

METHODS FOR RECEIVING OUT-OF-THE-BOX INSIGHTS  
- IN BUSINESS, ART, SCIENCE, AND PERSONAL/SPIRITUAL DEVELOPMENT

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## **METHODS FOR RECEIVING OUT-OF-THE-BOX INSIGHTS - IN BUSINESS, ART, SCIENCE, AND PERSONAL/SPIRITUAL DEVELOPMENT**

### **Abstract**

This paper looks at methods for receiving out-of-the-box insights in the four different domains of business innovation, art creation, development of new theoretical contributions in science, and personal/spiritual development.

It is suggested, that an essential common element in successful methods from the four domains is, that they facilitate a motion of the participants awareness from the conditioned reflexes of the thought-emotion-body system toward unconditioned perception. It is also suggested, that looking at methods for receiving out-of-the-box insights as methods for facilitating this motion of awareness makes it easier to transfer methods from one domain to another. The possibility of transferring methods from one domain to another is relevant to practitioners in each of the four fields, who work with receiving out-of-the-box insights.

The motion of awareness (in all four domains) is often facilitated by slowing down the conditioned reflexes, by making the reflexes irrelevant or relaxing them, by naming the reflexes / making them explicit, or by a combination of these three. Examples of methods, which can be placed in these three categories, are explored in each of the four domains, followed by reflections on the strengths of the methods developed in the specific domains.

The theoretical foundation of this exploration is the model of thought by David Bohm presented in the book *Thought as a System*.

### **Setting the stage**

What does the process of business innovation have in common with the process of creating a piece of art, the process of developing new theoretical contributions in science, or the process of personal and spiritual development?

What fuels a successful business innovation is often a new insight gained in the initial stages of the process. The insight, that it should be made easy for diabetes patients themselves to take their insulin, resulted in the NOVO pen. The insight, that wristwatches can be pop fashion accessories, resulted in the Swatch watches. Similarly successful processes in the other domains mentioned above are fueled by flashes of insight received in the early stages of the process. In each of the four domains a lot of attention is given to developing methods, which makes participants open for receiving such insights.

This paper suggests, that one essential element, that successful processes in the four domains have in common, is an initial motion of awareness from the quick habitual reflexes of thought, emotion and body (what Bohm calls the system of thought - Bohm 1992) toward the perceptive openness of what has been called the unconditioned (Bohm 1992), the beginners mind, the big mind, the diamond mind (Almaas 1996). In other words: The motion of awareness from the content of the mind toward the perceptive field of the mind – where we can receive new insight, which in turn can fuel a process of restructuring the content of the mind. On a practical level learning to move your awareness like this is a central competency in the domains of business innovation, art creation, scientific theory development and personal/spiritual development. Many of the methods, which have been developed throughout the years in each of these domains, aim at facilitating this motion and at developing the competency.

On a theoretical level this motion of awareness can be used as a common element, that bridges the gap between business, artcreation, science and personal/spiritual development. It can help to create a theoretical base for exploring the possibilities of transferring methods, theory and experience from one domain to another. Such an exploration can be very fruitful, since each domain has got a different focus and because of this, the methods of each domain has got different strengths in their way of facilitating the motion of awareness.

This paper has got two sections. In the first section we will look at the motion of awareness from the content of the mind to the perceptive field of the mind in general terms. To do this we will use a model of thought developed by David Bohm, as it is presented in his book *Thought As A System* (Bohm 1992). This simple model of thought contradicts our everyday understanding of thought in a number of ways, and it is very useful for exploring the nature of thought, how to disengage from thought, and how insight can be received, when our awareness is unhooked from thought.

In the second section we will look at a small selection of well-known methods used for getting new insights in the four domains as examples of methods, which facilitate the motion of awareness from the content of the mind to the perceptive field of the mind. In this section we will also touch upon the possibility of transferring

methods from one domain to another and on the strengths of methods developed in each of the four domains.

### **Thought as a system of conditioned reflexes**

Bohm describes thought as a vast system of conditioned reflexes that link words, memories, emotions, sensations, biochemistry etc. When we think “table”, thought immediately brings us images of common shapes of tables, functionalities, appropriate and inappropriate use of tables, memories of experiences involving tables, emotions linked to these experiences, other related words like “chair” etc. The system is vast and complex – and very useful. A lot is already known about how this system works, and a lot remains to be discovered. For the purpose of this article only a few of the properties of the system of thought are relevant.

*The system of thought works through conditioned reflexes.* The knee jerk that occurs, when you hit the right spot beneath the kneecap, is a physical reflex. As a reflex, it is mainly outside of your control. When the right spot is hit, your leg moves. Conditioned reflexes are reflexes, which are learned. If you ring a bell, every time you feed your dog, in the end just ringing the bell will make the dog produce saliva, as if food had been served. Bohm suggests, that the majority of thoughts are conditioned reflexes. We have learned to couple things, which in our experience have been more or less consistently coupled. When we see a table, often something will be standing on it, it will have legs under it, and there will be chairs next to it etc. Therefore, whenever we hear the word “table”, we automatically think about the possibility of placing something on it, we think, that it’s got legs under it, and chairs next to it. In this way it is a misconception, that we create our own thoughts. The thoughts we experience are conditioned responses to specific experiential triggers.

*The reflexes are triggered by experiences, and at the same time they create experiences – that in turn can trigger other reflexes.* Thoughts automatically pops up, when we perceive certain objects, persons, situations, words, emotions, etc., and they produce experiences of related objects, persons, situations, words, emotions, etc. – experiences, which can trigger new thoughts and so on. When someone talks about a “summerhouse”, they’ve recently been to, you might get the image of a summerhouse, you know. This thought of the summerhouse you know, is not just words in your mind. You know the colour of the front door, the sound of it when it closes, the smell in the house, the view from the livingroom window, the relaxed feeling you get, once you’ve put down your suitcases and put on your favourite summerhouse sweater etc. The conditioned response is an experience in itself. And this experience have sensory, auditory, visual, biochemical and emotional components.

*The reflexes can produce emotions, and we constantly use thought in order to regulate our emotional state.* Thinking about the audience in their underwear when you are about to give a speech can move your attention from a state of anxiety to a state of amusement. Thinking about all the bad thing the boyfriend, who have just left you have done, can move your attention from a state of loneliness or deficiency to a state of anger or feeling you are lucky to get rid of him. Thinking about the good things someone who have just hurt you have done in the past can move your attention from a state of anger or dissatisfaction to a state of acceptance or forgiveness. You can use thought to regulate your emotions, in accordance with what emotions you prefer - it is worth noticing that even these emotional preferences themselves are reflexes. You can also think of a day where you arrive at work in the morning, you open your computer, and you find a long to-do list. Looking at the list you might feel, that it’ll be a stressful day, and that you have too much to do. Maybe you doubt, that you will be able to do all the work, which apparently is expected of you. Maybe you feel, that you don’t have the skills to perform, what is expected, and at the same time you might be nervous, about what will happen, if you don’t perform well. This day could very well be one of the days, where you start daydreaming about going to the above mentioned summerhouse – or to a beach on a far away island with palm trees, cool drinks, and a very different lifestyle. Or you might get angry with someone, who looks responsible for your pressured situation. Or you might tighten and try to pull through anyway and meet the expectations.

Looking at this short sequence of thoughts from the perspective of thoughts as conditioned responses, we see, that the first trigger might be a long to-do list on your computer. The situation looks like “a stressful day with too much to do” – just like a certain shape looks like “a table”. And just like the thought “a table” can trigger the thought “a chair”, the thought “a stressful day with too much to do” can trigger the thought “a situation, where you are unable to perform what is expected” and the thought “a situation, where you don’t have the proper skills”. These thoughts may in turn trigger thoughts like “a situation with dire consequences”. And just like the thought of the summerhouse produces an experience with an emotional component - fx

relaxation - these thoughts of not performing what is expected, not having what it takes, and suffering the consequences have got emotional components. It could be feelings of worthlessness, fear, deficiency, feeling small or maybe feeling fake. The system of thought is a self-regulating system, so negative feelings can trigger daydreaming in order to create positive feelings, which can counter or cover up the negative feelings. So we think about leaving and going to the summerhouse, and this creates relaxation in our system. Or we find someone to blame and feel anger. Or we tighten up and try to survive and feel heroic. Each one of us have a preferred style - a default reflex.

*Regulating our emotional state is in itself a reflex.* The system of thought in most people includes a reflex of avoiding "negative" emotional states and one of holding on to the "positive" emotional states. So once we experience, that a certain daydream can change our emotional state from a negative one to a positive one, this experience creates a new reflex in our system of thought. Every time we feel worthless or small or vulnerable, our favourite daydream and its related positive feelings pops up – as a conditioned response to the negative feeling. Our favourite daydream may be about being successful or being loved or being strong or knowing more than anyone else or being special or being right or righteous. We each have our favourite daydream and a set of actions related to it.

These actions could be actually taking a trip to the summerhouse, but it can also be everyday activities like exploring future opportunities to engage in an experience of success, checking email or calling people to engage in an experience of loving contact with others, eating chocolate to engage in an experience of the goodness of life, preparing argumentations, that show how right you are and how wrong others are or something else.

So we may in fact really be successful, loved, strong or more knowledgeable than everyone else or special. The important point here is, that our thoughts about success, love, strength, knowledge and uniqueness can be conditioned reflexes triggered by negative emotions created by other conditioned reflexes in thought and so on.

*Thought contains systemic errors.* The system of thought is a very powerful and useful tool, which is of great value to us. But there are a number of errors, in the way the system is functioning.

First, thought is not aware, that the emotional states, it regulates, are created by thought itself. The feelings of worthlessness, fear, deficiency, stress etc. in the above story are emotional components of the conditioned response in thought to the long to-do list – not properties of the situation. But instead of disengaging from the reflexes, that calls forth these feelings, thought tries to cover them with other feelings by engaging in a specific daydream, that in itself is a conditioned reflex. So thought has a built in tendency to keep adding to our perception, making it hard to become aware of the deeper layers of this construction of reflex upon reflex.

Secondly, the reflexes in thought are created and strengthened through repetitive experience of a relation between to elements in experience – like the food and the bell, the table and the chair, to-do lists and stress. But because thought creates experience, thought can create it's own repetitions and strengthen itself. Every time we see a table, we think of (and thus experience) a chair – this in turn strengthens the reflex of table => chair. In the end we have a system of reflexes that seals itself off from fresh perception by continuously producing experiences, which strengthen the existing reflexes. The known reinforcing itself.

This can be part of the explanation, when a successful company starts getting red numbers on the bottom line, but everyone ignore this and carries on, as if nothing is wrong. The red numbers triggers reflexes, that have negative emotional components and these negative feelings trigger other reflexes with positive emotional components – maybe reflexes of engaging in stories of success and bright future perspectives. This process is so quick, that it is hard to notice. You see red numbers, and immediately you find yourself thinking of a bright future and engaged in working on new projects, that will take the company to the next level of success – never getting around to exploring, why the red numbers are there in the first place - or maybe never even getting around to calculating the bottomline.

The selfaffirming process in thought is also, what makes it difficult to get out-of-the-box insights. You think "toilet", and immediately you think water as a means of transportation and as a necessary component of hygiene, and you find yourself engaged in working on problems of how to reduce the amount of water used in toilets. You never ask the question, of whether water is needed at all. Another example can be found in science. Before Newton, physicists thought of the celestial bodies as perfect and therefore moving in perfect circles around the earth. When it became apparent from observations, that the movement of the celestial bodies were not perfect circles, physicists engaged in working out, how the motions were combinations of several perfect circles. They never asked the question, of why these bodies didn't fall down on earth – because falling down would not be perfect. A major innovation in physics happened, when Newton asked

this question. But he could only do so, because his awareness was not taken immediately to the thought of celestial bodies as perfect and moving in perfect circles. It is worth noticing, that the thought of the celestial bodies as perfect might have contained a strong emotional component – a feeling of divine perfection and presens and maybe security aswell. And the reflex of holding on to positive emotional states would prevent us from giving up the thought of celestial perfection.

Thirdly, the system of thought contains a number of reflexes in relation to itself. When we think of “thought” and of “the thinker”, most of us gets an image of a voice placed somewhere in the head, which is separate from the rest of us. A voice, that reports and reflects on the world, as it is perceived through our senses, without interfering with this perception – a voice, that we ourselves are controlling. A bit like a scientist, that reports and reflekt on what his experiments show in a detached and objective way. Many of us have read books about thought and may on an intellectual level know, that this is not an accurate description of thought and the thinker. But still the reflexes in the system of thought are there, and therefore we keep on experiencing, that the voice in our head is not affecting our perception noticeably, and we keep experiencing, that we are mainly in control of it. However this image of thought and of the thinker is very misleading, as the above model of thought has shown.

*Thought is basically a physical process.* In the above text we have looked at the thought process focusing mostly on the language component and the emotional component of the experience, because this is relatively easy to understand. But the process is really very physical and includes both biochemical and muscular components, which is regulated together with the emotional component. It's all one system, and the motion of thought trough a series of reflexes is not qualitatively different from other bodily motions like moving an arm or a leg.

### **Disengaging from thought and receiving insights**

The system of thought takes our awareness to the same places over and over again through a series of very quick conditioned reflexes. As shown above these reflexes are stabilized by reflexes of avoiding negative emotional states and holding on to positive emotional states, and by they are also stabilized, because the reflexes creates selfaffirming experiences. Finally they are stabilized, because the reflexes happen so quickly, that we usually do not notice them. The stressful feeling seems like an inherent property of the workload – not like something that is added to our perception through a reflex in thought.

From this perspective “thinking out of the box” is to unhook your awareness from the reflexes – letting our awareness rest in perception rather than, letting it be taken by the reflexes.

Bohm suggests, that this is possible, since the self-awareness (proprioception) of the body through practice can be extended to self-awareness of thought, because thought basically is just very subtle movements in the body. Bohm also suggests, that there exists something outside the reflexes – the unconditioned – where perception can happen, without our awareness being taken by the reflexes of thought.

Proprioception is the direct self-awareness, you experience, when you notice, where your different body parts are placed in space. You know, where your hands are, when you direct your awareness toward them. You don't have to “figure it out” through analysis – you just know directly. Proprioception is a quality of the body, which can be refined with practice. Dancers, musicians and actors have a developed higher degree of knowing how their bodies move, since this is needed, in order for them to perform their art.

Since thought is basically a bodily movement, proprioception can also be developed for thought. If you notice that certain thoughts and emotions arises, every time you say a certain sentence to yourself, or every time you think of a specific situation, it is possible to start seeing the mechanical character of the thought reflex. You can start watching and exploring the reflex – not taking it too serious. Sometimes triggering a reflex in order to watch it will result in an avalanche of reflexes taking your attention far away from the reflex, you wanted to study. But if you can stay with one reflex, you can learn about it, and that is the first step toward disengaging from it, and to be able to be aware of it while it is happening. This disengaging is experienced, as a space between the perception and what is added to the perception by the reflex. Practising this builds up the capacity of proprioception of thought – direct awareness of the movement of thought. Just like practicing body awareness can refine the proprioception of the limbs in the case with dancers, actors and musicians.

The more we separate our perception, from what is added to our perception by the reflexes in the system of thought, the more unconditioned our perception becomes. In order to perceive a conditioned reflex in thought

we need to be able to move our awareness to a level of perception prior to this conditioned reflex. Bohm suggests, that it is possible to move our awareness to unconditioned perception – he simply calls this the unconditioned. Others have called this the beginners mind, being, presence, the here-and-now. The unconditioned (perception without the conditioned reflexes of thought) has been described in spiritual and psycho-spiritual traditions (Almaas 1996), but for the purpose of this article it is enough to suggest, that there exists perception without conditioned reflexes, that we can move our awareness there, and that while our awareness rests in this unconditioned perception, we can receive out-of-the-box insights.

In the next section a selection of methods from the domains of business innovation, art creation, development of new theoretical contributions in science, and personal/spiritual development will be described shortly and commented on from the perspective, that a crucial element in the method is facilitating the movement of awareness described above. Then follows a reflection on the strengths of the methods from each domain, and on how the methods for business innovation can benefit from the methods in the other three categories. Finally the main conclusions are summarized.

## **METHODS FOR UNHOOKING OUR AWARENESS FROM THE REFLEXES OF THOUGHT**

### **The domain of business innovation**

We can sum up the model of thought presented above like this: Thought is composed by a large number of conditioned reflexes, that are triggered by experience and at the same time create experiences, that in turn can trigger other reflexes. The reflexes create selfaffirming experiences, and this result in chains of reflexes, that take our awareness to the same stories or daydreams time after time. This happens so quickly and so consistently, that we usually do not notice, how much the experiences created by our thought reflexes add to our perception. In order to gain new insights we have to unhook our awareness from these reflexes. The more our awareness is unhooked from reflexes, the less thought adds to our perception, the more unconditioned our perception and the greater the possibility for receiving out-of-the-box insights, that can fuel a process of restructuring the system of thought, and allowing us to come up with new stories.

From the perspective of this model methods for creating innovation need to set frames for the work, that counter the effect of the reflexes in thought. There are (at least) three ways of doing this. One is slowing down the reflexes, thus creating a space between the perception and the add-ons of the reflexes in which our awareness can rest and receive new insights. Another is making the reflexes irrelevant – avoiding the typical triggers or simply relaxing the reflex directly, like you would relax a tense muscle. Again this creates a space, where our awareness can rest, unaffected by the reflex. And a third is naming the reflexes and making them explicit. If you can see the reflex, some of your attention is not in the reflex.

In the world of business innovation the Disney model, suspending your beliefs in dialogue (Isaacs 1999), and the use of anthropological methods like participation-observation are three examples of innovation methods, which use these three ways of countering the reflexes.

The Disney model basically divides the innovation process into three stages. The first is called the dreamer. In this stage anything goes, (if we need a trip to the moon in our project, so be it). The second is called the realist. In this stage we uncritically explore, how the dream can be made reality, (if we need a trip to the moon, we should start finding phone numbers to NASA, and buy a lot of fuel). The third is called the critic. In this stage we look for weaknesses in the plan, (NASA might not be willing to sponsor a trip to the moon for our project). Then the comments from the critic stage are feed back to the dreamer, who dreams up solutions and so on, (maybe we can build our own rocket or talk to others, who has got space programs, or find a way of persuade NASA to participate anyway).

Looking at the Disney model from the perspective of moving the attention from reflexes to the unconditioned, we see, that it is structured in a way, so that the reflexes concerning either practical problems or critic of an idea can be delayed – because they belongs to the stage two and three. The first stage of the process is an invitation to the participants to rest their minds in the unconditioned, and thus be open to out-of-the-box insights for a longer period of time. By setting up a rule, that the practical and critical comments should be delayed, the reflexes in the system of thought are slowed down.

In dialogue theory suspending your beliefs is a central technique often used in processes of social innovation. Basically a group of people – often with strong opposing beliefs – will get together and talk. But the participants are encouraged to avoid engaging in discussion and debate trying to use argumentation or other kinds of authority to push their beliefs on to the other participants. When someone challenges a belief, that is dear to you, the reflex will often be to defend your belief. The dialogues however do not have an

agenda, and nothing is to be decided in the dialogue. The agendaless frame is meant to support the suspension of reflexes, which are set up to defend beliefs. If the group is successful in suspending those reflexes, a space is created, where the participants can state their beliefs and explore, why they have these beliefs, without the distorting add-ons of the defensive reflexes.

Anthropological method emphasises the exploration of one's own assumptions (i.e. thought reflexes). In participation-observation studies of users the anthropologist participates in the daily life of the users and at the same time keeps a certain distance and reflects on, what he/she experiences. When doing this the anthropologist will experience the thought reflexes, which are working in the system of thought among the users, but at the same time he/she will be able to detect and name these reflexes – making them explicit. What is working is that the anthropologist keeps a part of his/hers awareness out of the reflexes – and are therefore able to receive insights.

There are many other methods for gaining out-of-the-box insights – prototyping, scenario creation, and exploratory design games to mention a few. The suggestion is, that all of them contain elements, which delay reflexes, relax reflexes or name reflexes, and that the success of the methods in practice hinges on, whether or not the methods are successfully used to inhibit the process of our awareness being taken by the reflexes of the system of thought to the same places over and over again.

### **The domains of art, science, and personal/spiritual development**

In the domain of art creation a lot of attention has been given to developing the individual's ability to receive insight. This might be because of the popular belief, that art sources from divine (and mystical) inspiration, which the artist should practice being open to receive.

In order to heighten their ability to receive insights and to perform their art, artists often train their senses – the painter can see nuances in colour hidden to the untrained eye, the musician can distinguish chord structures and timbres hidden to the untrained ear – and train their body awareness – dancers, musicians and actors all need an increased accuracy in their body movements in order to perform their art. As we have seen in the previous sections, increased ability to sense movements in the body is closely related to an increased awareness of the reflexes in thought – since these reflexes are just very subtle movements in the body.

Attention has also been given to developing personal presence. Presence is a valued skill for a performing artist. Being present means having your awareness in the present moment – and not in the reflexes of thought, which are based in past experience.

Finally, attention has been given to creating groups, that work together with a deep mutual trust among the participants – especially in arts where collaborative performances are the norm (music, dance, theatre). Here are some methods for receiving out-of-the-box insights in different arts.

The practice of trying out new suggestions before talking about them is a way of delaying certain critical and practical reflexes – much like in the Disney model. If two songwriters write a song together, and one of them suggests a piece of lyric for the chorus, the other one might get an immediate reaction against it. But instead of going into argumentation trying to decide whether it is a good piece of lyric or not, the songwriters will often play the song using the lyric while remaining open to the possibility, that it might work – and then talk about it afterward.

In theatre sport and other improvisation disciplines, saying: “Yes” to whatever comes up is often used as a method. If you know, that everyone has to say: “Yes”, you make the critical and evaluating reflexes irrelevant, and this can be experienced as very relaxing.

In the book *Artful Making* (Austin and Devin 2003) the foundation of the process of creating a play in the theatre is seen as the personal capacity of Release. This capacity is described through the metaphor of stretching a muscle. The more the individual is able to relax the muscle, the more it can be stretched. Release is described as a similar process in the mind. The more the actor can relax the mind, the less fixed he can be with respect to the ideas, he has about the personality of his character, the personalities of the other characters in the play, the way the story should be told etc.

In art creation time is often spent on open-ended exploration – exploration with no goal other than the exploration itself. When the goal of the process is taken away, a lot of thought reflexes are made irrelevant and can be relaxed – evaluating whether something is possible, a good or bad idea, can be done within the timeframe of the project, etc.

Collaborating artists sometimes use exercises designed to create trust among the participants in a group working together. If there is a strong sense of trust in a group, this will make a lot of defensive reflexes of

thought irrelevant. Some of these exercises are also used in the domain of business under names like energizers or icebreakers.

In the domain of scientific theory development a lot of attention has been given to handling the add-on experiences of the thought reflexes. This can often be seen in discussions of validity and reliability in relation to methods of collecting, analysing and reporting data.

In the positivistic tradition efforts are made to set up experiments where perception can happen in an objective way – without being influenced by the subjective bias (thought reflexes) of the researcher. When the result of the experiment is surprising the researcher can become aware, that the reflexes of his thought (i.e. in the accepted theories in the field) are not in accordance with the reality of the experiment, and he can explore the difference and thus gain insights.

In more post-modern traditions the focus is on making the reflexes explicit. Believing that the way one sets up datacollection and analysis will always be influenced by the thought system of the researcher. As mentioned above being aware of the reflexes one will have some awareness placed outside the reflexes and this opens the possibility to receive new insights.

In the domain of personal and spiritual development a lot of focus has been given to making the reflexes of thought explicit and to reach states of mind, which can be helpful when unhooking awareness from the grip of the reflexes. The goal of many types of therapy is to change the system of thought in the individual so that the reflexes become more functional and takes the attention to more relevant places resulting in more appropriate actions. This increases the individual's ability to deal with the world. Other kinds of therapy also have as a goal to strengthen the individual's ability to move their awareness to the here-and-now, the presence, the unconditioned. This will also cause the system of thought to change in a way that results in better abilities in the individual to meet the world in an appropriate and balanced way.

In cognitive therapy journaling is used as a method for slowing down the reflexes and practising being aware of them while they are playing out.

Gestalt therapy focuses very directly on moving the client's awareness to the here-and-now (the unconditioned) as opposed to the there-and-then (the system of thought). The methods of gestalt therapy can be divided into two categories: Suppressive techniques and expressive techniques (Naranjo 1993).

Suppressive techniques aim at suppressing the habitual ways we deaden our responsiveness through enacting habitual patterns of thinking, feeling, sensing and behaving – i.e. making reflexes of the system of thought irrelevant. Expressive techniques aim at bringing awareness to that, which the reflexes of thought are trying to regulate. First this may be mean allowing awareness of the negative feelings that are covered by daydreams and ultimately it means allowing awareness of the unconditioned.

In therapy inspired by spiritual traditions relaxation, training focusing awareness and meditation is often used as a method for unhooking from the reflexes of thought and resting the awareness in the unconditioned.

Practicing body awareness is used as a method for becoming aware of the reflexes by sensing their physical component.

### **Transferring methods from one domain to another**

Each domain has got different goals, different traditions, attract different types of people etc. And as we have seen in the previous section, this has created very different methods for receiving out-of-the-box insights.

Hence, the methods from the domain of business innovation, can be enriched by both the methods and the perspectives from the other three domains.

*Methods from the domain of art* are geared to develop a number of personal competencies like openness toward receiving insights, being present, sensing more nuances (in vision, sound, taste etc.), and more precise awareness of body movements. The methods also often produce more open-ended explorations – exploration for the sake of exploration – and more far reaching insights (that are not always directly commercially useful).

*Methods from the domain of science:* Very formalised, a broad selection and lots of knowledge about how to create validity and reliability, clarifying assumptions (basic reflexes) and their influence on the result (the perception).

*Methods from the domain of personal and spiritual development* are geared to develop the personal competency of mastering awareness and unhooking it from the reflexes in the system of thought. This competency makes it possible to become aware of the reflexes and of the unconditioned – and choose to

rest the awareness in the unconditioned and thus be open to receiving new insights. It also holds knowledge about how to tune in to a number of different resourceful states of mind. Coupling these states of mind with different phases in classical business innovation processes is a very fruitful and interesting work. As an example curiosity will boost the first phase of the Disney process. Enthusiasm and clear perception will boost the second and the third phase.

When we see, that all the methods from the four different domains as dealing with the same basic problem of moving the awareness from the reflex based system of thought to the perceptive field of the unconditioned, we also see, that the methods in each domain has something different and unique to offer to this common quest. And that it can be useful to develop the methods existing in one domain drawing on elements from the methods existing in another domain.

### **SUMMARIZING CONCLUSIONS**

According to Bohm we are not in charge of our own thoughts. They are conditioned reflexes that move our awareness. Thought is not reporting perception without interfering. The reflexes add create additional experience that changes and distorts our perception in a way so the reflex is affirmed and strengthened. Thought is not separate from the body. It is a subtle movement of the body, which we can learn to become aware of through training of the senses.

Methods for gaining out-of-the-box insights, which can fuel innovation processes, can be understood as methods for unhooking our awareness from the reflexes of thought and moving it to the unconditioned (or at least to less conditioned perception). This can be done by delaying the reflexes, by making the reflexes irrelevant/relaxing the reflexes, and/or by naming the reflexes and making them explicit. The insights gained by resting our awareness in the unconditioned will in turn restructure the system of thought - making the unconditioned more available to us.

Methods for gaining out-of-the-box insights have been developed in the four domains of business innovation, art creation, development of new theoretical contributions in science, and personal/spiritual development. Because the methods have been developed in the different contexts of the four domains, the methods have gotten different strengths. However, seeing that all of the methods basically deal with the same problem of moving awareness from the reflex based system of thought to the unconditioned creates a base for transferring methods from one domain to the other and for creating new methods that blends methods from different domains together.

For example one can work with making business innovation processes more based on sensing than on thinking - borrowing from the domain of art creation. Or one can work with connecting to different resourceful states of mind, that supports different phases of a business innovation process - borrowing from the domain of personal/spiritual development.

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