the “other” in an interpersonal sense but the “generalized other,” which represents the organized system of significant symbols reflecting a culture’s habits of conduct. At times, these expressions take on a different meaning from their familiar definition and can provoke powerful emotional reactions in story-telling. One such word in this organization was that of “empowerment.” Some

participants felt the act of being empowered meant being empowered *by* someone else who could tighten the iron cage of managerialist control and manipulation (Barker, 1993). It was thought by one of the presenting groups that no one in the organization should wish to be subjugated and that through tactics of resistance and learning, they could reconstruct a position of leadership making more explicit the power dynamics underlying present practices. The authors of this intervention (Küpers, Mantere, & Statler, 2012) concluded that collective story-telling could resonate with an individual's or groups experience in ways that could sustain meaningful collective reflection-in-action. In this case, it led to further self-organizing activities. It also deepened the process of critical reflection and tolerance for ambiguity, which recursively was expected to lead to greater future reinvention.

Constructs of Change

OD was highly influenced by the work of Kurt Lewin following the Second World War and especially his view that change can be formalized, systematic, and planned. Through the years, it was found that Lewin's ideas proved to be most useful under relatively stable conditions, but less so in uncertain, complex, and dynamic environments (Dawson, 1994). OD was called on to shift and gather objective data and to make accurate diagnoses of problems requiring some form of resolution even under volatile environmental constraints (Brown & Harvey, 2010). Interventions would require the participation of a cross-section of members of the organization to participate in the necessary changes to increase the organization's effectiveness (Lippitt, Watson, & Westley, 1958). Change under these circumstances was considered a rational, linear, and "knowable" process entailing an objective reality (Oswick, 2013).

Employing dialogic methods, OD becomes far more emergent and less reliant on a rational perspective, in which case, change becomes more tentative and ambiguous (Bushe & Marshak, 2009). As a consequence, change arises from alternative meanings and frameworks shared among a working group the members of which learn to challenge their governing values and assumptions.

Although discourse, whether used to enact or discover change, has played a critical role in OD, the role of materiality has become significant in exploring activities within the practice domain. Leadership, when viewed from a practice perspective, can be seen to be shaped by artifacts, technologies, physical arrangements, rituals, voices, and emotions as well as the relationship between these elements and human actors. By bringing resources other than human actors into a project or activity, these artifacts, referred to as immutable mobiles by Latour (1986), can exert a stabilizing influence over the practice by supporting actions that would otherwise be fragile and transient.

Application: Objects, whether material, conceptual, or symbolic, can play multiple roles in interaction with human actors in enabling or inhibiting practices. Sergi (2016) provides an example of a key document that accompanied a software development team, exposing through the project's multiple stages how the work on an application would be undertaken. She found that the document produced leadership under three principal headings (see Table 1). OD practitioners would be advised to take these objects into consideration in their interventions, releasing them from an exclusive focus on humans alone. Are the materials, alone or in interaction with the various actors, aligned with the expressed purposes and methods of the change project?

****Insert Table 1 about here****

Focus of Change

When it comes to change, OD has long sustained that the top of the organization, namely the CEO, is the role with sufficient foresight to mobilize change and, even better, to be involved in such change. Later accounts supplemented this view by suggesting that the leader is someone in the role of sponsor who permits and endorses and even funds the change effort (Argyris & Kaplan, 1994). French & Bell (1998) in their definition of OD refer to it as a *top-management supported*, long-range effort to improve an organization's problem-solving and renewal processes. Where does that leave collective activity? Warner Burke (2004) suggests that participative leadership behavior comes more into play during implementation, that is, in determining "how to reach the goals" (p. 3). Some of the more recent dialogic approaches continue the tradition of relying on sponsors or at least someone who can sustain "ownership" of the change effort. Minimally, the sponsor would be the one in a position to hire an OD consultant to facilitate the open discourses that could breed greater diversity of content and process (Bushe & Marshak, 2015).

In L-A-P, change, as mentioned earlier, occurs when there is a shift in the trajectory of the flow of practices within any given activity or project. It is normally unimportant and often difficult to point to any one person who is "leading" the effort. Leadership is not dependent on any one person to mobilize others; it is a collective interdependent process. Leadership in organization development can also be viewed not only as a process but as a consequence of any change activity. In other words, leadership agency may be occurring in the midst of action rather than as an order mobilizing the action. Not requiring pre-specified outcomes, practice can be emergent

through participants' collective activities. Change ensues from this collective action and is often identified and articulated by the meaning makers – the practical authors – within the community (Shotter & Cunliffe, 2002).

Application: There is often such a commitment to in-the-moment mobilization and enactment in L-A-P that the need for a sponsor to mobilize the change effort, choose the participants, and supply the resources is lessened. There are certainly conditions when top managers are compelled by policy or preference to sponsor changes. There is also admittedly at times a need for someone to “get the ball rolling,” but thereafter, participants can begin to assume leadership as a collective endeavor. Even under crisis conditions, which we have now become conditioned to, we need a form of leadership that can improvise around the reality that is unfolding in front of us. It cannot come from any one single person because no one has the capacity to reconcile the uncertainty surrounding complexity. In practical terms, OD practitioners may be at most stewards of such collective activities, encouraging the natural collaborative forces within groups to emerge. They would look to spur a collective response that can work with and through the ongoing and evolving practices as well as the relationships and materials to manage the “turning points” to respond to the challenges.

As an example, think about how people might prepare themselves for a natural disaster such as Hurricane Katrina bearing down on the Mississippi River with destruction in its wake. A volunteer wrote the following to the author about the sandbagging operation to build barriers against the water:

Thousands of volunteers turned out, but I didn't see anyone who seemed to be “officially” leading others. People sorted themselves into tasks for which there seemed to

be a need and for which they felt capable. Young men jumped up onto truck beds and began loading the filled bags. Children took the new bags and turned them inside out so they could be filled. When someone with a shovel indicated being tired, someone else stepped up and took the shovel. People who had been there showed the newcomers what needed to be done and how to do it. No one tried to officially or unofficially take charge of the effort but it was organized and effective. It was a beautiful example of how a large, complex, interdependent “organization” could form and perform with everyone accepting responsibility for coordinating with others.

In cases of this nature, be they instances of uncertainty if not actual crises, the OD practitioner might be in a position to remind people of their “negative capability,” referring to what French (2001) describes as the capacity to live with paradox and ambiguity. He or she would advise clients to respond in a non-defensive way to change by resisting the impulse to reactively take control. Rather, the consultant stands with the client and displays a willingness to “jump into the same river” with them to acquire a generative, closeup understanding (Katz, Shotter, & Seikkula, 2004).

Conclusion

In this paper, I have selected a number of applications to which L-A-P can make a potential contribution to the field of organization development according to some important conceptual and practical categories. There are other applications that await further development for those researchers and practitioners who wish to continue this line of inquiry. For a summary review of the current work, I have appended Table 2 below to characterize L-A-P’s connection and potential extension of the OD model.

****Insert Table 2 about here****

The classifying categories compose the first column followed by their fulfillment in the field of OD. In this article I have attempted to depict a historical purview of the field, thus I am using the “From-To” convention to display transitions across time. In the rightmost column, I am denoting with a plus sign the contributions that L-A-P might make to enhance theory and application within the OD field.

As can be seen, the stance of phenomenology in both theory and method can add to the already present tradition of interpretative constructionism by augmenting the need to suspend the preconceptions of both practitioners and participants to make way for a nonjudgmental inquiry in planned engagements. In viewing organizations as sites of practices and material arrangements, OD can sharpen its focus on ecologies of practice architectures, determining whether the sayings, doings and relatings of the practices are enhancing or detracting from their overall performance. L-A-P can also contribute a philosophical stance under the rubric of sociality, which in asking practitioners to take the perspective of the other through the self can lead to an emancipatory learning that can bring unintended instances of hegemony to light. The practice of OD can also be enhanced by considering the contribution of material resources to discursive activities because of their stabilizing qualities. Finally, L-A-P reminds OD practitioners that there is no requirement for top management to direct change because it can also arise from collective interdependent practices and that people working together can produce their own collaborative agency.

Leadership-as-practice with its overriding emphasis on the practical accomplishments of those engaged can shift the properties of OD. In L-A-P, we would focus on the flow of activities as they shape our everyday practices. Since these practices are never complete but instead constantly remade, reproduced, and renewed, there is room for changing them through OD interventions in the midst of their materialization. It is my hope that colleagues in OD will consider these interventions and, in so doing, stimulate further development of OD in practice.

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Table 1
The Effect of a Material Object on Leadership*

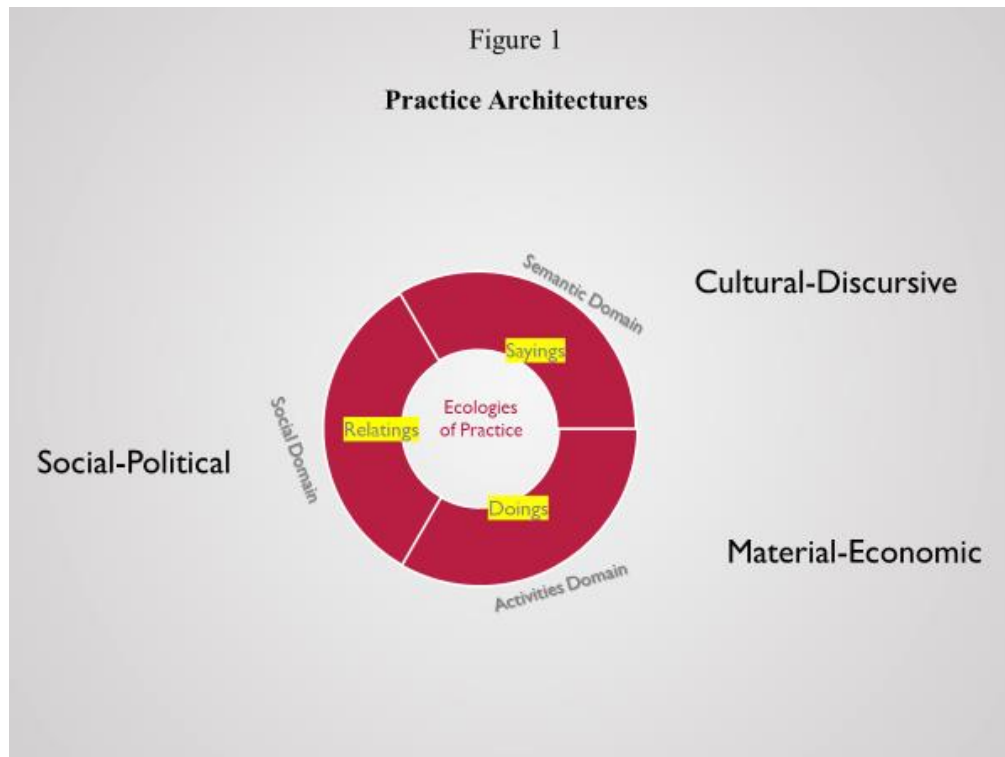
<i>Practice Category</i>	<i>Effect Produced on Leadership</i>
Directing	<ul style="list-style-type: none"> • Defining targets to be reached • Negotiating what should be included and excluded • Exposing the work to be done and how to approach it • Providing indications to developers • Warning of a critical element's absence
Shaping	<ul style="list-style-type: none"> • Laying the foundation of the development • Discussing constraints and options and making choices • Showing what will be concretized
Ordering	<ul style="list-style-type: none"> • Sequencing and prioritizing the tasks to be accomplished • Identifying subsequent tasks and the time allocated to complete them • Choosing the best experts to consult and when to use them • Illustrating the relationships between various components

* Adapted from Sergi (2016)

Table 2
The Contributions of L-A-P to OD

Classifications	OD	L-A-P Contributions
Influencing traditions	From: humanism, open systems, and logical empiricism To: interpretative constructionism	+ phenomenology
View of organizations	From: as means of ordering and structuring To: as meaning-making systems	+ as sites composing a nexus of practices and material arrangements
Underlying philosophy	From: Reason, logic, and theory can improve our social reality. To: Discourse can lead to consensus on a reality that exists outside of human thought.	+ Through sociality people can develop co-productive social connections and learn to take the perspective of the other.
Constructs of change	From: Change can be planned and systematic. To: Change arises from alternative meanings that can challenge existing values and assumptions.	+ Change arises from analysis of material-discursive interactions.

Focus of change	<p>From: reliance on top management to set change in motion</p> <p>To: reliance on a sponsor to own the process</p>	<p>+ reliance on changing practices collectively</p>
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*Adapted from Kemmis & Grootenboer (2008).