PROPOSAL:

FOR THE PROVISION OF MANAGEMENT, AND PERFORMANCE MANAGEMENT TRAINING:

Interpersonal Communication; People Management; Leadership; Strategic Planning; Performance Management; Individual Development Planning; Giving Performance Feedback and; Conflict Resolution.

ON BEHALF OF:

THE ORGANIZATION

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EXECUTIVE SUMMARY
As the culture of an organisation is determined by those at the top, to conduct the proposed Management Training offered by the COOPERATION PROGRAM without the enthusiastic participation of the CEO and Senior Executives of THE ORGANIZATION, would result in the training being of little lasting value to the organisation. The participation of the leader is needed in the first phase of the program (see pg 8), to establish the context within which the whole program will be developed and implemented. Also, it has been my experience that employees need to be enrolled in the training by their leaders for it to be effective and permanent. At best, to train without the participation of the leaders, will relieve some anxiety and tension in the short term, perhaps for a few months, only to have it arise again latter on. The only way to relieve the anxiety and tension on a more permanent basis is to implement a training program that is designed to work on the deep structure of the organisation's culture and to train participants to take personal responsibility for their organisation's culture and health, and to manage their own anxiety, tension and conflicts.

To transform the culture of the organisation in this way involves a major commitment on behalf of the organisation because it takes time and involves a considerable amount of effort. However, to do so without the full commitment and involvement of the CEO and Senior Executives is really little more than offering aspirin for someone developing chronic heart disease. What's needed is a holistic fitness program to get the entire body in shape, beginning with the right mental attitude, or commitment, to get fit in the first place. The key question that THE ORGANIZATION needs to answer before deciding on the appropriateness of the COOPERATION PROGRAM for it's needs is: does it want to transform the present culture of the workplace into an open, trusting, environment where people are encouraged to take risks with communication. Or does it want to preserve the deep structure of the present culture, but do something about the rising levels of anxiety and dysfunction it is creating on the surface levels, in the hope that by doing so will relieve some of the existing tension and stress. If the decision is the latter then the COOPERATION PROGRAM is not the right program for THE ORGANIZATION. However, if the decision is the former then, I am confident, the COOPERATION PROGRAM is the right program for THE ORGANIZATION to adopt.
During discussions with the Human Resources Section, and several other THE ORGANIZATION employees, over the last year the impression I have been left with is that THE ORGANIZATION generally has good, dedicated and committed people who want to transform the culture, or inner health, of their organisation and get on with doing their jobs without so much tension and drama. It is for this reason that I have prepared the following proposal to implement the COOPERATION PROGRAM into THE ORGANIZATION over the next 9 - 12 months. It takes at least that long, and involves that sort of commitment, to bring lasting change into any organisation. The program is designed to train THE ORGANIZATION personnel to eventually manage their own anxiety, tension and conflict - drama, thereby ending the need for organisational / management training consultants. The COOPERATION PROGRAM trains participants to take personal responsibility for their organisation's culture and health; thereby creating an independent, responsible, cohesive organisation that can manage its own stress and tension in a civil and dignified manner.

MY UNDERSTANDING OF THE ORGANIZATION'S NEEDS
Increasingly Federal government policy has been to establish Statutory Authorities, with boards made up of both industry and government representatives, to manage Australia's natural resource stocks. The principle behind this policy is twofold: Firstly the resource users, the primary commercial beneficiaries of the resource, should pay for at least part of the sustainable management of the resource - the user pays principle; Secondly, as it is in the interest of the resource users to see that the resource stock is managed on a sustainable basis, the users, who are also major funders, should have a say in the management of those stocks and the running of the Authority. The government's theory is to put the two groups, users and managers, together in one organisation and have them manage their industry together. It was under this type of policy that THE ORGANIZATION was established on the 3rd of February 1992.

As with so many things that seem so straightforward in theory the practice turns out to be anything but straightforward. For starters the bulk of the employees, including management, came across from the Australian Public Service, where fish resource stocks used to be managed, and thrust into an organisation under a board of directors that includes both industry and government representatives. What the employees were not really prepared for when they moved to such a Statutory Authority as THE ORGANIZATION was the pain involved in the 'cultural' change they would have to undergo as part of the move to operating in a more private sector environment, with
more emphasis on performance and less on job security. Both of these factors are being demanded by the industry representatives at the board level who, as part of their responsibilities, have the role of demanding accountability for the financial contribution made by the industry to the Statutory Authority.

There is also the perceived surface structure competing short and long term interests of the two groups, which comes from their different backgrounds. Those whose primary interest is in the sustainable management of the resource stock and; those whose primary interest is the maximum commercial use of that stock. Such a perceived conflict of interest at this level is often unconsciously translated into anxiety and tension across all levels of the organisation. When such perceived competing interests are placed together to 'work it out for themselves' in one organisation it can become a breeding ground for tension, anxiety and dysfunction.

The main surface level tension is at what cost to the industry in the short term is the long term sustainable management of the resource going to be. Yet at a still deeper level the reality is that both groups are dependent on the long term sustainability of the resource stocks. The question then becomes: **how to get the two groups to reach agreement on the core, shared, reality**: that they are both ultimately dependent on the long term sustainability of the resource stocks; and begin to rebuild the organisation's culture around this common aim? What we need to create is a 'win win' vision around the acknowledgment of this common aim which will then ultimately be transferred into a 'win win' workplace across all levels. The chances of building such cooperation is made more difficult whilst the employees are feeling attacked on all angles: with less job security; increased productivity demands; new enterprise based awards and; conflicting deep structure positions about what is, and is not, sustainable use of the resource.

Changes such as those already mentioned are enough to create considerable tension and conflict within any organisation, however, they are probably not the source of the majority of the conflict. **The core of the problem is a power struggle to see which side's culturally, or socially conditioned, perspective is going to dominate, or gain control of how the newly established Statutory Authority is going to operate.** On this question there is probably overt agreement between the two, however, it is being extracted at the cost of the employees feeling like they are submitting to the will of leadership, rather than being enrolled in a common vision, shared by themselves and the leadership, for the organisation as a whole. These feelings of submission are causing covert anxiety, dysfunction and even a sense of betrayal in the employees,
and it is these feelings that are the real source of most of the anxiety, tension and conflict. To move the organisation through this overt agreement and covert resentment to a deeper level of alignment with the organisation and leadership means: firstly; that the covert anxiety and feelings of submission, must be expressed in a civil and dignified manner and; secondly, that the employees must be enrolled by the leadership into a sense of ownership of, and personal responsibility for, the organisation and it's mission.

The purpose of the Cooperation training program that I suggest we, THE ORGANIZATION leadership and myself, develop for THE ORGANIZATION is: to get through the surface levels of emotional resistance, created by the two groups disparate backgrounds, or worldviews, to enable them to acknowledge that in fact they actually are working towards the same goal, but from different perspective's. This acknowledgment of the differences is the first step towards building respect for each other and eventually replacing any feelings of mistrust and resentment with trust and alignment to purpose. In essence this is what the COOPERATION PROGRAM teaches through the experience of expressing such feelings, in a dignified and civil manner, people learn how to COOPERATE with each other on a fundamentally new level.

BUILDING COOPERATION THROUGH THE COOPERATION PROGRAM

PURPOSE OF THE COOPERATION PROGRAM:

To transform participant's ability to communicate with themselves, with others, and with their group or organisation; by teaching the principles, and facilitating the experience of, civil communication in a dignified manner; thereby transforming the clarity, cohesion and inner health of the workplace and organisations generally.

BACKGROUND
The word organisation comes from the Greek word for organ - organon, meaning tool for work. In early Greek medicine the organs of a human body were thus defined as tools it needed to work, the full compliment of which became known as the human organism - the word used to describe the organised physical structure of the body. In the Oxford dictionary the meaning of the word organism is described: 'organised body with connected interdependent parts sharing common life'; and the word organisation is described: 'organising or being organised; organised body of society'. In essence the meaning of organisation could be described: a group of individual
organisms with connected interdependent parts, being organised for the purpose of sharing common life. This organismic definition is the one used by the COOPERATION PROGRAM to describe the essential nature of organisations.

What causes the human organism to break down and become 'dis'-organised and eventually 'dis'-eased is the very same thing that causes organisations to do so - stress. The kind of stress resulting from the everyday tension created when different organisms, in this case different human beings, interact with each other and their environment.

The everyday tension and conflict we experience in organisations are symbiotic and it is important to understand that tension and conflict in human affairs is healthy and normal, they are an inescapable part of life and neither are inherently uncivil M. Scott Peck, A World Waiting To Be Born (1993:26)

Peck goes on to say that 'to become more civil, humans must become ever more conscious of themselves, of others, and of the organisations that relate them together' (ibid). The essence of civil behaviour in organisations is the open dealing with such conflict and tension in the workplace through respectful discussion and clarification. The COOPERATION PROGRAM is not an organisational development seminar where the presenter operates in a didactic mode telling people about organisational development. The COOPERATION PROGRAM is an organisational transformation program based on a completely new system of organisation, designed to transform the working environment, or inner health, of the organisation by increasing its consciousness through the development of superior communication and leadership skills. These skills greatly enhance the quality of workplace relationships and thereby the clarity, coherence, effectiveness and inner health of the organisation as a whole.

The focus of the program is on teaching an experiential system of open communication whereby people learn to communicate with each other openly and honestly, in a respectful and dignified manner. To develop such skills, in a way that ensures they become part of the organisation, takes time and requires a real commitment by the organisation itself. However to have a healthy, conscious, cohesive and effective organisation means time must be spent working on the organisation itself, not just doing our jobs in it expecting the organisation to somehow look after itself. The health of the organisation is everybody's problem. The health of the body is not the responsibility of any particular organ: the brain, liver, kidneys, heart or lungs, but all of the organs operating in attunement as one organism. It is this synergistic relationship of the parts to the whole that the
COOPERATION PROGRAM focuses on; for if one part / organ breaks down, the rest of the body, that is interdependent on that part, also begins to dysfunction.

The COOPERATION PROGRAM is designed to transfer these communication skills over a 12 month period through the very practical means of creating:

1) A 'vision', or statement of purpose, for both individual participants and the group / organisation.

2) A 'mission', or positional statement, for the group / organisation.

3) A strategic plan, which includes long and short term goals / objectives, statement of principles, and a five year budget outline or production targets.

4) Written individual job descriptions, including personal and professional development plans, lines of communication and areas of personal and organisational responsibility.

5) Entering formal agreements and relationships to cement the basis of the new organisation / group 'culture'.

Although the above 5 points are the outcome of the program they are not the focus of it. The focus is on developing a sense of respect and trust in the participants toward each other and the organisation as a whole - synergy, through greatly improving their communication skills: 'Communication, after all, is not so much a matter of intellect as it is of trust [respect] and acceptance of others, of their ideas and feelings, acceptance of the fact that they're different and that from their point of view they are right' (Covey, 1992:117).

THE COOPERATION PROGRAM: Structure and Description
The full program is broken into three phases, with each having a period of one-on-one consultations with participants leading up to a separate workshop for each phase, designed to be implemented over a 12 month period:

The first, or Three Day Introductory Workshop, is run over three days in small groups of up to fifteen people. It is run away from the usual work premises and may extend into evening sessions.
The second, or Two Day Strategic Planning Workshop, is run over two days either away from or at the usual work premises and concentrates on the above points 2), 3), 4) and 5) in more detail than is possible in the introductory workshop.

The third, or One Day Follow-up Workshop, is again done either at or away from the usual work premises and is designed to further integrate the program into the organisation's culture or basic nature. It is usually done within 12 months of the first workshop.

Measuring Performance of the Program: Surveys
These surveys are not another 'let's complain about the organisation and management opportunity'; rather, they are designed to measure the effectiveness of the training offered in the COOPERATION PROGRAM and will form part of a wider academic research program I am undertaking at the Centre for Resource and Environmental Studies, ANU. The purpose of the survey is to measure how much better, or worse, program participants are cooperating with each other between and across all levels of the organisation over the course of the program. The survey is carried out only after approval by the CEO, who has right of veto over any part of the questionnaire, completely anonymously. The only person privy to any results is the CEO. It is also up to the CEO whether or not he / she wishes to share it with other members of the organisation. This same survey will be conducted: before the program begins; again at the half way stage of the program's implementation (approx. 6 months) and; on completion of the full program (12 months). The statistical analysis of the results of these surveys forms the measure of the success of the Program.

PHASE 1: INTRODUCTORY WORKSHOPS
Step 1. Getting to Know Each Other
Leader interview. Since the culture of an organisation is primarily determined by those at the top, the COOPERATION PROGRAM can not be introduced to an organisation without the support of either the Chief Executive Officer, or the leader of a division, or section, within an organisation. It is for this reason that 1-2 hours per week for 4-6 weeks are allocated to working with the leader, on a one-to-one basis, in order that I may thoroughly understand what it is they want out to get out of the program. This process is essential if the program is to be successful, during it the leader will be asked to answer one question, with two parts, each week. The questions are designed to assist the leader in clarifying what their personal qualities
are. Once completed these qualities, or principles, establish the context in which the organisation's new culture will be developed.

The clarification of these qualities in the leadership is important, because the culture of any organisation is determined by the personal qualities of those at the top. In this way the leader/s will be taken through the steps that each program participant will also go through in clarifying what their individual qualities are, which will ultimately contribute to the overall vision / culture of the organisation; the context, or core principles, of which are created by the leadership. During this phase a program outline is developed, in conjunction with the leader/s to meet the needs of their particular organisation. Step one usually takes about four weeks and at any stage during this four weeks that the leader/s feel that the program is not appropriate for their organisation they may cancel the program.

**Step 2. Getting to Know Workshop Participants.**
Workshop participant interviews. During this phase of the program each of the workshop participants is interviewed and asked to answer a set of written questions designed to assist them with defining their essential qualities. This process also serves to help participants clarify what their position, and real contribution, to the organisation is - or should be. Step two usually begins as soon as the leader/s approve the program outline, and typically takes about two to three weeks. However, since step two usually begins before the leader interview period (step 1) is finished, both are intended to be completed within a six week period.

**Step 3. Getting Down To Business**
The Three / Two Day Introductory Workshops. It is here that we work out, often for the first time in our lives, why we behave the way we do as individuals, and why we behave the way we do when we are together as a group / organisation. It is in understanding why we behave the way we do that our individual and group consciousness is raised, thereby giving participants more power to control their own behaviour. In this workshop the important work of creating a common vision for what participants want the organisation to be like in the future; ie what sort of a place it will be like to work in gets done. Once achieved the vision eventually expresses itself in both the individual participants, and eventually throughout the whole organisation, as a deeper sense of integration and commonality of purpose. This process is also designed to create a sense of personal responsibility toward, and ownership of, the organisation as a whole in the participants.
The workshops are usually conducted away from the work premises in a conference centre, and depending on the amount of work the group needs to get through, may run into evening sessions; however a 'normal' 8.30 am- 6.30 pm day usually suffices. On the evening of the first day participants usually stay on for drinks and light refreshments, and on the second evening dinner is usually provided as well. The workshop is timed to coincide with the completion of the interview period and runs for three days. Most of the work is completed during the first two days, however, the third day is essential to allow the embodiment of the work in the participants to take place, bonding, thus completing the workshop and making it far more effective in the long term.

**Step 4. Maintenance**
During the three day introductory workshop participants will be taught a method of communicating openly and honestly whilst maintaining the dignity of all involved. As with any new learning repetition greatly enhances effectiveness, it is for this reason that participants will be expected to meet for at least 40 minutes per fortnight to practice the new method of communication for at least the duration of the program (12 months), or until it becomes a permanent part of the organisation's culture.

**PHASE 2: STRATEGIC PLANNING WORKSHOPS**
In contrast to Phase 1, which is conducted horizontally, Phase 2 is conducted vertically throughout the levels of the organisation thereby allowing maximum integration of the program between and across all levels. Strategic planning is also most effective if done on a branch by branch basis which often involves all levels in the planning, management and implementation of projects and work.

**Second Program Performance Survey**
The performance survey will be conducted again to glean information about the overall performance of the program to date.

**Step 1. Leader & Participant Interviews**
During this step considerable time is spent in one-to-one consultation with the designated leaders of the various sections, identified during the first workshops, such as principles, planning, budget, special projects etc, and discussing and designing the program for the work we need to cover in the workshops. For strategic planning to be effective the workshops need to be designed around real work
situations. It is therefore essential that these workshops be designed in conjunction with the various leaders throughout the branches of the organisation, to enable us to develop relevant strategic plans rather than just teaching strategic planning. The best results come from doing it - not being told how to do it. All participants are also interviewed on a one-to-one basis to assess how they feel the program is progressing for them personally and for the organisation as a whole.

**Step 2. Two Day Strategic Planning Workshops**
Developing a detailed strategic plan and organisational principles, congruent with the organisation's vision, as defined during the Three Day Introductory Workshops, forms the central focus of the Two Day Strategic Planning Workshops. In this way the Strategic Planning Workshops focus more on the mission of THE ORGANIZATION, which being already clearly stated, will form the context for the workshops. Since *why* we are together as a group or organisation has been clarified in the Phase 1 workshops the focus is now more on *what* the group / organisation intends to do, and *how* the group / organisation intends to conduct itself whilst it does *what* it does in the world. A detailed written statement of operating, or behavioural, principles and long and short term goals / objectives for the group / organisation is developed.

The statement of principles becomes the aim for *how* the group / organisation wishes to communicate, relate to, and behave with its own members and with the outside world. The goals and objectives are *what* is going to be achieved whilst the group / organisation pursues its vision - grows. Areas will be identified where participants may wish to develop, or grow, further by writing a personal and professional growth path - individual development plans. Writing a personal, and professional, growth path includes the identification of personal skills and characteristics that certain individuals in the group have, which others would like to learn / acquire that may be outside their 'normal' scope of activities. It also includes written individual job descriptions, lines of communication and areas of personal and organisational responsibility. The Strategic Planning Workshop is not as intensive as the Introductory Workshop and is normally completed in two 9 am - 6 pm days, done outside the usual place of work, and usually within a few months of the first workshop.

**PHASE 3: FOLLOW-UP WORKSHOPS**
One Day Follow-Up Workshops
As the COOPERATION PROGRAM is based on improving communication between people in the workplace, it involves the teaching of some fundamental interpersonal skills. The aim of the program is to eventually have participants sufficiently expert to continue facilitating their own communication and growth as a group / organisation. In this way individuals are encouraged to take responsibility for the development of their own communication, people management and leadership skills. As repetition greatly improves effectiveness, there is a need for some follow-up training whilst the organisation struggles to adopt its 'new' culture.

**Step 1.** The follow-up workshops, involve about a half to one hour long interview with each participant, depending on their level, to discuss what progress they see has been made and where they feel there is still more work to be done.

**Step 2.** The Follow-up workshops are designed to accelerate the adoption of the new skills that have been learned over the past year and are normally conducted within the first 12 months of the Phase 1 workshops. The Follow-up workshop is the one day (9 am - 6 pm), and is conducted away from the usual workplace.

**Final Performance Survey**
This survey is conducted to measure the overall improvement of participants comparative ability to cooperate with each other, through managing their own anxiety, tension and conflict over the course of the program.

NB There is no obligation on any organisation, or group, to commit to the whole program at once. The program is sufficiently flexible to allow it to be designed in consultation with the leaders to suit the particular needs of their organisations. However, those committed to developing a strong cohesive organisation, based on firm principles and values, yet sensitive and flexible to change, will realise that to do so takes time and effort. Little worthwhile change can be bought into an organisation without such a long term commitment to do so.

**WHAT PARTICIPANT'S, GROUPS & ORGANISATIONS CAN EXPECT TO GET OUT OF THE PROGRAM**
A written statement of purpose, or context, for each participant's life.
This statement of the context of one's life is based on the distillation of each individual's essential qualities. Once the **context** is clarified, then long and short term goals and objectives, the **content** of one's life, can be aligned with the context to allow the integration of who we are 'inside' with what we are doing with our lives 'out there'. It is a firm assumption of the COOPERATION PROGRAM that the congruence of the context and content of our lives is essential for the full expression of the individual personality - full expression of the self being the key to individual fulfilment. This statement of individual purpose helps participants to clarify their vocation and begins to address the internal tension and conflict often generated when our personal growth needs, ie individual self expression, are not being met at work. Once the individual contexts are established then the process of creating a context for the group or organisation as a whole can begin.

**A written statement of purpose, or vision, for the group or organisation.**

The vision is not a motherhood mission statement but an essential part of any organisation's overall plan. It describes the type of organisational environment, or culture, the organisation wants to create. It answers **why** the people in the organisation are committed to the mission and organisation as a whole. It is an embodiment of the various qualities inherent in the members of the group expressed as organisation. It is an abstract vision or picture of a realisable tomorrow, that cannot be achieved in any one lifetime, yet something that each individual can willingly align with on a personal level. The vision, or purpose, is the expression of the various qualities of the individuals collectively as a group or organisation.

Creating a vision this way mean's the organisation's purpose, or vision statement, is an abstract expression of each individual's essential quality. These qualities make the organisation meaningful to each individual internally, and meaningful to the world at large when expressed collectively as a group or organisation externally. When these two characteristics are congruent we have an organisation in deep attunement with itself and the outside world - its environment. The central assumption being that the more congruence between the internal and external environments of the organisation the less tension and stress is generated whilst the organisation goes about its work of growing / changing to maintain the congruence between the them. The level of congruence between the two is the real measure of any organisation's success.

**A written mission statement for the group or organisation.**
A good mission states clearly and unambiguously what the group / organisation stands for, or does, in the world. It is a basic positional statement about what the group stands for, and does, in the world. It is not as abstract as the vision statement and is more achievement oriented. THE ORGANIZATION already has a clear mission statement which will be used to provide the context for the strategic planning phase of the program, which is designed to align and enrol the people in the organisation with it. *The mission is covered in more detail in the Two Day Strategic Planning Workshop which is offered for those wishing to develop a more detailed strategic plan than time allows in the Introductory Workshop.

A written strategic plan and operating principles for the group or organisation. A good strategic plan states clearly and unambiguously how the group / organisation intends to do what it does in the world and how it intends to behave, or conduct itself, whilst it does so. A good strategic plan includes both a statement of operating, or behavioural principles developed by the group that each individual agrees to abide by; and the long and short term goals / objectives of the group / organisation. The statement of principles becomes the aim for how the group wishes to communicate, relate to and behave with its own members and with the outside world, and the goals and objectives are what is going to be achieved whilst the organisation / group pursues its vision and grows in the form developed throughout the program. Developing a detailed strategic plan and organisational principles forms the central focus of the Two Day Strategic Planning Workshop within the parameters of the vision and principles, developed during the Three Day Introductory Workshops - Phase 1.

Clearer understanding of individual and group strengths and weaknesses.
Understanding these collectively allows strategies to be developed to address the group / organisations 'weaker' areas that, when implemented, will greatly strengthen the group / organisation as a whole. Understanding individual strengths and weaknesses enables areas to be identified where participants can develop and grow by writing a personal and a professional growth path - integrated Individual Development Plans. Setting a growth path includes the identification of personal skills and characteristics that certain individuals in the group have which others would like to learn / acquire that may be outside of their 'normal' scope of activities. Once identified relationships can be entered into that enable the passing on of those skills and objectives in a professional and time honoured manner.
Heightened ability to communicate clearly and openly on both a personal and professional level.
Better communication enables participants to become leaders in resolving conflict and tension in the workplace, at home, and in the community in general, as it greatly enhances their ability to talk about people's feelings, in a respectful and civil manner, whilst maintaining the dignity of all involved. These skills greatly enhance participants ability to take 'risks' with communication - the essential element for growth in leadership abilities.

Tools and techniques for resolving tension and conflicts that allows the organisation to manage its own 'drama' in a civil and dignified manner.
Although it may take some 12 to 18 months of repeated effort for the organisation / group to master these techniques, as with any new skill practice makes perfect, the program is specifically designed to teach the participants how to make their organisation work for them and not to become dependent on a never ending stream of consultants and organisational development workshops. The COOPERATION PROGRAM brings the responsibility for the organisation's health as a whole to the core of the organisation itself - it's people. The result of such self responsible individuals and groups is a deeper sense of self respect, self worth, esteem and coherence; which reflects out into the world as an inner strength, cohesion and pride emanating from the core of the organisation itself - its people.

ESTIMATED TRAINING TIME
PHASE 1: Introductory Workshops
Senior Executives
The first Three Day Introductory Workshop, with the Senior Executives will involve about 8 hours of one-to-one consultation time with the leader and a further 4 hours with each of the other six senior executives giving a total of 32 hours one-to-one consulting time. The three day workshop involves a further 30 hours of up front teaching / facilitating giving an overall total for the introductory workshop of 62 hours contact time for the first workshop with the senior executives.

Senior Officers
As the maximum number of participants in the Three Day Introductory & Performance Management Training Workshop, to be designed in conjunction with THE
ORGANIZATION HR Section, is 13 the Senior Officers will have to be divided into two groups of 12. The one-to-one consultation time with each of the 24 Senior Officer will involve about 3 hours with each giving a total consultation time of 72 hours. The workshop involves a further 30 hours of up front teaching / facilitating giving a combined total of **102 hours contact time** for the 2 x Three Day Introductory workshops with the Senior Officers.

**ASO 5 - 6**
These officers will also have to be divided into three groups, however, a Two Day Introductory & Performance Management Training Workshop, to be designed in conjunction with THE ORGANIZATION HR Section, will suffice for this level. Two hours one-to-one consultation time will be allocated to each of the 32 ASO 5 & 6 participants giving a total of 64 hours consultation time. The two day workshop will involve a further 20 hours of up front teaching / facilitating time for each of the 3 workshops giving a combined total of **124 hours contact time** for the Introductory and Performance Management Training with the ASO 5 & 6's.

**ASO 1 - 4**
These officers will have to be divided into two groups, however, the same Two Day Introductory & Performance Management Training Workshop, designed in conjunction with THE ORGANIZATION HR Section, will suffice for this level also. Two hours one-to-one consultation time will be allocated to each of the 24 ASO 1 - 4 participants giving a total of 48 hours consultation time. The two day workshop will involve a further 20 hours of up front teaching / facilitating time for each of the 2 workshops giving a combined total of **64 hours contact time** for the Introductory and Performance Management Training with the ASO 1 - 4's.

**TOTAL Contact time for Phase 1: Introductory Workshops is 352 hours or 44 days Training.**

**PHASE 2: Strategic Planning Workshops**

**Senior Executives**
The first Two Day Strategic Planning Workshop, with the Senior Executives will involve about 4 hours of one-to-one consultation time with the leader and a further 2 hours with each of the other six senior executives giving a total of 16 hours one-to-one consulting time. The two day workshop involves a further 16 hours of up front teaching /
facilitating giving an overall total of **32 hours contact time** for the first Strategic Planning workshop with the Senior Executives.

**Senior Officers**
Again the Senior Officers will have to be divided into two groups of 12. The one-to-one consultation time with each of the 24 Senior Officer will involve about 1.5 hours giving a total consultation time of 36 hours. The Two Day Combined Strategic Planning & Performance Management Training Workshop, designed in conjunction with THE ORGANIZATION HR Section, will involve a further 16 hours of up front teaching / facilitating giving a combined total of **52 hours contact time** for the 2 x Two Day Strategic Planning workshops with the Senior Officers.

**ASO 5 - 6**
Again divided into three groups, however, a One Day Combined Strategic Planning & Performance Management Training Workshop, designed in conjunction with THE ORGANIZATION HR Section, will suffice for this level. One hour one-to-one consultation time will be allocated to each of the 32 ASO 5 & 6 participants giving a total of 32 hours consultation time. The 3 x One Day Strategic Planning and Performance Management Training workshops will involve a further 24 hours of up front teaching / facilitating time each, giving a combined total of **56 hours contact time** for the Strategic Planning and Performance Management Training workshops with the ASO 5 & 6's.

**ASO 1 - 4**
These officers will have to be divided into two groups, however, the same One Day Combined Introductory & Performance Management Training Workshop, designed in conjunction with THE ORGANIZATION HR Section, will suffice for this level also. One half hour one-to-one consultation time will be allocated to each of the 24 ASO 1 - 4 participants giving a total of 12 hours consultation time. The 2 x One Day Strategic Planning and Performance Management Training workshops will involve a further 16 hours of up front teaching / facilitating time, giving a combined total of **38 hours contact time** for the Strategic Planning and Performance Management Training workshops with the ASO 1 - 4's.

**TOTAL Contact time for Phase 2: Strategic Planning and Performance Management Training Workshops is 178 hours or 22 days training.**

**PHASE 3: One Day Follow-up Workshops**
Senior Executives
The first One Day Follow-up Workshop, with the Senior Executives will involve about 2 hours of one-to-one consultation time with the leader and a further 1 hour with each of the other six senior executives giving a total of 8 hours one-to-one consulting time. The One Day Follow-up workshop involves a further 8 hours of up front teaching / facilitating giving an overall total for the introductory workshop of **16 hours contact time** for the first Follow-up workshop with the Senior Executives.

Senior Officers
Again the Senior Officers will have to be divided into two groups of 12. The one-to-one consultation time with each of the 24 Senior Officer will involve about 1 hour giving a total consultation time of 24 hours. The 2 x One Day Follow-up workshops involve a further 16 hours of up front teaching / facilitating each, giving a combined total of **40 hours contact time** for the Follow-up workshops with the Senior Officers.

ASO 5 - 6
Again divided into three groups, for the One Day Follow-up workshops, one half hour one-to-one consultation time will be allocated to each of the 32 ASO 5 & 6 participants giving a total of 16 hours consultation time. The 3 x One Day Follow-up workshops will involve a further 24 hours of up front teaching / facilitating time, giving a combined total of **64 hours contact time** for the Follow-up workshops with the ASO 5 & 6’s.

ASO 1 - 4
These officers will again be divided into two groups for the One Day Follow-up Workshop. One half hour one-to-one consultation time will be allocated to each of the 24 ASO 1 - 4 participants giving a total of 12 hours consultation time. The 2 One Day Follow-up workshops will involve a further 16 hours of up front teaching / facilitating time, giving a combined total of **38 hours contact time** for the Follow-up workshops with the ASO 1 - 4’s.

**TOTAL Contact time for Phase 2: Strategic Planning and Performance Management Training Workshops is 158 hours or 20 days training.**

**TOTAL Contact Time For Whole Program : 86 days training.**
CHARGES FOR THE COOPERATION PROGRAM TRAINING

PHASE 1: Introductory Workshops (Mid March - 1st July)

- 1 x 3 Day SE Introductory Workshop @ $ 7,000
- 2 x 3 Day SO Intro & PMT Workshops @ $7,000 $14,000
- 3 x 2 Day ASO 5&6 Intro & PMT Workshops @ $3,750 $11,250
- 2 x 2 Day Introductory & PMT Workshops @ $3,750 $ 7,500

Sub-total Phase 1 $39,750

PHASE 2: Strategic Planning Workshops (July - Late September)

- 1 x 2 Day SE Strategic Planning Workshop $ 3,750
- 2 x 2 Day SO Strat Plan & PMT Workshops @ $3,750 $ 7,500
- 3 x 1 Day ASO 5&6 Strat Plan & PMT W/Ss @ $2,125 $ 6,375
- 2 x 1 Day ASO 1-4 Strat Plan & PMT W/Ss @ $2,125 $ 4,250

Sub-total Phase 2 $21,875

PHASE 3: One Day Follow-up Workshops (October - February '95)

- 1 x 1 Day SE Follow-up Workshop $ 2,125
- 2 x 1 Day SO Follow-up Workshops @$2,125 $ 4,250
- 3 x 1 Day ASO 5&6 Follow-up Workshops @$2,125 $ 6,375
- 2 x 1 Day ASO 1-4 Follow-up Workshops @ $2,125 $ 4,250

Sub-total Phase 3 $17,000

TOTAL FOR YEAR’S TRAINING PROGRAM $78,625*

*This figure includes 38 days up front training and 48 days in one-to-one consultation and training for a total of 86 days contact time and includes course manuals and materials. The 86 days does not include: preparation for workshops; time spent developing PMT Workshops with THE ORGANIZATION HR Section; conducting performance surveys or; designing final half day: 'bringing it all together'.

Average price per day for training: $78,625 divided by 86 days = $914.25 per day.

The overall cost per day per head:

1. Senior Executives 7 days each @ $1376 per head = $196 per day
2. Senior Officers 6.5 days each @ $ 804 per head = $122 per day

THE COOPERATION PROGRAM ®
3. ASO 5 & 6  
4.5 days each @ $562 per head = $117 per day

4. ASO 1 - 4  
4.5 days each @ $500 per head = $111 per day

Method of Payment is on a performance basis, with performance and progress to be determined with management and participants, and upon receipt of invoice.

NB If THE ORGANIZATION decides to go with the full COOPERATION PROGRAM, which will take the rest of this year to implement, I would be working at THE ORGANIZATION, or with THE ORGANIZATION employees in workshops for a minimum of two days per week over the coming year. In that instance I would make myself available to THE ORGANIZATION throughout the year for unlimited phone, personal consultation, and support virtually exclusively and free of any further charges. Time spent developing Strategic Planning and Performance Management Training courses with THE ORGANIZATION HR Section, conducting performance surveys and designing final half day workshop with leadership will also be done without further charges.

SUGGESTED SCHEDULE FOR PROGRAM IMPLEMENTATION
PHASE 1: Introductory Workshops (Mid March - 1st July)

a) Begin interview sessions with Managing Director - mid March

Senior Executives - 7
b) After approval of the program by MD conduct first program performance survey - mid March
c) Begin interview sessions with Senior Executives - early April
d) Conduct Three Day Introductory Workshop for MD and SE’s - late April

Senior Officers - 24
f) Begin interview sessions with Senior Officers - mid April
g) Design Performance Management Training (PMT) Workshops with THE ORGANIZATION HR Section - April / May.
h) Conduct 2 x Three Day Introductory Workshops for Senior Officers - by end May

ASO 5-6 - 32
i) Begin interview sessions with ASO 5 & 6 - mid May
j) Conduct 3 x 2 Day Introductory and PMT workshops for ASO 5 & 6 - by mid June

ASO 1-4 - 24
k) Begin interview sessions with ASO 1 - 4 - early June
l) Conduct 2 x 2 Day Introductory and PMT workshops for ASO 1 - 4 - by 1st July

PHASE 2: Strategic Planning Workshops July - Late September

a) Conduct second performance survey - July

Senior Executives - 7
b) Begin interview sessions with Managing Director - mid July
c) Begin interview sessions with Senior Executives - mid July
d) Conduct first round of Two Day Strategic Planning Workshops - late July

Senior Officers - 24
f) Begin interview sessions with Senior Officers - early August
g) Design Performance Management Training (PMT) and Strategic Planning Workshops with THE ORGANIZATION HR Section - August
h) Conduct 2 x Two Day second round of Strategic Planning Workshops - late August

ASO 5-6 - 32
i) Begin interview sessions with ASO 5 & 6 - early September
j) Conduct 3 x 1 Day third round of Strategic Planning and PMT workshops - mid September
ASO 1-4 - 24
  k) Begin interview sessions with ASO 1 - 4 - mid September
  l) Conduct 2 x 1 Day fourth round of Strategic Planning and PMT workshops - end September

PHASE 3: One Day Follow-up Workshops  October - February '95

Senior Executives - 7
  a) Begin interview sessions with Managing Director - mid October
  b) Begin interview sessions with Senior Executives - mid October
  c) Conduct One Day Follow-Up Workshop for MD and SE's - late October

Senior Officers - 24
  d) Begin interview sessions with Senior Officers - late October
  f) Conduct 2 x 1 Day Follow-up Workshops for Senior Officers - early November

ASO 5-6 - 32
  g) Begin interview sessions with ASO 5 & 6 - early November
  h) Conduct 3 x 1 Day Follow-up workshops for ASO 5 & 6 - mid November

ASO 1-4 - 24
  i) Begin interview sessions with ASO 1 - 4 - mid November
  j) Conduct 2 x 1 Day Follow-up workshops for ASO 1 - 4 - end November or early December
  l) Bringing it all together: a half day meeting for the whole organisation to be designed with, and facilitated by, the organisations leader / s - January / February '95.
  m) Conduct final performance survey - February / March '95
PERFORMANCE AGREEMENT BETWEEN TRENT P BARRY OF THE COOPERATION PROGRAM AND THE ORGANIZATION

PRINCIPLE:
The better people communicate and cooperate with each other the more effective, efficient, productive and enjoyable is the workplace environment of the organisation they serve; therefore enhancing cooperation between individuals is the most efficient way of improving the organisation's performance.

PURPOSE:
To transform communication and cooperation between individuals in all areas of the organisation thereby enhancing its inner health, cohesion and overall effectiveness.

MY UNDERSTANDING OF WHAT THE ORGANIZATION EXPECTS FROM THE COOPERATION PROGRAM TRAINING I AM PROVIDING IS IMPROVEMENT IN AREAS IDENTIFIED BY THE ORGANIZATION:

1. Interpersonal Communication
2. People Management
3. Leadership
4. Strategic Planning
5. Individual Development Plans (Both Personal and Professional)
6. Performance Management
7. To transform the present culture of the workplace into an open, trusting environment where people are encouraged to take risks with communication.
8. To develop a sense of ownership of, and responsibility for, the organisation as a whole in its employees.
9. To improve the amount of satisfaction and fulfilment employees gain from working at THE ORGANIZATION.

I AGREE TO MEET THESE NEEDS BY:

Developing and implementing a program over the next 12 months or so that will develop the following:
1. Written personal and professional development plans for each participant; aligned with the respective:

2. Written performance management agreements between the various leaders and their team members; that are attuned with:

3. The Written mission statement and goals and objectives for each section where participants serve; that are derived from:

4. The organisation's written mission statement and strategic plan: that will be congruent with:

5. The organisation's written Vision statement, principles and culture as determined by the leadership and developed by the organisation as a whole; and:

And to:

6. Measurably improve, through performance surveys completed by participant's, their competency in the areas: Interpersonal Communication; People Management; Leadership and; their ability to Manage Conflict and Tension as it arises in a civil and dignified manner; thereby:

7. Enhancing participant's ability to communicate openly and honestly with each other each other;

8. Developing a sense of ownership of, responsibility for, and loyalty towards the organisation as a whole in its employees;

9. Transform the workplace into an open trusting environment; improving the coherence and effectiveness of the organisation as a whole; and improving the overall level of satisfaction and fulfilment gained by employees from their work at THE ORGANIZATION.

Signed on behalf of the ORGANIZATION by: 
Signed on behalf of THE COOPERATION PROGRAM by:
Trent P Barry (Convenor)  The (Managing Director)
COOPERATION PROGRAM PERFORMANCE ANALYSIS

FIRST SURVEY

PURPOSE:
This survey is not designed to measure your performance - it is designed to measure the performance of the Cooperation Program itself in meeting the training needs of you and your organisation: THE ORGANIZATION. The survey attempts to measure the performance of the Cooperation Program by asking you to judge how well you think it has assisted you and your colleagues in improving your abilities in the areas as outlined below.

CONFIDENTIAL

INSTRUCTIONS
1. Please read each question carefully and tick the box which most closely matches your answer.
2. Don't spend too much time on any one question, usually your initial response is the best.
3. If you wish to make comments about your answers, please do so in the space provided at the end of the questionnaire.

PLEASE DO NOT PUT YOUR NAME ON THE QUESTIONNAIRE.

Prepared by: Trent P Barry Dip FM; BScREM; MAIR
Centre for Resource and Environmental Studies (CRES)
Australian National University
Canberra ACT 0200
Ph 2493057  2275932  Fax 2490757
1. PERSONAL AND PROFESSIONAL DEVELOPMENT PLANS

1.1 I fully understand what a **personal** development plan is.

1.2 I feel confident in my ability to write and continue to develop my own personal development plan.

1.3 I have already successfully developed and written a personal development plan that I am satisfied with.

1.4 I fully understand what a **professional** development plan is.

1.5 I feel confident in my ability to write and continue to
develop my own professional development plan.

1.6 I have already developed and written a professional development plan that I am satisfied with.

1.7 I have written a professional development plan that both I and my leader/s are satisfied with.

2. PERFORMANCE AGREEMENTS

2.8 I fully understand what a performance agreement is.

2.9 I feel confident in my ability to write and continue
to develop my own performance agreements.

2.10 I have already written my own performance agreement which I am satisfied with.

2.11 I feel confident in my ability to negotiate my performance agreement with my leader.

2.12 I have already written my performance agreement which both I and my leader/s are satisfied with.

2.13 I am satisfied that my personal and professional development plans are congruent (consistent)
with each other.

2.14 I am satisfied that my professional development plan is in alignment with my performance agreement.

2.15 I am satisfied that my performance agreement is congruent (consistent) with my section's mission.

2.16 I understand and am clear on what is expected of me.

2.17 I am confident in my ability to achieve
these expectations.

2.18 I am confident of the support of my work group to assist me achieve these expectations.

2.19 I am confident the leadership of my branch will assist me to achieve these expectations.

2.20 I am confident in the support I have from the leadership of the organisation as a whole to assist me achieve these expectations.

2.21 I fully understand what my work
contributes to my work group.

2.22 I understand how the work of my group contributes to the organisation as a whole.

3. GROUP MISSION STATEMENTS

3.23 I fully understand what my group’s mission statement and strategic plan is.

3.24 I feel a sense of ownership (responsibility for) my work group's mission, goals and objectives.
3.25 My group's mission statement is aligned with the organisation's mission statement and strategic plan.

4. BRANCH MISSION STATEMENTS

4.26 I fully understand what my branch's mission statement and strategic plan is.

4.27 I feel a sense of ownership (responsibility for) my branch's mission, goals and objectives.

4.28 My group's mission statement is aligned with the branch's mission statement and strategic plan.
5. ORGANISATION MISSION STATEMENT AND STRATEGIC PLAN

5.29 I understand what the organisation's mission statement and strategic plan is.

5.30 I understand how my section's mission is derived from the organisation's mission.

5.31 I feel a sense of ownership/responsibility for the organisation's mission statement and strategic plan.

6. ORGANISATION VISION STATEMENT, PRINCIPLES AND CULTURE

6.32 I fully understand the vision and principles.

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<tr>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Slightly Agree</th>
<th>Slightly Disagree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
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</thead>
</table>
6.33 I fully understand how the organisation's culture is derived from its vision and principles.

6.34 I fully understand how my personal and professional development plans are congruent (consistent) with the vision and principles of the organisation.

6.35 I feel a sense of ownership (responsibility for) the principles and vision of the organisation.

7. INTERPERSONAL COMMUNICATION
In this section I want to know where you feel you get support from and where you feel you don't.

7.1 SENIOR EXECUTIVES
If leadership is defined as the ability to create, through interpersonal communication, an environment where people willingly aspire to give their best; then:

7.1.36 How well do **SENIOR EXECUTIVES** demonstrate leadership while communicating with you in the following areas:

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<th>Area</th>
<th>Very Well</th>
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<td>a) support for your work</td>
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<td>g) clear directions about the task(s) you are to perform</td>
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<td>h) information relating to career opportunities in THE ORGANIZATION</td>
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<td>i) plans for change or redesign of work which affect the job you do</td>
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<td>j) problems and potential solutions affecting your whole work area</td>
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<td>n) listening to and understanding your position before responding</td>
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7.2 MANAGERS
Again, if leadership is defined as the ability to create, through interpersonal communication, an environment where people willingly aspire to give their best; then:

7.2.37 How well do **MANAGERS** demonstrate leadership while communicating with you in the following areas:

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<th>Area</th>
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12 THE ORGANIZATION COOPERATION PROGRAM  Performance Survey

| g) | clear directions about the task(s) you are to perform |
| h) | information relating to career opportunities in THE ORGANIZATION |
| i) | plans for change or redesign of work which affect the job you do |
| j) | problems and potential solutions affecting your whole work area |
| k) | your on-the-job training needs |
| l) | your personal needs and career plans |
| m) | support for your personal development |
| n) | listening to and understanding your position before responding |

Note: If you wish to make comments about your answers, please do so in the space provided at the end of the questionnaire.

7.3 ASSISTANT MANAGERS
Again, if leadership is defined as the ability to create, through interpersonal communication, an environment where people willingly aspire to give their best; then:

7.3.38 How well do ASSISTANT MANAGERS demonstrate leadership while communicating with you in the following areas:

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Note: If you wish to make comments about your answers, please do so in the space provided at the end of the questionnaire.

7.4 PEOPLE IN YOUR WORK GROUP

Again, if leadership is defined as the ability to create, through interpersonal communication, an environment where people willingly aspire to give their best; then:

7.4.39 How well do **PEOPLE IN YOUR WORK GROUP** demonstrate leadership while communicating with you in the following areas:

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Note: If you wish to make comments about your answers, please do so in the space provided at the end of the questionnaire.

7.5 MANAGING CONFLICT / TENSION CIVILLY (COURTEOUSLY)

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<tr>
<td>7.5.40 Senior Executives</td>
<td>manage conflict and tension civilly (courteously).</td>
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<tr>
<td>7.5.41 Managers</td>
<td>manage conflict and</td>
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</table>
7.5.42 Assistant Managers manage conflict and
tension civilly (courteously).

7.5.43 People in my work group manage conflict and
tension civilly (courteously).

7.5.44 Overall THE ORGANIZATION manages its own conflict
and tension, civilly (courteously).

7.5.45 Over the last year Senior Executive's ability
to manage conflict and civilly (courteously)
has improved.

7.5.46 Over the last year my Manager's ability to manage conflict and tension civilly (courteously) has improved.

7.5.47 Over the last year my Assistant Manager's ability to manage conflict and tension civilly (courteously) has improved.

7.5.48 Over the last year people in my work group's ability to manage conflict and tension civilly (courteously) has improved.

7.5.49 Over the last 12 months THE ORGANIZATION's ability
to manage conflict and tension civilly

(courteously) has improved.

Note: If you wish to make comments about your answers, please do so in the space provided at the end of the questionnaire.

8. COMMUNICATION

8.1 Openness

8.1.50 Based on your own perceptions how would you rate the openness of communication between:

<table>
<thead>
<tr>
<th></th>
<th>Very good</th>
<th>Good</th>
<th>Adequate</th>
<th>Poor</th>
<th>Very poor</th>
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</thead>
<tbody>
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<td>a)</td>
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<td>m)</td>
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</tbody>
</table>

Would you say that, on the whole:

8.1.51 Management (all levels) regularly consults
with me about decisions which affect my work.

8.1.52 If such consultations take place, they are genuine; ie there is real interest in my input.

8.1.53 Over the last year the quality of communication in THE ORGANIZATION has improved.

8.1.54 Over the last year the quality of communication in THE ORGANIZATION has declined.

8.1.55 Over the last year the quality of communication in THE ORGANIZATION has stayed the same.

8.1.56 What, in your opinion, has been the major contributor to the general decline / improvement, if there has been any, in the quality of communication in THE ORGANIZATION?
8.2 Honesty

Based on your own perceptions, how would you rate the honesty between:

<table>
<thead>
<tr>
<th></th>
<th>Very good</th>
<th>Good</th>
<th>Adequate</th>
<th>Poor</th>
<th>Very poor</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) senior executives with each other</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>b) senior executives with</td>
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<td>c) senior executives with</td>
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<tr>
<td>d) senior executives with</td>
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<tr>
<td>e) managers with</td>
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<td>f) managers with</td>
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<td>g) managers with</td>
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<tr>
<td>h) assistant managers with each other</td>
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<tr>
<td>i) assistant managers with staff</td>
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<tr>
<td>j) members of the same work area</td>
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<tr>
<td>k) members of different work areas</td>
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<tr>
<td>l) members of your work area</td>
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<tr>
<td>m) the organisation as a whole</td>
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</tbody>
</table>

8.3 Cooperation

Again, based on your perceptions, how would you rate the cooperation between:

<table>
<thead>
<tr>
<th></th>
<th>Very good</th>
<th>Good</th>
<th>Adequate</th>
<th>Poor</th>
<th>Very poor</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) senior executives with each other</td>
<td></td>
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<tr>
<td>b) senior executives with</td>
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<tr>
<td>c) senior executives with</td>
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<td></td>
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<tr>
<td>d) senior executives with</td>
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<tr>
<td>e) managers with</td>
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<tr>
<td>f) managers with</td>
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<td>g) managers with</td>
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<tr>
<td>h) assistant managers with each other</td>
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<tr>
<td>i) assistant managers with staff</td>
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<tr>
<td>j) members of the same work area</td>
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<tr>
<td>k) members of different work areas</td>
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<tr>
<td>l) members of your work area</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>m) the organisation as a whole</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
8.3.59 In general the level of cooperation in the THE ORGANIZATION overall is good.

8.3.60 Over the last year the level of cooperation in the organisation has improved.

8.3.61 Over the last year the level of cooperation in the organisation has declined.

8.3.62 Over the last year the level of cooperation in the organisation has stayed the same.
8.3.63 What, in your opinion, has been the major contributor to the general decline/improvement in the level of cohesion/cooperation in THE ORGANIZATION?

...........................................................................................................................................................................
...........................................................................................................................................................................
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...........................................................................................................................................................................

9. OWNERSHIP, RESPONSIBILITY / LOYALTY TOWARD THE ORGANIZATION

9.1 The Future

9.1.64 At present I feel I

have a future in THE ORGANIZATION.

9.1.65 I am satisfied with my future

prospects at THE ORGANIZATION.

9.1.66 I am satisfied with THE ORGANIZATION’s future

prospects as an organisation.

Note: If you wish to make comments about your answers, please do so in the space provided at the end of the questionnaire.

9.2 Work & Morale

9.2.67 Please indicate whether your work includes the following features:

<table>
<thead>
<tr>
<th>Far too much</th>
<th>Too much</th>
<th>About Right</th>
<th>Too Little</th>
<th>Far too little</th>
</tr>
</thead>
<tbody>
<tr>
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<tr>
<td>a)</td>
<td>personal challenge</td>
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<tr>
<td>b)</td>
<td>meaningfulness (you know why you are doing the job)</td>
<td></td>
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<tr>
<td>c)</td>
<td>variety</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d)</td>
<td>responsibility</td>
<td></td>
<td></td>
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<tr>
<td>e)</td>
<td>positive feedback on how you are performing</td>
<td></td>
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<tr>
<td>f)</td>
<td>negative feedback on your performance (constructive criticism)</td>
<td></td>
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<tr>
<td>g)</td>
<td>a sense of achievement</td>
<td></td>
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<tr>
<td>h)</td>
<td>time pressures</td>
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<tr>
<td>i)</td>
<td>tasks which have a clear beginning and end (you know when you’re finished)</td>
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<tr>
<td>j)</td>
<td>autonomy (freedom to control your own work)</td>
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<tr>
<td>k)</td>
<td>a feeling your work is important</td>
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<tr>
<td>l)</td>
<td>opportunity to enjoy your work</td>
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<tr>
<td>m)</td>
<td>a chance for personal development</td>
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<tr>
<td>n)</td>
<td>opportunity to use the skills you have</td>
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<tr>
<td>o)</td>
<td>opportunity to develop the skills you want to have</td>
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</tr>
</tbody>
</table>

9.2.68 How would you rate your overall workload

Very Heavy Heavy Moderate Light Very Light

(the amount of work you do)?

9.2.69 How would you rate the morale

Very High High Moderate Low Very Low

of the people working in your area?

Note: If you wish to make comments about your answers, please do so in the space provided at the end of the questionnaire.
9.2.70 Thinking overall about your present work in THE ORGANIZATION how satisfied are you with:

<table>
<thead>
<tr>
<th>a) your work conditions</th>
<th>Very Satisfied</th>
<th>Quite satisfied</th>
<th>Barely satisfied</th>
<th>Not very satisfied</th>
<th>Not at all satisfied</th>
</tr>
</thead>
<tbody>
<tr>
<td>b) your career path</td>
<td></td>
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<tr>
<td>c) supervision of your work</td>
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<tr>
<td>d) your fellow workers</td>
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<tr>
<td>e) your dealings with clients</td>
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<tr>
<td>f) organisational communication</td>
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<tr>
<td>g) organisational rewards/incentives</td>
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<tr>
<td>h) your work content</td>
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<tr>
<td>i) your workload</td>
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<tr>
<td>j) training offered by THE ORGANIZATION</td>
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<tr>
<td>k) levels of cooperation</td>
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<tr>
<td>l) fulfilment and satisfaction you gain from work</td>
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<tr>
<td>m) genuineness of interest shown by management in your ideas and concerns</td>
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</tbody>
</table>

9.2.71 In general, would you say the staff in your area:

<table>
<thead>
<tr>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Slightly Agree</th>
<th>Slightly Disagree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) are willing to work very hard</td>
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<tr>
<td>b) show real initiative</td>
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<tr>
<td>c) are very stressed</td>
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<tr>
<td>d) try to do their best work</td>
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<tr>
<td>e) are very friendly</td>
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<tr>
<td>f) are very respectful of each other</td>
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<tr>
<td>g) are very respectful of their managers</td>
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<tr>
<td>h) are very respectful of</td>
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<tr>
<td>i) are very cooperative</td>
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<tr>
<td>j) are really committed to</td>
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<tr>
<td>k) are very supportive of</td>
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<tr>
<td>l) communicate very well</td>
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<tr>
<td>m) communicate very well</td>
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<tr>
<td>n) communicate very well</td>
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<tr>
<td>o) feel a strong sense of</td>
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</tbody>
</table>

9.3 Rewards and Incentives

9.3.72 How would you rate the rewards and incentives of the following type offered by THE ORGANIZATION:
### 9.4 Effectiveness

9.4.73 How would you rate the effectiveness of:

<table>
<thead>
<tr>
<th></th>
<th>Very good</th>
<th>Good</th>
<th>Adequate</th>
<th>Poor</th>
<th>Very poor</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) senior executives</td>
<td></td>
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<td></td>
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<tr>
<td>b) managers</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>c) assistant managers</td>
<td></td>
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<td></td>
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<tr>
<td>d) members of your</td>
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<tr>
<td>work area</td>
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<tr>
<td>e) members of different</td>
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<tr>
<td>work areas</td>
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<tr>
<td>f) staff in general</td>
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<tr>
<td>g) the organisation as</td>
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<tr>
<td>a whole</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>h) yourself</td>
<td></td>
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</tbody>
</table>
In general, working with people in your WORK GROUP at THE ORGANIZATION, how do you feel about taking risks with your communication? In other words how safe does it feel to express yourself in your work group? Write the appropriate number from the scale below in front of each item.

<table>
<thead>
<tr>
<th>There is no risk for me</th>
<th>There is little risk for me</th>
<th>There is moderate risk for me</th>
<th>There is high risk for me</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

1. Disclosing doubts about my capacity to contribute.
2. Revealing information about my experience to others.
3. Asking for help with my problems from others.
4. Expressing anger toward someone in the group.
5. Expressing support toward someone in the group.
6. Receiving support from someone in the group.
7. Asking for feedback from members in the group.
8. Making a statement which might anger someone else in the group.
9. Expressing criticism toward another member in the group.
10. Expressing conflict I have with another member in the group.
11. Dealing with conflict I have with another member in the group.
12. Giving another member negative feedback (constructive criticism).
13. Being the centre of attention in the group.
14. Expressing uncertainty in front of the other group members.
15. Expressing anger or dissatisfaction with the group leader.
16. Admitting I was wrong about information I gave the group.
17. Admitting to the group I was wrong about an idea I had.
18. Talking about politics in the group.
19. Sharing ideas with the group.
20. Praising someone in the group.
21. Talking about my feelings with regard to issues being discussed.
22. Admitting my feelings have been hurt by the group.
23. Telling the group members to leave me alone / ‘get off my back’.
24. Walking out of the group while under stress.
25. Expressing confidence in the group.

10.2 Risk Behaviour Assessment Within Your BRANCH
In general, working with people in your BRANCH at THE ORGANIZATION, how do you feel about taking risks with your communication? In other words how safe does it feel to express yourself in your branch? Write the appropriate number from the scale below in front of each item.

<table>
<thead>
<tr>
<th>There is no risk for me</th>
<th>There is little risk for me</th>
<th>There is moderate risk for me</th>
<th>There is high risk for me</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

1. Disclosing doubts about my capacity to contribute.
2. Revealing information about my experience to others.
3. Asking for help with my problems from others.
4. Expressing anger toward someone in the group.
5. Expressing support toward someone in the group.
6. Receiving support from someone in the group.
7. Asking for feedback from members in the group.
8. Making a statement which might anger someone else in the group.
9. Expressing criticism toward another member in the group.
10. Expressing conflict I have with another member in the group.
11. Dealing with conflict I have with another member in the group.
12. Giving another member negative feedback (constructive criticism).
13. Being the centre of attention in the group.
14. Expressing uncertainty in front of the other group members.
15. Expressing anger or dissatisfaction with the group leader.
16. Admitting I was wrong about information I gave the group.
17. Admitting to the group I was wrong about an idea I had.
18. Talking about politics in the group.
19. Sharing ideas with the group.
20. Praising someone in the group.
21. Talking about my feelings with regard to issues being discussed.
22. Admitting my feelings have been hurt by the group.
23. Telling the group members to leave me alone / 'get off my back'.
24. Walking out of the group while under stress.
25. Expressing confidence in the group.

10.3 Risk Behaviour Assessment With OTHER BRANCHES
In general, working with people from OTHER BRANCHES at THE ORGANIZATION, how do you feel about taking risks with your communication? In other words how safe does it feel to express yourself in other branches? Write the appropriate number from the scale below in front of each item.

<table>
<thead>
<tr>
<th>There is no risk for me</th>
<th>There is little risk for me</th>
<th>There is moderate risk for me</th>
<th>There is high risk for me</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

1. Disclosing doubts about my capacity to contribute.
2. Revealing information about my experience to others.
3. Asking for help with my problems from others.
4. Expressing anger toward someone in the group.
5. Expressing support toward someone in the group.
6. Receiving support from someone in the group.
7. Asking for feedback from members in the group.
8. Making a statement which might anger someone else in the group.
9. Expressing criticism toward another member in the group.
10. Expressing conflict I have with another member in the group.
11. Dealing with conflict I have with another member in the group.
12. Giving another member negative feedback (constructive criticism).
13. Being the centre of attention in the group.
14. Expressing uncertainty in front of the other group members.
15. Expressing anger or dissatisfaction with the group leader.
16. Admitting I was wrong about information I gave the group.
17. Admitting to the group I was wrong about an idea I had.
18. Talking about politics in the group.
19. Sharing ideas with the group.
20. Praising someone in the group.
21. Talking about my feelings with regard to issues being discussed.
22. Admitting my feelings have been hurt by the group.
23. Telling the group members to leave me alone / 'get off my back'.
24. Walking out of the group while under stress.
25. Expressing confidence in the group.

10.4 Risk Behaviour Assessment Within THE ORGANIZATION as a Whole.
10.4.77 Working with people at THE ORGANIZATION in general, how do you feel about taking risks with your
communication? In other words how safe does it feel to express yourself in THE ORGANIZATION generally?
Write the appropriate number from the scale below in front of each item.

<table>
<thead>
<tr>
<th>There is no risk for me</th>
<th>There is little risk for me</th>
<th>There is moderate risk for me</th>
<th>There is high risk for me</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

......... 1. Disclosing doubts about my capacity to contribute.
......... 2. Revealing information about my experience to others.
......... 3. Asking for help with my problems from others.
......... 4. Expressing anger toward someone in the group.
......... 5. Expressing support toward someone in the group.
......... 6. Receiving support from someone in the group.
......... 7. Asking for feedback from members in the group.
......... 8. Making a statement which might anger someone else in the group.
......... 9. Expressing criticism toward another member in the group.
......... 10. Expressing conflict I have with another member in the group.
......... 11. Dealing with conflict I have with another member in the group.
......... 12. Giving another member negative feedback (constructive criticism).
......... 13. Being the centre of attention in the group.
......... 14. Expressing uncertainty in front of the other group members.
......... 15. Expressing anger or dissatisfaction with the group leader.
......... 16. Admitting I was wrong about information I gave the group.
......... 17. Admitting to the group I was wrong about an idea I had.
......... 18. Talking about politics in the group.
......... 19. Sharing ideas with the group.
......... 20. Praising someone in the group.
......... 21. Talking about my feelings with regard to issues being discussed.
......... 22. Admitting my feelings have been hurt by the group.
......... 23. Telling the group members to leave me alone / 'get off my back'.
......... 24. Walking out of the group while under stress.
......... 25. Expressing confidence in the group.

10.5 Satisfaction & Fulfilment

10.5.78 Indicate your present level of fulfilment/satisfaction gained from working:

<table>
<thead>
<tr>
<th>Very</th>
<th>High</th>
<th>Adeq-</th>
<th>Low</th>
<th>Very</th>
</tr>
</thead>
</table>
## 10.6 Enjoyment

10.6.79 Indicate your present level of enjoyment gained from working:

<table>
<thead>
<tr>
<th></th>
<th>Very High</th>
<th>High</th>
<th>Adequate</th>
<th>Low</th>
<th>Very Low</th>
</tr>
</thead>
<tbody>
<tr>
<td>a)</td>
<td>with senior executives</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b)</td>
<td>with managers</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c)</td>
<td>with assistant managers</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d)</td>
<td>with members of your work area</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e)</td>
<td>with members of different work areas</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f)</td>
<td>with staff in general</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g)</td>
<td>in the organisation as a</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h)</td>
<td>by yourself</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Strongly Agree  Agree  Slightly Agree  Slightly Disagree  Disagree  Disagree

10.6.80 I feel safe to express myself at THE ORGANIZATION.

10.6.81 The level of influence/power I have at THE ORGANIZATION is appropriate for my position in THE ORGANIZATION.
11. PERCEPTIONS OF YOURSELF AND THE ORGANIZATION IN GENERAL

11.1 Your Perceptions
As most people tend to identify with a particular point of view, or perception, and carry that perception as an attitude towards our work, what would you say to the following comments:

11.1.82 I am more interested in the conservation of Australia’s the resources than I am in their equitable exploitation.

11.2.83 I am more interested in the equitable exploitation of Australia’s the resources than I am in their conservation.

11.2.84 I am more interested in balancing the equitable exploitation of Australia’s the resources with their long term sustainability.

11.2.85 Australia’s the resources are grossly
over exploited and are in need of conservation.

11.2.86 Australia’s the resources are not

over exploited and are in need of developing.

11.2.87 The THE ORGANIZATION board is more interested in the conservation of Australia’s the resources than in their exploitation.

11.2.88 The THE ORGANIZATION board is more interested in the exploitation of Australia’s the resources than in their conservation.

11.2.89 The THE ORGANIZATION board is in conflict over the exploitation of Australia’s the
resources and their conservation.

11.2.90 The THE ORGANIZATION board is genuinely doing its best to balance the long term sustainability of Australia’s resources with their equitable exploitation.

11.2.91 The THE ORGANIZATION board is mostly interested in the equitable exploitation of Australia’s resources.

11.2.92 The THE ORGANIZATION board is mostly interested in the non equitable exploitation of Australia’s resources.

11.2.93 THE ORGANIZATION’s primary interest is in meeting the
needs of the fishing industry as a whole.

11.2.94  THE ORGANIZATION's primary interest is in meeting the needs of the influential 'players' in the fishing industry.

11.2.95  THE ORGANIZATION's primary interest is in securing the long term sustainability of the resource stocks for future generations.

11.2.96  THE ORGANIZATION's primary interest is in securing a balance between the long term sustainability of the resource stocks and the equitable
exploitation of them.

11.2.97 THE ORGANIZATION does not have a clear vision of its role.

11.2.98 THE ORGANIZATION does have a clear vision of its role.

Are there any comments you wish to make about the COOPERATION PROGRAM, this questionnaire, or THE ORGANIZATION in general? If so please make them here.

Thank you for your help
THE ORGANIZATION EXTERNAL AGENTS SURVEY

PRELUDE
My name is Trent Barry. Over the last eighteen months I have implemented a Cultural Transformation Program (CTP) into the ORGANIZATION. As part of a research project I am undertaking at the ANU I am doing a telephone survey of agencies that frequently interact with THE ORGANIZATION in their usual course of business.

Your name and your organisation was supplied to me along with 25 others as a representative sample of external agencies that THE ORGANIZATION interacts with on a regular basis. I would like to ask you a series of questions, 20 in all, about your perceptions and relationship with THE ORGANIZATION over the last eighteen months (the duration of the program). It will take about 10-15 minutes to complete and there are three answers you can give: agree, disagree and can't say.

Your Name........................................................................................................

Your Organisation...........................................................................................

Your Position...................................................................................................

Agree  Disagree     Can't Say

1 Are you aware of the CTP THE ORGANIZATION has recently undergone.

2 In your opinion since the CTP was implemented THE ORGANIZATION is a more cohesive organisation.

3 In your opinion since the CTP was implemented THE ORGANIZATION has a clearer sense of its own identity, mission & role.

4 In your opinion since the CTP was implemented the quality of your relationship with THE ORGANIZATION has improved.

5 In your opinion since the CTP was implemented the quality of your communication with THE ORGANIZATION has improved.

6 In your opinion THE ORGANIZATION overall is a more effective organisation since the CTP was implemented.

7 In your opinion THE ORGANIZATION overall is a much better communicator since the CTP was implemented.

8 There have been flow-on effects of the CTP that have benefited your organisation.

9 In your opinion THE ORGANIZATION has a better 'image' in the industry generally since undergoing the CTP.
10 In your opinion THE ORGANIZATION is a more honest & up-front organisation since undergoing the CTP.

11 In your opinion THE ORGANIZATION is a better provider of services since undergoing the CTP.

12 In your opinion THE ORGANIZATION appears to be a better place to work since undergoing the CTP.

13 In your opinion THE ORGANIZATION staff are more committed to the organisation since undergoing the CTP.

14 In your opinion THE ORGANIZATION staff speak more highly of the organisation since undergoing the CTP.

15 In your opinion THE ORGANIZATION's ability to manage its own tensions, dramas & conflicts has improved since undergoing the CTP.

16 In your opinion THE ORGANIZATION's culture is less autocratic since undergoing the CTP.

17 THE ORGANIZATION would have changed as much as it has without undertaking the CTP.

18 The changes in THE ORGANIZATION could have come about as quickly without undergoing the CTP.

19 Is there anything more THE ORGANIZATION could do to improve its relationship with you and your organisation.

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........................................................................................................................................................................
20  Is there any comments you would like to make regarding the CTP
THE ORGANIZATION has undertaken.
RESULTS OF THE TRANSFORMATION PROCESS

This is an overview of the results of the Transformation Process (TP) in THE ORGANIZATION.

The TP survey was completed by 59 staff. Given that we've had some staff turnover, this is a significant majority of current staff who participated in the TP. Responses were received from all areas and Band levels in THE ORGANIZATION, and include those who 'liked' and those who did not 'like' the TP. The results are therefore seen as a valid picture of the results of the TP in THE ORGANIZATION.

Please note that in this paper, unless otherwise stated, the term agreed incorporates slightly agreed, agreed and strongly agreed. Similarly, disagreed incorporates slightly disagreed, disagreed and strongly disagreed.

CHANGE IN THE ORGANIZATION

Has THE ORGANIZATION experienced significant change in the past 18 months? The response was a resounding yes -- a total of 55 staff agreed there has been significant change (93%) and, of those, 9 staff strongly agreed (15%).

A total of 52 staff agreed that the change was due to the TP (88%).

A total of 48 staff agreed that THE ORGANIZATION is a better place to work because of the TP (81%).

Are we happy with the lily-pad structure? Yes -- 45 staff agreed they were happy with the structure (76%).

A total of 47 staff agreed that communication and relationships have improved between people in THE ORGANIZATION (80%). 48 staff attributed that improvement to the TP (81%) -- however, only 32 staff attributed it to the lily-pad structure (54%). This last result is interesting given that 76% of staff were happy with the lily-pad structure overall -- perhaps it is a good idea or approach, but has not had the expected or desired results (yet).

A total of 38 staff agreed that general work practices have improved (64%).

Overall, are we happy with the changes in THE ORGANIZATION that resulted from the TP? Yes -- 45 staff agreed (76%).

Despite some concerns expressed, overall these results are very positive for THE ORGANIZATION, and for the success of the TP in THE ORGANIZATION.
THE ORGANIZATION'S VISION, PURPOSE AND VALUES

Do we feel empathy with and commitment to:

 THE ORGANIZATION's vision? Yes -- 51 staff agreed (86%) and, of those, 12 staff strongly agreed (20%);
 THE ORGANIZATION's first purpose? A resounding yes -- 56 staff agreed (95%) and, of those, 26 staff strongly agreed (44%);
 THE ORGANIZATION's second purpose? Yes -- 51 staff agreed (86%) and, of those, 15 strongly agreed (25%); and
 THE ORGANIZATION's values? Another resounding yes -- 56 staff agreed (95%) and, of those, 15 strongly agreed (25%).

THE TRANSFORMATION PROCESS ITSELF

Was the TP too expensive and time-consuming? On balance, no -- 32 staff disagreed (54%) while 24 staff agreed (41%).

A total of 43 staff agreed that they would recommend the TP to other organisations (73%) and, of those, 8 strongly agreed (14%).

A total of 45 staff agreed that they were happy overall with the TP and how it was conducted (76%).

The TP was generally supported by staff in THE ORGANIZATION, though there was some very strong feeling against it. Of all the topics, opinion is most sharply polarised / divided on the merits of the TP.

THE PERSONAL IMPACT

As individuals, did we gain meaningful change from the TP? A strong yes -- 48 staff agreed (81%) and, of those, 13 strongly agreed (22%).

Did we experience significant positive change at the following levels:

 self (first level)? Yes -- 43 staff agreed (73%) and, of those, 12 strongly agreed (20%);
 other (second level)? Yes -- 39 staff agreed (66%) and, of those, 9 strongly agreed (15%);
 family (third level)? Yes -- 38 staff agreed (64%);
 world (fourth level)? Yes -- 36 staff agreed (61%); and
 spirit (fifth level)? Yes -- 35 staff agreed (59%).

The majority of staff gained meaningful change through participating in the TP, with the greatest effect being felt at the self or first level.
THE ORGANIZATION

COOPERATION PROGRAM

Three Day Introductory Workshop
SES & Band 5

18 - 20 JULY 1994
TITLE: THE ORGANIZATION
Three Day Introductory Workshop
Course Handout
Issued: 18 July 1994
PROGRAM OUTLINE

Day 1

Coffee 8.30 - 9.00

Chapter 1 - Session 1 9.00 - 10.45
Introduction & Course Outline
Purpose of the course and what you can expect to get out of it.
From ‘Big Bang’ to ‘Little Bang’: establishing the context for the course.

Morning Tea 10.45 - 11.00

Chapter 2 - Session 2 11.00 - 12.45
Paradigms: General Principles
What are paradigm’s and how do they behave. Personal Paradigms: why do we behave the way we do.

Lunch 12.45 - 1.45

Chapter 3 - Session 3 1.45 - 3.30
Growing style inventory - discovering your individual growing style.
Discovering our own personal paradigms (strengths and weaknesses).

Break 3.30 - 3.45

Chapter 4 - Session 4 3.45 - 5.30
NASA exercise: Lost on the moon
Discovering how these individual strengths and weaknesses can expand / limit the effectiveness of working together in groups. Risk behaviour.

Discussion 5.30 - 6.00
Day 2

Coffee 8.30 - 9.00

Chapter 5 - Session 5 9.00 - 10.45
Organisation
Discovering how our personal paradigms operate in the organisational context.

Break 10.45 - 11.00

Chapters 6&7 - Session 6 11 - 12.45
Identity & Personal Development Plans
How our personal paradigms (our identities) effect our relationships and how to make those relationships in the organisation more effective. The importance of individual missions.

Lunch 12.45 - 1.45

Chapter 8 - Session 7 1.45 - 3.30
Vision / Purpose
The value of having a clear purpose for the organisation.

Break 3.30 - 3.45
Chapter 8 - Session 8
6.00
Vision /Purpose continued
Developing AFMS's purpose / vision

Food and Drinks
6.00 - 7.00

Chapter 8 - Session 9
7.00 - 8.00
Writing purpose / vision

Day 3

Coffee
8.30 - 9.00

Chapter 9 - Session 10
9.30 - 10.45
Communication
Creating clear communication in your organisation.

Break
10.45 -
11.00

Chapter 10 - Session 11
11.00 - 12.45
Principles and Priorities
Defining the Nature of THE ORGANIZATION's identity / culture.

Lunch
12.45 -
1.45

Chapter 11 - Session 12
1.45 - 3.30
Principles and Priorities continued and Operational plan
Reviewing operational plan within the context of our new performance partnerships and with an eye to the future.
Break 3.30 - 3.45

Chapter 12 - Session 13 3.45 - 6.00
Leadership and delegation
Risk behaviour check. Entering agreements with each other. Aligning / attuning relationships in your group.

Home 6.00

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THE PURPOSE OF THE COOPERATION PROGRAM IS:

To improve the quality of life on this planet:
By facilitating the integration of change in individuals, groups, organisations and society, in such a way that rapid change and social adjustment may be made with the least possible disruption.

The purpose of this seminar:
*Is to increase our awareness of human behaviour on the individual, group and organisational level, thereby empowering participants to be more conscious and powerful players in their own success and that of their organisation / group.*

On completion of this course participants can expect to have:
- An increased awareness of their own personal behaviour.
- An increased awareness of how that behaviour limits / expands their ability to have successful relationships.
- An increased awareness of how effective groups work and how their behaviour limits / expands their contribution to a group.
- An increased awareness of how that behaviour limits / expands their contribution to the organisation.
- An increased awareness of how effective organisations work.
- A sense of ‘ownership’ (wholeness responsibility) toward the organisation.
- A deep sense of alignment with the purpose of the organisation.
- An awareness of the meaning that full participation and commitment to the organisation’s purpose can add to their lives.
- An increased understanding of who they are and how they contribute to the organisation as a whole.
- An enhanced ability to establish and maintain successful working relationships as an essential component of effective teams.
- A good working knowledge of the basic tools for resolving tension / conflict in organisations / groups.
- Discover the essence of motivation in a fun and professional way.
- A clear understanding of what their essential qualities are and how those qualities are valued by the organisation.
- Increased clarity of purpose and direction as an individual and for the group and organisation as a whole.
CHAPTER 1 THE EVOLUTION OF POWER

Introduction

The word organisation comes from the Greek word for organ - *organon*, meaning tool for work. In early Greek medicine the organs of a human body were thus defined as tools it needed to work, the full compliment of which became known as the human organism, the word used to describe the organised physical structure of the body. In the Oxford dictionary the meaning of the word organism is described: 'organised body with connected interdependent parts sharing common life'. And the word organisation: 'organising or being organised; organised body of society'. In essence the meaning of organisation could be described: a **group of individual organisms with connected interdependent parts, being organised for the purpose of sharing common life**. This organismic definition is the one used by the Cooperation Program to describe the essential nature of organisations. If we are to properly understand the nature of successful organisation it is therefore necessary to firstly take a brief look at how organisms came into being. It is a fundamental assumption of the Cooperation Program that the natural laws that govern the evolution of life in this universe are the best laws on which to base any system of organising human work - organisation.

From 'big' bang to 'little' bang.

It is in our understanding of the laws of thermodynamics, discovered in 1850 by Clausius, Kelvin and Joule (Swimme & Berry, 1992), and the expanding nature of the universe shown by Hubble in 1928 (Narlikar, 1990:113), that the idea of a universe moving through time and space, ie in a direction - evolving, can be best understood. The laws state basically that the universe was created with a finite amount of energy and that each time something happens an amount of that energy is expended, or converted into a non-useable form - the energy is used up and no more is created. The fact that the universe is expanding means that radiation leaves its source allowing us to observe thermodynamic phenomena in the first place. 'The expansion of the universe [also] prevents thermodynamic equilibrium being reached, and it is because a region is away from equilibrium that it exhibits a thermodynamic arrow' (ibid 202) - ie it is going somewhere.

The laws of cosmology and thermodynamics make it impossible for the universe not to move in a direction, even if the direction it's headed, is toward the point where all the
available energy is expended. At which time the universe will, depending on whether Omega is greater or less than 1, will either run out of energy and stop in a big chill or recontract through a 'big crunch' perhaps, at the same instant, becoming another 'big bang' marking the beginning of yet another chapter of the 'Universe Story' (see diagram 1 over page).

The universe, as we know it, came into existence about 15 billion years ago. The basic building blocks, or elements of life in 'our', Milky Way, galaxy were created 4.6 billion years ago when a star, call it 'Tiamat', went supernova. Tiamat was a main sequence star capable of fusing carbon, nitrogen and oxygen, essential building blocks of life on this planet. Heavier elements humans have found multiple uses for such as iron, cobalt, nickel, copper, zinc were also forged in these main sequence stars and when it implodes due to the forces of gravity and then explodes out in a supernova creating 'a shock stronger than any other in the known universe' (Ferris, 1990:279). As well as the lighter elements the dust it left behind contained tons of gold, silver mercury, iodine, tin and lead. Some of this dust left over from the remnants of Tiamat's supernova inferno mixed with stars in the Milky Way some 4.5 billion years ago to create new stars, one of which was the sun. This same dust eventually formed the earth and other planets in our solar system some 4.45 billion
years ago (Swimme & Berry, 1992:8). It was to take another 550 million years for the planet earth to form and cool sufficiently to create the right conditions for life to evolve.

If we take existence from the 'big bang' to present and chart it on a line graph it looks:

The above diagram (2.) represents the major phases, or levels, of the universe's experience to date and is intended only as an approximation because: 'The universe is a single multiform development in which each event is woven together with all others in the fabric of the space-time continuum (Swimme & Berry, 1993:21). It is broken up into five major sections, or levels, only for the purpose of simplification, however, all 5 of these layers are implicit in humankind. For example, the information (physics) that was needed to construct DNA (level 2) evolved in level one
and has remained the 'memory bank', or foundation, to life in all levels. It took all of the accumulated experience / knowledge gained in the chemistry and physics of the 11 billion odd years of stellar activity preceding the creation of life on this planet to create life itself. It has taken all of the previous 4 billion years of accumulated knowledge / experience of life, laid down in life's great memory bank DNA, to create homo sapiens - human beings.

**Level 1 - Physical** The physical realm was created from the time of the proposed big bang, approximately 15 billion years ago, to the beginnings of life around 4 billion years ago. All of the experience / knowledge gained during this time of the universe's existence is encapsulated in this level which - the Physical. The knowledge of all of the physical and chemical processes of the universe are known at this level, and stored / implied in the 'metaphysical whole' of the universe - universal memory. Here I am using the term memory in a universal sense: once the universe has been something in the part, it is it in the whole, and hence no two things are created identical - there is no need to become something you already are.

**Level 2 - Living** The living realm began approximately 4 billion years ago with the beginnings of life and the development of the first *prokaryotic* cell - Aries, and 'integrated' into the ancestor of humans some 600 million years ago with the development of the first multicellular organisms - Argos (Swimme & Berry, 1992:86). The rocks came to life - inanimate matter was transformed into animate matter by millions of years of *ur*-lightning, the violent massive electrical storms that raked the planet in its formative years. 'Earth's life is lightening embodied and made flesh. Aries and all its descendants were founded in a flash of lightning' (ibid).

**Level 3 - Action** The Action realm began with Argos, the first multi cellular organism, 600 million years ago and 'integrated' into the human line with the evolution of warm blooded reptiles *Therapsids*, about 256 million years ago. Multicellular animals such as jellyfish, sea pens and flat worms can move through the environment of their own accord in search of food, thereby displaying far greater power over their environment than single celled species such as Aries. Level three species exhibit greater power over their environment (free will) than do species at level two. Argos and its descendants could move around in any direction they wished, and were therefore not as dependent on such immutable environmental conditions as ocean currents, or soil types, for survival as were Aries and its compatriots. Argos had another 'edge' of power over Aries as it could more
successfully avoid predators, by moving eg burrowing or swimming to evade predators, thereby further enhancing their survival.

**Level 4 - Feeling** The feeling realm began with the development of warm blooded reptiles some 256 million years ago and integrated into the first humans *homo habilis* some 2.6 million years ago. Species on the feeling level, such as monkeys, cattle and cave bears, possess far greater power over their environment than do the cold blooded organisms on level 3. Warm blooded animals are no longer totally dependent on the environment for such things as body temperature, giving them a level of freedom / power (as they can live in a greater range of climate variation) not known by the previous levels. This new power gave them the 'edge' over the earlier life forms enabling them to begin their domination of the planet's environment.

**Level 5 - Thinking**, in an elementary form (equivalent to a two year old human), is to be found in chimpanzees, however it’s development began in earnest with the evolution of a larger than normal brain in the species *homo sapiens* (Diamond, 27-48, 1991). For the purpose of this discussion what we call thinking began at the point when *homo sapiens* began to use their objectivity or free will over nature, (the 'metaphysical whole') to control fire, construct language and make advanced tools (beyond the simple use of stones and clubs that chimps use), thereby utilising their brain for technology based development - 'techno-evolution'. Humankind began to tap the metaphysical whole embodied in their DNA through the development of abstract knowledge, or consciousness, and use it for their own purposes. The beginnings of this development are in the fossil record at least as far back as 2.6 million years (Swimme & Berry, 1992:273).

Humankind has developed it’s own ability to physically record and recall, in their own easily accessible place, the brain, information that was previously only possible for the metaphysical whole or DNA - a process we call memory. A human being can remember and integrate / process it's own new knowledge / experience with its past experience, in a remarkably similar manner to that of the metaphysical whole - DNA; by trial, error and accident. Humankind can use this extraordinary power over their environment, including all other species, for their own purposes. However the survival of the human species remains dependent on the same factors as species on the previous levels: wether or not the direction the species humankind is headed in is congruent with the overall direction of the larger environment on which they depend for survival.
Species, including *homo sapiens*, that alter their environment faster than they can adapt to the changed environment have one thing in common - they no longer survive. A good example of this phenomenon in the human species is the Polynesian tribes of Christmas Islands who were decimated due to the rate at which they felled the islands trees. The rate of tree felling meant that eventually all trees were removed, vastly changing the environment to one that could no longer support them. The last native Christmas Islander died in the 1830's (Ponting, 1991:6). The only difference between *homo sapiens* and other species is that they have ability to consciously be aware of this factor and choose an appropriate course / direction to head in; the question remains will they choose to do so?

**Review of ‘big’ bang.**

The thing to note about these levels is that there is no clear definitive end of one level and beginning of a new one. They tend to merge into one another with all levels still operating very much as one: *The universe is a single multiform development in which each event is woven together with all others in the fabric of the space-time continuum* (Swimme & Berry, 1993:21). All previous knowledge / experience that is useful to survival (ie gives humans power) is physically embodied in the DNA, which in turn expresses itself phenotypically as human beings (Dawkins, 1990). Power is the ability of something to sustain itself indefinitely - to grow / survive.

Each level up from 1-5 gives the species greater and greater free will/power over the preceding level and eventually the ‘metaphysical whole’ - ‘it’ more power over ‘it’self? Level 2 - Living, used the knowledge gained by the experience of level 1 Physical, to break free of the confines of inanimate matter and developed animate properties - life. Life gave the universe a degree of freedom, (free will) and power not possible at level 1. Life is no longer bound the inanimate world, but free to grow and evolve in its own direction, bound only by its dependence on the inanimate world for existence. The chemicals that make up the basic building blocks of life are found in certain ‘organic’ rocks (Seargent, 1991).

Level 3 - Action is a further development of freedom / power / potential over both level 2 and 1, expressed in the form of free movement. Not only is it animate it can
also move of it’s own accord, expressing much greater freedom / power in it's environment. Level 4 - Feeling, is yet a further development of free will or power over the environment, as species here have now gained the knowledge / power to maintain their own body temperature, giving it much greater independence from the whole / environment. It is no longer as dependant on nature (the whole) for it’s survival, and as such has a greater degree of power to live within it's own self determined limits, (maintenance of own body temperature). Level 5 - Thinking, is a further development of freedom / power over the environment (the whole). Species here (humankind) is the physical manifestation of the ability to use the knowledge of the whole (thinking) for his own purposes, thereby developing tremendous free will / power over the whole (environment). The price humans pay for this power is a dangerous disconnection from, or arrogance about their dependence on the whole (environment).

The development of thinking in humans is just a further step in the process of the knowledge in the 'metaphysical whole' (unconscious) becoming embodied in the 'physical whole' (human), for the purpose of expressing it (projecting it back onto reality) to make it conscious, and thereby validate it as true (survive) or false (extinction) and eventually integrate it into the future species DNA. Humankind is the most complete manifestation / expression of the useful (for survival purposes) knowledge / experience the universe has gained to date. It would seem that from the argument thus far that one could deduce that only the powerful survive, this is not so. The powerful become the most dominant but those with the best chance of survival are those that have sufficient power combined with sufficient flexibility to enable them to adapt to sometimes rapid change. For an interesting discussion of this see (Teilhard De Chardin, 1960).

The recurring extinctions experienced during life's 4 billion year journey to date: Ordovician; Devonian; Permian; Triassic and Cretaceous periods; where up to 96% of species alive at the time became extinct (Wilson, 1992:191) bares testimony to the counter factual nature of the assumption that only the powerful survive. Indeed as we shall see perhaps the most important survival quality is that of ‘meekness’ - will the meek really inherit the earth? When one considers the fact that less than 1% of all species that have ever lived on this planet still survive, it seems that the tenure homo sapiens has on this world is very fragile (ibid: 344).

**Universal Nature of Human Being’s: ‘little’ bang**
Just as the beginnings of the universe started with a bang so does the beginnings of a human life start with a bang, albeit a somewhat smaller 'bang'. It is difficult to say exactly when an individual life begins, however for the purposes of this discussion the joining of a separate egg and sperm to form an embryo will be taken as the staring point. Where does life begin? When is the sperm and egg born? Have they ever been dead? Sexual reproduction was created about 1 billion years ago by Sappho, the first of the Eukaryotic cell to develop diploid (two nucleus') reproduction (Swimme & Berry, 1993:106). Life is a continuum, a process, and it is in understanding this process of organising life that we can learn most about organising human beings, who are after all simply an expression of that life.

The sperm and egg represent individuated wholes, the evolutionary culmination of millions of generations of life forms that preceded it - some 3 billion years of evolutionary trial and error. The genes in the sperm and egg are the culmination of life’s experience - they represent the summation of all the experience / knowledge deemed necessary / relevant to our survival. Genes exist only inside the bodies of individuated and separate wholes (members of species), and can not continue to exist / survive for very long as those separate entities. Only by combining with each other, surrendering self to the new whole through their relationship with each other, thereby combining DNA through sexual reproduction, can genes continue on their immortal path as life’s historians - messengers of the past.

The specific genes are only manifest as an individual phenotype for the period of a single life, a period when the genes that make up that individual, that has taken billions of years to create, have the greatest influence over life. On the deepest structure all living things share common genes, only on the more surface layers of an organism are there differences between them. For example the percentage of ‘useable’ genes common to both chimpanzees and humans is a staggering 98.4%. In fact, humans are more closely related to chimpanzees than chimpanzees are to gorillas (Diamond, 1992:18,19)

The coming together of the two wholes (a sperm and an egg) at conception, to form one whole embryo, is where the growth / change for the purposes of this discussion begin. The embryo then grows based on the unique concert of instructions created by the coming together, relationship, of the identical copies of each of the parents genes that becomes the new individual’s DNA (genetic programming). Interestingly it is not, in essence, even the new genes that construct the phenotype (physical characteristics / body), but rather the relationship between the allele’s (chromosome
segments) that determines what the individual will look like as well as its basic temperament. A good way of understanding an allele is the potential in a segment of DNA (genes) to give instructions as to how to construct the part of the organism they are responsible for. The final instructions are not given by an individual gene, rather the relationship between the genes (of either parent) determines what one looks like and their basic temperament.

If all the needs placed by the growing embryo on its environment are met perfectly, then it can grow to its full potential as encoded in its DNA. However, this rarely if ever happens in both a physiological or a psychological way within human beings. Indeed it is almost impossible, given the multiplicity of needs and wants of a conscious human being that has its own ‘individual’ expectations of how those needs should be met. Thus the child begins to grow in a womb that without fairly deep psychological shock is usually the most complete form of nurturing ever experienced by a human. The embryo has now grown from two single cells to a complete miniature of an adult, but is wholly dependent on its environment - the mother’s womb for survival.
## Levels Of Consciousness*

<table>
<thead>
<tr>
<th>Major Stages</th>
<th>Major Sub-Stages</th>
<th>Approx age</th>
<th>Basic Growth Issue</th>
<th>Basic need Motivational Factors (Objects / Experiences Needed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Thinking</td>
<td>Full mind/body reintegration (integration of lower four levels)</td>
<td>?</td>
<td>Basic issue is the full flowering of the physical human personality and the life drama centres around the sense of personal limitations vs non-limitations</td>
<td><strong>Self Actualisation Need</strong>&lt;br&gt;1) The emergence of the need to expand/explore one’s ordinary physical human personality to its full inherent limits in accordance with emerging transegoic values&lt;br&gt;2) The beginnings of transrational, spontaneously appropriate perception, feeling, thinking speech and action.</td>
</tr>
<tr>
<td></td>
<td>Ego integration (accurate Self image)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Feeling</td>
<td>Adult Ego/persona</td>
<td>?</td>
<td>Basic issues are survival, security and growth as a socially defined verbal, mental concept of oneself.</td>
<td><strong>Increasingly more sophisticated self esteem and belongingness needs</strong>&lt;br&gt;The need for being a ‘hero’ (anti-hero) in an increasingly sophisticated socially/culturally defined sense at each sub-stage and therefore admired, approved of, respected liked accepted loved (socially defined love) by various individuals and groups</td>
</tr>
<tr>
<td></td>
<td>Adolescent Ego/Persona</td>
<td>21 yrs</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Late Childhood Ego/Persona</td>
<td>11-12 yrs</td>
<td>Basic issue is the full flowering of the physical human personality and the life drama centres around the sense of personal limitations vs non-limitations</td>
<td></td>
</tr>
<tr>
<td>3. Action</td>
<td>Early Childhood Ego/Persona Verbal membership stage</td>
<td>7 yrs</td>
<td>Basic life drama centres around a gradually expanding social context.</td>
<td><strong>Basic self esteem needs:</strong> Need to be admired, approved of and rewarded by other individuals and groups for what one is and what one does. Socially defined relationships membership sense of being loved in a socially defined way (belongingness), liked and accepted by other individuals and groups in a gradually expanding social context.</td>
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<td></td>
<td></td>
<td>4 yrs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Living</td>
<td>Locomotion Period (crawling walking)</td>
<td>2 yrs</td>
<td>Basic issue is survival, security and growth as an individual biological organism.</td>
<td><strong>Psycho-physical security needs</strong>&lt;br&gt;1) Mother (mothering one) is always nearby&lt;br&gt;2) Free unfrustrated access to people and interesting objects in the environment to explore and interact with.&lt;br&gt;3) Pleasure/pain principle predominates. Child needs to experience the power to have pleasure and avoid noxious stimulation</td>
</tr>
<tr>
<td></td>
<td>Prehensile Period</td>
<td>18 mths - 7-9 mths</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Physical</td>
<td>Complete dependency period</td>
<td>3-4 mths</td>
<td>Basic life drama centres around primarily, the mother/mothering one and secondly, the family members.</td>
<td><strong>Psycho-physical survival needs</strong>&lt;br&gt;1) After birth: a) Physical survival needs met effectively and at once incl. food (mothers breast) warmth, dryness, sufficient space for moving and easy breathing and b) psychological survival needs met continually (loving, affectionate touching by mother/mothering one.&lt;br&gt;2) Loving/caring, non traumatic birth&lt;br&gt;3) During pregnancy a) Loving/loved, warm accepting thoughts, feelings by mother and b) appropriate diet (without drugs etc).</td>
</tr>
<tr>
<td></td>
<td>Birth experience</td>
<td>Birth</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Gestation Period</td>
<td>Conception</td>
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</table>

* Adapted from Ken Wilbur's levels of Consciousness

## Review of 'little' bang
The separation of the new whole, the pregnant mother, to two separate individuals begins with the birth of the child. Just as the universal evolution of the human being was based on a process of trial and error, with growth only taking place through the integration of the previous levels, so it is with the new born. (Species that did not integrate, or become, the experience gained by previous 4 billion years of evolution did not survive). The infant must also grow ‘up’ through the various stages (levels) of life as the universe before it has. Each stage of growth puts on a layer of energy (beliefs) about its life experiences similar to the way an onion is layered and based on the
individual’s personal experience of life as its organism acts on and reacts to its environment.

Growth then involves the child becoming more and more separate from the mother / home environment, gaining more power (independence) with each stage of growth. All individuals, as a result of their different genetic and environmental histories project / present a different phenotype (psycho-physical organism) onto the environment, with each in turn eliciting a different response (feedback) from that environment. By the time an individual reaches maturity all have had a different experience of life and therefore see the world differently, eg. growth of two individuals.

It is the surface structure that they present to the world and at first sight these two surface structures may seem not very compatible and this is really the purpose of this discussion to show how we are all different on the surface and all the same at the deepest level. These shapes, our interfaces with reality, are called our personal paradigms based on our unique set of genes interaction with their different environments through their phenotype / body. It is important for us to be aware of this process that made up our personal paradigms so that we may respect others personal paradigms, ie. where others may have come from - their history.

**The Process of Growth**

As we have seen the universe that created us has grow through a process of 'phase transitions', moving rapidly from one form to another in a transformative fashion as the universe has cooled and lost energy. It was through a series of such phase transitions that the universe formed matter, beginning with simple forms such as hydrogen, helium and deuterium then gradually as it cooled more complex forms such as oxygen, carbon and nitrogen and so on up to the formation of highly complex life as we know it on this planet. The evolution of life seems to be punctuated with various 'phase transitions' of a different sort throughout its evolution as noted above and is now being studied by biologists and palaeontologists alike (see Miklos,1993 and Miklos and Campbell 1994). It should therefore come as no surprise that the process of growth in humans, a product of this evolution, also be marked by so called 'phase transitions'. T Berry Brazleton (1993) has studied this phenomena in children in some detail and calls periods of rapid growth 'touchpoints'. Touchpoints mark a phase in a child's growth and development that is usually accompanied by a period of intense vulnerability, often with regressive behaviour, that are followed by rapid periods of growth and development.
With a child this is a natural progression of growth, two steps forward one step backward. However I am suggesting that this process of growth never stops - it continues right up until death in human beings and is the way in which we grow both psychologically and spiritually. See diagram 3.

Diagram 3

The vulnerability is caused by the breaking down of the old identity to allow for the formation of the new identity. The only other way of getting from the 'old' to the 'new' you is through the denial of your old self and the pretence of your new self. Some of us live in such fear of vulnerability that we live in a constant state of denial and pretence about who we are resulting in a chronic state of inauthenticity and insecurity caused by not allowing ourselves to integrate the old with the new.
CHAPTER 2  PARADIGMS (After Khun 1970)
A paradigm may be interpreted as a view of reality, the scope or breadth of which
is determined by a generally deeply held set of assumptions and beliefs, gained
through past experience (evolution), about the reality within that paradigm. Some
of these assumptions and beliefs may be held consciously others may not. The
scope or breadth of the reality within a paradigm is determined / defined by the
generally more deeply held assumptions and beliefs about either broad social or
institutional areas. For example, what constitutes appropriate social, economic,
government, scientific institutions and what should be legal or illegal. In the
same manner very personal areas in our life eg: how men and women in
relationship should behave; how parents should treat their children also occur
within the parameters of the dominant paradigm. The general community
consensus with these deep structure assumptions and beliefs is what forms the
basis of a society and is the 'glue' that holds it together - the 'social conspiracy'.

Within the context set by the deep structure of a paradigm there are many levels
of depth to which people hold their various assumptions and beliefs true. For
example, what sort of car one drives, what one does for a living, what constitutes
a good education and what sort of house, or area, one lives in are generally more
specific to the individual and not particularly deeply held. This is the surface
structure of the paradigm and a degree of personal choice (freedom) is usually
allowed to the individual here. Freedom is allowed so long as the surface
structure beliefs and assumptions are within the limits set by the deep structure
paradigm (cultural context) of their particular society. The deeper into the levels
of the paradigm an issue reaches, the greater will be the emotional response
generated, and the greater the 'resistance' to its acceptance.

‘Information without context is difficult to absorb’ (Handmer, 1990). New
surface structure information is difficult to 'hear', 'see', or understand (integrate),
without the appropriate deep structure beliefs and assumptions establishing a
context in which to base the new information. This deep structure of the
paradigm forms the basis of a general interpretation of reality by setting the
limits to the context of reality within which people live and experience life.
Everything humans perceive is influenced by the deep structure assumptions and
beliefs on which their reality is based.
What we call 'facts' are consistently weighted in the direction of the bias of this interpretation. 'I]ndividuals will filter out factors of interest which may or may not be relevant' (Wilson in Handmer, 1990). Just as different societies and cultures have different sets of beliefs and assumptions on which their deep structure is based, so are there different groups (sub cultures), within these societies, that share common beliefs and assumptions on 'shallower' levels of that paradigm; eg. same occupation, lifestyle, education and background - similar histories.

The agricultural community, as an example, may share one broad paradigm (context), but within that there are sub groups that share more surface levels of that same paradigm. For example, wheat / sheep farmers and canegrowers are all agriculturalists but their 'views of reality' may be very different. The different farmers abstract a relevancy of what is 'real' for them, based on individually unique, yet similar sub group histories, which they then go on to identify with as reality. In this sense a society's culture is determined / defined by community consensus around the deep structure beliefs and assumptions (collective history).

Likewise individual identity is created by the individual's interpretation of those same deep structure beliefs and assumptions (individual history). Thus multiples of reality co-exist, fundamentally linked by the same deep structure. This is made possible by the universality of human experience on the deeper levels such as feelings. It is on the feeling level that all people are equal and although different experiences may evoke different responses in different people, depending on their unique conditioning / history, the actual feelings are common to all.

**Paradigm Shifts, Change and Principles**

People are generally able to give up their surface structure beliefs and assumptions relatively easily; it is when presented with an issue that threatens their deeper structure beliefs and assumptions that difficulty is usually encountered. As commented by Marks and Green in Handmer (1990): 'Beliefs and the value systems that underlie our attitudes and have a substantial influence on our behaviour are characterised by resistance to change'. This is not to say change does not happen, it does and is continually going on all the time.
However to do so intentionally, for a specific result, means firstly understanding what our current paradigm's deeply pervading beliefs about reality are, which then allows the formation of a new and expanded paradigm. The problem is that due to our need for security and the resultant resistance to deep structure change, we tend to get 'stuck' at certain levels from time to time and we will often have to rely on the feedback of those around us / life events to assist us in moving on. However this process can be accelerated through developing awareness of the process itself - gaining understanding.

Change on the deep structure level is called a paradigm shift, or transformation, whereas change on the surface level is simply change. The important thing to note here is that deep structure paradigm shifts go on firstly within individuals then within the society at large. Dialectically, however, it may well be social change or the perceived need for it, that brings about the paradigm shift in individuals. Given that the leadership has enough credibility and the need or perceived 'need to change' is great enough within the community, then often change will happen with the majority not really being fully aware of what is actually happening (Barry, 1991:17,18). There was no actual 'choice' to change, nor did change happen slowly, to the bystander things 'just changed' and as such appear inevitable - natural change.

**Principle of Identification**

The principle of identification is how the interpretation of reality offered by an individual's personal paradigm, tends to be taken as reality itself and the two merge. This tendency for reality and the interpretation of reality to merge is called the principle of identification whereby the two are identified as one. In this way the individual identifies with his/her interpretation of reality, as reality itself, and projects it back out into the world as reality rather than their 'interpretation' of reality.

**Principle of Conservation**

An individual's personal paradigm may be limiting - but it is the 'devil they know' whereas alternative assumptions about reality (ways of seeing the world) are the unknown - 'the devil they don't know'. This tendency to defend the present interpretation of reality stems from a human need for security (interpreted as a lack of change). The prospect of deep change - changes at the foundation level of the personality, or society - seem threatening to most people, to the point that even to question the assumptions within an individual's deep paradigm will seem
unreasonable to the point of unreality. The more someone is personally identified with a position within a paradigm, the more they will feel the need to 'resist' giving it up. This security seeking defensive attitude is called the principle of conservation - the tendency to preserve one's present reality.

Principle of Agreement
In attempting to conserve their present deep structure attitudes, people will be attracted to those who share their beliefs and they will also tend to attract those around them who agree with them, further reinforcing the grip of the paradigm on their perception of reality. Because the perception is inherently selective, they will 'see' only that 'evidence' around them that backs up their perception of what is real or true. This is called the principle of agreement. As Kelly in Handmer (1990) remarked: 'the beliefs that are evoked will depend upon the items [reality] being considered'. Likewise the items (reality) being considered will depend on the beliefs that a person holds.

Principle of Polarisation
Paradigms tend to organise themselves around opposite polarities, eg objective and subjective, and merge into one another. 'If we take an opposite to it's very extreme, if we make it absolute, it actually turns into its opposite' (Reason & Rowan, 1990). Two examples of this are the economic paradigm of our century which has polarised two various forms of economics: capitalism versus socialism, and the political paradigm which of liberal and labour. One of the deep structure assumptions underlying this polarisation is that there is something inherently conflicting in each position. Therefore there is no option but to choose sides, compromise or withdraw. Strangely, though, everyone involved will agree on most of the deep structure assumptions, and as a result all parties will tend to be obsessed with the same issues. Either side then becomes almost exclusively focused on differentiating their positions, rather than questioning the deep structure assumptions. This merging of the paradigm at it's deeper levels means both sides are actually 'stuck' in the same paradigm.

Polarity and Levels Within Paradigms
There are two main polarities that can be differentiated as 'the subjective / feeling nature' side which tends to determine the limits / scope of the 'the objective / cognitive' side of the paradigm of human nature. The first step to better
understanding the process is in appreciating the existence of the polarity within each of the different levels that binds all people to their common feeling / 'subjective' nature. To make this easier five main levels based on Maslow's hierarchy of need (1968), are used to break up the paradigm into broad groups of beliefs (levels of reality). The following description of the subjective and objective polarities are offered as an expression of the dialectic nature of paradigms

Internal / Subjective Polarity of Paradigms
Where do these paradigms come from? Like all beliefs systems, they come from our past experience; we form them in our childhood home, at school, at university, at church or a synagogue, in our business or professional experience. Some beliefs and assumptions were consciously taught to us as part of our family upbringing, our schooling, or our society. Some were learned more informally through our personal experience in life - particularly those experiences that brought success or failure, happiness or sadness, pleasure or pain, harmony or conflict. Experiences that were reinforced by either positive or negative feelings often become part of our reality (conditioning) that is very difficult to change, rather than just our interpretation of positive or negative experience.

If the personal experience brought up strong emotions, the beliefs that are formed in reaction to the experience are particularly deeply (and often unconsciously) held. These beliefs tend to form much of the deep structure of our paradigms. Many of them were formed in childhood and we are all to varying degrees unconscious of how these childhood experiences determine our present view of reality in various areas of life. Our paradigms provide a general interpretation of reality and we, in turn, tend to take this interpretation of reality as reality itself. Moving from the surface to the deep structure, each level on the subjective / feeling polarity side of the paradigm tends to determine in each area of life the following:

1. What is Useful (Practical) / Useless (Impractical)
2. What is Worthwhile (valuable) / Worthless (valueless)
3. What is Possible and Impossible
4. What is Real and Unreal
5. **Possible Future** based on the perception of reality offered by or 'seen' through the above levels.

**Subjective Levels**
The paradigm is broken up into different levels and polarities for the explicit purpose of 'quantifying' a synchronistic process that is interconnected at all levels. As the polarity's merge / turn into one another within the paradigm so do the various levels turn into each other within the whole paradigm. 'If we take an opposite to its very extreme, if we make it absolute, it actually turns into its opposite' (Reason & Rowan, 1990:131). The levels and polarities of the paradigm are all just different positions within the one paradigm.

**Level one** determines what is useful or useless, such as preference for Holden over Ford motorcars; research to benefit our culture vs research for industry etc. On this level, reality is largely a matter of opinion and as long as the deeper level beliefs that form the particular view / position of the individual are not invoked, then there is not a lot of emotional energy (charge) involved. Neither does much meaningful nor lasting change occur on this level.

**Level two** determines what is valuable (worthwhile) or valueless (worthless). This can be exemplified by developments such as the Snowy Mountains scheme, the Opera House or Parliament House: they all proved possible, but the question on this level is: were they really worth it? Issues on level two can generally be debated with a degree of rationality, because the positions taken by individuals in the debate are already determined by their deeper, more emotional beliefs on levels three and four. People tend to use this level to 'objectively' defend their deeper level subjective relationship with their own particular 'view' of reality.

**Level three** determines what is possible and impossible, and is exemplified by the John F Kennedy initiative to land man on the moon. To most people who were adults in the fifties this would have been held as impossible right up until astronauts landed there in 1969. Challenging someone's belief as to what is possible or impossible can generate a large emotional response and as such has a good deal of power associated with it, but it is not as threatening as eg. level four - what is real or unreal.
Level four determines what is real and unreal (the breadth of reality). A good example of this is the way in which Galileo, at 70 years old, was brought before the inquisition in Rome made to rebuke, among other things, his teaching of a Copernican view of reality that was far outside the accepted ‘view’: that the sun revolved around the earth and not the other way around; and placed under house arrest for the remaining eight years of his life (Ferris, 1990:96-101). The fact that Copernicus didn’t publish his treatise until on his deathbed for fear of persecution (ibid:67) is a good example of how strongly people in a society tend to protect the deep structure of their paradigm / worldview (culture). People tend to protect their group reality (culture) when challenged on this level with their emotions more than their intellect. When the deep structure is challenged, the emotions tend to take over as emotions have more power over the individual than the intellect, and the intellect in this instance, is used simply to find ways of justifying (legitimising) the emotional response generated. The interesting thing to note about this analogy is that Copernicus was right, but it makes little difference if the majority think that his ‘view of reality’ is unreal - wrong.

Level five, which is usually unconscious, determines the scope of the possible future of the individual and ‘collectively’ the society / group within which they live. Level five is limited in its scope/perspective by the deep structure beliefs, set by the interpretation of reality offered to the individual / group, by the way it filters life experience through the previous levels. This level is historically or culturally determined and has an enormous emotional charge defending it’s perception of reality. This level when challenged strongly enough is what makes us go to war. Individuals can only choose, or make decisions, within the perceived reality that is offered by their particular paradigm. The breadth / scope of a decision is determined by the individual’s unique interpretation of reality offered by these deeper levels, filtered through the surface levels.

On a bio- evolutionary basis this deep level represents the genes that construct the phenotype (subjective/internal body), which in turn interacts / has relationship with the environment surface level (objective/external world) on their behalf (Dawkins, 1979). Thus the two, the organism and its environment, are inextricably linked at the deepest level - taken to their very extreme, they actually turn into one another.

Review of the subjective polarity
The deeper we probe into the levels of an individual or group’s paradigm / reality the deeper is the feeling that is generated in response, and the less able are they to use their intellectual ability to describe or defend the position. There is less objectivity (knowledge) and hence rationality about the issues the deeper we probe into our psyche. It becomes more a sense / intuition / feeling, based on the organism’s conditioning / history, whereas on surface structure issues we are better able to stay rational and maintain a reasonable degree of objectivity. The polarised nature of these levels is what often causes people to be reluctant to discuss politics, religion and sex at dinner parties - as most people can get on if they stay in the surface structure of their realities, but go deeper, as politics sex and religion ask, and we find people take positions on either side of the issue and defend very strongly their deeply held beliefs about the topics. The reason they are so deeply held is because these deeper issues are most influential in determining what the future will be like - survival; who’s reality will get to dominate.

The ‘Objective - External’ Polarity of Paradigms

The above internal ‘subjective’ levels are what gives rise to an individual's personal paradigm \ worldview, which is projected out into the environment as the following ‘objective’ - external levels. The following ‘external’ levels then reflect back to the individual and this reflection is often taken as reality itself, rather than simply the individual's interpretation of reality. The objective / external side of the paradigm is what each level represents in an abstract theoretical / organisational / social sense. It is evidenced by the human ability to create mental images and symbolise concepts in order to better understand, to make meaningful sense of, to integrate, the world we live in with our history (internal levels). As with the 'subjective - internal' polarity of the paradigm, there are five main levels.

Objective Levels

Level one - environment - Level one provides the energy necessary to realise all / any of the other levels, it is the natural resource base of the planet or environment available for life to use. It includes all the resources of the environment, eg. humankind, animals, plants, minerals, sunlight, fossil fuel, labour etc. In a modern nation state it is represented by capital and measured in terms of dollars (currency). It is the ultimate determinant of any direction / future of an individual or society, because level one has definite external
(environmental) and internal (biological) limits, whereas the other levels are limited mostly by the internal (subjective) belief structures held by people. Once the available energy represented by level one has been used, or transformed into an unusable form, then there is no future for the organisms / the society dependent on it for survival.

Level one, environment, is the only level where an organism's growth is limited by externalities rather than internalities, and then it is only limited by its ability to use / manage the resources available to it in a manner which sustains its evolution / growth indefinitely. This biological limit is an built-in (subjective) conservation mechanism for life itself, above any particular form it manifests in. If these limits are over stepped continually then the species will self destruct by virtue of it having changed its habitat at a faster rate than it can change / adapt to the changes. The integrity of life is such that it will stop, exterminate the species, before it destroys the support system of life itself (Lovelock, 1989).

Life itself is more important than any individual configuration (organism) it constructs, including human kind. The merging of the subjective and objective polarities is represented on level one by the way in which the genes, being the internal accumulation of life's history / experience, interact with the more slowly evolving, hence more stable, external environment, through the ever evolving and changing phenotypes they construct. In this way the genes are in a continuum of intimate contact with the environment - a constant relationship that has endured all the ages of life on the planet.

**Level two - information, knowledge** - Level two represents the technological capacity, information, knowhow (applied knowledge) and science necessary for a society to manifest its vision, ie. how it can be interpreted into a physical reality. It determines 'how' the vision will manifest in life in general. In this way, how a particular society evolves, is to a large extent, dependant on the perceived usefulness of it's technology / information. This of course is influenced greatly by the members of that society's commonly held deeper beliefs about what is valuable, possible and real. The merging of the subjective and objective polarities of the paradigm on level two is represented by the way the limits to a society's available 'technology / knowledge' are placed on it by what the members of that society hold as useful / useless internally (subjectively).
Level three - organisation, management - Level three manifests the direction set by the next level up into changes on a practical level through the various institutions within society - public, private, educational etc. This level represents the process of aligning a society's various institutional structures in a way that reflects the general direction it is going; a direction determined by the deeper level beliefs on the subjective polarity. In this way, almost unconsciously, level three organises people to work together in pursuing the vision within the context of their individual paradigms. It is the historical commonality, shared beliefs about the nature of reality or social roots, of the individuals in a society on the deep structure that gives rise to the phenomenon known as social order. The merging of the subjective and objective polarities of the paradigm on level three is represented by the way in which a society's ability to organise / 'manage' itself and its resources, is determined by the internal (subjective) beliefs about how it values the world.

Level four - direction, principles, laws - Level four represents the first stage of interpretation of the vision (level five) and it is here the process of bringing the vision into reality begins. The direction in which the society will head is determined at this level by the establishment of the principles, morals, ethics or broad guidelines (laws) upon which the vision will be pursued by the society. The origins of most laws can be traced back centuries and when one compares the social ordering of various other 'wild' animal groups (eg chimpanzees), similarities can be traced back to the biological origins of our predecessors. It is on level four where the 'rules' on which society can materialise the vision are established, by defining the parameters (limits) to acceptable behaviour, within the dominant social paradigm, which is created by the commonality of the deep structure beliefs (histories) of the individuals that make it up.

For example: the passing / amending of laws; changes in government policy; social standards etc. all of which tend to be reflections of the 'collective will' - based on the level one assumptions and beliefs on the subjective side of the paradigm ie. what is real / unreal. The merging of the subjective and objective polarities of the paradigm on level four is represented by the way the limits to the direction a society wishes to head in are imposed on it by the internal 'subjective' beliefs and assumptions the members of that society hold around what is possible / impossible.
Level five - vision, concept, future - The vision (a realisable picture of tomorrow) sets the context of the overall paradigm and in a modern democratic society is dependent on others in the society willingly aligning with it. By defining the context of reality in which the future will be based, this level determines the individual's and collectively society's, 'potential' future. The deeper the vision the broader the context (reality) within which that individual / society can evolve (choose / make decisions). This level gives the current deep structure social paradigm meaning to those participating in it and determines, to a large extent, what the future will be like. The potential future society is limited only by the scope/depth of the vision for it, within the people of the present society. The implication is that the vision of one person may change everyone else's paradigm to varying degrees from the surface to the deep structure of their paradigm.

It is on this level that the meeting of the abstract vision (potential future) we have for ourselves and the biological limits to achieving / becoming that vision meet. In this way reality slowly emerges as a constant becoming, with the future becoming present, then past and the unreal constantly becoming real, possible impossible and so on. The merging of the subjective and objective polarities of the paradigm on level five is represented by the way in which the potential 'future' is limited only by what the members of that society hold as real / unreal internally (subjectively). If something is held as unreal it is outside the scope / context of the present reality, a place it will most likely stay until the more surface structure beliefs and assumptions on the other levels evolve / change enough to allow the unreal (outside) to become real (integrate).

Structure of a Paradigm

- Polarity +

Subjective / Individual Objective / Society

REAL VISION

POSSIBLE DIRECTION

WORTHWHILE MANAGEMENT
Review of Paradigms

For most in a western society / culture, with a ‘traditional’ upbringing, the levels of our paradigms are neither clearly defined nor easily accessible. For most it is a battle to keep one or the other of these levels at bay, in order, under control; eg thinking over feeling and vice versa. The important thing is for us to be aware of these levels within us and of the conditions that went into making us unique, so that we may respect ‘it’ in ourselves and hence in others by respecting where we, and they, have or are coming from. We attract, or are attracted to, people who have similar paradigms or world views. Through the principal of agreement - we will also tend to read books, see films and associate with ideologies that support and enhance our world views.

Our paradigm / worldview tends to be ‘coloured’ by the interpretation of reality we developed as a result of the individual belief structures we formed early in our childhoods. The problem here is that these beliefs may not all be appropriate to us now as an adult. This early ‘conditioning’ combined with the wider social or cultural conditioning is what is called the deep structure of our paradigm. It is the largely unconscious deeply held beliefs and assumptions upon which we base our ‘world views.’ Through the principal of identification the way we see the world tends to be taken as reality itself and the two merge, resulting in reality and our perception (understanding) of reality becoming one.

The beliefs nearer the surface structure of our paradigms are the more easily accessed, they are usually consciously held beliefs and assumptions. Such as beliefs about how children should behave, what constitutes a good education etc, and these surface structure beliefs will, in general, tend to be not very strongly defended by the individual. On the other hand, the deep structure unconscious beliefs and assumptions will usually be vigorously defended. The deeper we go into the paradigms structure of beliefs, the deeper we tend to defend them in an increasingly emotive fashion. This is because at the very deepest structure of our
being these beliefs and assumptions tend to determine for us what is real / unreal - our reality. By so doing our paradigm forms a 'solid' basis for reality, so that we may exist within a frame of reference in a universe that is, for the most part, without such limitations.

At the deepest levels beliefs will tend to be vigorously defended and protected - sometimes as if our very lives depended on it. This is so even when a change at this level may quite clearly bring about an increase in the quality of life to the holder of the belief - it is better the ‘devil you know’ than the ‘devil that you don’t.’ This phenomenon is called the principle of conservation. These same beliefs also determine for the individual, and collectively society, what is possible and impossible, worthwhile and worthless, useful and useless. The last principal of paradigms that we should remember is the principle of polarisation: paradigms tend to polarise, for example, capitalism vs. socialism, liberal vs. labour. The important thing to remember about the polarisation principle is that at the deepest level the opposites merge into each other and become one - we ultimately all share the same feeling nature.

So we have paradigms and we are all different. How does this help us relate to others? To hear another and have another hear us we have to be able to be open and not defending ‘subconsciously’ our deeper level beliefs. The more open we can be the more power we will have in communicating (having relationship) with others. In other words if we wish to communicate successfully we must be prepared to, momentarily at least, let go of where we are coming from, ie the need to identify who we are with our history - then we can hear / receive (let in) someone else's history. In the end, our evolution as a species depends on our ability to receive and give - through communication and ‘copulation’.

To communicate successfully means occasionally we must be willing to be vulnerable, even if it means we risk being hurt, because we can not hear others whilst we are busy defending where we are coming from all the time - our reality. We must be willing to allow the reality of another in from time to time. It does not mean we have to take the others reality on board as our own, it simply means we must be able to hear and respect it as valid an interpretation of reality as ours. Who knows, the experience that constructed their paradigm may be even more accurate / relevant than our own. We will never know if we aren't prepared to listen.
PERSONAL PARADIGMS
Internal (subjective) and external (objective) polarities of a paradigm

**Feeling (internal)**

SUBJECTIVE which we see as  
QUALITY  the internal / external paradigm  
VALUES  is based on  
SELF WORTH  but which are driven by the inner need for  
FEELINGS  which in turn is determined by patterns of self expression of our  
FAIRNESS  a ‘passion’ for, and a defended POWER  
JUSTICE, EQUALITY  paradigm of CONTROL  
& ‘WHAT IS RIGHT’ ACHIEVEMENT & ‘WHAT WORKS’  
CRITICISM OR  tends to run us and is used to JUDGEMENT  
FAILURE OR  hide fears of LOSS OF CONTROL  
which shows up under stress or threat  

**Action (external)**

OBJECTIVE  
QUALITY  QUANTITY  
VALUES  ACTIONS  
SELF WORTH  PERSONAL POWER  
FEELINGS  WILL  
FAIRNESS  CONTROL  
JUSTICE, EQUALITY  ACHIEVEMENT & ‘WHAT WORKS’  
CRITICISM OR  JUDGEMENT  
FAILURE OR  LOSS OF CONTROL  
which shows up under stress or threat  

NURTURING  we also develop strengths like SELF SUFFICIENCY  
ACCEPTANCE  DISCRIMINATION  
INTUITION  LOGIC, SINGLE  
HOLISTIC VIEWS  MINDEDNESS  
SUPPORT  PERSISTENCE  
RELATIONSHIP & PROCESS ORIENTATION  RELIABILITY & GOAL ORIENTATION  

and eventually we may master the major lesson of  
RESPECT  RESPONSIBILITY  
which means that in terms of our feeling  
which means the ability to respond  
nature (and only that) appropriately,  
we are indeed all born effectively and out  
and remain equal of free choice as a unique individual

To become whole and complete psychologically, and to experience fulfilment in life, we must merge (integrate) the two polarities of our paradigms into one. Everyone we meet, and especially our partners, gives us the opportunity to grow in this way. Growing requires a degree of vulnerability and humility.
Qualities of the Individual Paradigm
As they develop each individual paradigm brings with it inherent strengths and weaknesses. Most people are aware of their weaknesses but unaware of the natural strengths they have developed - even if the strengths developed for the wrong reasons. These strengths are carried with you as part of your very being - not as part of anything you do or know. The following chart indicates the realm of various qualities in terms of feeling and action cycles.

<table>
<thead>
<tr>
<th>ASPECT</th>
<th>FEELING CYCLE</th>
<th>ACTION CYCLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>personal strength</td>
<td>nurturing, accepting, intuitive, holistic, hidden</td>
<td>direct, logical</td>
</tr>
<tr>
<td></td>
<td>indirect, experience orientated, process orientated, creating</td>
<td>obvious, achievement orientated, single-minded, enduring</td>
</tr>
<tr>
<td></td>
<td>atmosphere, invisible influences</td>
<td>determined, visible influences, creating</td>
</tr>
<tr>
<td></td>
<td></td>
<td>measurable</td>
</tr>
<tr>
<td>quality of mastery</td>
<td>respect</td>
<td>responsibility</td>
</tr>
<tr>
<td>unintegrated subjective experience</td>
<td>evaluation, valuelessness</td>
<td>control, powerlessness</td>
</tr>
<tr>
<td>personal weakness</td>
<td>living in hope, criticism, judgement</td>
<td>fear of failure, obligation to duty</td>
</tr>
<tr>
<td>personal “passion” (obsession)</td>
<td>values, justice, fairness “what is right”</td>
<td>control, results, power, “what works”</td>
</tr>
<tr>
<td>major organisational contributions</td>
<td>effective leadership, vision purpose, inspiration, flow group effort, values, quality (PEOPLE ORIENTATION)</td>
<td>effective management, organising, productivity reliability, control, structure, individual effort, quantity, specific goals, (TASK ORIENTATION)</td>
</tr>
<tr>
<td>natural decision style</td>
<td>democratic</td>
<td>authoritarian</td>
</tr>
</tbody>
</table>
Motivation - comes from discovering deeper meaning and higher purpose. The layering in our human consciousness is such that the intellect is at the effect of the will, and the will is at the effect of our feelings, so that the deepest level of motivation is our feeling nature. What is unintegrated in our personal paradigm will tend to ‘run’ our lives. This happens in one of two ways - either we deny that part of ourselves and identify with some other part (eg Action rather than Feeling), or we become a victim to that part and obsessed by some aspect of it (see personal ‘passion’ above).

Early management models determined managers to be either ‘task’ or ‘people’ orientated, or some proportion of each. Later models set up more sophisticated grids and then related them to specific circumstances as more, or less appropriate styles. This is simply more and better of the same paradigm of either people or task orientation, related to the manager, situation, or both. A healthy, (though probably not ‘common’) person can be both people and task orientated at the same time, simply through rediscovering and integrating parts that have been denied or with which we are obsessed. This is the path that sets leadership apart from management in an organisation.

Levels of Self Expression
There are many levels of personal self expression, each of which is represented by a set of parameters defining that level. The following levels illustrate the growth of personal self-expression, both within each paradigm and in terms of the boundaries or points of paradigm shift.

PLANET

SOCIETY

COMMUNITY

ORGANISATION / GROUP

FAMILY

PARTNER
INDIVIDUAL

As adults, our self-expression can be through a range of these levels.

For example, when we make a statement we could be
- stating our own individual opinion
- representing a relationship; speaking on behalf of our partner and ourselves
- representing the consensus of opinion of a family or group
- representing the policy or decisions of an organisation
- representing the majority of community feelings
- representing a major part of a society (eg. a religion)
- representing a nation (eg. Keiran Perkins)
- representing the planet (United Nations representative).

Many of us, much of the time, express ourselves on one level, disguised as if it were expression on another level. For example:
1) Individual expression appearing to represent a group or organisation, but without official authority.

2) An individual within an organisation talking against the organisation as if he or she were not a part of it.

3) The non-allowance of individual expression within an organisation when expression at that level is appropriate.

This incongruence and often non-awareness of expression is the source of a lot of unresolved conflict, stress accumulation and non-fulfilment and dissatisfaction in organisations. It is very difficult, if not impossible, to leave the emotional 'drama' between our partner / family at home and not have it effect our work. If things are not well on the home front we will tend to unconsciously bring that drama to work. It is difficult to divorce ourselves from what is happening outside work simply because we are human. Most, if not all, human beings primary need is for close intimate relationship with another human being, once this is achieved the next relationship need is then for family and then for organisation / group. So often in our society we see people who have it the other way around: trying to gain fulfilment from work and putting their need for partnership and family to the
side, and wonder why there so little fulfillment comes with the apparent success at work.

People who self express at the more expanded levels do not necessarily have the more primary levels of communication handled/integrated and will often be quite uncomfortable with, for instance, family relationships. Challenges and potential conflicts arise at all levels and demand the personal growth of all individuals involved. Along with, but quite distinct from, our physical and mental growth there is growth in congruent self-expression (integrated through all levels), or more accurately in spiritual growth - in who we are and who we can become - a true expression of our full human potential. What limits our growth in human potential terms is not so much the paradigm we have created for ourselves as: firstly; the non-awareness that we actually operate within one and; secondly, the degree of resistance to changing (making paradigm shifts).

The limitations to our individual self-expression are created both by our basic genetic make up and by limitations that were imposed on us, either by ourselves or others, through subjective experiences as children, in response to 'normal' childhood events. It is these limitations that form our individual paradigm. Until we are aware of these limitations, and can addressed them objectively (witness) allowing us move / grow beyond them, we cannot have meaningful expansion into other levels, even though we may have operated in those other levels for forty years with apparent success. Symptomatic of this, for example, is the executive malaise of 'success without fulfilment'.

Whatever your station or situation in life, satisfaction and fulfilment will come only through congruent self-expression from individual outwards to whatever growth level you choose. Congruent self-expression as an individual, in relationship with another, with family, then work and out into the wider world; then we are who we are, wherever we are, whoever we are with, with success, effectiveness, satisfaction and ease, as natural factors of daily experience.

Summary of Personal Paradigms
The integration and management of unintegrated feeling and action cycles requires dedication and a desire to grow as an individual. As this seminar is intended to operate on the levels of group and organisation the focus is on how we
can grow in the context of the work environment. In that regard the following points are useful in the expansion of awareness and the creating of effective organisations.

- We grow through a process whereby we project our largely unconscious beliefs and assumptions, our paradigm, out into the environment / workplace so that we can get feedback on its accuracy.
- Our survival / success in life depends on the accuracy with which our internal belief system / paradigm reflects the outside world / environment.
- Our perspective on life is limited by our paradigm.
- People who agree with you are limited in the same way that you are.
- People who disagree with you are limited in different ways to you.
- Growth comes from discovering your limitations and working at expanding them.
- Don’t look for agreement on how it is - this only serves to draw up sides and factions and win/lose situations.
- Don’t seek the truth, so much as 'what is meaningful to me at this time'.
- In relationship we tend to be attracted to, and to attract to us, people with qualities that we don’t have or which we cannot accept in ourselves. Thus the opportunity for us to experience other paradigms is constantly around us. This is the source of the 'games', or 'rackets' that we play out in relationships.
- So too in organisations we play out these games.
- Therefore in organisation there is a hidden purpose - the personal growth and development of all individuals in the organisation.
- The overt purpose of organisation is for some specific stated purpose which must be defined and made clear to all participants.
- Effective organisations contain the above two points in harmony with each other.
Leadership is a factor of self expression itself and is not found specifically in any one paradigm. It is a quality of being, not a skill of doing. Imitating a successful leader (doing what he or she does) will not make you a successful leader. Becoming a successful leader involves developing clear and powerful means of expression of yourself at least at the level of group or organisation. That in itself draws others who align with that expression to follow and support you in achieving your goals. This seminar is focused on the development of such ‘leadership’ qualities in people in organisations.
CHAPTER 3  GROWING STYLE INVENTORY (Adapted from KOLB
Organisational Psychology - An Experiential Approach) Prentice Hall - Englewood
Cliffs, 1974.

Introduction
Just as we all have different paradigms, made up if different beliefs and
assumptions based on our different experiences of life, so we all have different ways
/ styles in which we grow. The way in which we grow, our growing style, is
determined by a mixture of our genes, our conditioning / history and our beliefs.
Each different style, of which there are as many as there are people, has positive
attributes that give us our abilities and negative aspects that challenge us to grow.
The important thing is to be aware of how it is that we grow as individuals, because
it is in pursuing a path of growth that supports our individual style that is the path
to self fulfilment.

There is little point in pursuing a path that is not supportive of our natural style as
we will find it frustrating, difficult and unfulfilling. Fulfilment in life comes from
growing more into who we already are. Most of us are not aware of our growing
style, as it is not widely taught in our society and we rarely learn it at home because
our parents were not taught it, rather they learnt, and we learn, the 'hard way' -
through experience. The following exercise is adapted from the Kolb Organisational
Psychology Learning Style Inventory, and is aimed at assisting us in discovering
how our paradigms assist and hinder us in our growth - our individual growing
styles.

Instructions
There are four sets of nine words listed below. Rank order the words in each set by
assigning a 4 to the word that best characterises your growing style, a 3 to the
word that next best characterises you growing style, a 2 to the next most
characteristic word, and a 1 to the word that is least characteristic of your
paradigm.

You may find it hard to choose the words that best characterise your particular
paradigm or style. Nevertheless, keep in mind that there are no right or wrong
answers - all the choices are equally acceptable. The best answer is usually the first
one that comes into your head so don't spend too much time on any one question.
The aim of the inventory is to describe how you grow, not to evaluate your paradigm or your ability to grow.

Be sure to assign a different rank number to each of the nine words in each set, do not make ties.

1..... discriminating ..... tentative ..... involved ..... practical
2..... receptive ..... relevant ..... analytical ..... impartial
3..... doing ..... feeling ..... thinking ..... watching
4..... accepting ..... risk-taker ..... evaluative ..... aware
5..... intuitive ..... productive ..... logical ..... questioning
6..... abstract ..... observing ..... concrete ..... active
7..... present-orientated ..... reflecting ..... future-orientated ..... pragmatic
8..... experience ..... observation ..... conceptualisation ..... experimentation
9..... intense ..... reserved ..... rational ..... responsible

Scoring.
The four columns of words above correspond to the four learning style scales: Action (A), Feeling (F), Thinking (T), and Philosophy (P). To compute your scale scores, write your rank numbers in the boxes below only for the designated items. For example, in the third column (T) you would fill in the rank numbers you have assigned to items 2, 3, 4, 5, 8, and 9. Compute your scale scores by adding the rank numbers for each set of boxes.

Score Items | Score Items | Score Items | Score Items
2 3 4 5 7 8 | 1 3 6 7 8 9 | 2 3 4 5 8 9 | 1 3 6 7 8 9
A = .......... | F = .......... | T = .......... | P = ..........

To compute the two combination scores, subtract A from T and subtract F from P. Preserve negative signs if they appear.

<table>
<thead>
<tr>
<th>T</th>
<th>A</th>
<th>P</th>
<th>F</th>
</tr>
</thead>
</table>
By combining these characteristics of growing and conceiving of them as a single process, we can come closer to understanding how it is that people generate from their experience new thinking, rules and principles to guide their behaviour in new situations, and how they modify their thinking in order to improve their effectiveness. This process is both active and passive, concrete and abstract. It can be conceived of as a four stage cycle. (1) concrete experience (action) is followed by (2) observation and reflection (feeling), which leads to (3) the formation of abstract concepts and generalisations (thinking), which lead to (4) hypotheses (philosophy) to be tested in future action, which in turn leads to new experiences (action).

There are several observations to be made about this model of the growth process. First, this growth cycle is continuously recurring. We continuously test our thoughts in action and modify them as a result of the feelings generated by the experience. In a very important sense, all growing is regrowing - building on our histories, just as all education is re-education.

Second, the direction that our growth takes is governed by one’s felt needs (feelings) and goals / purpose. We seek experiences that are related to our purpose, interpret them in the light that purpose, and form thinking and test implications of this thinking that is relevant to our purpose, which comes from how the testing of our thinking in action made us feel. The implication of this fact is that the process of growth is erratic and inefficient when the purpose is not clear. It follows that we will have difficulty coming to terms with our purpose whilst our feelings are in a state of flux or unsettled.

The Process of Human Growth
Third, since the growing process is directed by individual needs / feelings, within
the context or purpose of our lives, growing styles become highly individual in both
direction and process. For example, an academic may come to place great emphasis
on developing hypothesis (philosophy), whereas a poet may value observation and
reflection (feeling) more highly. A manager may be primarily concerned with active
application of thinking, whereas a naturalist may develop stronger observation
(feeling) and hypothesis (philosophy) skills. Each of us, in a more personal way,
develops a growing style that has some weak points and strong points. We may
jump into experiences (action) but fail to observe the lessons to be derived from
these experiences, by feeling how they made us feel and then thinking about it. We
may form hypothesis (philosophy) but fail to test their validity, put them into
action. In some areas their may be clear guides to individual growth; in others, we
wander aimlessly.

**Interpretation of Your Score**
The Growing Style Inventory (GSI) is a simple self description test, based on
experimental learning theory, that is designed to measure the strengths and
weaknesses that come with your individual paradigm in the four stages of the
growth process. Effective growth relies on four different modes: Action (A), Feeling
(F), Thinking (T) and Philosophy (P). That is, we must be able to involve ourselves fully, openly, and without bias in new experiences by acting in the world (A).

We must be able to reflect on and observe how these experiences gained by our actions (A) made us feel (F), we must be able to think in a way that allows us to integrate (make meaningful) our feelings associated with the experience gained by our actions - (T). And we must be able to develop theories, hypothesis / philosophies, about the action, feelings and thinking (P); thereby preparing ourselves for more doing. Philosophising allows the integration of past experience into future action by building on our history to create a meaningful future. It is the development of this process that allows us to become more powerful creators of our own reality / future. Meaning, well being and self esteem flow directly from our ability to take responsibility of this process in our own growth / lives.

The GSI measures your relative emphasis on the four growing modes by asking you to rank order a series of four words that describe these different abilities. For example, one set of four words is doing, feeling, thinking, philosophising, which reflects D, F, T and P respectively. Combination scores indicate the extent to which you emphasise thinking over action (T-A) and the extent to which you emphasise witnessing / theorising over feeling (P-F).

One way to better understand the meaning of your scores on the GSI is to compare them with the scores of others. The ‘target’ in Figure 1 gives norms on the four basic scales (A, F, T, P) for 1,933 adults ranging from 18 to 60 years of age. As about two-thirds of the group are men and the group as a whole is highly educated, with two-thirds having college or higher degrees, the base scale is an ‘academic’ one, and not a good example for the general population. However, a wide range of occupations and educational backgrounds are represented, including teachers, counsellors, engineers, salespersons, managers, doctors and lawyers.

The raw scores for each of the four basic scales are listed on the crossed lines of the target. By circling your raw scores on the four scales and connecting them with straight lines you can create a graphic representation of your learning style profile. The concentric circles on the target represent percentile scores for the normative group. For example, if your raw score on concrete experience was 15, you scored higher on this scale than about 55 percent of the people in the ‘normative’ group. If your A score was 22 or higher, you scored higher than 99 percent of the normative group. Therefore, in comparison to the normative group, the shape of your profile
indicates which of the four basic modes you tend to emphasise and which are less emphasis.

Diagram 5

This Growing Style Inventory is designed as an aid to help you identify your own style. The four growing modes - Action, Feeling, Thinking, and Philosophy represent the four stages of the integration / growth process. The inventory is designed to assess the relative importance of each of these stages to you so that you can get some indication of which modes you tend to emphasise. No individual mode is better or worse than any other. Even a totally balanced profile is not necessarily best. The key to mastery is being free to operate out of, or being competent, in each mode when it is appropriate. This skill comes from recognising and respecting the modes in ourselves and others, then setting about developing a relationship with a person who embodies a mode you want to learn.
This is the essence of a true master apprentice relationship. It is non-hierarchical and based on the apprentice wishing to learn an attitude, or way of being, from someone who has the particular quality the apprentice wishes to learn mastered. A high score on one mode may mean a tendency to over emphasise that aspect of the learning process at the expense of others. A low score on a mode may indicate a tendency to avoid that aspect of the process. A high score on action indicates an active, 'doing' orientation to growing / life that relies heavily on experimentation. High (A) individuals learn best when they can engage in such things as projects, homework, or small group discussions. They dislike passive learning situations such as lectures. These individuals tend to be extroverts.

A high score on feeling represents a feeling-oriented approach to learning that relies heavily on feeling based judgments. High (F) individuals tend to be emphatic and 'people orientated'. They generally find theoretical approaches to be unhelpful and prefer to treat each situation as a unique case. High (F) individuals learn best from specific examples in which they can become involved and tend to be experiential learners. Individuals who emphasise feeling tend to be orientated more towards peers and less toward authority in their approach to life, and benefit most from feedback and discussion with fellow feelers.

A high score on thinking indicates an analytical, conceptual approach to life that relies heavily on logical thinking and rational evaluation. High (T) individuals tend to be orientated more toward authority directed impersonal learning situations, that emphasise theory and systematic analysis. They are often frustrated and benefit little from unstructured 'discovery' learning approaches such as exercises and stimulations.

A high score on Philosophy indicates a tentative, impartial and reflective approach to learning. High (P) individuals rely heavily on careful observation in making judgments, and prefer learning situations such as lectures that allow them to take the role of impartial 'objective' observers.

It should be emphasised that the GSI does not measure our Growing style with 100 percent accuracy. Rather it is only an indication of how you see ourselves - our paradigm. We all tend to live in boxes that most of us are desperately trying to get out of, the problem being the writing on how to get out of our boxes is written on the outside. This means we need data from other sources if we wish to pinpoint our growing styles more exactly and thereby get out of our boxes. The success we have
with this directly affects how we make decisions on the job - our decision making styles; how others see us - the paradigm we present to the world; what kinds of problems we solve best and what tasks we are best suited to. An interesting thing to note is that the actual paradigm we present to the world and the one we think we present are often two very different things. The key to presenting who we are more congruently to the world lies in discovering more about ourselves which is the essence of all personal growth.

**Identifying your Style.**

It is unlikely that your style will be described accurately by just one of the four preceding paragraphs. As we have seen the basic nature of all our paradigms have certain things in common, in particular the way in which they polarise around opposites. This polarisation is what causes each person’s individual style to be a combination of the four basic modes. It is therefore more meaningful to describe your own style by a single data point that combines your scores on the four basic modes. This is accomplished by using the two combination scores, T-A and P-F. These scales indicate the degree to which you emphasise thinking over action and witnessing over feeling and so on.

The grid shown in Figure 2 (below) has the raw scores for these two scales on the crossed lines (T-A on the vertical and P-F on the horizontal) and percentile scores based on the ‘normative’ group on the sides. By marking your raw scores on the two lines and plotting their point of interception, you can find which of the four growing style quadrants you fall into. These four quadrants, labelled doer, feeler, thinker and watcher represent the four dominant learning styles. If your T-A score was - 4 and your P-F score was + 8, you would fall strongly in the action quadrant. A T-A score of + 4 and a P-F score of + 3 would put you only slightly in the thinker quadrant. The closer your data point is to the point where the lines cross, the more integrated is your growing style. If your data point is close to any of the four corners, this indicates that you rely heavily on one particular growing style.
Summary of four growing styles.
The *doer* has the opposite strengths of the thinker. This person’s greatest strength lies in doing things, in carrying out plans and experiments, and involving oneself in
new experiences. This person tends to be more of a risk taker than people with the other three growing styles. This person is labelled a ‘doer’ because they tend to excel in situations where one must adapt to specific immediate circumstances. In situations where a theory or plan does not fit ‘the facts’, this person will most likely discard the plan or theory. This person tends to solve problems in an intuitive trial and error manner, relying heavily on other people for information rather than their own analytical ability. The doer is at ease with people but is sometimes seen as impatient and ‘pushy’. This person’s educational background is often in technical or practical fields such as business. In organisations people with this learning style are found in ‘action-orientated’ jobs, often in marketing or sales.

The **feeler** has the opposite strengths of the watcher. This person’s greatest strength lies in imaginative ability. They excel in the ability to view concrete situations from many perspective's. This style is labelled a ‘feeler’ because a person with this style performs better in situations that call for the intuitive generation of ideas, such as a brainstorming idea session. Feelers are interested in people and tend to be imaginative and emotional. They have broad cultural interests and tend to specialise in the arts. This style is characteristic of individuals from humanities and liberal arts backgrounds. Counsellors, organisation development specialists, and personnel managers tend to be characterised by this learning style.

The **thinker**’s greatest strength lies in the ability to create theoretical models. They excel in inductive reasoning and in assimilating disparate observations into an integrated explanation. This person like the 'philosopher', is less interested in people and more concerned with abstract concepts, but is less concerned with the practical use of theories than is the typical 'philosopher'. For the 'thinker' it is more important that the theory be logically sound and precise. In a situation where a theory or plan does not fit the ‘facts’ the 'thinker' would be likely to disregard or re-examine the facts. This style is found most often in research and planning departments.

The **philosopher**’s greatest strength lies in the practical application of ideas generated by philosophising (day dreaming) about thinking. A person with this style seems to do best in situations, such as conventional intelligence tests, where there is a single correct answer or solution to a question or problem. This person’s knowledge is organised in such a way that through hypothetical deductive reasoning the person can focus it on specific problems. Philosopher’s are relatively
unemotional, preferring to deal with things rather than people. They tend to have narrow technical interests and choose to specialise in the physical sciences. This learning style is characteristic of many engineers.
CHAPTER 4 NASA EXERCISE
Lost On The Moon
Purpose
The purpose of this exercise is to demonstrate how the accuracy of decision making in groups is directly relevant to a) the number of people participating in the decision making process; and b) the level of participation, or self expression, allowed by each group member. The key to successful decision making is the amount of people you have involved in the decision making process and the degree of safety they feel to fully express themselves. In principle this makes the art of leadership very simple: creating a supportive working environment that is safe for people to express themselves and their opinions in and delegate all decision making to them in the largest groups as is possible. The story that only those with relevant knowledge should be allowed to contribute is a myth as this exercise ably demonstrates - who in this group knows anything about survival on the moon? If decision making is only left to those with relevant expertise we create little cloisters that house narrow views and ultimately reconstruct the biblical tale of the Tower of Babel in our organisations. Leadership is about breaking down barriers and getting people to communicate with each other - this means creating an environment where they are supported and willing to do so. Reward it and you'll get it!

The Situation
Your spaceship has just crash landed on the moon. You were scheduled to rendezvous with the parent ship 200 miles away on the lighted surface of the moon, but the rough landing has ruined your ship and destroyed all the equipment aboard, except for the 15 items left below.

Your crew's survival depends on reaching the parent ship, so you must choose the most critical items available for the 200 mile trip.

Over the page is a list of the items:
ITEMS
• Box of matches
• Food concentrate
• Fifty feet of nylon rope
• Parachute silk
• Solar powered portable heating unit
• Two .45 calibre pistols
• One case of dehydrated milk
• Two 100 pound tanks of oxygen
• Stellar map (of moon’s constellation)
• Self inflating raft
• Magnetic compass
• 5 gallons of water
• Signal flares
• First aid kit containing needles
• Solar powered FM receiver /transmitter

Your tasks
1. Individual Ranking
This first task is to be done by yourself without discussing your ranking’s with anybody. Rank the fifteen items in term of their importance for survival. Place number one by the most important items, number two by the second most important and so on to number fifteen, the least important in the column provided for your individual ranking.

2. Small Group Ranking
Divide into four groups and: a) List, on a separate piece of paper, all the individual ranking’s within your group and; b) Discuss the ranking’s you have each given and reach a consensus. Then rank each of the fifteen items that best satisfies all the sub-group members in the column marked sub-group ranking's. See the Group Decision Instructions below for help in achieving a consensus of opinion.

3. Large Group Ranking
Combine back into one large group and: a) List, on a separate piece of paper, the ranking’s of your various sub-groups and; b) Discuss the ranking's you have each
given and reach a consensus. Then rank each of the fifteen items that best satisfies all the group members in the column marked large group ranking. See the Group Decision Instructions below for help in achieving a consensus of opinion.

NASA experts have determined the best solutions to this task - their answers will be given to you later for comparison.

**Group Decision Instructions**
Consensus is a decision process for making full use of available resources and for resolving conflicts creatively. Consensus is difficult to reach, so not every ranking will meet with everyone’s complete approval. Complete unanimity is not the goal - it is rarely achieved. But each individual should be able to accept the group ranking’s on the basis of logic and feasibility. When all group members feel this way, you have reached a consensus as defined here, and the judgment may be entered as a group decision. This means, in effect, that a single person can block the group if they thinks it is necessary; at the same time, they should use this option in the best sense of reciprocity. Here are some guidelines to use in achieving consensus:

1. **Avoid arguing for your own ranking’s.** Present your position as lucidly and logically as possible, but listen to the other members’ reactions and consider them carefully before you press your point.

2. **Do not assume that someone must win and someone must lose when discussions reach a stalemate.** Instead, look for the next most acceptable alternative for all parties.

3. **Do not change your mind simply to avoid conflict and to reach agreement and harmony.** When agreement seems to come too quickly and easily, be suspicious. Explore the reasons and be sure everyone accepts the solution for basically similar or complimentary reasons. Yield only to positions that have objective and logically sound foundations.

4. **Avoid conflict reducing techniques such as a majority vote, averages, tossing a coin and bargaining.** When a dissenting member finally agrees, don’t feel that he must be rewarded by having his own way on some later point.
5. Differences of opinion are natural and expected. Seek them out and try to involve everyone in the decision process. Disagreements can help the group’s decision because with a wide range of information and opinions, there is a greater chance that the group will hit upon more adequate solutions.
## Lost on the Moon Scoresheet

<table>
<thead>
<tr>
<th>ITEM</th>
<th>Personal Ranking</th>
<th>Difference</th>
<th>Subgroup Ranking</th>
<th>Difference</th>
<th>Large Group Ranking</th>
<th>Difference</th>
<th>NASA Ranking</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Box of Matches</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Food Concentrate</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>50ft of nylon rope</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parachute silk</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Solar heating unit</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2x.45 calibre pistols</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dehydrated milk</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2x100lb oxygen tanks</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stellar Map of moon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self inflating life raft</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Magnetic compass</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Five gallons of water</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Signal flares</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>First aid kit and needles</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Solar FM receiver transmit.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL VARIANCE</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

THE COOPERATION PROGRAM ©
Risk Taking Behaviour in Groups (personal checklist)
For completion at the end of Lost on Moon exercise.
Risk-taking behaviour in groups is one way of ‘stretching’ yourself to attain personal growth goals. Risk-taking behaviour is behaviour that we would not ordinarily engage in, behaviour we would see as posing a possible ‘threat’ to ourselves. What constitutes a risk for a person depends on whether it is ‘new’ behaviour for them and whether they have a subjective sense of danger involved in the behaviour.

Creative risk-taking in groups can be an effective way to increase the variety of responses you have to different interpersonal situations. With a greater variety of responses available to you (increased consciousness), you gain a greater freedom of choice (power) and you are less restricted by inhibitions - unconscious limiting beliefs. As a result you have a greater spontaneity, and freedom of choice and action, in a group situation.

The purpose of this questionnaire is to ascertain what you would consider risky behaviour for yourself in a group situation, thereby stimulating your thinking with regard to taking risks.

Read the statements over page and rate them with regard to how much subjective risk you feel would be involved in this behaviour. Use the group you are now in as a reference.
Write the appropriate number from the scale below in front of each item.

<table>
<thead>
<tr>
<th>There was no risk for me</th>
<th>There was small risk for me</th>
<th>I had no feelings either way</th>
<th>There was some risk for me</th>
<th>There was high risk for me</th>
</tr>
</thead>
<tbody>
<tr>
<td>-2</td>
<td>-1</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

1. Disclosing doubts about my capacity to contribute.
2. Revealing information about my experience to others.
3. Asking for help with my problems from others.
4. Expressing anger toward someone in the group.
5. Expressing support toward someone in the group.
6. Receiving support from someone in the group.
7. Asking for feedback from members in the group.
8. Making a statement which might anger someone else in the group.
9. Expressing conflict I have with another member in the group.
10. Dealing with conflict I have with another member in the group.
11. Giving another member negative feedback.
12. Being the centre of attention in the group.
13. Expressing uncertainty in front of the other group members.
14. Expressing anger or dissatisfaction with the group leader.
15. Admitting I was wrong about information I gave the group.
16. Admitting to the group I was wrong about an idea I had.
17. Talking about politics in the group.
18. Sharing ideas with the group.
19. Praising someone in the group.
20. Talking about my feelings with regard to issues being discussed.
21. Admitting my feelings have been hurt by the group.
22. Telling the group members to leave me alone / ‘get off my back’.
23. Walking out of the group while under stress.
24. Expressing confidence in the group.
25. Feeling confident in the group.
CHAPTER 5 ORGANISATION
Organising People Organically (naturally)

Purpose of organisation: To empower the personal development and growth of every individual in it.

Structure of an Organisational Paradigm

- Polarity +

<table>
<thead>
<tr>
<th>Individual (subjective)</th>
<th>Organisation (objective)</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHILOSOPHY</td>
<td>VISION</td>
</tr>
<tr>
<td>THINKING</td>
<td>DIRECTION</td>
</tr>
<tr>
<td>FEELING</td>
<td>MANAGEMENT</td>
</tr>
<tr>
<td>ACTION</td>
<td>PROFESSIONAL</td>
</tr>
<tr>
<td>PHYSICAL</td>
<td>LABOUR</td>
</tr>
</tbody>
</table>
Levels of Organisational Alignment

Diagram 7

1. VISION

2. PRINCIPLES

3. MISSION

4. CORPORATE & STRATEGIC PLAN

5. PERSONAL & PROFESSIONAL PLANS

ALIGNMENT
### Contrasting Organisational Paradigms (Inspired by James E Cook)

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Second wave</th>
<th>Third Wave</th>
</tr>
</thead>
<tbody>
<tr>
<td>Organisation</td>
<td>Hierarchy</td>
<td>Network</td>
</tr>
<tr>
<td>Output</td>
<td>Market share</td>
<td>Market creation</td>
</tr>
<tr>
<td>Focus</td>
<td>Institution</td>
<td>Individual</td>
</tr>
<tr>
<td>Style</td>
<td>Structured</td>
<td>Flexible</td>
</tr>
<tr>
<td>Source of Strength</td>
<td>Stability</td>
<td>Change</td>
</tr>
<tr>
<td>Structure</td>
<td>Self-sufficiency</td>
<td>Interdependencies</td>
</tr>
<tr>
<td>Culture</td>
<td>Tradition</td>
<td>Genetic code</td>
</tr>
<tr>
<td>Mission</td>
<td>Goals/strategic plans</td>
<td>Identity/directions/values</td>
</tr>
<tr>
<td>Leadership</td>
<td>Dogmatic</td>
<td>Inspirational</td>
</tr>
<tr>
<td>Quality</td>
<td>Affordable best</td>
<td>No compromise</td>
</tr>
<tr>
<td>Expectations</td>
<td>Security</td>
<td>Personal growth</td>
</tr>
<tr>
<td>Status</td>
<td>Title &amp; rank</td>
<td>Making a difference</td>
</tr>
<tr>
<td>Resource</td>
<td>Cash/assets</td>
<td>Information</td>
</tr>
<tr>
<td>Advantage</td>
<td>Better sameness</td>
<td>Meaningful differences</td>
</tr>
<tr>
<td>Motivation</td>
<td>To complete</td>
<td>To build</td>
</tr>
</tbody>
</table>
Organisational Structures

**Second Wave** Based on 2,300+ year old Euclidian geometry's 'flat-space' view of the universe.

**Low Trust High Control Structure**

![Diagram 8](image-url)
**Third Wave** Based on current (140 year old) Riemannian geometry's 'curved space' view of the universe which Einstein's 1916 theory of general relativity predicted (Pais, 1983:524) and was proved to be the way the universe actually is by Sir Arthur Eddington on 29th May 1919 (Smoot 1993:34).

**High Trust Flexible Structure**
Five Essential steps for getting organised effectively

1. Creative Inspiration / Feeling / Vision
   - Defined and clarified in terms of value and meaning - answers why.

2. Alignment on Purpose
   - Aligning the group to the purpose.

3. Agreement on Goals
   - Group objectives defined in time and space.
   - Job definitions of value added towards purpose.

4. Delegation of Authority
   - Through job definitions of value added towards purpose.
   - ‘What’ for ‘whom’ by ‘when’ with appropriate resources / support.

5. Movement toward Purpose (Growth)
   - Regular communications, clearings and redefinements as progress is made toward purpose - Growth.
Main Activities at Each Level (qualitative aspects of job description)
The following is intended as a guide only to assist you in thinking about some of the qualities you might want to consider at each level of your organisation before developing activity/job descriptions for the sort of qualities you are looking to attract. Remember most organisations have one person responsible for several, and sometimes all (one woman band), of the levels of the organisation/groups' expression.

**Vision**
A degree of autonomy is essential here to allow the Visionary freedom of thinking, speech and opinion that may be contrary to social norms of the time. The true work of vision is to not be bound by social norms, rather to be free to talk of a 'future' world - a realisable tomorrow.

**Focus:** The overall long term health of the organisation.

**Orientation:** Creating the future, how you want it to be, as a responsible leader in your community.

**Responsibility:** The image of the organisation. Maintaining the integrity of the vision. The organisations growth and development as a whole and the organisations long term future. Nurturing directions', growth and development.

**Relationship:** Focus of relationship is on ensuring people in the organisation are aligned with and accurately interpreting the vision, are growing and getting self esteem from what they do. Working with other leaders in the organisation assisting them with their growth and development and working to reduce drama/tension among the group.

**Principal Activities:** Nurturing the growth and development of the organisation/group as a whole. Ensuring people are aligned on purpose and gaining satisfaction from their growth in that alignment. Providing opportunities for people to grow and
develop. May spend time writing books, articles; engaging the press / wider public at
every level Radio, TV, writing to radio stations, television networks, newspapers etc;
talking about the future they are contributing to creating. Making a stand on his /
her vision in the wider community / world.

**Direction**
This level should consist of people who are aware and sensitive to current trends and
social values and who are still to a large extent focussed on the overall (longer term)
performance of the organisation.

*Focus:* Is integration of ‘out there’ (market place) with ‘in here’ (product) - within the
integrity of the organisations vision, the result of which is a sustainable direction -
long term growth.

*Orientation:* Nurturing and developing whole organisation including guidance to
managers and other leaders in the group - (feeling oriented).

*Responsibility:* On line executive responsibility for the organisations growth,
development and performance on a section by section basis. Nurturing
managements', growth and development.

*Relationship:* Focus of relationship is on ensuring they are aligned with the vision
and accurately translating this to management through their relationship with
them. Getting others (management) to get others (professional / applied skill) to do
what you want them to do through relationship.

*Principal Activities:* Talking to management; integrating the organisation with its
market; directing the activities of management and overall direction of the company
in such a way that it is best positioned to fulfil its vision.

It is often best if this level includes at least some autonomous positions (non
executive directors), so that it may maintain a degree of 'objectivity' over the more
subjective side of the organisation’s paradigm - their close relationship with
management. This is essential for the integration of ‘out there’ with ‘in here’ -
congruent organisational expression: keeping an accurate public image and direction
and keeping the work / energy flowing in, transforming that energy into product, and getting it into the marketplace. Organisations can get off-course by too much focusing on ‘in here’ problems when real problems may be ‘out there’ and vice versa. This level must be filled by some members or people from within the organisation and some from without, to maintain accuracy of the interpretation of market forces (objective polarity) and direction of the group (internal polarity).

**Management**
This level is made up of people who are leaders in their various fields / professions. They must have reached a level of mastery in their area and are responsible for the day to day running of the organisation. Responsible for developing goals and objectives (approved by direction) and ensuring they are achieved.

*Focus:* Very much ‘in here’ achieving targets, making it happen.

*Orientation:* Performance, achievement (action oriented).

*Responsibility:* On line executive responsibility for the organisations growth, development and performance on a section by section basis. Nurturing professional / applied skills', growth and development.

*Relationship:* Focus of relationship is on ensuring they are aligned with the direction and accurately translating it to those people whose job it is to do it. Getting themselves and others to do what needs to be done to meet budgets etc. Getting others (professional / applied skill) to do what you want them to do through direct relationship / control.

*Principle Activities:* Developing budget and business plans; managing / leading projects; ensuring people get things done on time and within budget. Supporting the organisation’s people in the day to day running of the business.

**Professional / Applied Skill**
*Focus:* Is on learning about organisation and developing professional skill to level of mastery.
Orientation: Developing expertise, learning, apprentice management (doing oriented).

Responsibility: Doing as asked / agreed from an attitude of service with pleasure. Always coming from learning in the ‘organisational context’ no matter how great your expertise in your specific profession is. Nurturing, growth and development of those learning your skill.

Relationship: Focus of relationship is on ensuring you are aligned with the purpose of the organisation and meeting your own personal growth goals. Getting yourselves and others to do what needs to be done through service, on time and as asked.

Principle Activities: Doing whatever needs to be done, developing your skills and learning about organisation.

Five Essentials of Successful Organisations:
1. The organisation must have and remain in alignment with a purpose / vision. Organisations are created by individuals and groups to serve a purpose. The purpose itself must be more than self perpetuation. Organisations that forget this often become self serving and stuck in ‘survival’. Purpose is a feeling cycle quality. Motivation is seeded by purpose and meaning. What is meaningful to an individual will motivate him or her to go for some related purpose. What is meaningful to each individual, as we have seen, is quite different. Therefore, specific quantitative purposes are meaningful only to a few individuals. An organisational purpose must have meaning for all employees within their own experience, so effective purposes must be stated in terms related to the feeling cycle; eg: quality, vision, inspiration, value, process orientated, creating atmosphere.

The feeling cycle characteristics within us relate to process orientation: present time, and change, rather than future or past. Therefore an ideal organisational purpose should be stated subjectively, evoke positive feelings, be meaningful, and add value to the world. The purpose is the seed of how the organisation will ‘feel’ to those who come in contact with it. The purpose must be continually kept in the awareness of the members of the organisation in any way that helps to remind them of what they are there for and on their individual contribution to it. Once clearly stated, alignment, not agreement, to the purpose should be gained from all participants. Anyone unable to align, or find meaning for themselves within that purpose, should
be offered the opportunity to grow, leaving behind whatever is stopping them from aligning with the purpose, or leave with dignity. The appropriate statement of organisational purpose is critical for alignment and motivation, and so that organisational structure can be set up to facilitate its achievement through jobs that add real value towards that purpose.

2. **The organisation must be ‘headed’ in a sustainable direction.** The purpose must be at least consistent with, and preferably supportive of, the welfare of the planet as a whole. This simply means that the organisation's purpose must at least not destroy, and at best should uplift the health, happiness, power and well-being of other human beings, and of the animal, plant and mineral kingdoms of the planet. Organisations that ignore these points may appear to work in the short term but the destruction of these factors will ultimately bring them and others undone. This point means that the expression of organisation, its purpose, should be congruent with greater levels of self expression up to and including that of the entire planet.

3. **The organisation must nurture and empower the growth of the human beings who work within and express themselves through it.** There is little point, except just to survive and pick up the pay cheque, in an individual to working within an organisation, unless through that work he or she can grow towards a more self actualised state, to fulfil more of his/her potential as a human being. This is true simply because the fundamental purpose of all human beings, indeed for all life, is evolutionary - to grow. There are only two states in which living organisms exist: growing (alive) or not growing (dead). Organisations are a vehicle which can greatly enhance the evolutionary development / growth of individuals, if they don't they should not exist.

4. **The organisation must be viable.** This means that the organisation must be practical, must be capable of getting specific tasks done efficiently and effectively. This is the practical methodology involved in achieving the specific purposes of the organisation. It requires appropriate technique and technology, appropriate human skills and organisation and management of those skills, and an appropriate physical ‘non-human’ technology. Clearly if the organisation is not viable then however laudable the first three essential elements may be, the organisation will be powerless to achieve its goals and powerless to survive. Yet in many organisations viability is seen to be the only truly important element. Such organisations may seem quite successful outwardly but the neglect of the human element' and other important elements' inevitably leads to problems which will lessen that viability.
5. The organisation must periodically pass through growth cycles (paradigm shifts). These cycles are very much like the growth of an individual organism through the levels: birth, childhood, adolescence, etc. After all, an organisation is simply an aggregation of individual organisms that come together to form a larger whole in much the same way as organs in a body do. The organisation must be prepared to go on to the next stage of growth. If an organisation does not successfully pass through and complete each evolutionary stage it will eventually wither and:

a) Lose sight of, or become non-aligned with, its purpose,
b) It will stop nurturing and empowering the individuals who work within it.
c) It will begin to have a disintegrative effect on the welfare of at least some of the planet as a whole.
d) It will cease to be viable.

In other words if this fifth element in an organisation is not present, then at least one of the other four will tend to be lost. The stages an organisation goes through in growing are similar to the earlier stages of universal and individual development discussed in the introduction. Growth crisis, and their associated drama, are a natural and unavoidable aspect of organisation; just as they are with individuals. Failure to pass through any crisis results in falling back into the old paradigm; getting stuck in the old behaviour / stage and not growing. The organisation will remain there until sufficient external environmental pressure, such as loss of incoming work, develops to cause a breakdown of the inaccurate / incongruent internal structures and relationships, thereby allowing it to pass through to a more expanded mode of operation - grow and survive.

Successful Organisation
When any entity is created, whether an individual human being, a relationship, a group or an organisation, it must be continually growing (re-creating itself), or it will eventually go into a state of entropy and fade out of existence. This is the same as for an individual organism: if it does not continually recreate the cells and organs that make it up then it will die and decompose to be used ‘as food’ by other ‘growing’ organisms. The same principle operates for groups and organisations. To keep an organisation in the state of growth requires that it be nourished and cared for, just as for an individual. To do this an organisation must stay in contact with a sense of purpose (its vision), meaning and direction, and it should inspire a certain practical
discipline upon itself to achieve certain goals along its growth path toward its purpose.

Groups and organisations are entities that are created for a purpose. An organisation loses its integrity when: a) The organisation as a whole is geared to surviving / keeping its present identity intact just as it is, rather than fulfilling its purpose; or b) Some part of the group or organisation perceives itself as thwarted by, or separated from, other parts of the group or organisation. This happens in organisations when an individual, or two individuals in a relationship, or a group within the organisation speak about, or for, the organisation but in fact feel separate from and divided against the organisation. Some specific forms of (a) and (b) above are as follows: conspiracy; drama; alliances; undermining (insidiousness); suppression; struggle/effort without much result; red tape; complexity; work that does not produce satisfaction; heavy pressure in selling; lowering of the quality of products; ignoring ecological issues.

If you as an individual are to contribute to the re-creation / growth of your organisation, you must establish a certain kind of relationship to that organisation. If you can create a relationship of true integrity between yourself and the organisation then your authenticity in acting as organisation will spontaneously bring forth those shifts. They will come forth out of your commitment to the organisation’s purpose which challenges and supports your own growth and personal life aims / purpose. To achieve true integrity between yourself and organisation there are again, 5 essential ingredients to the relationship.

**Five essential steps for successful individuals in organisations:**

1. **The organisation within which you are working must have a purpose which is consistent with, and supportive of, your individual purpose.**

   Clearly, if you are to be empowered as an individual to achieve what you want to achieve, you must be engaged in activities that lead towards the development of the skills, attitudes, perspectives and growth, which are you life goals. The organisation’s needs, goals and aspirations must be aligned with your needs, goals and aspirations. If a substantial portion of the organisation’s purpose and activities leads you away from your purpose, you need either to create transformation in the organisation, or leave with dignity and find an organisation (another group of people) that is supportive of your purpose.
2. You must discuss the fears, resentments, regrets, etc. you may have about the organisation which disempower you and the organisation. Often we have experienced fear, resentment, regret, mistrust and miscommunication towards an individual in an organisation, and our feelings have not really been directed at them as an individual. Rather, these feelings are directed at them as an organisation, because of the actions committed by them in their role in the organisation, for example, using the authority conferred upon them by the organisation. This is quite a different phenomenon from fear, resentment, regret, mistrust and miscommunication being directed towards an individual as an individual. The feelings are really directed towards the organisation since the individual could not have done anything to you except in their role, or authority, derived from their position in the organisation. In acknowledging and releasing these feelings of resentment, fear, regret, mistrust and miscommunication you are in fact not only forgiving them as individuals, but you are forgiving the organisation which gave them their authority. And most importantly of all you are forgiving yourself.

The daily ongoing process of working in an organisation builds up fears, resentments, regrets, mistrust and miscommunication, as a part of our ‘normal’ human interactions. If these feelings are not talked about they will build to major blocks to organisational success. A simple practice of clearing on a regular basis at the beginning of meetings is extremely valuable. A clearing is not an opportunity for individuals to dump their unexpressed emotions on other individuals or the organisation at large. A clearing simply means a clean, healthy expression of how each participant is feeling about whatever before the start of a meeting. No analysis or resolution is entered into with regard to the expression of those feelings. A small amount of skill development and practice by the leader of the group will prove well worthwhile and rewarding in the productivity of meetings when the human side is given its place as well.

3. You must take ‘wholeness’ responsibility towards the organisation. Wholeness responsibility is a certain kind of commitment to an organisation in which in an important sense we become the organisation, representing it in good faith, and accepting responsibility before the public for the organisation. Wholeness responsibility is quite distinct from task responsibility. Task responsibility is something that can be delegated. It refers to a specific area of work within the organisation which has been assigned to a specific staff member.
Wholeness responsibility refers to a general state of awareness in which we take responsibility for the organisation as a whole. It may, and sometimes does, mean enthusiastically stepping over the boundaries of one’s own task responsibility and doing what is wanted, or needed, in some other domain of practical task responsibility. **Wholeness responsibility is a state of mind which gives us a sense of ‘ownership’ towards the organisation.** It is a state in which we care for its goals and ideals as our own goals and ideals and in which we nurture and protect and give full, vigorous expression to those ideals. It is a state of consciousness in which its failures become our failures, and its successes our successes.

Wholeness responsibility cannot be delegated. It can only be created by an individual and it can only be created in the freedom and silence of his or her own heart. Once created it empowers both the individual and the organisation with humanity and caring. Taking responsibility is the core quality most needed for a successful life: people who take responsibility for their whole life, their personal behaviour in relationship with their partner, their family and work usually end up the most fulfilled. One of the practical results of achieving a sense of wholeness responsibility is that one no longer sees the organisation in an ‘us’ and ‘them’ context. We become the organisation, and begin to express our unique form of creative self expression at the level of organisation. No organisation can really work unless individuals within it take wholeness responsibility; and **wholeness responsibility will only come about where the purpose of the organisation holds meaning to the individual.**

4. **You need to keep your agreements with others who work within the organisation, and with those whom the organisation is intended to serve.** If you do not keep your agreements it will not take long before the viability of the organisation will begin to suffer. Another result of not keeping agreements is that people will lose faith in the organisation as a whole. This loss of faith is potentially very damaging or disempowering to the organisation. When agreements are kept, we are empowering ourselves, the individual acting as organisation, and to the organisation as a whole, and the necessary element of faith, or trust, is restored. Making and keeping agreements is about building integrity. The form of agreements should be for realising specific goals and objectives and therefore should take the form of what you will accomplish by when. This is the action cycle orientation which will only be effective when supported by the appropriate feeling cycle orientation (motivation) of organisational purpose.
5. You must willingly participate, serve in, and for, the organisation to the best of your present ability. This means actively participating in at least one of the ongoing activities of the organisation and actually taking on a task responsibility within the organisation. Clearly what is important here is you can never effectively contribute to an organisation by being an armchair theoretician about the organisation. It is obviously very easy to stand on the sidelines, whether benevolently or critically and offer advice about how the organisation should be. It is an entirely different thing to truly participate in the ongoing process. For once committed to the path of participation, you will bump up against all of your points of resistance, all of your self imposed limitations regarding yourself as individual, in relationship, in groups and in organisations.

The path of participation is the only one which brings satisfaction, empowerment, aliveness, and above all, the increased ability to truly relate to others. Often, in order to achieve true participation, we need to take on a task responsibility within the organisation which will require the developing and using of new skills (growth). One’s commitment to the developing and using of those skills is then a measure of one’s true participation. The full development of such skills achieved with full participation is ‘mastery’. To achieve true mastery of a skill requires a certain kind of humility, a natural self esteem, a willingness to swallow one’s pride, and a healthy degree of self discipline. But most importantly, the path of true mastery is the path of the heart, of devotion, and of caring. Where there is no true caring for and devotion to a given area of task responsibility, there can never be true mastery of the skills used in that area.

Mastery is the highest expression of achievement in the truly essential skills used by the human race since the beginning of history. True mastery evokes in all of us a sense of awe and wonder. For its expression springs directly and uninhibitedly from the source of our being. It emerges from a place of clarity, of certainty, and restful power which is our real nature beyond all the levels within which we have learned to deny that nature. We all see this when we watch a craftsman who has achieved mastery over his or her craft. Historically mastery has most often been achieved through the discipline of apprenticeship, coupled with a constant amount of formal study.

However, the apprenticeship aspect requires working with and continually observing someone who has achieved a degree of mastery over his or her skill. It
works like a process osmosis in which we draw the essence of that mastery from the individual with whom we apprentice. It works through being immersed in the powerful energy system which the master of a skill creates around him or herself, whilst they are working in their area of skill and creativity. Even though most organisational relationships will not be referred to in these terms, **it is the essential energy of the master-apprentice relationship which creates the 'life blood', the energetic flow of power through an organisation.**
CHAPTER 6  IDENTITY DEPENDENCE & INDEPENDENCE
Childhood & Growth

Before we can go on to writing out our personal development plans we need to look at the nature of how we form our identities in more detail. The more conscious we are of how we form and create our identities the easier it will be change them - grow, and the less fearful we will become of that change.

We are all born dependent, and in the first few months of life we are completely dependent not only physically on our mothers but also psychologically. As a newborn baby has no concept of itself as a separate entity - an individual, it perceives itself as still part of its mother and will usually absorb and reflect the mother's emotional state as its own. However gradually as the baby grows it will pass through various stages of growth throughout childhood, adolescence and eventually adulthood. At each of these stages of growth what is really happening is that the child is developing an increasing awareness of its own identity and consciousness. The price that the child pays for their consciousness is the loss of communion with their mother/another, as it becomes increasingly conscious of its own identity and separateness from that which it was once part.

We are all born with needs and when needs are unfulfilled we carry them on into adulthood and attempt to satisfy them ourselves either overtly or covertly. Throughout this process the child will develop periods of intense vulnerability and its behaviour will usually regress to a more immature form as a result of the stress it creates. T Berry Brazelton (1993) calls these periods 'touchpoints' because they mark moments in the child’s development where they are usually deeply influenced/influenceable. These touchpoints are usually followed by a period of rapid growth and development into the next phase of their lives. These spurts of growth mark the passing of a stage of separation that is not reclaimable and the vulnerability and resultant regression immediately prior to the growth is a natural response of the fear & pain involved in crossing the threshold of growth from dependence to independence - immaturity to maturity.

Both the genetically inherited predisposition and home environment the child grows up in, for example: the emotional state of their parents; the quality of their parent's relationship and; relations with siblings and other relatives, determines how much of both painful and pleasurable experiences are laid down in our subconscious during those touchpoints. In this sense we are who we are as a result of our history,
however our history need not determine who we stay, or who we become, because throughout the process of growth we eventually reach a point where we realise we have choice over our own identity and realise it is 'we' who are the major influence on who we are becoming. Although we may not be able to change our basic make-up (Seligman, 1994) we can develop those qualities and favourable characteristics that we choose to. It is up to us what we do with our qualities - either negative or positive.

Dependency
However, we can’t begin the process of self development - taking responsibility for who we are becoming, without firstly reaching a stage of maturity called independence. Due to our own particular experiences laid down in those intense moments of vulnerability, touchpoints, most of us are still to a greater or lesser extent in some way still dependent on others for our identity. It may no longer consciously be our parents or the family we came from that we are dependent, however those early experiences laid down in our subconscious still largely determine our emotional responses to most situations which makes up our sense of responsibility - our ability to respond. It may be that as adults we are now more dependent on external influences such as the need for success, power, prestige, love, control, wealth, or whatever for our identity. However the question remains where did these come from - expectations of our parents, others, society?

The price most of us pay for 'success' in fulfilling these 'needs' is that we are still to some extent dependent on either what we, or others, think is socially important as defined by some group outside of ourselves, and we are driven by an inner core of needs/feelings which by definition are unfulfilable: If needs were completely satisfied in any living organism it would cease to grow or evolve, stagnate and eventually lose touch with its environment and become extinct - die. To be driven by inner feelings of emptiness that the unfulfilled need in us creates is to be victim to our feelings and therefore remain forever dependent on externalities such as our past, others, society, to determine who we are - our sense of identity. To do so is unfulfilling because fulfilment is only possible by firstly becoming an independent person, creating something separate; something, or someone, to be fulfilled.
Diagram 10 Dependent Person

In this diagram the conscious choice as to who the person is becoming is not yet taken and they are therefore not yet able to take full responsibility for their own life/ identity as a fully independent being.

Externally Defined Needs:

POWER CONTROL LOVE WEALTH STATUS APPROVAL

Direction on future growth dependent on externally/unconsciously defined needs. Therefore my identity is dependent on 'out there', or unconsciously 'in here'.

Who 'I' am is not determined by me.

Core identity not yet separated from past; still dependent on internal relationships with past experience for who 'I' am.

Cycle ultimately unfulfilling as there is nothing to fulfil

CONCEPTION

preceding

generations

Present level of growth

BOTTOMLESS PIT OF ENDLESS NEED/FEELINGS

(Evolution goes back 4 billion years)

Need is not fulfillable. Fulfilment is only possible by determining who we are beyond our needs/feelings - principles, and living by them - not by need/feelings. It is becoming who we are becoming beyond our histories that makes life meaningful.
### AREAS / CENTRES OF DEPENDENCY

<table>
<thead>
<tr>
<th>Centre</th>
<th>Security</th>
<th>Guidance</th>
<th>Wisdom</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>If you are...</td>
<td>Spouse Centred / Dependent&lt;br&gt;Your feelings of security are based on the way that your spouse treats you. You are highly vulnerable to the moods and feelings of your spouse. There is deep disappointment resulting in withdrawal or conflict when your spouse disagrees with you or does not meet your expectations. Anything that may impinge on the relationship is perceived as a threat.</td>
<td>Your direction comes from your own needs and wants and from those of your spouse. Your decision making criterion is limited to what you think is best for your marriage or your mate, or to the preferences and opinions of your spouse.</td>
<td>Your life perspective surrounds things which may positively or negatively influence your spouse or your relationship.</td>
<td>Your power to act is limited by weaknesses in your spouse and in yourself.</td>
</tr>
<tr>
<td>If you are...</td>
<td>Family Centred/Dependent&lt;br&gt;Your security is founded on family acceptance and fulfilling family expectations. Your sense of personal security is as volatile as the family. Your feelings of self worth are based on the family reputation.</td>
<td>Family scripting is your source of correct attitudes and behaviours. Your decision-making is what is good for the family, or what family members want.</td>
<td>You interpret all of life in terms of your family, creating a partial understanding and family narcissism.</td>
<td>Your actions are limited by family models and traditions.</td>
</tr>
<tr>
<td>If you are...</td>
<td>Money Centred/Dependent&lt;br&gt;Your personal worth is determined by your net worth. You are vulnerable to anything that threatens your economic security.</td>
<td>Profit is your decision making criterion.</td>
<td>Money making is the lens through which life is seen and understood, creating imbalanced judgment.</td>
<td>You are restricted to what you can accomplish with your money and your limited vision.</td>
</tr>
<tr>
<td>If you are...</td>
<td>Work Centred/Dependent&lt;br&gt;You tend to define yourself by your occupational role. You are only comfortable when you are working.</td>
<td>You make your decisions based on the needs and expectations of your work.</td>
<td>You tend to be limited to your work role. You see your work as your life.</td>
<td>Your actions are limited by work role models, occupational opportunities, organisational constraints, your boss’s perceptions, and your possible inability at some point to work.</td>
</tr>
<tr>
<td>If you are...</td>
<td>Possession Centred/Dependent&lt;br&gt;Your security is based on your reputation, your social status, or tangible things you possess. You tend to compare what you have to what others have.</td>
<td>You make your decisions based on what will protect, increase, or better display your possessions.</td>
<td>You see the world in terms of comparative economic and social relationships.</td>
<td>You function within the limits of what you can buy or the social prominence you can achieve.</td>
</tr>
<tr>
<td>If you are...</td>
<td>Pleasure Centred/Dependent&lt;br&gt;You feel secure only when you’re on a pleasure ‘high’. Your security is short-lived, anaesthetising, and dependent on your environment.</td>
<td>You make your decisions based on what will give you the most pleasure.</td>
<td>You see the world in terms of what’s in it for you.</td>
<td>Your power is almost negligible.</td>
</tr>
<tr>
<td>If you are...</td>
<td>Friend Centred/Dependent&lt;br&gt;Your security is a function of the social mirror. You are highly dependent on the opinions of others.</td>
<td>Your decision-making criterion is ‘What will they think?’ You are easily embarrassed.</td>
<td>You see the world through a social lens.</td>
<td>You are limited by your social comfort zone. Your actions are as fickle as opinion.</td>
</tr>
<tr>
<td>If you are...</td>
<td>Enemy Centred/Dependent&lt;br&gt;Your security is volatile, based on the movements of your enemy. You are always wondering what he is up to. You seek self-justified and validation from the like-minded.</td>
<td>You are counter-dependently guided by your enemy’s actions. You make your decisions based on what will thwart your enemy.</td>
<td>Your judgment is narrow and distorted. You are defensive, over-reactive and often paranoid.</td>
<td>The little power you do have comes from anger, envy, resentment and vengeance - negative energy that shrivels and destroys, leaving little energy for anything else.</td>
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Universal Resistance to the Formation of Identity
The 'universal' resistance to taking the decision to become someone of our own making, to take on a definite form and identity, comes from the law of the conservation of energy which states that the total energy in a physical interaction, energy in and energy out, must balance exactly (Pagels, 1984:253). And from the second law of thermodynamics which states that disorder, entropy, always increases in a system to reach maximum entropy where all energy is depleted (Narliker, 1990:185. Combine these two laws and we can see where the reluctance to taking form comes from. The moment form (matter) is created energy is used up in direct proportion to the amount required to form the entity / identity and the conservation of energy makes life's attitude to the formation of identity a slow and cautious one.

According to (Lovelock, 1989:125) the death sentence of the second law applies only to identities and could be phrased 'Mortality is the price of identity'. In other words, annihilation is the risk we take to make a stand on who we are, to stand alone and say I am not that because I am this, and step back into that intense vulnerability that is associated with such a touch point - a life shaping event. However, the mortality is only that of our identity's and not our physical lives although it may feel like it is the latter when we first do it. One day in the final act of surrender we might want to willingly give up, rather than have taken away from us, our physical identity as well - that would involve real maturity.

Even in the realm of quantum physics, which explores that mercurial 'stuff' that everything is made of, the resistance to forming identity is evident, in fact it is a universal law. For example, as long as the quanta, packets of energy, that form all matter remains a wave or field the quanta remains as the potential to form an entity but remains identity less. However, once the quanta has taken a form and stepped out of the quantum field / vacuum and arrived as an observable entity then the finite potential energy available to the field is depleted by the amount used in creating the form. The law of conservation of energy, that governs the use of all energy, says don't create a form/identity unless absolutely necessary; and we say 'don't step out there - don't make a stand on who we are unless its really worth the price that might be demanded to us - pain'. Paradoxically, however, the laws of thermodynamics say that all available energy 'quanta' must & will eventually be used up by taking form or expressing as an identity - matter. For a further discussion on this see Pagels (1984) especially chapters 7, 8 & 9.
This makes it impossible for us to avoid forming an identity. A dependent identity where we are not yet ready to take full responsibility for who we are and our identity remains that of a dependent, insecure individual who can’t transcend our past, our relationship, the boss, the organisation, or whatever. The uniquely human choice we have, however, is to decide who we are separate from external or past influences and grow into becoming a truly independent, secure individual who has their own governing principles that they live by and is therefore free to satisfy and fulfil themselves by living with integrity to who they have decided they are and are committed to becoming.

The dependent identity is as much an identity as is the independent one, the only difference being one’s sense of security. To secure our sense of identity, who we are, through dependence on either our subjective history, where we have come from, or on external/socially defined things such as wealth or power is to be an insecure person. Insecure because if such a person were to lose that wealth or power who are they? Therefore to base one’s identity on such temporal things as power, wealth, status, prestige, approval etc is to live an insecure life. To do so we pay the ultimate price in dependency currency for our identity is dependent on who we are 'out there' and as all of that is temporal we must eventually lose it all - one way or the other. The insecurity is caused by us sacrificing our own identity for that which we think is important 'out there' and in this way our identity becomes dependent on what we have, possessions, and how we present - pretense.

Deep satisfaction and fulfilment is not available to individuals through the accumulation of material possessions, political power, or status, because these things are temporary and eventually get taken away from us even if only by death. The attachment of our identity to such things is to sell one’s own sense of self and security, our own identity, for the insecurity of an image that we are dependent on for our identity. Take away that power, wealth, or status, and who am I, fear of the loss of my identity eventually becomes the driving force behind who I am.

The fear is that if I lose my material possessions I will lose myself and cease to exist; there are many stories of people who have lost 'everything' committing suicide. However had they not chosen to kill themselves they may have gone on to grow and one day realise that they did not lose 'it all' but only that part of themselves, their ego, that identified with the material possessions for who they were. Growing up is about giving up who we think we are in order that we may discover who we really
are and thereby fulfil our true potential; a potential that is far beyond the mere accumulation of such things as material possessions, power, or status.
Diagram 11  Independent Person

In this diagram the conscious choice as to who the person is becoming is taken and they are therefore able to take full responsibility for their own life/identity as a fully independent being.

**WHO I AM BECOMING**

POWER  CONTROL  LOVE  WEALTH  STATUS  APPROVAL

Direction of future growth independent of externally/unconsciously defined needs. Living with integrity to their core principles this individual decides who they are becoming.

Present level of growth

Cycle ultimately fulfilling as there is something to fulfil

Who I am is determined by me.

Core identity separated from past and independent of internal relationships with past experience for who I am.

Core identity is determined by a set of principles/values that override feelings

Preceding Generations

BOTTOM ESTABLISHED TO THE PIT OF ENDLESS NEEDS/FEELINGS THROUGH LIVING BY PRINCIPLES

(Evolution still goes back 4 billion years)

However need is replaced by principles and values that determine who we are and fulfilment comes from living them with integrity. The more we live by our principles the more we become who we want to become and thereby fulfil our destiny and live to our full potential.
**THE INDEPENDENT INDIVIDUAL**  
*Covey (1993:124)*

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<tr>
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<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>If you are... Principle Centred / Independent</td>
<td>Your security is based on correct principles that do not change, regardless of external conditions or circumstances. You know that true principles can repeatedly be validated in your own life through your own experiences. As a measurement of self improvement, correct principles function with exactness, consistency, beauty and strength. Correct principles help you understand your own development, endowing you with the confidence to learn more, thereby increasing your knowledge and understanding. Your source of security provides you with an immovable, unchanging, unfailing core enabling you to see change as an exciting adventure and opportunity to make significant contributions.</td>
<td>You are guided by a compass which enables you to see where you want to go and how you will get there. You use accurate data which makes your decisions both implementable and meaningful. You stand apart from life’s situations, emotions and circumstances, and look at the balanced whole. Your decisions and actions reflect both short and long-term considerations and implications. In every situation, you consciously, proactively determine the best alternative, basing decisions on conscience educated by principles.</td>
<td>Your judgment encompasses a broad spectrum of long-term consequences and reflects a wise balance and quiet assurance. You see things differently and thus you think and act differently from the largely reactive world. You view the world through a fundamental paradigm for effective, provident living. You see the world in terms of what you can do for the world and its people. You adopt a proactive lifestyle, seeking to serve and build others. You interpret all of life’s experiences in terms of opportunities for learning and contribution.</td>
<td>Your power is limited only by your understanding and observance of natural law and correct principles, and by the natural consequences of the principles themselves. You become a self-aware, knowledgeable individual, largely unrestricted by the attitudes, behaviours or actions of others. Your ability to act reaches far beyond your own resources and encourages highly developed levels of interdependency. Your decisions and actions are not driven by your current financial or circumstantial limitations. You experience an interdependent freedom.</td>
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The reason we have spent the last hour or so discussing identity, something that we may not at first recognise as central to an organisational transformation workshop, is that without some consciousness of where we are in our own growth/maturity it is difficult for us to separate ourselves from our 'drama', our dependence on others, and our dependent relationships with them. Until we can do this we can’t effectively communicate with others because we are, at various levels, in dependent relationships with them that we may or may not be conscious of. Relationships that are primarily motivated by meeting our deficit emotional needs and not really based on authentic, honest communication that is possible if we are truly committed to growing up and becoming independent individuals **responsible for 100% of our communication but not for the consequences of that communication.**
Until we can separate ourselves from our dependency on each other, at least to the point where we do not feel responsible if telling the truth as we see it with consideration upsets another person, we have little chance of developing truly effective communication. A classic dependent communication is: 'I must not say what I believe to be the truth because I am frightened of how the other person might respond emotionally - it might hurt them, or me'. This is the essence of a lot of our inauthentic unclear communication and it is a form of 'lying', or withholding the truth, often to avoid the pain that the other person's response to the truth might cause ourselves. There is an interesting paradox in this however - telling the truth is the end of suffering. It takes courage to tell the truth and this courage is made easier when one realises they can't be responsible for how another person responds, yet we are fully and solely responsible for our own responses. All we can be responsible for is that our own communication is the truth, as best as we can discern within ourselves, something our principles help us to do. ‘A gentleman is one who never hurts anyone's feelings unintentionally’ (Herford in Peck 1993:26).

The fear associated with what another person’s response might be comes from those early childhood touch points when our dependency on our parents, to us, seemed total: 'without them I would die - they hold the power of life and death over me'; a very dependent position, as children often cannot fight back or speak out for themselves without fear of annihilation. Our memory of what it was like to do so is what is laid down in our sub-conscious and it is these memories, or beliefs, that still, to various degrees, control our responses and communication today as adults. These old beliefs are no longer appropriate as adults because the conditioned memory of how fearful, even life threatening, the response was to us as children is not what it would be like to do it now as an adult. However, as long as we are governed by these childhood experiences emotionally the fear of communicating honestly and openly will be as great as it was as a child. In this way we define a limit on how far we will tell the truth - how far we are prepared to go (see diagram 12 over page).
The only thing that dies if we do step outside our line or limit is our identity - who we think we are, and if we are all perfectly happy with who we are then there is no reason to take the risk. However if we wish to grow, to become more of who we are and less of who we think we are, then the only way is by extending our self imposed limitations on who we are to find out more of who we can become - who we really are. Growth and full maturity lies outside of our comfort zone and the extent of that growth available to us is determined by no one, or no thing, other than ourselves.
To move through the levels of fear to become more of who we really are means we must be willing to tell the truth at ever greater levels both to ourselves and to others. It is only by placing limits on how far we will go with each other with our vulnerability, our truth, that creates the 'illusion' of separation from each other in the first place. The way out is through vulnerability and openness to others which means not withholding information or the truth from them. The reason it is so important to develop our own inner principles and values to live by is that it makes it easier to take the risk to be vulnerable and tell the truth when we have an inner core identity based on eternal principles that provide us with the security to do so.
CHAPTER 7 PERSONAL DEVELOPMENT PLANS

Why A Personal Plan?

Begin today with the image, picture, or paradigm of the end of your life as your frame of reference or the criterion by which everything else is examined. By keeping that end clearly in mind, you can make certain that whatever you do on any particular day does not violate the criteria you have defined as supremely important, and that each day of your life contributes in a meaningful way to the vision you have of your life as a whole (Covey, 1994:195).

It is important to develop a personal plan before we begin to develop a professional plan, or an organisational plan, so that our professional work may be congruent with our real work - our personal growth and development. If our personal growth and development needs are not being met at work our job will tend to be some meaningless task we do in order that we can live. Conversely the more congruent are your personal goals with your professional occupation the more fulfilling you will find your work. In order to have the desired congruency between these two things throughout an organisation, creating a sense of ownership and personal responsibility for it, we must spend some time developing:

1. A personal development plan (Mission); that is congruent with:
2. Our professional development plan; that is aligned with our respective:
3. Performance partnerships; that are attuned with:
4. The mission statement and goals and objectives for the area where I serve derived from the organisation's mission statement and strategic plan: that is congruent with:
5. The organisation's Vision and principles that determine its culture.

About the Questions
Over the last twelve weeks I have met with each of you several times to assist you in developing a personal development plan - or mission statement for your life. At each interview session I have asked you one question with a part A and B to assist you in focussing on what is perhaps our most difficult question: what is your life about? The questions are designed to follow the natural growth and
development of our lives from conception through to the present. The design of the questions is important as the natural development of our lives has evolved the way it has over many billions of years and I trust nature knows more about what it is doing than we do.

The natural development and growth of each of our human identities follows the same process of separation, or breaking various levels of dependency, to become independent. Each level of separation represents a level of growth, what the Jungians would call 'the self defining, self-differentiation process individuation' (Peck, 1993:22-3). It is this process of differentiation through which we came to full individuality that is the process of growing up, or forming our own identity.

The paradox of this is that 'union differentiates' [e]ach personality will not only remain distinct within the ... unity but will be most uniquely, most fully itself in uniting... ' (de Chardin in Dodson, 1984:197) [his emphasis]. In other words we best discover who we are and grow to our full potential through the union of marriage / intimate relationship with others. However the union must be one of choice that creates an interdependent relationship between two people who respect each others individuality, and support each others growth to the full expression of who they are 'unconditionally'. Such a union is the very opposite of a dependent relationship and is perhaps the most mature expression of human nature.

**Stages of Growth**

The major phases of dependency breaking, growth, are as follows:

1. Conception to about 9 months of age. During this stage we did not have any consciousness that we were a separate organism from our mothers. We were therefore completely dependent on our mothers, or mothering ones, for both our physical and psychological survival.

2. From about 9 months of age on we began developing an ever increasing consciousness of our separateness not only from our mothers but from all others. Growing free of our complete dependency on our mothers represents a major stage of differentiation, the peak realisation of our separateness being that of death - which is something we do very much on our own.

3. The third major phase of separation begins during the second phase but does not really become important until we are about two years of age when we
develop an awareness of, and an increasing dependency on, other family members and our wider family for our identity. This family stage gradually takes over from the mother sometime throughout the years 4-7 and remains the dominant factor through to adolescence.

4. The fourth stage is when we replace our family as the main dependency for our identity with the ever increasing development of a wider social context of friends and piers as the main dependency of our identities. Although it begins in the first 7 years it does not usually become dominant until the teenage years as we begin to reach out into the world to eventually find our own mate and start our own family.

5. There is a fifth stage of growth which some of us never seem to reach which is known to the psychologists as the 'observing ego'. The development of this stage is like all the other stages in that it is painful; and different, in that we as adults can choose to grow or not. It is the pain involved in growing into our full psycho-spiritual potential that Peck suggests may be the reason 'the majority of people fail to further develop their observing ego's once they enter adulthood' (ibid:24).

It is from these natural levels of organic growth (see diagram 1) that the questions have been developed. To provide a sense of perspective that
incorporates your whole life you were asked to answer the questions from the imaginary position of laying on your death bed far in the future looking back over your life. This is an important perspective because we can't take anything with us when we go, except those parts of ourselves we did not give away whilst we were alive, and it tends to make it easier for us to prioritise what is really important to us. The main reason for this focus is to get us thinking in terms of the context of our whole life before we get to that place in our lives when it is too late to do anything about it - when we are actually on our death bed. It is our life and what we choose to do with it is up to us and I believe that when we reach that point where we come face to face with the end of the unique event that was our life we will not be judged by any external God. Rather we will get to examine our life within the confines of our own conscience and ask ourselves how we did?

It is important to think about our lives from this perspective from time to time to keep us focussed on what's really important to us. It is a question we need to regularly ask if we are to find and fulfil our true vocation / mission in life:

By and large, a good rule for finding this out is the following: the kind of work God usually calls you to is the kind of work (a) that you need most to do, and (b) that the world needs most to have done. ... The place God calls you to is the place where your deep gladness and the world's deep hunger meet (Buechner, 1973:19 in Peck 1993:86).

The questions are designed to help you discern your true vocation so that you may become clearer on whether or not your present position is fulfilling it. The clearer everybody is on this question the better will be the clarity of communication at the workshop and in the organisation generally. It is important to have individual clarity of purpose if we are to achieve a clear group / organisational purpose.

The Questions
There are five levels of questions, following from the major levels of self expression in diagrams 1 and 3, which have evolved to assist each of us determine what, in essence, our lives are about.

Man is not fully conditioned and determined but rather determines himself whether he gives in to conditions or stands up to them. ... Man does not simply exist but always decides what his existence will be, what he will become in the next instance (Frankl, 1984:154).
From the imaginary perspective of looking back over your life from your deathbed off in the distant future:

1a. What qualities would you have most regretted not developing in yourself? Or who do you want to be remembered as?
   b. What is it those you care about would say at your funeral?*

*With this question you actually had to go and ask those people what they would say. The reason is primarily to help broaden out the perspective with which you can approach the question and, secondarily, to begin to create dialogue with someone else which helps us think about it.

2a. What contribution would you have made to your relationship?
   b. What qualities would you have most loved/admired/respected in your partner?

3a. What contribution would you have made to your family?
   b. What qualities would you have most loved/admired/respected about your family?

4a. What contribution would you have made to the world at large?
   b. What qualities would you have most admired/respected/valued in those you served, and served with.

In answering question 5a I want you to imagine that you are God; that is you had the power to do whatever you like to do on this planet and question 5b as yourself.

5a. What is it in your 'omnipotent' opinion that needs most to be done on this planet?
   
   b. What it you need most to be doing?
Your Personal Life Plan / Mission
Write your answers to the questions in the space provided below:

1. Self
Through living by my: ________________________________

                                                      ________________________________

                                                      ________________________________

                                                      ________________________________

2. Other
I serve my partner by: ______________________________

                                                      ________________________________

                                                      ________________________________

3. Family
My family by: ________________________________

                                                      ________________________________

                                                      ________________________________

4. The World
Those I come in contact with by: ________________________________

                                                      ________________________________

                                                      ________________________________

5. The Spirit/Universe
Thereby fulfilling my highest purpose of: ________________________________

                                                      ________________________________

                                                      ________________________________

Congratulations you have now completed a difficult, yet very important, thing to do. I hope it has been useful enough to become a constant part of your life and
that you will review it and update it as you change and grow over the years to come.

Diagram 15  The Process Behind The Questions
It is important to remember that the only thing we can really be responsible for is the answer to question 1. If we are committed to, and live by, our core principles and values, what our life is really about, then we can say we lived with integrity and have a sense of completeness with ourselves on our deathbed. However, if we are dependent on any of the other levels for our identity, in other words, if we think we will somehow get fulfilment on the level of self by being something for someone else other than who we are then it will, by definition, be a deficit need. That is, if we need to be someone other than who we honestly are, and are committed to becoming, in order to get any kind of benefit or approval then the motivation is not authentic. Only by living and acting out our core values can we give the other people in our lives the 'space' to be who they are - especially our children.

By saying this is who I am and living as best we can to our ideal we give others the opportunity to like / dislike us for who we are and don't need to manipulate, be inauthentic, or pretend to be someone/thing else to gain their approval, acceptance or love. We can thereby live free of dependent relationships and deficit needs and speak our hearts as well as our minds and live by our conscience to who we are / want to become. Such a level of independence and freedom is perhaps the single greatest gift a parent can give its child - its
independence. The best way to give children anything is through example, they learn from who we are and what we do, not by what we say or think. Therefore living by and acting on our own unique set of principles and values that makes us who we are sets the example for our children to do the same. To live by their own unique set of principles and values that makes them who they are, even if their particular mix of qualities make them so different from us that we can barely recognise what their lives are about, we can trust that they have learned the most important thing of all - to be honest with themselves and true to who they are.
CHAPTER 8 VISION / PURPOSE

The Importance of having a Clear Purpose
The majority of individuals in organisations do not know of a clear purpose for their being there. Purpose is not the doing of a task. Purpose is not survival, or profit, although both may be essential to its fulfilment. A clear purpose, higher than oneself, is the single greatest motivator of human beings. A purpose, higher than the actual task at hand, adds the critical factor - meaning, to the doing. The creation of meaningful work generates enthusiasm for productivity (quantity paradigm) and for excellence (quality paradigm). The individual grows to become more of who he or she can become, in the pursuit of higher meanings. It is basic to life, and it remains true at all levels of growth. Personal and professional growth cannot be separated.

George Bernard Shaw summed it up:

“This is the true joy in life:
Being used for a purpose recognised by yourself as a mighty one.

That being a force of nature -
Instead of a feverish little cloud of ailments and grievances complaining that the world will not devote itself to making you happy.

I am of the opinion that my life belongs to the whole community - and as long as I live, it is my privilege to do for it whatever I can. I want to be thoroughly used up when I die, for the harder I work, the more I love. I rejoice in life for its own sake. Life is no brief candle to me.

It is the sort of splendid torch which I have got to hold up for the moment, and I want to make it burn as brightly as possible before handing it on to future generations”. 
An Effective Vision Statement:

1. Answers Why
   - Why am I here?
   - Why do I do this?
   What do you want?
   a  Personally
   b  In relationship
   c  In family
   d  Professionally
   e  Spiritually

2. Makes sense in a real world:
   - Must be stable in essence
   - Must be flexible in form
   - Prepared for the future
   - Honour the past

3. Is Inspirational & Challenging
   - We aspire to grow or ‘die’.

4. Empowers our own people first
   - Who then empower clients.

5. Can be lived with integrity.
   - Must share it, preach it, enrol and campaign for it.
   - The vision lives in the intensity of the leader - You.
## HIERARCHY OF PURPOSE

<table>
<thead>
<tr>
<th>Paradigms which define natural levels of value towards purpose</th>
<th>Professional Growth Opportunity available in that paradigm</th>
<th>Terms for defining meaningful work</th>
<th>Nature of Conflict between paradigms (Personal growth Opportunity)</th>
</tr>
</thead>
</table>

### VISION

<table>
<thead>
<tr>
<th>VISION</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qualitative inspirational pictures of a realistic future</td>
<td></td>
</tr>
</tbody>
</table>

**Leadership**

Who is in charge here?

### DIRECTION

<table>
<thead>
<tr>
<th>DIRECTION</th>
<th>Mission</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clear general guidelines, workable parameters</td>
<td></td>
</tr>
</tbody>
</table>

**Autonomy**

Don’t tell me what to do!

### MANAGEMENT

<table>
<thead>
<tr>
<th>MANAGEMENT</th>
<th>Goals &amp; Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quantitative specific results through others</td>
<td></td>
</tr>
</tbody>
</table>

**Control**

Don’t tell me how to do it!

### PROFESSIONAL

<table>
<thead>
<tr>
<th>PROFESSIONAL</th>
<th>Tasks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mastery in applied skills</td>
<td></td>
</tr>
</tbody>
</table>

**Fine Detail**

I’m not stupid!

### LABOUR

<table>
<thead>
<tr>
<th>LABOUR</th>
<th>Activities (energy)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enthusiastic productive labour</td>
<td></td>
</tr>
</tbody>
</table>
The strongest sense of meaning is found within each paradigm during the learning phase (professional growth), once mastered, then in the next paradigm up. Moving up to the next paradigm requires personal growth, through acceptance and resolution of the conflict factors in the fourth column, in very specific ways. People do not generally find meaning, or understand, more than one level beyond their current growth stage. An optimally effective job description will be derived from all four columns on one level, and must be matched to the personal / professional growth stage of the individual concerned.

Creating THE ORGANIZATION's Purpose:
This can be a difficult exercise as the purpose of an organisation must be congruent with (come from) the purpose of one's own life which resides in the heart. It seems, in our society at least, that describing how we feel in our hearts has been relegated to poets and songwriters alone. However, it is important for us all to spend at least a little of our time focused on this question. To assist you in doing so I have prepared the following questions and statements that you are now asked to complete in the space provided.

I feel an alignment in my life with a purpose defined as:

I feel my life can make greatest impact toward that purpose in the area of:
The qualities I bring to organisation in my very being there are:

The aspects of my personal paradigm which the organisation gives me opportunity to integrate are:

Considerations in Creating Your Organisation’s Purpose
1. The nature and quality of the goods or services provided.

2. A commitment to being, and being recognised for ...?
3. Commitment to ongoing improvement / growth through
   a) Product and services
   b) Evolution of the organisation

4. Commitment to leadership and growth through the development of people.

5. Commitment to service - there is no other kind of company.

6. Commitment to empowering employees to experience pleasure, pain and satisfaction in day to day work - be alive.

7. Benefits to employees based on value added towards purpose.

8. Commitment to profitability or cost effectiveness.

9. Defining 'value' to consumer, public or community. Why should I come to your organisation rather than your competitors?

10. Defining the essence, rather than specific forms. Why is your organisation unique?

11. Process orientated - that is 'becoming' and 'evolving'. In present time, or changing, rather than in future time.

12. Appealing to ideals; evoking positive feelings like challenge, pride or desire for excellence.


14. Broad enough to allow alignment of individual perspective's. Pointed enough to identify it as your organisation.

**PURPOSE OF YOUR ORGANISATION:**
Write the Purpose of your organisation here.
CHAPTER 9  COMMUNICATION

The reason we have spent time yesterday and again today discussing identity, something that we may not at first recognise as central to an organisational transformation workshop, is that without some consciousness of where we are in our own growth/maturity it is difficult for us to separate ourselves from our 'drama', our dependence on others, and our dependent relationships with them. Until we can do this we can’t effectively communicate with others because we are, at various levels, in dependent relationships with them that we may or may not be conscious of. Relationships that are primarily motivated by meeting our deficit emotional needs and not really based on authentic, honest communication that is possible if we are truly committed to growing up and becoming independent individuals responsible for 100% of our communication but not for the consequences of that communication.

Until we can separate ourselves from our dependency on each other, at least to the point where we do not feel responsible if telling the truth as we see it with consideration upsets another person, we have little chance of developing truly effective communication. A classic dependent communication is: 'I must not say what I believe to be the truth because I am frightened of how the other person might respond emotionally - it might hurt them, or me'. This is the essence of a lot of our inauthentic unclear communication and it is a form of 'lying', or withholding the truth, often to avoid the pain that the other person's response to the truth might cause ourselves. There is an interesting paradox in this however - telling the truth is the end of suffering. It takes courage to tell the truth and this courage is made easier when one realises they can’t be responsible for how another person responds, yet we are fully and solely responsible for our own responses. All we can be responsible for is that our own communication is the truth, as best as we can discern within ourselves, something our principles help us to do. 'A gentleman is one who never hurts anyone's feelings unintentionally ' (Herford in Peck 1993:26).

The fear associated with what another person’s response might be comes from those early childhood touch points when our dependency on our parents, to us, seemed total: 'without them I would die - they hold the power of life and death over me'; a very dependent position, as children often cannot fight back or speak out for themselves without fear of annihilation. Our memory of what it was like
to do so is what is laid down in our sub-conscious and it is these memories, or beliefs, that still, to various degrees, control our responses and communication today as adults. These old beliefs are no longer appropriate as adults because the conditioned memory of how fearful, even life threatening, the response was to us as children is not what it would be like to do it now as an adult. However, as long as we are governed by these childhood experiences emotionally the fear of communicating honestly and openly will be as great as it was as a child. In this way we define a limit on how far we will tell the truth - how far we are prepared to go (see diagram 17).

When dependent individuals who are still dependent on what others think of them, or whatever, for their identity come together in groups they tend to behave just like they learned to in their first group - their family. This way their group becomes a congregation of different personalities all acting out their conscious / unconscious childhood emotional scripting which we project out into the world as who we are - our communication.
Both 'A' and 'B' are so busy projecting their reality onto each other, covertly seeking approval and acceptance to fill the lack of esteem, emptiness, they feel inside, there is little authentic communication going on. The communication is a sort of competition for control or domination, about who's going to win or control the communication and never really gets further than the politics. In the above situation both want the other person to understand them, to be understood is one of the greatest human needs (Covey 1993:241), so much that projection of who they are is the main form of communication until a button gets pushed, automatically replaying and old emotional tape, resulting in the relationship turning 'sour' - and oh how we wish we didn't do that!
The essence of good communication is listening. To listen we have to back off from projecting our own reality out into the world/others and actually seek to absorb, to let in, to really understand both emotionally and intellectually what the other person is trying to communicate to you. Most of us don’t listen with the intent to understand, rather, we listen with the intent to reply.

Diagram 19  Independent Communication

unfulfilled needs/ emotional 'scarring'  

Levels of experience / growth

Person A

Communication is straight / congruent with who we are

Focus not on how the other person sees us but on listening wholeheartedly

Core identity determined by principles

Past

Unconscious/ conscious emotional memories

'Buttons' may still get pushed from time to time but it is seen as an opportunity for growth and our principles assist us to stop the old emotional 'tape'/memory playing and keeping communication going

Less defensive & more open communication in general

unfulfilled needs/ emotional 'scarring'

Levels of experience / growth

Person B

Core identity determined by principles

Past

Unconscious/ conscious emotional memories

THE COOPERATION PROGRAM ©
What follows is mostly from Stephen Covey’s book: The 7 Habits of Highly Effective People, (1993). In it (p241) he suggests that we should listen for feeling and meaning of behaviour because in doing this we gain accurate data to work with because we are not projecting our own reality onto the other person but we are actually listening to what is inside the other person’s heart and head. You’re listening to understand. You’re focused on receiving the deep communication of another human soul. Next to physical survival, the greatest need of a human being is psychological survival - to be understood, to be affirmed, to be validated, to be appreciated.

The primary principle of effective communication is:

1. 'SEEK FIRST TO UNDERSTAND'

Covey suggests the following ways of doing this:
1. To mimic content which is simply repeating what the other person says.

2. To rephrase the content which suggests a deeper level of listening and understanding.

3. To reflect feeling. This is engaging the other person on an emotional level and showing a much deeper level of understanding.

4. To rephrase true context and reflect the feeling. To give you a way of responding to someone that allows you to more fully understand both what the person is trying to communicate emotionally and what they are saying intellectually.

Things to watch out for in our response to others:
1. We tend to evaluate - either agree or disagree.
2. We probe, ask questions from our own frame of reference.

3. We advise - we give counsel based on our own experience.

4. We interpret - we try to figure people out, to explain their motives, their behaviour, based on our own motives and behaviour.

The secondary principle of effective communication is:

2. 'THEN SEEK TO BE UNDERSTOOD'

The key to being understood is the level to which we are prepared to tell the truth and / or be vulnerable to be understood. The vulnerability involved in seeking to be understood is caused by our association of disapproval with rejection, so we tend to withhold various amounts of information about ourselves / the truth / to avoid being rejected. Maturity, Covey suggests, is a balance of Courage and Consideration (p217).

It takes a degree of courage and principled character, consideration, to tell the truth as you see it and it is a product of making the shift from a dependent to an independent individual and acting out of our principles. That is, where our identity is linked primarily to our principles and only secondarily to what others, the boss, society, thinks of us. This way we tend to be able to tell more of the truth about ourselves and therefore give more of ourselves - honesty. An independent individual will tend not to compromise their integrity to who they are for something that they want / need, other than for the basics: food, clothing, shelter and to protect themselves and their family from physical harm. Wants are external to who they are and if in order to have them they must falsify, exaggerate, or enter into pretence about who they are to get them then they are not willing to do so. The tell tale signs of an artificial need or want is that of manipulation. When you find yourself manipulating, or getting into manipulative behaviour, it is the time to stop and ask yourself 'do I really need what I’m trying to get here? Is it a genuine need, a part of who I am, or do I have to go outside of who I am in some way to get it?'

Six Paradigms of Human Interaction after (Covey 1993 207:216)
1. Win/Win
Win/Win is a frame of mind and heart, an attitude, that constantly seeks mutual benefit in all human interactions. It means that all agreements / situations are mutually beneficial and all parties feel good about the decision and therefore feel committed to the action plan and win/win sees life as a co-operative, not a competitive arena.

2. Win/Lose
The alternative to Win/Win is Win/Lose. I win you lose. In leadership style, Win/Lose is the authoritarian approach, I get my way, you don’t get yours. Win/Lose people are prone to use position, power, credentials, possessions or personality to get their way. The win/lose mentality is at the core of a lot of our current social problems from the legal systems to the environment.

3. Lose/Win
Lose/Win is worse than win/lose because it has no standards - no demands - no expectations, no vision. People who think lose/win are usually quick to please or appease. They seek strength from popularity or acceptance. They have little courage to express their own feelings and convictions are easily intimidated by the ego and strength of others. Win/lose people love lose/win people because they can feed on them - they love their weaknesses - they take advantage of them because their weaknesses compliment their strengths - the sycophantic relationship.

4. Lose/Lose
When two Win/Lose people get together - that is when two determined, stubborn, ego and invested individuals interact - the result will be lose/lose. Both will lose. Both will become vindictive and want to get back or get even, blind to the fact that murder is suicide, that revenge is the two edged sword. Lose/lose is also the philosophy of the highly dependent person without inner direction who is miserable and thinks everyone else should be too.

5. Win
People with the win mentality don’t necessarily want others to lose, that is irrelevant, what matters is that they get what they want. There is no sense of contest or competition, it is probably the most common approach to everyday
negociation. A person with the win mentality thinks in terms of securing his / her own ends and leaving others to secure theirs - selfishness.

6. Win/Win/No deal
This is the best approach at the beginning of the relationship because you can genuinely say to the other party that either we reach an agreement on a win/win basis here or I don’t want to get involved. The freedom that no deal brings to your side of the negotiations is incredible, however this is not always possible in long term relationships.

**DIAGRAM 10. Negotiation Chart (Covey, 1993:218)**

<table>
<thead>
<tr>
<th>High CONSIDERATION</th>
<th>High COURAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lose/Win</td>
<td>Win/Win</td>
</tr>
<tr>
<td>Lose/Lose</td>
<td>Win/Lose</td>
</tr>
</tbody>
</table>

**Win/Win Solutions**
In seeking Win/Win Solutions, Covey (1993:233) suggests people become involved in the following four step process.
1. See the problem from the other points of view. Really seek to understand and to give expression to the needs and concerns of the other party as well as or better than they can themselves.

2. Identify the key issues or concerns (not positions) involved.

3. Determine what results would constitute a fully acceptable solution.

4. Identify possible new options to achieve those results.

For those interested in learning more about the art of negotiation I recommend Fisher & Ury (1990) and Axelrod (1990) - see bibliography for details.

**GIVING AND RECEIVING FEEDBACK**

The primary factor in developing good feedback skills is in recognising and acknowledging that we are not responsible for the consequences of our truth. We are not responsible for how the truth may make the other person feel, they are responsible for how they choose to feel, or respond, just as we are. We are really only responsible for the honesty and integrity of our own communication and consideration for where the other person is 'at' emotionally and in their own growth. It is important to understand that we have both a feeling and thinking nature and that we are responsible for how we feel - other people’s communication can only affect us is we let it. It follows then that to matter what the other person may say, 'we are responsible for how we choose to react'.

Giving and receiving feedback with courage and consideration is an art developed over time. There are some simple rules, or guidelines, that if you use persistently will eventually help you become a master of the art and with that a very effective leader.

1. Separate the person from the action. It is not you I am frustrated with it is what you have done, how you are doing it.

2. Always respect the individuality/dignity of the other person. We all have different perspective’s through which we perceive reality.

3. Don’t apportion blame once something has happened. Accept it's happened and get on with working constructively towards changing whatever needs to be changed to avoid it happening again.
4. Don’t wait until it has happened to express your concern about something. Express your concern the moment that you pick up on something you feel isn't quite right - even if you can't pin the feeling/intuition down. Don’t wait for it to happen, nip it in the bud. If you're wrong no harm was done and if you're right you shouldn't need to say 'I told you so', there is little point in saying 'I though that might happen' after the event.

5. Always acknowledge and take responsibility for your own feelings then communicate to the other person. Say how ‘it’, their communication or action, made you feel and take full responsibility for those feelings. Although the other person's actions may have caused a problem or pain for you, you are responsible for how it makes you feel - not them.

6. Seek first to understand - listen; then to be understood - talk; have the courage to tell the truth in a considerate manner. Remember: 'A gentleman is one who never hurts anyone's feelings unintentionally'.

7. Always remember the duality of all situations, the task - what you’re working on (doing), and the process - how you and your colleagues are working on that task (feeling). Always work to keep an ‘eye’ on both sides of the communication - to hear both what’s being said, and how its being said. Once you can fully do this and integrate the duality of the communication than you are reaching the point where you will be hearing with maximum effectiveness and as a result be able to give and receive feedback based on the best available information. As long as you can only hear one side or the other you are not getting the full picture and therefore cannot accurately assess the situation nor give or receive accurate feedback.

8. The importance of the development of a principled character is central to giving and receiving accurate feedback. In the dependent mode people will tend to operate out of subconscious needs; eg: for approval or fear of rejection and therefore be saying one thing and communicating / meaning another; or saying and communicating from defence of their identity rather than the truth.
9. Make and keep frequent eye contact and watch body language - listen with your heart as well as your ears.

10. Always be willing to take that extra step and tell the truth to the next level down. Take the risk. Be vulnerable; its the difference between leadership and management - ordinariness and extraordinariness.

EFFECTIVE COMMUNICATION
Communication as Risk Taking:
Consistency (in communication) proves care and commitment which develops trust.
There are two parts to effective communication:

1. Clear sending of message requires intention.
2. Accurate receiving of message requires attention.

1. Clear sending (intention) involves:
   • Voice loud enough to be heard.
   • Use of vocabulary familiar to receiver.
   • One message at a time is easier to receive than a complex series of messages or a cluttered message. For example: asides, each way bet, puns, apologies.
   • Congruence of internal thinking and feeling with the external message.

Risk of clear sending:
   • Exposure of who I am.
   • Clear sending means I am known as I really am inside.
   • I am exposed, open to other’s reaction. Clear sending puts a demand on the listener to be equally clear and honest. Some people are threatened by such a demand.
Accurate Receiving: (attention) means understanding the other’s meaning.

- Listening without interpreting, interrupting.
- Feedback; repeating my understanding of the other’s meaning by using my own words for verification or correction until both are clear.
- Suspension of my own thoughts, feelings, evaluations and judgements so that I may attend exclusively to accurately receiving the message of the sender.

Risk of accurate receiving:

- Possibility of change being necessary.
- Suspension of my own thoughts and feelings, and preparedness to put myself in the other’s shoes in order to accurately receive their message, is to be open to other ideas and views.

- I may be faced with the need to change my opinions and attitudes.
- When I cannot be open to receive the others view, it may be that I am defending my own position and do not wish to be exposed (made vulnerable) to another idea / position.
- I may be required to change.
- Change is often painful.
- I defend myself against pain.
- I put up resistance.

Accurate Receiving Cycle: Message sent + message heard + message checked + message verified = message received.
CHAPTER 10  PRINCIPLES AND PRIORITIES

Defining the 'nature' of your organisation - its culture.

Principles
Diagrams 10 and 11 in chapter 6 could as easily represent organisations, groups of individuals, as they do individuals. It is therefore just as critical for an organisation to have a clearly established set of principles to guide it in decision making and general behaviour as it is for an individual. Just as the inner principles eventually develop a more secure, stable, consistent and reliable character within the individual so a set of clearly defined principles gradually assists to develop a more cohesive organisation. However this will only happen if the principles are meaningful and agreed to by all of the individuals concerned and embodied by the leadership of the organisation - leading by example. As principles tend to bring up questions of priority in organisations they are best developed together.

Priorities
To assist individuals create meaningful mission statements you will remember that the questions were prioritised in order as shown in diagrams 14 and 16 in chapter 7. This prioritising follows the natural sequence of growth and development in humans and is relatively straightforward. However, to develop a list of priorities for an organisation is not quite so clear cut as there are usually conflicting priorities between say marketing and sales, sales and production and so on making it difficult to prioritise and focus our efforts onto the most effective areas. In THE ORGANIZATION's case, as is not uncommon in any knowhow (information processing) organisation, the conflicting priorities will be even more complex than in a traditional production or manufacturing company.

For example is THE ORGANIZATION's main priority industry, government, ESD, the fish, PR, image, information, effectiveness, operations, licensing, enforcement, the public etc. Just as with the questions it is imperative that we begin to look at the tasks / functions of the organisation as a whole and begin to prioritise our functions in order to focus the organisation and move it away from such a reactive / 'crisis' mode of operation. This may prove to be an especially difficult task for THE ORGANIZATION given the fickle nature of the resource
stock it is responsible for managing which means that once it is accomplished it
will be that much more beneficial.

**Begin developing the principles and priorities of THE ORGANIZATION the**
**space provided below.**

You may do this exercise either as a one group or break into sub-groups.

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CHAPTER 12: LEADERSHIP
The art of Leadership (results through the efforts of others) is the art of motivation and empowerment in specific directions. In understanding the human dynamic, the natural process of growth with each individual, we can extrapolate certain principles of motivation, in harmony with human growth:

• The number one word is ‘value’.

• The human personality strives to add value to itself through the natural drive towards more expanded and integrated self expression - growth.

• We are paid primarily for value, of which output may be a part.

• For a job to have ‘meaning’, it must add value to a product or service.

• For a product or service to be in demand, it must be of value to a consumer.

• Yet value is subjective - we all place different values on the same thing - especially buyers and sellers.

• In Hersberg’s motivators, number one and two are ‘achievement’ and ‘recognition’. These reflect the Action Cycle and Feeling Cycle Leadery qualities of ‘responsibility’ and ‘respect’.

• The discovery of meaning in one’s life is by far the greatest motivator.

• Trust is the best way to instill competence and self respect in others.

When an employee gets that is valued for who they are, there bursts forth a natural desire to become more of who they can become, which includes, but is not limited to, the skills and results they can achieve. Thus appropriate empowerment becomes a self generating motivator.

Did you ever have someone who really believed in you?
People experience empowerment when they are given the opportunity to create (or add) value. That is, when they are able to achieve results and recognition for some task which adds value to the product or service. This empowerment will usually entail trust on the part of a manager in both his own judgement, and in the subordinate abilities, resulting in growth for both parties grow. As we discussed in the introductory sessions on day one about our growth as children, appropriate levels of empowerment are necessary until independence is reached. Mistakes and failures are inevitable. How many chances do you give a child learning to walk?

- Focus on the positive: ‘We are okay and we can do better’. Everyone is aware of their own performance.

- Value the winning aspects - don’t harp on the shortcomings.

- Everyone wants to be valued for who they are - don’t just value their contributions.

- Measure group results and publicly acknowledge outstanding contributions to those results. In other words treat everyone as valuable and regularly acknowledge the value they add.

- Do you want them to ‘win’, or do you want to be ‘right’?

Alignment
When you are aligned on purpose everything else is secondary (but not unimportant). Everyone needs to be aligned with the purpose of the organisation. Purpose alignment is often a transpersonal experience for organisation.

Levels of focus on purpose (transpersonal)
1. Agreement - (made out of choice not submission)
   primary agreement when in conflict go back to purpose.

2. Alignment - where it is real (actual) that purpose is predominant.
3. Attunement - takes place with surrender of your own egoic beliefs / 'stuff' (getting off it) in order to achieve a higher aim.

Surrender to purpose must be grounded healthily by or through a group of people. Attunement is when each person in the group and the group as a whole are authentic embodiment's of purpose. You can not surrender what you do not 'own' / (acknowledge) - you need a degree of integration at the level of individual.

An individual who embodies a specific project, role or purpose, manifests dimensions of power from non-physical levels. Therefore, the energy systems they carry are often far greater than just their own energy. (For example - Winston Churchill). This same mechanism is available to ordinary individuals simply by making a stand something. The major component's of success is the integrity with which you make your stand, the commitment you have to it, and your ability to embody what it is you stand for.

The personal power radiated by any individual is dependent upon three factors:-

1. An authentic embodiment of purpose. That is, his egoic integration is such that he / she is truly motivated by their purpose. They are what they say they are.

2. An integrated embodiment of purpose. That is, that the individual is able to ground that purpose in physical reality through his / her expression of it at the various levels of self expression.

3. A powerful embodiment of purpose. This is dependent firstly upon the size of the purpose, and secondly, the growth of the individual.

The first step in becoming powerful is to 'take a stand' on some purpose or vision - your own life. When an individual embodies, or truly takes a stand
on, his or her vision as a leader, and enters Leader-Follower relationships with other people to create an organisation which truly stands for that purpose, then powerful visions become powerful realities.

For those interested in learning more about leadership I recommend the works cited in the bibliography by Bennis, W. as a good place to start.

**Risk Taking Behaviour in Groups (personal checklist)**

For completion at the end of Lost on Moon exercise.

Risk-taking behaviour in groups is one way of ‘stretching’ yourself to attain personal growth goals. Risk-taking behaviour is behaviour that we would not ordinarily engage in, behaviour we would see as posing a possible ‘threat’ to ourselves. What constitutes a risk for a person depends on whether it is ‘new’ behaviour for them and whether they have a subjective sense of danger involved in the behaviour.

Creative risk-taking in groups can be an effective way to increase the variety of responses you have to different interpersonal situations. With a greater variety of responses available to you (increased consciousness), you gain a greater freedom of choice (power) and you are less restricted by inhibitions - unconscious limiting beliefs. As a result you have a greater spontaneity, and freedom of choice and action, in a group situation.

The purpose of this questionnaire is to ascertain what you would consider risky behaviour for yourself in a group situation, thereby stimulating your thinking with regard to taking risks.

Read the statements over page and rate them with regard to how much subjective risk you feel would be involved in this behaviour. Use the group you are now in as a reference.
Write the appropriate number from the scale below in front of each item.

<table>
<thead>
<tr>
<th>There was no risk for me</th>
<th>There was small risk for me</th>
<th>I had no feelings either way</th>
<th>There was some risk for me</th>
<th>There was high risk for me</th>
</tr>
</thead>
<tbody>
<tr>
<td>-2</td>
<td>-1</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

............. 1. Disclosing doubts about my capacity to contribute.
............. 2. Revealing information about my experience to others.
............. 3. Asking for help with my problems from others.
............. 4. Expressing anger toward someone in the group.
............. 5. Expressing support toward someone in the group.
............. 6. Receiving support from someone in the group.
............. 7. Asking for feedback from members in the group.
............. 8. Making a statement which might anger someone else in the group.
............. 9. Expressing conflict I have with another member in the group.
............. 10. Dealing with conflict I have with another member in the group.
............. 11. Giving another member negative feedback.
............. 12. Being the centre of attention in the group.
............. 13. Expressing uncertainty in front of the other group members.
............. 14. Expressing anger or dissatisfaction with the group leader.
............. 15. Admitting I was wrong about information I gave the group.
............. 16. Admitting to the group I was wrong about an idea I had.
17. Talking about politics in the group.
18. Sharing ideas with the group.
19. Praising someone in the group.
20. Talking about my feelings with regard to issues being discussed.
21. Admitting my feelings have been hurt by the group.
22. Telling the group members to leave me alone / ‘get off my back’.
23. Walking out of the group while under stress.
24. Expressing confidence in the group.
25. Feeling confident in the group.
BIBLIOGRAPHY


Barry, T. P. (1991). Sustainable agriculture: changing agricultural land managers or changing the society and culture of which they are a part. ANU BScREM Thesis.


For those interested in reading more about any of the ideas covered in this booklet please contact its author for a more detailed bibliography on your particular area of interest.
THE ORGANIZATION COOPERATION PROGRAM

Establishing the Context for the Strategic Planning Program:

What Culture Of Management, Leadership And Power Are We Committed To Adopting For THE ORGANIZATION?

Leadership Group
(Band 5 & SES)
7 - 9 November 1994

WORKSHOP OUTLINE

DAY 1

Session 1 1.00 - 3.00
Introduction; Purpose Of Workshop; Workshop Outline;
Guidelines For Workshop; Elect Scribe; Clearing.

Afternoon Tea 3.00 - 3.15

Session 2 3.15 - 5.30
What Culture Of Power And Style Of Management /
Leadership Are We Committed To Developing At THE ORGANIZATION ?
Four Paradigms Of Management And Leadership.
Three Cultures Of Power.

Home 6.00
DAY 2

Coffee 8.30 - 9.00

Session 3 9.00 - 10.45
Where Do We Want To Be And In What Shape?
THE ORGANIZATION Major Priorities And Focus Next 2 - 3 Years;
THE ORGANIZATION Major Priorities And Focus Next 3 - 5 Years;
Priorities From Mission And Corporate Plan;
Focus From External Environment: Industry;
Government; And Other Interest Groups Etc?

Break 10.45 - 11.00

Session 4 11 - 12.45
How Is The THE ORGANIZATION External Environment Likely To Change
Over Next 3 - 5 Years? What Internal Changes Are Going To Be Needed To Meet These Challenges?

Lunch 12.45 - 1.45

Session 5 1.45 - 3.30
How Are The Work Priorities Presently Organised?
Who Does What And How Do We Want It To Be?
Internal Environment - Present Structure.

Break 3.30 - 3.45

Session 6 3.45 - 6.00
How Could The Way Work Is Presently Organised In THE ORGANIZATION Be Reorganised To Be More Efficient And Effective In Line With The Culture We Are Trying To Create? How Do We Want THE ORGANIZATION To Look In 3 - 5 Years? New / Ideal Structure.
Food and Drinks

Session 7  (If Necessary)  
Session 6 Continued

DAY 3

Coffee

Session 8

Developing A Strategic Plan.
How Are We Going To Get From Where We Are To Where We Want To Be? - Present Structure To Ideal Structure.

Break

Session 9

Strategic Plan Continued.
MD's Leadership Partnership Agreement.

Lunch

Session 10  (If Necessary)  
Session 9 Continued.

Break

Session 11  (If Necessary)  
Session 10 Continued.

Home
This workshop will establish the broad context within which the strategic planning phase of the Cooperation Program will proceed.

WORKSHOP PURPOSE
To Begin Developing a Common Culture of Power, Management and Leadership Amongst The THE ORGANIZATION Leadership Team.

METHODOLOGY
To Sit Back And Look At The Organisation As A Whole To See If The Way Its Work Is Currently Organised Is The Most Effective; With A View Of Developing An Ideal Model For Organising THE ORGANIZATION's Work And A Plan For Implementing That Model.

This exercise is not being undertaken with the view to reducing staff numbers, rather, it is intended to examine ways in which THE ORGANIZATION's existing resources may be reorganised to reflect its changing culture; with more emphasis on personal responsibility and development and less on authoritarian control.

INTRODUCTION
As it is the culture of power, management, and leadership of an organisation that determines the structure, which determines the way people relate to one another in an organisation, it is important that we determine which culture you, the leaders, are committed to developing for your organisation. It is important that this be established by you before the strategic planning phase of the training begins as you, the leaders, determine the culture of your organisation either consciously or unconsciously. Without clearly understood agreement about the style of leadership, management, and culture of power that you are committed to creating in THE ORGANIZATION there is little chance of a unified culture.
becoming a reality in the organisation. It is important that we establish what this culture is going to be before implementing the strategic planning phase of the cooperation program, in order to avoid falsely raising peoples expectations, and to use as the context for this next phase. There is little point to Strategic Planning if we can't sit back and examine the organisation as a whole and ask 'what's best for it' from time to time.

**A NOTE ON STRATEGIC PLANNING**

In essence strategic planning is about determining where you, as a group, want to be some time in the future and in what shape you want to arrive at that place; then developing a strategy, or plan, to get you there. The strategic planning exercise should be a continual evolution, done on a regular basis, as the external environment in which THE ORGANIZATION works is continually changing so should the organisation of work within THE ORGANIZATION, the internal environment, continually adapt and evolve to meet these changes. The primary consideration of this exercise is to ensure that the form, the way in which the work is organised, is and remains consistent with the organisation's culture as determined by its purpose, and is the most effective way of supporting the essential function of the organisation that has been identified as: *transforming raw data into useful information.*

**GUIDELINES FOR THIS WORKSHOP**

As this workshop is intended to assist us in clarifying some of the assumptions and thinking behind the way work in THE ORGANIZATION is presently organised, the way we are presently doing things, it is going to involve an examination of some of our deep structure assumptions about the nature of reality. As we learned in our last workshop the deeper we delve into our paradigms the more emotional resistance is likely to be generated; this is normal and to be expected. It is hoped by doing so we can gain an understanding of each other's views by thinking and talking through some of the issues facing the organisation and ourselves now and into the future.

As we have experienced talking openly and honestly between each other is something that takes practice, a practice that is at this stage better developed among the lower levels of the organisation than among the people in this group. As little happens without the leadership of an organisation, and this group consists of the leadership of the organisation, we should expect to be learning how to talk more openly and honestly between each other in this workshop also.
With assistance from MacCarthy in Senge, *The Fifth Discipline: The Art & Practice of the Learning Organisation*, (1994:261), I have drawn the following suggested guidelines for this workshop:

1. **Acting as Colleagues.** We are asking everyone to leave his or her position at the door. There will be no particular hierarchy in this workshop, except for the facilitator who will hopefully keep us on track.

2. **Suspension of Assumptions.** As we learned in our last workshop people typically take a position then hold onto and defend that position - principle of identification. Others take up opposite positions and polarisation results - principle of polarisation. In this workshop we would like to examine some of our assumptions underlying the way we are currently doing things at THE ORGANIZATION, such as the organisation of work, without seeking to defend them. Whilst at the same time acknowledging, as the Covey chart in our last workshop showed us, it is sometimes difficult for us 'work centred' people to let go of our positions as they form such a core part of our identity.

3. **Spirit of Inquiry.** We would like to have people being able to explore the thinking behind their views, their deep structure assumptions, and the evidence they have that leads them to hold those views. So it will be fair to begin to ask other questions such as: 'What leads you to say or believe this?' or 'What makes you ask about this?' In other words we will be delving deeper into why we think the way we do, where we're coming from, than we have before.

**IDENTIFYING OUR & THE ORGANIZATION'S MANAGEMENT / LEADERSHIP STYLE**

**Four Paradigms Of Management / Leadership (After Covey 1992)**

As we have seen in our last workshop the way we see, and operate in, the world depends on the assumptions that our worldview is based on. The dominant management paradigm of an organisation, its culture, is determined by those at the top - you. The following four styles are adopted from *Principle-Centred Leadership*, (Covey, 1992 : 176 - 180), and move from the least effective style of
management, results through control of others 1., to the most effective form of leadership, results by influencing others through relationships based on personal and organisational integrity to vision and values - a constitution governing all who work for the organisation equally, including the leaders 4..

1. **Authoritarian.** An authoritarian manager makes the decisions and gives the commands and workers conform and cooperate as requested to receive the economic rewards of pay and other benefits. The primary assumption about human nature associated with this paradigm is that of *economic man*. The manager who operates out of this paradigm sees people primarily as stomachs, economic beings, and motivates subordinates through the 'great jackass method' - the carrot in front to entice and intrigue them to their benefits and the stick behind. Many organisations and managers work on this assumption of human nature. From time to time they may give lip service to an enlarged view of human nature but fundamentally they see themselves as manipulating an economic reward package, promotion / sacking, in order to get the behaviour they want.

2. **Benevolent Authoritarian.** The benevolent authoritarian manager acknowledges that people are not only stomachs but also have hearts - feelings. Hence this style of manager treats people not only with fairness but with kindness, courtesy, civility and decency but they are still the elite few who know what's best. The power still rests with them and they still make the decisions and give the commands, but they at least try to create a harmonious team spirit and provide opportunities for people who work together to get to know one another in social and recreational situations. The primary assumption underlying this paradigm is that of *socioeconomic man* and it recognises that along with economic needs people have social needs: to be treated well; to be liked; respected and; to belong.

3. **Human Resource Leader.** The human resource leader sees that in addition to needing economic security and social belonging people are also psychological beings, who need to grow and develop and contribute creatively and effectively to the accomplishment of worthwhile objectives. The primary assumption of this paradigm is the *psychological being*, which sees people as bundles of latent talent and capacity. Leaders who come from this paradigm,
see people as economic, social and psychological beings, and work to identify and develop this talent and capacity to fulfil the objectives of the organisation. The human resource leader aims to create an environment in which people can contribute their full range of talents to the accomplishment of organisational goals.

4. **Purpose and Values Leader.** The purpose and values leader works with the whole person, recognising that people are not just resources or assets, not just economic, social and psychological beings but also spiritual beings who need meaning in their work - a sense of doing something that matters. The primary assumption underlying this paradigm is that of constitutional equality: under the purpose and values of the organisation we are all equal, and are personally committed to the purpose and responsibly aspire to act in accordance with the organisation's values. All great institutions, indeed all responsible civilisations, have had at their base a set of fundamental values that unites members in one broad identity, whilst allowing for and respecting the differences in each persons individuality. The purpose and values leader sees that people have more creative energy, resourcefulness and initiative than their jobs presently allow or require.

The purpose and values leader aims to make work challenging and fulfilling, they try to automate routine, boring, repetitive tasks and encourage participation in decision making as well as other important matters. In fact the more important the decision, the more challenging the problem, the more they tap the collective IQ of their human resources. **They continually seek to expand the areas over which their people can exercise self-direction and self-control as they develop better insight and ability.** They understand that like themselves, others want meaning and purpose in their lives and want their bosses to treat them as whole people - as independent responsible entities. They see people crying out 'Believe in me', an example of which is IBM's bedrock belief in the dignity and potential of the individual.

**Summary** (Four Paradigms Of Management / Leadership)

The economic paradigm says 'pay me well'; The social paradigm says 'treat me well'; The psychological paradigm says 'use me well' and; The constitutional paradigm says 'we are primarily equal - lets talk about purpose, mission, roles
and goals. I am a self responsible, capable, individual who wants to make a meaningful contribution.

**Which management / leadership paradigm would you say you come from?**

**And which paradigm are you committed to developing at THE ORGANIZATION?**

**THREE CULTURES OF POWER** (After Senge 1994)

Just as the different management and leadership paradigms depend on the assumptions underlying the dominant management paradigm of the organisation, so does its culture of power; both of which are determined by those at the top - you. The following three cultures of power are adopted from an interview with Bill O'Brien the President and CEO of Hanover Insurance, where for almost twenty years they have been working on 'the guiding principles, design, and tools needed to build organisations more consistent with human nature'. The interview was conducted by Peter Senge and reported in *The Fifth Discipline: The Art and Practice of The Learning Organisation*, (1994 : 347). In the interview O'Brien says:

> Our traditional organisations are designed to provide for the first three levels of Maslow's hierarchy of human needs: food, shelter and belonging. Since these are now widely available to members of industrial society, our organisations do not provide significantly unique opportunities to command the loyalty and commitment of our people. The ferment in management will continue until organisations begin to address the higher order needs: self-respect and self-actualisation (ibid).

O'Brien agrees that all forms of organisation are based on certain beliefs (assumptions) about people (human nature). As with the paradigms of management and leadership the different cultures of power move from the least effective political work environment 1., to the most effective purpose and value driven work environment 3.:

1. **Political Environment.** The political organisation's culture is based on the assumption that people are most concerned with getting along and putting together coalitions to wield power.

2. **Bureaucratic Environment.** The bureaucratic organisation's culture is based on the assumption that people are mostly concerned with getting to the top and once there the secret is in staying there.
3. **Purpose and Value Driven Environment.** The culture of the purpose and value driven organisation is based on the assumption that there's an enormous reservoir of untapped potential in people that can be tapped and channelled most productively by developing a purpose and set of values, a constitution, that motivates people to perform and behave within their own guidelines as responsible, respected adults. 'Their is nothing under heaven that can buy voluntary commitment. You can buy a [person's] hands and back, but not [their] heart and mind' (Covey ibid: 179)

Tom Peters, the author of *In Search Of Excellence*, suggests that as the power shifts away from the elite authoritarian group -however benevolent it may be- every person in the organisation will feel more empowered:

> It's nothing less than a 180 degree shift in the way we think about managing and leading. The models and the metaphors of the past have been the manager as a cop, as a referee, as a devil's advocate, as a nay-sayer, as a pronouncer. The words that we found that seem much more appropriate in the excellent companies are the manager, the leader, as a cheerleader, as a coach, as a facilitator, as a nurturer of champions. The drum beat, and the drum beat that has been so sadly missing, was it all comes from people (ibid).

**Which culture of power are you committed to personally ?**

**And which culture of power do you want for THE ORGANIZATION ?**
THE ORGANIZATION

OPERATIONS

PERFORMANCE PARTNERSHIP TRAINING

2 Day Workshop

11 - 12 May 1994

Prepared By: Trent P Barry Dip FM; BSc REM; MAIR.   Ph  2493057
COURSE OUTLINE: THE ORGANIZATION 2 Day Performance Partnership Training Workshop
OPERATIONS  Day 1

8.30  Coffee & Croissants

9.00  1st Session  Introduction; Agreements; Background On Stream A & Stream B Training; Fill in Questionnaire; Course Overview; Begin Clearing Personal And PMT.

10.15 Break

10.30 2nd Session  Finish Clearings Establish Context: We All Have Different Paradigms - Where They Come From - Histories. Power To Choose Our Response - Feelings.

11.30 Break

11.45 3rd Session  Structure Of Reporting; Getting Clear On Who Reports To Who And Who Does Assessment; Who Provides Input On Who’s Assessment.

1.00 Lunch


3.00 Break

3.15 5th Session  Examples Of PP’s; (MD) Richard Stevens And (OM) Peter Venslovas - What Has Been Agreed And What Is Expected Of Operations Over The Next 12 Months In Alignment With Corporate Goals.

4.15 Break.
4.30  **6th Session**  What's Expected, Importance Of Understand What's Expected Of Each Individual. Clarity From Leader On Branch/Section's Goals And Objectives (From Corporate Plan), And Clarity From Group On What They Want From Leader - Leadership Performance Partnership (LPP). Break Into Small Groups And Begin Getting Clear On What's Expected Both Ways (See Notes From Session 4 & 5).

5.30  **Home**

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**Day 2**

8.30  **Coffee & Croissants**

9.00  **7th Session**  Clearing; Communication Talk - The Need For Accurate Communication. Giving & Receiving Feedback. Rules For Effective Communication.

10.00  **Break.**

10.15  **8th Session**  Continue Clarifying Expectations Against Duty Statements And Corporate Plan.

11.15  **Break.**

11.30  **9th Session**  Writing Individual Performance Partnerships, Using Rules Of Communication With Those People Who Are Going To Contribute To Your Assessment. As You Finish Go To Group Leader & Discuss/Get Feedback.

1.00  **Break for lunch.**

1.45  **10th Session**  Finish Writing And Going Over PP With Leader And Get Feedback.

3.00  **Break.**

4.15 Break.

4.30 **12th Session** Discussion & General Clearing About Process. Elect People To Quarterly Reassess Process Itself & Group Representatives. Set Times For Meetings And Feedback Etc.

5.00 Home

**PERFORMANCE PARTNERSHIPS**
The primary equation upon which successful Win/Win performance partnerships are based is: Human Effectiveness (Performance) = Competence plus Personal Responsibility and Self Accountability (C + PR + SA) = HE (P). In other words the individual is responsible for managing themselves which means that they set their own goals and hold themselves accountable for their achievements. This goes for everybody in an organisation regardless of their position.

Leadership is about developing and sustaining relationships that create an environment where people willingly give their best, and developing leadership qualities in those people - supporting their growth. One of the best ways of doing this is to foster a sense of personal responsibility in those whom you are responsible for leading. However, no leader is perfect either, it is therefore essential that the assessment of individual performance be a two way process. Employees develop their own Performance Partnership in conjunction with the leader to whom they are accountable for their performance and, in turn, the leader develops their own Leadership Performance Partnership (LPP) with the people to whom they are responsible for and accountable to as leaders. The Leadership Performance Partnerships leaders have with their teams becomes a part, clause, of each leaders overall Performance Partnership with their leaders and the organisation.

**Win/Win Performance Partnership Agreements** (after Covey, 1993)
In the Win/Win performance partnership agreement the following elements are made very explicit and are the keys to successful delegation of authority - the most effective form of management.

1. Desired results (not methods) identify what is to be done and when.

2. Guidelines specify the parameters (principles, policies, etc) with which results are to be accomplished.
3. Resources identify the human, financial, technical, or organisational support available to help accomplish the results.

4. Accountability sets up true standards of performance and the time of evaluation.

5. Consequences specify - good and bad, natural or logical - what does and will happen as a result of the evaluation.

Based on the THE ORGANIZATION Enterprise Bargaining Agreement (EBA) (1994) THE ORGANIZATION Performance Partnerships should include what rating / assessment each individual is going for and how they can be assisted in gaining that assessment. And, depending on the responsibilities of the employee, such things:

- rating employee is aiming for;
- the duties of the employee;
- the employee's strategic objectives and associated tasks including time frames;
- management improvement initiatives;
- financial management details (managers/leaders);
- personnel management details (managers/leaders);
- details of future performance reviews;
- Professional Development Plan, including ways the organisation can support the individual in getting where they want to go - growing;
- Personal Development Plan.

Once developed the Performance Partnership will be signed by both the employee and their leader/manager as a way of formalising their understanding and commitment.
Performance Assessment

As the best form of accountability is self accountability the system of performance assessment should reflect this spirit also. Employees are not only responsible for developing their own Performance Partnership, which their leaders must approve, but are also responsible for assessing their own performance with their leader who also provides an assessment of each member of their team as well. This goes for the leaders assessment of their leadership also. Leaders assess their own performance as leaders against the agreed criteria in their Leadership Performance Partnership (LPP) and the group as a whole also provides a rating, or assessment, of their leaders Leadership Performance. How is the leader expected to improve in their leadership skills and assist individuals to develop independence, maturity and self responsibility, if they are not getting feedback on their performance as leaders.

Leaders need feedback from those people they are responsible for on how they are performing as leaders. Employees only get to rate their leaders on their leadership performance as the leaders whole Performance Partnership is rated by themselves and those above them as with everybody in the organisation. However an important part of their Performance Partnership is their Leadership rating - as leaders it is a major criteria on which their performance is assessed. The employees should prepare an assessment report of their own performance against the assessment criteria which they then take to their leader/manager who can either agree or disagree with it and provide additional information for inclusion on their assessment of the individual's performance. In return the leader provides a similar report on their own performance as leader and the group may either agree or disagree and comment on and provide their own assessment/rating of their leaders performance as a leader.

This assessment of the leader must be done by the group as a whole, it is too time consuming and unrealistic for each individual to expect to assess the leader separately. The leaders job is to lead the team as a whole and it is therefore only fair that the team as a whole give one assessment of their performance. These reports are then passed up through the structure to the leaders that the leaders report to for additional comments and performance ratings before going to the MD, who may want to have a meeting with each section involving a representative from the group, and each leader / manager along the line of reporting between the group leader and the MD, before deciding on a final rating. The MD is also assessed in his/her leadership by those responsible to
him/her and by an assessment/feedback report put together by the various section's leadership including a representative from each group.

Example of Assessment Criteria Based On THE ORGANIZATION EBA (1994)

- performance duties as stated in the position specification/duty statement;

- performance against specified targets/projects, either stated in Performance Partnership or Strategic/Corporate Plan;

- qualitative measures, such as attitude and approach to work, drive, initiative and commitment, quality and timeliness of and care taken with work, professionalism, and productivity, completion of projects and work within time frames;

- contribution to the workplace and organisation as a whole: how others perceive you;

- character/personal development and growth - maturity;

- leadership style and effectiveness;

- quality of communication: personal, professional, verbal and written.

Review
Assessments should be done on an annual basis and the whole performance process should be reviewed quarterly, and a working group should be formed to monitor and assist with its implementation / integration into the organisation.

Creating Win/Win Performance Partnerships is a philosophy, or attitude, that will only become a part of your workplace if you adopt it and make it part of your organisation's culture.

Performance Rating From THE ORGANIZATION EBA (1994)

A Excellent performance, far exceeds the job requirements

B Very effective performance, exceeds the job requirements

C Effective performance, meets job requirements
D  Performance needs improvement, meets some job requirements but not all

E  Performance unsatisfactory, does not meet the job requirements

If someone were actually to get a D or E rating who is responsible: the individual; the group; the group leader; management or; senior management who let an individual perform for long enough to receive such a degrading assessment of their performance. Who employed them? The system must support / reward remedial action being taken well before this rating becomes a possibility for someone. There is little dignity for anybody involved in letting this situation evolve, it is better to develop a system that allows individuals to leave with dignity than be awarded such a rating, or at least take leave of absence until such time as the character defect or emotional problems that is causing such an assessment is corrected either with or without the support of THE ORGANIZATION.

PERFORMANCE PARTNERSHIP ASSESSMENT STRUCTURE
Insert A Diagram Of Your Section's Performance Partnership Reporting Structure Showing The Lines Of Accountability & Responsibility For Your Performance Partnership and your Leader's LPP.

COMMUNICATION
Congruent, or consistent, communication is often prohibited by various inhibitions, childhood conditioned responses (Seligman, 1992; Brazelton, 1993 et al), that are usually not appropriate beliefs or perceptions in the world of adults. For instance the response you usually generated in your family when you asked something of your parent as a child will be the conditioned response you now carry in the form of a deep structured emotional memory, or belief, about how authority figures in the workplace are going to respond to your requests. If the conditioned response you gained from your parents was usually negative, scary, or humiliating or some other such negative response it then becomes the subconscious 'feeling' you will generate in your body before you ask for something of your employee. The problem, is your employees are not your parents, and you don't know how they are likely to respond. However, your projection on to her of your unconscious belief, or feeling, about how they are likely to respond may serve to alienate them from you, and
you from them through your mis-communication. The mis-communication is caused by you feeling one thing and saying another and such communication comes across as incongruent.

What's needed to clarify the communication is to explain how you feel, tell the truth, no matter how uncomfortable this might make you feel, then ask what you wanted to ask. This is called clearing - clearing the emotional blockage by expressing the how you feel before communicating. The fear of doing this is that it may put you in a vulnerable position in front of someone you want to impress with your confidence and assurance. So what! The most genuinely confident and self assured people are people who have the power to be intentionally vulnerable whenever they wish. Don't let your fear stop you from developing congruent communication and getting on with your life.

When dependent individuals who are still dependent on what others think of them, or other factors external to them, for their identity come together in groups they tend to behave just like they learned to in their first group - their family. This way their work group becomes a congregation of different personalities all acting out their mostly unconscious childhood emotional scripting which they project out into the world as who they are - their communication.
Both 'A' and 'B' are so busy projecting their reality onto each other, covertly seeking approval and acceptance to fill the lack of esteem, emptiness, they feel inside, there is little authentic communication going on. The communication is a sort of competition for control or domination, about who’s going to win, or dominate, and often never gets any further than the politics. In the above situation both want the other person to understand them, to be understood is one of the greatest human needs (Covey 1993:241), so much that projection of who they are is the main form of communication until a button gets pushed, automatically replaying and old emotional tape, resulting in the relationship turning 'sour' - and oh how we wish we didn't do that!

The essence of good communication is the ability to listen. To listen we have to back off from projecting our own reality out into the world/others and
actually seek to absorb, to let in, to really understand both emotionally and intellectually what the other person is trying to communicate. Most of us don’t listen with the intent to understand, rather, we listen with the intent to reply.

**Diagram 2. Independent Communication**

- **Person A**
  - Unfulfilled needs/emotional 'scarring'
  - Levels of experience/growth
  - Core identity determined by principles
  - Past
  - Unconscious/conscious emotional memories

- **Person B**
  - Unfulfilled needs/emotional 'scarring'
  - Levels of experience/growth
  - Core identity determined by principles
  - Past
  - Unconscious/conscious emotional memories

- **Communication**
  - Communication is straight/congruent with who we are
  - Focus not on how the other person sees us but on listening wholeheartedly

- **Notes**
  - 'Buttons' may still get pushed from time to time but it is seen as an opportunity for growth and our principles assist us to stop the old emotional 'tape'/memory playing and keeping communication going.
What follows is adapted from Stephen Covey’s book: The 7 Habits of Highly Effective People, (1993). In it (p241) he suggests that we should listen for feeling and meaning of behaviour because in doing this we gain accurate data to work with because we are not projecting our own reality onto the other person but we are actually listening to what is inside the other person’s heart and head. You’re listening to understand. You’re focused on receiving the deep communication of another human soul. ’Next to physical survival, the greatest need of a human being is psychological survival - to be understood, to be affirmed, to be validated, to be appreciated (ibid)’.

The primary principle of effective communication is:

1. ’SEEK FIRST TO UNDERSTAND’

Covey suggests the following ways of doing this:
1. To mimic content which is simply repeating what the other person says.
2. To rephrase the content which suggests a deeper level of listening and understanding.
3. To reflect feeling. This is engaging the other person on an emotional level and showing a much deeper level of understanding.
4. To rephrase true context and reflect the feeling. To give you a way of responding to someone that allows you to more fully understand both what the person is trying to communicate emotionally and what they are saying intellectually.

Things to watch out for in our response to others:
1. We tend to evaluate - either agree or disagree.
2. We probe, ask questions from our own frame of reference.
3. We advise - we give counsel based on our own experience.
4. We interpret - we try to figure people out, to explain their motives, their behaviour, based on our own motives and behaviour.

The secondary principle of effective communication is:
2. 'THEN SEEK TO BE UNDERSTOOD'

The key to being understood is the level to which we are prepared to tell the truth and / or be vulnerable to be understood. The vulnerability involved in seeking to be understood is caused by our association of disapproval with rejection, so we tend to withhold various amounts of information about ourselves / the truth / to avoid being rejected. Maturity, Covey suggests, is a balance of Courage and Consideration (p217).

It takes a degree of courage and principled character, consideration, to tell the truth as you see it and it is a product of making the shift from a dependent to an independent individual and acting out of our principles. That is, where our identity is linked primarily to our principles and only secondarily to what others, the boss, society, thinks of us. This way we tend to be able to tell more of the truth about ourselves and therefore give more of ourselves - honesty. An independent individual will tend not to compromise their integrity to who they are for something that they want / need, other than for the basics: food, clothing, shelter and to protect themselves and their family from physical harm. Wants are external to who they are and if in order to have them they must falsify, exaggerate, or enter into pretence about who they are to get them then they are not willing to do so. The tell tale signs of an artificial need or want is that of manipulation. When you find yourself manipulating, or getting into manipulative behaviour, it is the time to stop and ask yourself 'do I really need what I’m trying to get here? Is it a genuine need, a part of who I am, or do I have to go outside of who I am in some way to get it?'

SIX PARADIGMS OF HUMAN INTERACTION after (Covey 1993  207:216)

1. Win/Win
Win/Win is a frame of mind and heart, an attitude, that constantly seeks mutual benefit in all human interactions. It means that all agreements / situations are
mutually beneficial and all parties feel good about the decision and therefore feel committed to the action plan and win/win sees life as a co-operative, not a competitive arena.

2. Win/Lose
The alternative to Win/Win is Win/Lose. I win you lose. In leadership style, Win/Lose is the authoritarian approach, I get my way, you don’t get yours. Win/Lose people are prone to use position, power, credentials, possessions or personality to get their way. The win/lose mentality is at the core of a lot of our current social problems from the legal systems to the environment.

3. Lose/Win
Lose/Win is worse than win/lose because it has no standards - no demands - no expectations, no vision. People who think lose/win are usually quick to please or appease. They seek strength from popularity or acceptance. They have little courage to express their own feelings and convictions are easily intimidated by the ego and strength of others. Win/lose people love lose/win people because they can feed on them - they love their weaknesses - they take advantage of them because their weaknesses compliment their strengths - the sycophantic relationship.

4. Lose/Lose
When two Win/Lose people get together - that is when two determined, stubborn, ego and invested individuals interact - the result will be lose/lose. Both will lose. Both will become vindictive and want to get back or get even, blind to the fact that murder is suicide, that revenge is the two edged sword. Lose/lose is also the philosophy of the highly dependent person without inner direction who is miserable and thinks everyone else should be too.

5. Win
People with the win mentality don’t necessarily want others to lose, that is irrelevant, what matters is that they get what they want. There is no sense of contest or competition, it is probably the most common approach to everyday negotiation. A person with the win mentality thinks in terms of securing his / her own ends and leaving others to secure theirs - selfishness.

6. Win/Win/No deal
This is the best approach at the beginning of the relationship because you can genuinely say to the other party that either we reach an agreement on a win/win basis here or I don’t want to get involved. The freedom that no deal brings to
your side of the negotiations is incredible, however this is not always possible in long term relationships.

**Win/Win Solutions**

In seeking Win/Win Solutions, Covey (1993:233) suggests people become involved in the following four step process.

1. See the problem from the other points of view. Really seek to understand and to give expression to the needs and concerns of the other party as well as or better than they can themselves.

2. Identify the key issues or concerns (not positions) involved.
3. Determine what results would constitute a fully acceptable solution.

4. Identify possible new options to achieve those results.

**Systems**
Win/Win can only survive in an organisation when it becomes systemic and is supported by: the training system, the planning system, the communication system, the budgeting system, the information system, the compensation and reward system, all have to be based in the principle of win/win.

**You get what you reward**
One way of doing this is to have the reward system divided, say 60-40 - 60% on performance, and 40% on how people perceive/value the person's contribution to the whole of the team, section, branch and organisation. Another is to have the reward system reflect, firstly, the major importance: the contribution to the whole / the improvement in the organisation overall; secondly, the contribution of the branch to the whole / the improvement in branch performance as a contribution to the organisation's overall performance; thirdly, the contribution of the section to the whole / the improvement in section performance as a contribution to the branch and organisation's overall performance and; fourthly, the contribution of the individual to the whole / the improvement in individual performance as a contribution to the section, branch and organisation's overall performance.

**GIVING AND RECEIVING FEEDBACK**
The primary factor in developing good feedback skills is in recognising and acknowledging that we are not responsible for the consequences of our truth. We are not responsible for how the truth may make the other person feel, they are responsible for how they choose to feel, or respond, just as we are. We are really only responsible for the honesty and integrity of our own communication and consideration for where the other person is 'at' emotionally and in their own growth. It is important to understand that we have both a feeling and thinking nature and that we are responsible for how we feel - other people’s communication can only affect us is we let it. It follows then that to matter what the other person may say, 'we are responsible for how we choose to react'.
Giving and receiving feedback with courage and consideration is an art developed over time. There are some simple rules, or guidelines, that if you use persistently will eventually help you become a master of the art and a very effective leader.

1. Separate the person from the action. It is not you I am frustrated with it is what you have done, how you are doing it.

2. Always respect the individuality/dignity of the other person. We all have different perspective’s through which we perceive reality.

3. Don’t apportion blame once something has happened. Accept it's happened and get on with working constructively towards changing whatever needs to be changed to avoid it happening again.

4. Don’t wait until it has happened to express your concern about something. Express your concern the moment that you pick up on something you feel isn't quite right - even if you can't pin the feeling/intuition down. Don’t wait for it to happen, nip it in the bud. if you're wrong no harm was done and if you're right you shouldn't need to say 'I told you so', there is little point in saying 'I though that might happen' after the event.

5. Always acknowledge and take responsibility for your own feelings then communicate to the other person. Say how ‘it’, their communication or action, made you feel and take full responsibility for those feelings. Although the other persons actions may have caused a problem or pain for you, you are responsible for how it makes you feel - not them.

6. Seek first to understand - listen; then to be understood - talk; have the courage to tell the truth in a considerate manner. Remember: 'A gentleman is one who never hurts anyone's feelings unintentionally'.

7. Always remember the duality of all situations, the task - what you’re working on (doing), and the process - how you and your colleagues are working on that task (feeling). Always work to keep an ‘eye’ on both sides of the communication - to hear both what’s being said, and how its being said. Once you can fully do this and integrate the duality of the communication than you are reaching the point where you will be
hearing with maximum effectiveness and as a result be able to give and receive feedback based on the best available information. As long as you can only hear one side or the other you are not getting the full picture and therefore cannot accurately assess the situation nor give or receive accurate feedback.

8. The importance of the development of a principled character is central to giving and receiving accurate feedback. In the dependent mode people will tend to operate out of subconscious needs; eg: for approval or fear of rejection and therefore be saying one thing and communicating / meaning another; or saying and communicating from defence of their identity rather than the truth.

9. Make and keep frequent eye contact and watch body language - listen with your heart as well as your ears.

WRITING PERFORMANCE PARTNERSHIPS

In the Win/Win Performance Partnership Agreement, the following elements are made very explicit and are the way to successful delegation of authority from leaders - the most effective form of management.

1. Desired results (not methods) identify what is to be done and when.

2. Guidelines specify the parameters (principles, policies, etc) with which results are to be accomplished.

3. Resources identify the human, financial, technical, or organisational support available to help accomplish the results.

4. Accountability sets up true standards of performance and the time of evaluation.

5. Consequences specify - good and bad, natural or logical - what does and will happen as a result of the evaluation.
Begin writing your performance partnerships in the space provided below.

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THE ORGANIZATION

RESOURCES BRANCH

1 Day Follow-Up Workshop

19 May 1995

THE BRASSEY HOTEL
Barton Canberra ACT
Canberra ACT 0200

8.30 ARRIVE

- COFFEE

9.00 Outline Of Today's Program
   Rabbi's Gift
   Review Of Progress To Date And Discussion

10.45 BREAK

11.00 The Nature Of Tension / Conflict In Organisation's

   Tension / Conflict Exercise

   Guidelines For Successful Groups

   Keys To Group Maintenance

1.00 LUNCH

1.45 Covey Quadrant II

   Personal & Professional Development Plans (Alignment)

   Group & Branch Mission Statements (Alignment)

3.00 BREAK

3.15 Organisation's Purpose And Mission (Alignment)

   General Discussion / Clearing - Work / Process

   Questionnaire & Discuss Preliminary Findings Of First

5.30 HOME
THE RABBI'S GIFT (adapted from Peck (1990) *The Different Drum*).
The story is about an old monastery that had fallen upon hard times. Once a great order it had become decimated throughout the 18th and 19th centuries to the extent that there were only five monks left in the decaying mother house: the abbot and four others, all over the age of seventy. It was a dying order.

Deep in the woods surrounding the monastery there was a little hut that a rabbi from a nearby village occasionally used as a hermitage. Through their many years of prayer and contemplation the old monks had become a bit psychic, and they could always sense when the old rabbi was in his hermitage. 'The rabbi is in the woods' they would whisper to each other. Agonising over the imminent death of his order, it occurred to the abbot to visit the hermitage to ask the rabbi if he could offer any advice that might help him save the monastery.

The rabbi welcomed the abbot at his hut, but when the abbot explained the purpose of his visit the rabbi could only commiserate with him. 'I know how it is' he exclaimed, 'the spirit has gone out of the people. It is the same in my town. Almost no one comes to the synagogue any more'. The old abbot and the rabbi wept together. Then they read parts of the Torah and quietly spoke of deep things. The time had come when the abbot had to leave. They embraced each other: 'It has been a wonderful thing that we should meet after all these years' the abbot said, 'but I have failed in my purpose for coming here. Is there nothing you can tell me, no piece of advice you can give me that would help me save my dying order?'

'No, I am sorry, the rabbi responded. 'I have no advice to give. The only thing I can tell you is that one of you is the Messiah'.

When the abbot returned to the monastery his fellow monks gathered around him to ask, 'well what did the rabbi say'.

'He couldn't help us' the abbot answered. 'We just wept, and read the Torah together. The only thing he did say, just as I was leaving - it was something cryptic - was that the Messiah is one of us. I don't know what he meant'.

In the months that followed the old monks pondered this and wondered whether there was any possible significance in what the rabbi said. The Messiah is one of us? Could he possibly have meant one of us monks here at the monastery? If
that's the case which one? Do you suppose he meant the abbot? Yes, if he meant anyone, he probably meant Father Abbot. He has been our leader for more than a generation. On the other hand he might have meant Brother Thomas. Certainly brother Thomas is a holy man. Everyone knows that Thomas is a man of light. Certainly he could not have meant Brother Eldred! Eldred gets crotchety at times. But come to think of it, even though he is a thorn in people's sides, when you look back on it, Eldred is virtually always right. Maybe the rabbi meant brother Eldred, but surely not brother Phillip. Phillip is so passive, a real nobody. But then, almost mysteriously, he has a gift for somehow always being there when you need him. He just magically appears by your side. Maybe Phillip is the Messiah. Of course he didn't mean me. He couldn't possibly have meant me? I'm just an ordinary person. Yet supposing he did? Suppose I am the Messiah? Oh God, not me. I couldn't be that much for You, could I?

As they contemplated this manner, the old monks began to treat each other with extraordinary respect on the off chance that one among them might be the Messiah. And on the off chance that each monk himself might be the Messiah, they began to treat each themselves with extraordinary respect.

Because the forest in which it was situated was beautiful, it so happened that people still occasionally came to visit the monastery to picnic on its tiny lawn, to wander along some of its paths, and every now and then to go into the dilapidated chapel to meditate. As they did so, without even being conscious of it, they sensed this aura of extraordinary respect that now began to surround the five old monks and seemed to radiate out from them and permeate the atmosphere of the place. There was something strangely attractive about the place, even compelling about it. Hardly knowing why, the visitors began to come back to the monastery more frequently to picnic, to play and to prey. They began to bring their friends to show them this special place. And their friends bought their friends.

Then it happened that some of the younger men who came to visit the monastery started to talk and more and more with the old monks. After a while one asked if he could join them. Then another, and another. So within a few years the monastery had once again become a thriving order and, thanks to the rabbi's gift, a vibrant centre of light and spirituality in the community.

TENSION
Every living organism exists in tension. For there to be life there must be tension. Being the most alive of entities, true groups must consequently pay the price of experiencing even more tension than other organisations. Tension has to be equated with conflict. It is extremely important for us to understand that conflict in human affairs is healthy and normal. Conflict is an inescapable part of life and is not inherently uncivil, indeed, it is the essence of civility to openly deal with conflict in our organisational lives through respectful discussion and clarification. The key word is painful. It is characteristic of unhealthy organisations to avoid painful issues and conversely the measure of a healthy organisations is the amount of pain they can accept, process and transcend.

'Health is seldom painless, and healing often hurts' Scott Peck (1993:299). The pain of tension - The healthy organisation is not only one in tension but also one in which that tension is being fully experienced, where it is fully conscious. Tension is the healthy norm in organisation and the single greatest cause of organisational failure is the failure of an organisation to live in the tension.

Living with the tension. A primary reason for bringing this work into business is to provide an adequate forum for all the tensions of business life to surface openly. Living in the tension requires that we face our ethical dilemmas head-on without the balm of self-righteousness and it also requires a certain amount of emotional and ethical maturity.

**Tension is conflict**
Because tension is uncomfortable we, pain avoiding creatures, want to get rid of it as quickly as possible so we tend to:

- ascribe it to other individuals or organisations
- blaming them for the conflict, with malicious or insane motives
- focus on the minor issues in order to avoid the painful major ones

To take the time to at least examine the tension / conflict requires that, for at least a little while, we live in the tension. It is uncomfortable to do so and often we will jump the gun and ascribe the tension to the wrong source, because the sooner a source can be found the sooner the tension can be
relieved. The price we pay for avoiding the pain is that we usually end up with a wrong judgement. Wise judgement is usually gained through much pain - the pain of living in the tension whilst resisting the charge / pull to act.

**Rope Exercise**

Given the following ethical dilemma what would you do: 'There was a forty year old female middle manager in a large company. Her job performance was totally ineffective. Indeed, she was the laughing stock of the department. Her coworkers continually joked about her behind her back. Because the company had been in great turmoil due to merger and takeover, in the two years since her hire she had not received any supervision. At this point, a senior manager was bought in. He immediately discerned the situation and decided to embark on a twelve-month program of skilled, consistent supervision with the employee. Having had considerable success with similar cases, he was initially optimistic. However, she made zero progress, despite his considerable efforts, and after eight months, he was beginning to become pessimistic. At this point, he himself was ordered to another branch of the company at a distant city. He was therefore faced with the decision of whether to lay the woman off four months short of what he considered to be a fully adequate course of supervision, or to pass her on as a probably unsolvable problem to a new senior manager to start all over again'

Produce rope: ' I want those of you who believe that the woman deserves a totally adequate course of supervision, and believe without question she should be retained, to hold the rope to the left. To the right, I want those of you who feel that a perfectly reasonable effort has been made and she should obviously be fired, to take a place along the rope according to where you would fall on the continuum between those two positions - opposite poles'. 'Now I'd like each of you to go to that person on the rope that you most want to discuss the case with'

This is a true story, related in F Scott Peck's book *A World Waiting to be Born* (1993: 308-10), in which the decision was made to lay the woman off. Seven months later she committed suicide. The managers of the company were left with a great deal of guilt and self-blame. The point is not the sad ending, some people benefit greatly from being fired, rather it is the tension, and the fact that when it was lost so was the order and structure of the rope / group - with resulting chaos emerging.
Organisations are frequently faced with exquisite ethical dilemmas - an organisation needs both its hard-liners and its soft-liners. Business fails ethically when either the soft-line or the hard-line positions are so in ascendancy that the debate between them becomes silenced. This is especially so when management is captured by a single hard-liner or a small group of hard-liners. In such organisations the 'bottom line' profitability this quarter is the sole focus and the more visionary approaches, which include profitability are silenced in the name of tension.

Some Points On The Nature of Groups

Some of these points are drawn from M Scott Peck (1987): The Different Drum, London: Arrow.

Who, in this group, feels responsible for the group as a whole?

In a situation of prolonged anxiety, discomfort and tension humans usually tend to regress, as a response to chronic stress - Immaturity.

The truly good are those who, in times of stress, do not compromise their integrity, their maturity or their sensitivity.

Nobility: the capacity of a person not to regress in response to degradation; to tolerate the pain, the agonising and remain intact.

Groups, like individuals, also tend to regress eg Rotary, Lions Club or Old Boys reunions - because most want to be followers not leaders due to laziness.

It is easy to follow and much easier to be a follower, there is no need to agonise over complex decisions, plan ahead, exercise initiative, risk unpopularity or exert much courage.
Followers usually hand over their power, or authority over themselves, to the leader; they then become psychologically dependent on the leader as a child does its parents.

In this way most individuals emotionally regress as soon as they become members of a group.

My job is to challenge you all to grow, to be leaders and individuals, because the healthiest groups are made up of individuals who are all leaders.

Remember a group is a single entity and tends to behave, or function, as a single entity - organism. Groups tend to behave very similarly to individuals. You elected your leader?

A classic way of developing group narcissism, the failure to examine our own shortcomings, self criticism, is to create an enemy 'out there' that all the unresolved stuff within ourselves can be projected onto.

Leaders see failure as an opportunity to examine what has been going on inside themselves and grow from the experience. The emotion that stops us from doing so is fear; fear of exposure - vulnerability.

In this way the follower is not a whole person and usually they default their conscience as well as their authority to the leadership - a dangerous thing to do.

Things to remember about specialised groups:
1. They develop a character that is itself reinforcing,
2. They are particularly prone to narcissism - experiencing themselves as uniquely right and superior in relation to other homogenous groups.
3. Society helps to select and reinforce the validity of these groups to do work / tasks for it.
4. None of the above makes for a successful or healthy group - the only thing that does is for them to be willing to continually examine and re-examine their actions and work in light of their own, each individual's, conscience; or the group's principles or vision.
Only through submission of individual ego, pride, will etc to a higher purpose / vision can we grow and remain healthy.

There is a natural tendency for individuals in a group to forfeit their ethical judgement to the leader - this is dangerously unhealthy and should be resisted.

It is up to each individual to examine their own principles and continually examine their own conscience within those principles.

Each individual is created uniquely so that when all the stuff is cleared away and all that is left is the person, they will shine through in a beautiful, colourful new pattern.

Leaders, or healers, must allow their soul to become the battleground, they must sacrificially absorb the drama, pain and suffering and somehow through their willingness to become the victim they become the victor.

A willing sacrifice is required to allow yourself to be pierced by the pain and suffering, indeed the evil, - to be broken yet somehow not broken - to even be killed in some sense and yet survive and not succumb.

Whenever this happens there is a shift in the balance of power in the world.

**Guidelines for successful groups**
The major factors stopping groups from reaching the goal of open clear communication all have their origins in previous experience that we bring to the present - blockages. Some of the most common are:

*Expectations and Preconceptions*
Filling our minds with preconceptions about what the experience is going to be like, in an attempt to avoid going into the unknown. The unknown being the place one needs to go to reach a level of community. We find it difficult to go into new situations with an open and empty mind.
Prejudices
Usually unconscious, prejudice such as judging other people without having any, or little, experience of them such as commenting to ourselves 'what a wanker' or, equally misguided, 'what a great person - they've got it all together'. To build community in a group takes time; time to become conscious of our prejudices and then to empty ourselves of them.

Ideology, Theology, and Solutions
Different political or religious views often stand in the way both consciously and subconsciously of clear, open communication, as does the need to find solutions to everything rather than just sitting with no solution which is often what it takes to reach community.

The Need to Heal, Convert, Fix or Solve.
During the confusion stage members of the group may experience considerable discomfort, even pain, which will prompt other members to relieve their suffering or solve their problems. The question to ask yourself before jumping in to 'save' them is who am I really it for? The answer is usually to make myself feel better. Remember no one has ever made anybody else well, ever; all that has happened is through the non judgemental love and respect provided by a listener / listeners, people can do what they need to do to get themselves well.

The Need To Control
Some of us have great difficulty in going into and experiencing 'not knowing'. To avoid this uncomfortable state of affairs we have developed all sorts of clever methods of coercion, manipulation and manoeuvres to ensure a desired outcome. Remember the desired outcome 'being a group' is not achievable through the efforts of either a benevolent or authoritarian dictator. Paradoxically the only way to achieve real communion in a group is by the group creating it as a whole. This means that those of us who feel the need to be in control must sit back and do nothing, allowing the process to evolve and group simply to happen.

Maintenance
Issues over which tension will most frequently be experienced as groups struggle to maintain themselves are:

Size
Structure
Some useful things to remember about group maintenance.
- The key to successful maintenance is vulnerability. Vulnerability is the only rule.
- No group, as no individual, can solve all problems.
- The purpose of groups in business is not to 'therapise' each other nor to heal they usually have their own written purpose which explains why the group exists.
- However people may get well in such groups where their is no judgement only love and respect for each other.
- For a group to maintain itself the members must be able to live with ambiguity - not knowing.
- Another important thing to remember is that we are not, nor can we ever be, all the same - our differences is the group's strength.
- The primary false notion - illusion - of human nature is that people are all the same.
- People are both profoundly different and profoundly similar.
- The greater the capacity of the individuals in the group to empty themselves of all judgement and preconceptions the deeper will be the sense of community in the group.
- Remember when you hit a point where it seems the group gets stuck ask yourselves what is it that has to be given up - emptied - in order to keep going.
- It is a process and it takes time - do not expect to resolve all tensions in the first few meetings; let the process take its course.
- Don't look for outcomes; rather be accepting of the outcome that comes.
- The best way to move through confusion is through silence.

Some useful guidelines for successful communication in groups:
- refrain from speaking in generalisations
- speak personally
- be vulnerable
- avoid attempting to heal or convert
- be willing to empty yourself
- listen wholeheartedly
- embrace the painful as well as the pleasant