Memes and Organisational Culture:  
What is the relationship?  
By  
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A thesis submitted to the University of Western Sydney in partial fulfilment of the requirements for the degree of Doctor of Philosophy  

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Dedication:

For the future, for friends who are coming and those who are here now, may this help us permeate the landscape of consciousness with the will of the human heart.

It is the combined power of human beings

Make it an active force that holds the Divine.

Samuel Sagan (1990-2000)
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facilitated a smooth process.
Statement of Authentication

The work presented in this thesis is, to the best of my knowledge and belief, original except as acknowledged in the text. I hereby declare that I have not submitted this material, either in full or in part, for a degree at this or any other institution.

(Signature)
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Abstract

Organisational culture and memes have generally been studied as independent phenomenon. This thesis examines the relationship between memes and culture within the context of organisations. By actively exploring the metaphysical landscape of organisations alongside traditional organisational cultural and memetic analysis, this research brings new perspectives.

The study of organisations is more than 100 years old, while the study of culture is arguably as old or older. The study of organisational culture is more recent, but it emerged from research on organisations and culture. Memes are a new idea, heralded as a new way of approaching the landscape of ideas and the force of the mega-corporations, religions or ideologies. The study of memes has been justifiably criticised for its lack of theoretical foundations and its fad like nature partly because it is drawing on metaphors borrowed from the science of genetic transmission. This leaves the research area in a theoretical void once the initial analogies have been explored. The study of organisations and culture has been extensively explored and yet there is still no single definition of organisational culture. The challenge with the study of memes and organisational culture is that definitions are ambiguous, the thinking continues to evolve and there is no agreed model that defines memes or organisational culture. In addition, while there is discussion around the relationship between biological and cultural evolution, there is very little research comparing memes and organisational culture.

This research uses a variety of techniques to explore five case study organisations in Ireland, the United States and in Australia. Using Plato as the theoretical foundation, the research draws from both Western philosophy and the Western esoteric tradition to bring a multileveled understanding. By using academic and metaphysical methods, the research explores what Plato described as the visible and intelligible worlds within the context of organisations. The metaphysical perspective is gained using systematic meditation based techniques to explore the non-visible component of organisations. The insights gained during the metaphysical mapping are compared to the results from open-ended interviews and the Organisational Cultural Assessment Instrument (OCAI) to generate comparisons between conventional and metaphysical perspectives and between case studies. Through analysis of the material, a model has emerged that reveals memes and culture from a metaphysical perspective.
In contemporary Internet use, the term memes is primarily associated with the mini-meme, or the single idea, catchphrase or tune. While it was necessary to develop a definition of the mini-meme, this research focuses on the meme-complex or co-adapted, stable set of mini-memes working in concert (Dawkins 2006). To remove the confusion around the term, I have at times, used the term organisational-meme when specifically discussing memes associated with organisations.

A mini-meme is defined as the reflection of an archetype powered by Will. An organisational-meme is the metaphysical body of the organisation that emerges at the confluence of Will, principles and forces powering the reflection of an archetype within intelligible realms. Described by Sagan (2007, section Astral body) as the 'vehicle of thoughts and emotions' of organisations, the research revealed that an organisation has a metaphysical body and the metaphysical body is what (Dawkins 2006) was describing when he coined the term meme-complex.

The research argues that the metaphysical body emanates at the confluence of the founding impulse or Will connecting with the archetypal light or 'Life' in an attempt to address the polarities of universal principles within an energetic landscape (or environment of consciousness). From the confluence of these forces an organisational metaphysical body emerges complete with 1) metaphysical scaffolding, 2) modus operandi, 3) character patterns, organisational systems and 5) artefacts. The research argues that the organisational metaphysical body is what Dawkins was referring to as the meme-complex. It is the invisible component of an organisation. This metaphysical body or organisational-meme is subject to the influences of upper currents moving through intelligible realms and to the laws of intelligible realms. It is therefore naive to attempt to manage an organisation from the standpoint of the visible reality only. To ignore the metaphysical component is akin to attempting to direct a human being without communicating. The organisational metaphysical body is experienced through its flavour of consciousness.

It is argued that culture is the tactile flavour of consciousness (Sagan 2007) experienced when consciousness resonates with the interior quality of an organisation. It can be heavy, or light, open or closed, aggressive or light-hearted for example. Flavour of consciousness is experienced at all levels within the hierarchy of worlds. It is experienced as a cultural flavour within an artefact, as an energetic flavour surrounding the administrative or management team as a quality of consciousness when a person thinks of the organisation.
It is a tactile interior experience in consciousness, for example it can be heavy or light, open or closed, futuristic or traditional. This research argues that the meme and the culture are both experienced as a flavour of consciousness. The reason organisational culture is defined by a plethora of definitions is that what is traditionally described as culture is actually an experience of the flavour of consciousness within intelligible realms and it has been used to define multiple phenomena. This thesis argues that culture is not a phenomena but an interior experience of the flavour of consciousness of multiple phenomena that exist within intelligible realms. What is normally described as culture, such as behaviours, values and beliefs, carry reflections of the flavour of consciousness of the metaphysical landscape of organisations.

The mini-meme defined in this research as the archetypal light powered by Will as it is reflected into creation is compared to what Dawkins (2006) describes as a 'unit of cultural transmission' (p.197). This research argues that the reason it is so difficult to define the 'unit' of cultural transmission is that there is nothing to transmit. The term transmission suggests that there is an exchange, a gift given. This research argues that when a meme becomes active in a new person, it is because they have been introduced to the (meme) space of consciousness that exists in intelligible worlds. This research argues that memetic communication is an introduction, not a transmission.

In conclusion, this study argues that the metaphysical body of an organisation is the meme-complex that is experienced through flavours of consciousness, which have traditionally been described as organisational culture. A meme does not exist without flavours of consciousness and organisations will not exist without a metaphysical body or meme. To understand memes and organisational culture it is necessary to explore them from different perspectives. There are visible and invisible components. The invisible components exist in intelligible or metaphysical realms and must be studied and managed with the laws and dynamics of intermediary worlds in mind. This research explores the metaphysical component of organisations to reveal elements that can be experienced and therefore defined from that perspective. It compares the metaphysical with more traditional research methods to reveal the interior spirit of the organisation beside the corporate perspective. Previously shrouded in the nebulosity of intelligible realms, this process has provided a model for the metaphysical landscape of organisations as a way of understanding more about memes and culture. Furthermore, a language for the metaphysical landscape of organisations has been developed allowing research, critique and discussion to continue.
CHAPTER 1: Introduction

This chapter introduces the thesis. It provides a background to the researcher, notes on the importance of the study, the research questions and it outlines the thesis structure.

1.1: Background to the researcher

During nearly twenty years working with non-profit organisations (NPO) in Australia, the United States and Europe, I have had a continual interest in the relationship between the individual and the group. How individuals and organisations can retain integrity when their goals, aspirations and styles of operation are often at odds. With an undergraduate degree that cumulated in attempting to integrate the planning of government and the autonomy of grass-roots Landcare groups; combined with professional experience at the interface between inspired non-profits' and government bureaucracy, this research is another step towards understanding the dynamics of organisation.

Since 1999, I have gained extensive theoretical and experiential knowledge of states of consciousness and the forces driving organisations by studying and working with a school of meditation as a student, instructor and practitioner, including many years of working directly with Dr Samuel Sagan, the schools' founder and director. The School developed a series of meditation-based techniques to explore and map consciousness. The focus is on systematically examining metaphysical states, or states beyond the ordinary mind ('manas' in Sanskrit) (Kak 2003) and gradually gaining mastery over the unconscious and higher mind-states. This work includes a comprehensive, dynamic and experiential process for exploring the metaphysical landscape of organisations. It includes (conservatively) more than 8,500 hours of experiential practice and a similar amount of theoretical research in more than fifteen years of practice. The theoretical foundation embraced writers from the esoteric tradition for example; Plato (Jowett 1891), Steiner (1920), Heindel (1909), Sri Aurobindo (2005), Besant (1912), Jung (1968) and many more. This was complimented with more modern writers on movements and global trends such as; Bloom (1995, 2000, 2010), Cialdini (2001), Bakan (2004), Goleman (2006), Gladwell (2002), Beck and Cowan (1996), Fishman (2006) and Zimbardo (2007). This work involved exploring the metaphysical landscape of organisations, world trends and national movements; experientially through meditation based techniques and theoretically through written works.
The technology for exploring the metaphysical landscape of organisations has been expanded and developed by the school for more than twenty years. It is taught to students who have considerable meditation experience exploring consciousness. It requires a degree of competence in navigating the inner landscape more generally. It involves groups of trained meditators systematically tuning in to the metaphysical body of a particular organisation and gradually gaining impressions that are cross referenced and compared. As a foundation for this research I have extensive experience mapping the metaphysical body of organisations in Australia, Ireland and the United States, both as a student and as an instructor.

This thesis draws on this previous experience with NPOs and meditation-based training to support the development of an academic approach to the study of organisations that includes a metaphysical perspective. As such, throughout the thesis, alongside academic sources, the thesis has drawn on material that is the result of an experiential process exploring the landscape of consciousness. The purpose is to find a way to bring this experiential knowledge into an academic context and build a theoretical framework to understand and share a deeper knowledge of the phenomenon of organisation with a focus on memes and culture.

1.2: Significance of the research

Culture and organisations are two phenomena that affect everyone. Everyday people engage in activities in organisations. Everyday people are affected by cultural influences. If Adam Smith (1776) is one of the fathers of organisational analysis in a modern sense, organisations have been studied for more than 200 years. Analysis of culture has a similar history (Tylor 1871) and yet there is no agreed definition of culture, of organisations, or of organisational culture.

Memes are a more recent discipline, and the term carries a degree of controversy (Aunger 2006) primarily for its lack of theoretical foundation. Both memes and culture are without an agreed, clear and reliable definition. The significance of this research is that it addresses some of the gaps in understanding memes and of organisational culture, while defining the relationship between them. The next section discusses why the research is needed.
1.2.1: The importance of organisation and culture

*Culture: flavouring our thoughts*

Culture as the 'sum total of the behaviour patterns, attitudes and values shared and transmitted by the members of a given society' (Linton 1938, p. 425), is a by-product of being part of any group of people. Culture affects every person, every day of their life. Linton argues that cultures provide structure and richness. He argues that cultures bring meaning, (p. 425). People are born into a cultural soup, the ritual around their birth and death will be subject to cultural flavours and throughout their life they will live and work within social morays that are influenced by the national, ethnic, or organisational cultures they are part of. Religious wars, professional misunderstandings and marital dysfunction can often be blamed on a lack of cultural awareness (Masliyah 1999, Ulijn 1995). Cultural influences affect decision making processes, life patterns and expectations. Cultural patterns keep societies functioning, tell people how to behave and provide structure for life rituals (Geertz 1973, Cialdini 2001). Cultural flavours can be the subject of intense love or extreme hatred (Masliyah 1999, Ulijn 1995). Arguably, culture is one of the greatest influences people experience throughout their life, and it is still poorly understood.

Where once people married, worked and socialised primarily with those of similar genetic and cultural heritage (Linton 1938, p. 425); now people continually interact with a variety of cultures. This means that awareness of and sensitivity to, other culture is essential. We are living in a time where there is far greater cross cultural interaction than at any other time in modern history (Bentley 1996, p.769). Arguably, cultural understanding is one of the great challenges of our time, as people move globally, nations increase their interaction and the world attempts to move towards globalisation (Bentley 1996).

Ironically, culture is a phenomenon that has been extensively studied and only partially understood (Senge 2006, Schein 1985, Morgan 2000). It remains that there is no unified definition of culture. Organisational change remains a difficult challenge. Morgan argues that seventy percent of firms that attempt to alter their culture are unsuccessful (Morgan 2000, p 138). The significance of this study is that it will address a phenomenon that flavours the thoughts, actions and emotional ambience of people in every society and every organisation. This research brings increased understanding to culture at a time when it is greatly needed. The study will take organisation as the context.
Organisation; no-one is immune

Organisations can be described as collections of people, social units (Etzioni 1964), structures (Mintzberg 1979), and dynamic systems (Senge 2006) that use resources to achieve a specific goal. Organisations provide services, garner resources for a particular group of people and they are places where people expend a lot of their time and energy (Tannenbaum 1962).

'MAN'S life ... can be characterized largely as one of organizational memberships. Man commits a major portion of his waking hours to participation in at least one-and more often several-social organizations. His motivation, aspirations, his general way of life, are tied inextricably to the organizations of which he is a part-and even to some of which he is not' (p.237).

To understand the phenomena that is organisation, it is important to briefly unpack why we engage in organisations in such a comprehensive manner. What do organisations provide, what they do within the context of society and for the individual?

As individuals: Micro

There are a variety of theoretical streams from psychology and sociology (Ouchi and Wilkins 1985) that suggest organisations provide more than just a service to communities or societies. Bloom suggests that as individuals;

'our basic shopping list of cravings ...things we are desperate to achieve' are 'control, status, attention, belonging, identity, love sex, meaning, structure, uplift and novelty' (Bloom 2010, p. 347)

The fact that organisations provide most things on our list of cravings, most of the time is perhaps why we are constantly drawn to participate in group activities. They provide a sense of belonging, meaning and identity (Keller 2003, Morgan 2000). Discussing structure, culture and community, Vaisey (2007), defines the feeling of belonging as, the experience of gemeinschaft, the 'we-feeling, a sense of collective self, or the feeling of natural belonging' (p.852). It is a sense of shared moral order that creates the feeling of belonging. Vaisey argues that our natural drive for belonging and meaning is met when we are located within social groups that maintain 'distinctive, morally orienting collective identities' (p.854). The organisations we participate in provide a sense of belonging, that we are part of something greater than ourselves, with meaning beyond the individual, and
that will continue long after the individual has passed on (Morgan 2000, p. 220).
There are different layers of organisational identity, from the corporate image to the internal relationship employees experience within the organisation to the role of organisational identity for individuals. Hatch and Schultz (1997) suggest that 'identity involves how we define and experience ourselves and this is influenced by our activities and beliefs which are grounded in and justified by cultural assumptions and values' (p. 360). They link what we do to how we see ourselves. What we care about shapes our identity and the organisations we are involved in shape our identity of ourselves. Morgan (2000) argues that by investing in organisations we 'make ourselves visible and real to ourselves' (p.220).

Identity, relates to self-definition. It defines the boundaries between 'us' and 'them'. It is the outcome of structure and order. It is the result of creating limits, of defining what is part of the organisation and what is not. It requires and brings a sense of self control, but it also provides a sense of control. Tannenbaum (1962) describes it this way;

Man derives a great deal from organizational membership … (But) he often pays heavily for the benefits of organizational membership ….. At the heart of this exchange lies the process of control (emphasis added). …..Control processes help circumscribe idiosyncratic behaviors and keep them conformant with the rational plan of the organization ….. Organizations are characterized as orderly arrangements of individual human interactions, in which control is an essential ingredient (p.236).

Further to this, there is a socialisation or behavioural shaping process as people align with an organisation. 'Certain features of organizations promote behavioral styles among subordinates, peers, and superiors' (Van Maanen 1978, p.36). When starting in a new organisation or in a new role, there is a re-socialisation process that is both overt and covert, and essential to succeed in the new position. Van Maanen identifies a series of dimensions or strategies of socialisation and outlines their consequences for both the organisation and for the individual. The foundation of Van Maanens analysis is based in three assumptions:

(a) 'People in a state of transition are more or less in an anxiety-producing situation and are motivated to reduce this anxiety by learning the functional and social requirements of their new role as quickly as possible; (b) The learning that takes
place does not occur in a social vacuum strictly on the basis of the official and available versions of the job requirements; (c) The stability and productivity of any organization depend largely on the way newcomers to various organizational positions come to carry out their tasks' (p.20).

Here organisations shape behaviour and change the outlook of the people within the organisation and the covert norms are just as important as the overt or written and agreed norms. Experiences within organisations affect the general mental and emotional well-being and outlook of employees (Tannenbaum 1962, p.254). Tannenbaum goes as far as saying that certain professional roles can alter the personality of an employee;

'…..we saw evidence of slight changes in personality after a year's exposure of clerks to different patterns of control. These changes were in the direction of increasing the "fit" between the worker's personality and the nature of the control structure. Notorious "brain washing" methods represent the ultimate in the process of institution-alized personality change, and we see illustrated in the fiction of Orwell and Huxley the psychological bludgeoning of individual personality into a perfect fit to the institutions of a "hypothetical" society of the future' (p. 255).

Tannenbau (1962) argues that organisations mostly do not tolerate deviants and there are subtle pressures on deviants to alter their behaviour. Furthermore, because one identifies with an organisation and feels a degree of loyalty to its continuance, he or she may accept requirements and conform to organisational expectations against his or her own personal values, (p. 257). Here Tannenbaum is highlighting the dichotomy between the individual and the organisation. To be part of the organisation, it is necessary to conform, to stay true to oneself it is important to retain individual freedom and autonomy.

In summary, as individuals we are compelled to be part of organisations, drawn by the need for a sense of belonging, identity and the experiences and services gained. Organisations shape our thinking, our behaviour, and the activities we are part of which, over time, changes us, at times in ways we do not appreciate. Organisations are one of the most influential training mechanisms, be it the school, family, the social club or place of professional employment. They are where we spend most of our time. So what does this mean for society as a whole?
As a collective: Macro

Organisations are structures that order and group resources, ideology, activity and action. Discussing control in organisations, Tannenbaum (1962) suggests that while organisations impose limitations, they provide security and abundance, which in turn provides freedom. 'Organization provides order; a condition necessary for man to produce abundantly and live securely. Abundance and security in turn create opportunities and choice conditions which form the basis for human freedom. Yet social order itself requires conformity and imposes limitations' (p.238).

As a collective, organisations shape us as individuals and society as a whole. Organisations are powerful social instruments that shape the course of history, social morays and economic imperatives of the countries in which they operate (Fishman 2006, p. 5). Organisations condition not only their members but the wider public. Galbraith and Bartel (1983) argue that organisations wield power in modern society through three instruments: 1) condign power (physical); 2) compensatory power (economic); and 3) conditional power (belief). Meek (1988) quotes Galbraith when she says that the most important form of power in modern society is conditioned power and organisations are the structure that contains it (p. 461). Conditioning from organisations shapes and focuses our mental and emotional landscape, not to mention our abilities. Owens and Steinhoff (1989) identified three mechanisms of social control that are widely used in organisations: (1) market mechanisms; (2) bureaucratic hierarchy; and (3) the clan. It is the collective nature of culture that allows control without it being enforced by an individual. 'The holographic diffusion of culture means that it pervades activity in a way that is not amenable to direct control by any single group of individuals' (Morgan 2000, p. 147). Collectively we use the culture of organisations as systems to control, to direct and to provide services and experiences for the population, the importance of which cannot be underestimated.

In addition to providing resources and service, organisations offer identity. They give people a place to 'be' that characterises and reflects the values and social niche they are interested in exploring. Hatch (1993) argues that organisational identity is what organisational members believe, feel and think about their organisation. Organisational identity is a 'collective, commonly-shared understanding of the organizations' distinctive values and characteristics' (p. 357). Organisational identity is that which is central, enduring, and distinctive about an organisation's character (Albert and Whetten 1985).
Bernstein and Audley (1985) argue that organisational image is a construction of impressions that is created to appeal to a particular public audience. The suggestion is that insiders will intentionally manipulate the image of an organisation to influence the behaviour of outsiders, something well known in marketing circles (p 15). Organisations have identities and they provide identity for people engaged with them and those inside will do what it takes to protect the identity that has been created.

The powerful benefits of organisations are off-set by the global problems created through the 'ugly face of organisation' (Morgan 2000, p. 291). Morgan argues that organisations are instruments of dominion that further their own self-interests or the interests of the elite at the expense of the general population. Morgan suggests that, 'our organisations are killing us' with environmental pollution, employee accidents, food laced with chemicals, mistreatment of employees and promotion of products that damage, it is important to understand the dark side of the phenomenon (p. 291).

For society, organisations provide a form of collective power, structure and limits to work within. They provide the systems that deliver the resources, services and experience that people in a modern society demand. Because of their global impact, the ugly face of organisations affects huge portions of the population. As such, understanding the nature of the phenomenon that is 'organisation' is essential to deal with the complexity of modern society, be it national, social or organisational, understanding culture is imperative.

This overview of what organisations and culture provide gives us an understanding of their magnitude of their influence within society. For individuals, organisations provide much on the list of cravings that Bloom (2010) suggests we are desperate to achieve (p. 347). A sense of belonging, order, structure, control and identity can be provided by organisations. For society as a whole, organisations are the structures that keep the systems running. They provide systems of control, order and power. They capture and direct energy into collective pursuits that are stable enough to support global industries, movements, or ideas. Culture comes with any group of people. There is a flavour that influences the way organisations work internally and the way they interact with outsiders. It is culture that shapes our values, beliefs, behavioural norms, and social structures. Organisations keep modern society afloat, they are platforms that individuals use to fulfil many of their inner desires and these organisations are shaped by culture. Despite more than 100 years of research in organisations and culture there are gaps in our understanding.
1.2.2: Gaps in our understanding

The next section briefly looks at some of the controversy or limitations in our understanding of memes and organisational culture.

Defining culture

Despite the importance of organisations, attempts to manage them are fraught with difficulty (Morgan 2000). The modern idea of organisations has been studied academically since the classical theory of organisations was developed by Fredrick Taylor in 1917 (Walonick 2004) although as a topic of interest it probably goes back to Plato. Most theories of organisations are endeavouring to find a model that adequately describes the dynamics of organisations such as organisational structure, behaviour, values, and systems (Schein 1985, Bodley 2011), or the dominating flavour of culture (Cameron 2004). There is a range of methods to analyse organisational culture (Geertz 1973, Cameron 2004, Hofstede 1983) and yet organisations struggle to change their inner workings, executives are paid huge salaries to revitalise failing companies and organisations spend significant resources in attempting to improve their culture (Morgan 2000). However we are struggling with our understanding of the phenomenon that is organisational culture. There is a plethora of research and multiple definitions but there is still no agreed definition organisational culture. A model for culture within a greater context of the metaphysical landscape of organisations' addresses a gap in current understanding.

Organisational integrity

Many organisations start with an altruistic mission, yet given time, some organisations appear to have been corrupted or to have moved away from their original impulse. For instance, the Google founding principle, 'Don’t be Evil' is clearly stated in the preface to the Google Investor Relations, Code of Conduct. 'Google's mission is to organize the world's information and make it universally accessible and useful' (Google 1 2009). By gaining access to and archiving web behaviour data across the globe, Google has now also gained a great deal of economic and social power (the extent of which is difficult to estimate). This development could not have been anticipated when the organisation was founded. Google is now at a critical juncture; how do they manage this power ethically, without ‘being evil’? Although the values of trust, privacy and ethics in our electronic age may be prominent in public discussions on this issue (Goldberg, et al 2003), there is
Unfortunately, no guarantee that an idealistic mission statement and good intentions will be enough to 'keep a company honest'. This research provides a metaphysical picture of organisations that can potentially be used to gain insights into why organisations slide out of alignment with their original mission and what can be done to prevent it. The research addresses the invisible component of organisations, directly. Insights gained could lead to considerable change in the way we work with corporations.

The controversy around the term meme

Meme research is in its infancy. After the term was coined by Richard Dawkins (2006) with an analogy between genetic transmission and cultural transmission, there have been a variety of responses. Criticism comes because there is no defined 'unit' of cultural transmission (p. 192). Meme researchers have not defined what a meme actually is (Aunger 2006). Similarly the phenomenon that is a meme has only been described conceptually and there is no clear concept as to where memes reside. Theoretically memes are held within the brain (Dawkins 2006, p. 192) however Dennet (1990, 2005) talks about memes being held in artefacts, claiming that the brain is an artefact. Memetics research is yet to define memes as units that can be measured and compared – it is in a stage of development similar to that of genetics research after Charles Darwin (1859) released the 'Origin of Species' and before genes were discovered as definable units in the 1940’s. This thesis addresses a gap in meme theory. It places memes within the context of organisations and addresses one of the foundational theoretical issues.

Researchers have worked towards understanding and tracking meme products and behaviours produced by memes. Consider Voelpel and colleagues (2005) regarding the innovation meme; Dennett (1999) on the evolution of culture; Lester on memes and suicide (Lester 2009); Cardoso and Atwells (2010) research into birdsong; Butts and Hilgeman (2003) measuring of religious memes; and Heath and colleagues (2001) researching emotion and urban legend memes. But there is little research other than Dawkins (2006) identifying memes themselves, and Dawkins' definition was based on an analogy (p. 192). This research clarifies some of the ambiguity around memes by defining memes within the context of organisational management research.

The research is also significant as the theory of memes crosses many research boundaries. The principles have been used, for example when people study psychology, evolution, culture (Mesoudi and Whiten et al. 2006), organisations and world trends (Bloom 1995).
The learning gained from this thesis can potentially have significance within many disciplines because it brings insight into our relationship with the interior spirit of organisations.

**Regardless, memes are sexy**

The meme/gene analogy described by Dawkins (2006) attempted to use the principles of genetics to describe cultural transmission. His and subsequent work has opened the discussion and despite the lack of theoretical foundation, memes are sexy. The term is being used, whether it has a theoretical foundation or not it expresses a phenomenon that people recognise. According to Google Scholar, the number of academic articles with the terms *meme* and *cultural transmission* shows an increasing trend between 1980 and 2013, shown in Illustration 1. The concept has captured the imagination of people and spread particularly across the Internet with terms like 'viral meme', 'meme candy' and 'meme parade' being listed by the Urban Dictionary. Lee and Ward from the BBC Technology News, reported on the 'top memes and viral videos of 2012'. The word *meme* was cited by the *National Post* as one of the top ten words driving 2012 dictionary trends (Italie 2012). The concept has captured the imaginations of the public in a similar way the idea of biological evolution described by Darwin (1859) was extrapolated and adapted to many disciplines. This suggests that perhaps the phenomenon that memes is addressing is an idea whose time has come.

![Illustration 1: Google Scholar articles: Meme, Cultural Transmission. 1980-2013](image)

*Illustration 1: Google Scholar articles: Meme, Cultural Transmission. 1980-2013*

NB: Most increments are five year periods, the final increment is just over a two years.
1.2.3: An idea whose time has come

*The march of the super-organism*

In the realm of popular science, publications such as the Lucifer Effect (Zimbardo 2007), the Genius of the Beast, (Bloom 2010); the Walmart Effect (Fishman 2006), the Tipping Point (Gladwell 2002), Fast Food Nation (Schlosser 2004), and the Corporation (Bakan 2004); are showing us examples of the impact of the mega-organisation. These works grapple with the overwhelming march of the big corporation, the super-organism (Bloom 1995), whose exponential growth changes the course of history (Fishman 2006). In Walmart for example, the founding principle of *efficiency* (Fishman 2006) is pushed, tested and made visible to the world, with all the negative and positive consequences. The sheer size of Walmart means that the principle is taken to its extreme and everyone within the supermarket industry in the United States (including its customers and suppliers) have the opportunity to experience it. For example, Fishman suggests there were 37 applications for bankruptcy protection in the same decade as Walmart came to dominate the grocery business in the United States (p.4). These mega-corporations are shaping the way we shop, the way we interact, the way we access medical and educational services. They are changing the way we think. The material presented in this thesis has the potential to stimulate insights into the mechanisms and forces that interact to shape the mega-corporation. It will throw light on why the 'wonderful impulses' (the efficiency principle in Walmart), grow into mega-beasts that often destroy the very thing they are working to support. Why does an impulse of efficiency and sharing profit (Fishman 2006) end up destroying local economies? Alternatively, why did perfectly rational students turn into cruel prison guards within the Standford Prison Experiment (Zimbardo 2007)? This thesis presents a foundation that (with further research) could help define the non-visible component of organisations. This research is significant because it provides a model and the beginnings of a language that will facilitate greater discussion of something that is currently poorly understood.

*Metaphysical wizards, a language to share their knowledge*

Experience as a meme practitioner suggests that some corporate executives naturally operate within the metaphysical landscape of organisations. An example of what it means to operate at this level is Bloom's (2010) decision to support a young unknown musician by the name of Prince through the trials and tribulations of becoming a music and film
mega-star. He had an uncanny ability to see that Prince’s style would change the course of music and film. He understood the dynamics of the music industry well enough to support Prince to become someone we recognise, (p. 164-167). Such insights allow corporate executives to work with the metaphysical landscape of organisations to transform failing companies into successful global players. The corporate, academic and social communities however do not yet have a discourse that allows for academic and professional critique. A language could potentially allow metaphysical wizards to share their know-how. This research can provide a language that enables all employees, from middle managers to secretaries to executives, to take responsibility for the direction of the super-organism (Bloom 1995). This research is significant because it initiates a discourse that can be used to share knowledge of the invisible component of organisations. It will bring greater awareness to the workings of memes and culture.

**Puppets or players in meme worlds**

Memes have been described as replicators, whose desire is to replicate without regard for the host (Dawkins 2006, Dennett 2006, Rose 1998). Rather than resting on analogies for the definition (Dawkins 2006) and then extrapolating on their behaviour, this research unpacks a model for memes as phenomenon that can be experienced. As such, instead of extending the gene/meme metaphor and discussing memes as ideas that move through (use) us (Dennett 1999) this research defines a structure for memes that reveals how we, the people (acting within the organisation), can be players in metaphysical landscapes of organisations. It takes us out of the role of puppet, being used by memes, into the realm of player, actively engaging with memes to create the future.

In summary, memes are an idea whose time has come. This study facilitates a different level of engagement with organisations. The importance of culture and organisations in modern society cannot be overlooked. This thesis explores their metaphysical nature in a way that has traditionally been hidden or only available to a few. It allows for open discussion of a subject that has previously only been accessible intuitively. The structure recognises memes as more than a 'unit of cultural transmission' (Dawkins 2006). It suggests how people can be players within the metaphysical landscape of organisations rather than puppets of a meme. It develops a language that allows the discourse on the interior spirit of organisations to continue, which may address some of the challenges with the term, meme.
1.3: Qualifier: The term meme
Throughout this thesis, there has been a continual discomfort with the term 'meme'. It is not the purpose of this research to engage in definitional or semantic debates; however, it is important to highlight that the term is founded on unstable roots. This is demonstrated in four ways; first, academically, it is primarily used to refer to the mini meme, despite Dawkins (2006) original definition, which included the meme-complex or 'co-adapted stable set of mutually-assisting memes' (p. 197); second, it has a limited theoretical foundation (Aunger 2006); third, because the term meme draws from genetics, the term itself is unfounded its linguistic roots rest on an analogy not a basic truth; and fourth, perhaps because of point three, during the data gathering phase, use of the term tended to make people feel uncomfortable. It is the observation of the researcher that the term itself creates difficulties (perhaps) because of its confused linguistic roots. This research addresses these by creating a structure for memes within the context or organisations however, it is important to note the unstable foundations and discomfort with the term.

1.4: Research questions and objectives
The overarching aim of this thesis is to understand the relationship between memes and organisational culture within the context of organisations.

The research is defined by questioning:

1. Memes and organisational culture; what is the relationship?

Objectives:

1. Identify the phenomenological differences and similarities between memes and organisational culture.
2. Explore the metaphysical landscape of organisations including their relationship to;
   - Organisational culture
   - Memes
3. Develop a metaphysical model for organisations that encompasses memes and organisational culture.

With this research question and objectives in mind, the next section will outline the structure of the thesis including a brief description of how each section contributes to the overall direction and arguments presented.
1.5: Thesis structure

This section provides an overview of the thesis which brings together memes and culture within the context of organisations from a particular philosophical standpoint. It begins with chapter two, looking at organisations and culture.

Chapter two explores the landscape. The discourse begins with culture and follows with a discussion of organisations, before exploring organisational culture. Culture is approached as a background flavour, while organisations are the context for the research. Organisational culture is discussed as an element that emerges with organisation. Having explored why organisations and culture are so important in chapter one, chapter two examines the current academic perspective. It draws from the foundational scholars (Smith 1776, Tylor 1871, Taylor 1939), and then outlines the different perspectives of culture, of organisations and then of organisational culture that have emerged in the last 100 years.

Similarly, chapter three presents the academic framework for memetics, looking at the birth of the idea, the essential criteria in meme theory, types of memes and what a meme is not. Having noted some of the challenges with memetics in chapter one, chapter three includes the criticism of memetics from an academic perspective. By the end of chapter three, the context for the research streams of memes and organisational culture is clear.

While chapters two and three present the current academic standpoint, chapter four presents a cosmological framework drawing from Plato and writers in the Western esoteric tradition. The philosophical framework presented in chapter four is essential to understand the approach taken to explore the metaphysical landscape of organisations. From a Western esoteric perspective chapter four explores existence, how we know, and the essential elements of intelligible worlds providing a framework for the phenomena being researched.

Chapter five presents the new philosophical paradigm within the context of memes and organisational culture. It draws together the streams of memes and organisational culture, into the framework presented in chapter four. It takes the current academic understandings and reinterprets these from the cosmological framework presented in chapter four. Definitions of memes and organisational culture are reinterpreted and elements of each are discussed.

Chapter six outlines and justifies the methodology, namely, case study research comprised of mixed methods research. It discusses the data gathering and analysis process, including
the methods used to map the metaphysical landscape of organisations, to explore the narrative and the cultural analysis perspectives.

Chapter seven summarises the results from the five case studies. In the order that they were conducted, the results of the open-ended interviews are presented as an executive summary; the results from the Organisational Culture Assessment Instrument (OCAI) are presented in brief, and visually in the form of graphs; and the results of the metaphysical mapping are presented in summary. Some complete transcripts are available in the appendices, but this chapter is designed to reveal the key results.

Chapter eight presents a reinterpretation of the results using the theoretical model presented in chapter five. This chapter presents the essence of the research. It interprets the data from the three lenses; or the corporate picture, the metaphysical picture and the narrative picture to reveal the differences between memes and organisational culture. As a way of illustrating the findings, it presents a model of the metaphysical component of organisations from the standpoint of how they are made.

Chapter nine draws the thesis to a close by discussing the contribution to theory. It includes discussion of why the model of the metaphysical landscape of organisations is important, how defining the relationship between memes and culture brings understanding and how a language for the discourse provides a foundation for practitioners, managers and academics. It looks at the directions for future research before concluding the dissertation.

1.6: Conclusion to Chapter One

Chapter one described the background of the researcher, the significance of the research, the research question and objectives and the gaps in our understanding. It discussed the influence that organisations and culture have for people as individuals and within modern society. It explored the significance of the research for corporate players and for the mega-corporation. This chapter argues that the phenomenon described as memes is an idea whose time has come and yet there is discomfort with the term. It argued for the need for a language for the metaphysical landscape of organisations and the possible benefits in its development. In the following chapter, the theoretical framework for organisations is explored, beginning with the study of culture.
CHAPTER 2: CONTEXT Organisations and culture

2.1: Introduction

Organisations are one of the fundamental building blocks for society. If we take family, community groups, businesses, government departments and sports teams, as examples, we are all involved in organisations almost every day of our life and each of these organisations has a cultural flavour. This chapter takes this important social structure and explores the historical theoretical understanding of the phenomenon as a way of understanding organisational culture. It looks at the origins of the study of organisation, the study of culture and the study of organisational culture. It traces some of the major theoretical developments that have shaped the thinking and research as it evolved. The discussion helps to understand culture as the foundation of the research and the phenomenon that is organisation as its context. Organisations are discussed first as the context for organisational culture and for memes.

2.2: Perspectives on organisations

Organisations can be defined as collections of people united in a joint purpose, as a social unit, (Etzioni 1964) or as a 'type of social relationship having an administrative staff engaged continuously in purposeful activity of a specific time' (Knoke 1994, p. 86) or as a 'goal directed, boundary-maintaining activity system' (Aldrich 2008, p. 4). For the purpose of this research an organisation is defined as a group of people united in a joint purpose. The next section traces the emergence of the study of organisations, looking at the conceptual framework that has driven the research with the view to understanding the nature of organisation.

2.2.1: Major themes within organisational studies

There are various ways of looking at organisations that shape the precepts used to analyse or understand the phenomenon. For example, organisations can be understood from the perspective of scientific management (Taylor 1939), as bureaucratic systems (Weber 1978), as social units, as structures (Mintzberg 1980), as learning systems (Senge 2006), and as complex adaptive systems (Stacey 2003). The following section explores the nature of organisations.
2.2.2: Taylorism: Scientific Management

Spurred on by the industrial revolution, interest in management of organisations in a modern sense began as the demands of the productivity-focused organisation began to replace the craftsmanship of the guild system and Adam Smith wrote the *Wealth of Nations 1776* (Docherty and Surles et al. 2001). Smith was possibly one of the first to write that the division of labour could increase productivity. His concept 'formed the conceptual basis for a powerful administrative approach to reducing costs, increasing productivity and maximizing profits' (p. 33). More than 100 years later the idea of classical organisational theory was developed by Frederick Taylor (1939). Walonick (2004) and Scott (1961) as a way of improving organisations. Taylor wanted to differentiate between what he called ordinary management and scientific management (or task management). In Taylorism, (reflecting the ideas of Smith 1776), management would plan the task in advance, develop written instructions and select the 'man' best suited to the job. It views man as primarily driven by fear of hunger and the search for profit (Etzioni 1964). There were four essential precepts or pillars used to describe organisations: 1) division of labour; 2) the scalar; 3) functional processes; and 4) structure and span of control (Scott 1961). Scientific management was about increasing production through 'planning and control' (Walonick 2004). Although Taylorism still influences the management of organisations criticisms of this approach suggest that the breakdown and prescription of tasks is dehumanising (Etzioni 1964).

2.2.3: Weber: the bureaucratic organisation, or organisation as a machine

As the 19th century developed, Weber (1978) expanded on Taylors' ideas with a focus on efficiency and production. Weber introduced the idea of the bureaucratic organisation where the organisation should be like a well-oiled machine. He proposed that the bureaucratic organisation is technically superior to other forms of organisation drawing comparisons between the efficiency of the machine organism with other non-mechanical production systems. The organisation was viewed as a machine driven towards attaining its goals efficiently. The main precepts were: 1) official jurisdictional areas; 2) a clear and defined hierarchy or power structure; 3) management based on written records; 4) expert training; 5) priority in official managerial duties; and 6) that rules should be stable and knowable (p. 650-78). Criticism of the bureaucratic organisational approach suggests the structure is too rigid, it does not allow for creativity and maintaining the rigidity becomes a fight against natural entropy.
2.2.4: Human relations' movement: Neoclassical Organisational Theory

In the 1930's, there was a move towards improving some of the deficiencies in the classical doctrine. Between 1924 and 1932, in what has become known as the Hawthorne Effect, researchers Mayo and Roethlisberger (2003) studied the effect of improved lighting on productivity of factory workers. The results were debated; however, this was one of the first documented moves towards caring for employee welfare. In what became known as the 'human relations' movement' (Scott 1961) or *Neoclassic Organisational Theory*, a genuine concern for human needs was cultivated alongside the classical theory doctrine. It was found that human actions affect the four pillars of Taylor’s classical theory and focus on quality of life for personnel would actually increase productivity, (Mayo 2003). In the 1950's Presthus (1958) compared the bureaucratic model of organisations with interpersonal psychiatry to explain the individual's reactions to a structured environment. His approach of minimising entropy and conflict and reducing the significance of individual behaviour is important because it is the essence of 'organisation' in that organisation is about streamlining, structuring and ordering events. The purpose of an organisation is to offset 'forces which undermine human collaboration' (Scott 1961, p. 7). This model suggests that organisation increases stability because its inherent structure defines behaviours and relationships. It is defined as a system of *structured interpersonal relations*, that is, individuals are differentiated in terms of authority, status, and role with the result that personal interaction is prescribed or 'structured' (Presthus 1958, p. 51). The approach is people focused and researchers added their own four precepts (to the four of the classical view) relating to the natural grouping and interactions of people: 1) location; 2) occupation; 3) special issues; and 4) interests. The informal groupings are agents of social control. Interrelationships can be observed through them, they have status and communication systems, they resist change and have leaders, however informal (Etzioni 1964, Scott 1961, p. 13). As researchers examined what was emerging from both the bureaucratic and organic systems of organisational analysis, they began looking for how to analyse what they were discovering.

2.2.5: Contingency Theory

While Woodward introduced the idea in 1958, it was Burns and Stalker (1961) who presented a new way of looking at organisations that transcended the classical and neoclassical views. Their work on *contingency theory* allowed for difference in contexts, markets, and rates of technological change. Where the classical theorists saw conflict as
something to be avoided, the contingency theorists argued that 'conflict is inescapable but manageable' (Chandler 1962), that organisations act in a 'rational, sequential and linear manner to adapt to changes in the environment' (Walonick 2004, p. 2), and that the systems must allow for adaptation. Burns and Stalker (1961) saw that the management of organisations is dependent on internal and external criteria. They differentiated between mechanistic and organic systems. The mechanistic organisation is bureaucratic and structured in a way that the boundaries are set and roles are prescribed by management, similar to the classical view. In organic systems 'the boundaries of feasible demands on the individual disappear', the individual is fully in command and fully implicated in the success of the task he or she is to deliver (p. 104).

The trouble with this approach became apparent as researchers encountered the real life complexity evident in organisations. Contingency theorists were interested in the 'nature of the structural devices and operating methods that could ensure long-term survival in different types of settings' (Miller and Friesen 1980, p. 268). However Miller suggests that the results were stymied because studies were: 1) limited to a few environmental and structural variables; 2) cross sectional instead of longitudinal; and 3) researchers tended to draw conclusions that were too general. The approach to organisational management was still insufficient.

2.2.6: A set of coalitions or subcultures

Rather than a single whole that can be understood, organisations have also been viewed as a set of coalitions or subcultures that interact. Van Maanen and Barley (1982) argue that, 'organizations are most accurately viewed as complicated sets of sometimes issue-specific coalitions, each exhibiting varying degrees of stability and overlapping memberships' (p. 76). According to Gelder (1997) subcultures are social groupings that distinguish themselves from others depending on shared, tastes, knowledge and hierarchies of participation. They gather around shared interests and practices (p.1). Gelder argues that sub-cultural coalitions are defined through sociological tradition, meanings attributed to group membership, aspects of class, ethnic and gender relations, capitalist values, ethics, ethnography, identity, territory, styles and embodied politics, all of which can be defined as culture. There are a variety of researchers who have listed sets of criteria for coalitions that comprise organisations (Mintzberg 1980, Sinclair 1993, p. 63). However, there is no clear method to define the separation between cultures and
subcultures. It is simple to identity those in the centre of the subculture, but there are often people on the periphery without clear status as a member or non-member. Boundaries are blurry and ill defined. For the purposes of this research what is interesting is that in the categories that define the coalitions are cultural flavours rather than defined clear categories. Another way of viewing organisation is as structures.

2.2.7: Formal and informal structures are of equal importance

With organisations, the formal and informal or the overt and covert organisational elements help to shape behaviour and attitudes. Some researchers focus primarily on the elements that are seen or known. Mintzberg (1980) outlines a comprehensive structured approach to organisations:

1) the five basic parts of the organization, i.e. the operating core, strategic apex, middle line, techno-structure, and support staff' (2) five basic mechanisms of coordination, i.e., mutual adjustment, direct supervision, and the standardization of work processes, outputs and skills' (3) the design parameters; i.e.; job specialization, behavior formalization, training and indoctrination, unit grouping, unit size, 4) action planning and performance control systems; i.e.; liaison devices (such as integrating managers, teams, task forces, and matrix structure), vertical decentralization (delegation to line managers), and horizontal decentralization (power sharing by non-managers); and (5) the five contingency factors; i.e., age and size, technical system, environment, and power', (p.322 emphasis added).

This approach sees organisations as a series of formal recognisable structures. A somewhat parallel stream was a category of organisational theory development that is not so well know, but perhaps grappling with similar issues from a different perspective. The neoclassical view of the informal organisation argues that the informal structures that are not part of the organisational hierarchy or corporate structure are the focus of research, (Scott 1961, p. 12). While Mintzberg looks at the tangibles, Scott looks at the intangibles. It was perhaps those grappling with the combination of the classical, neoclassical and contingency theories that began to question if the theories could be combined or if there was another leap in organisational analysis.
2.2.8: Organisation as a system of mutually dependant variables

Another take on organisational theory rests on the premise that the only meaningful way to study organisations is as a system (Senge 2006, Scott 1961). Systems theory which viewed organisations as 'open systems continually interchanging with their environment' (Walonick 2004) was first discussed by Henderson (1935) in *Pareto's General Sociology*, where organisations are a 'system of mutually dependent variables' (p. 13). This approach extends the theory beyond the earlier models as it questions the interrelationships, mutual dependency, the strategic elements and the goals of the system. The organisation as a whole organism is presented by Senge (2006). Kofman and Senge (1994) highlight the unending struggle between geocentric and heliocentric cosmologies. They use Einstein's theory of relativity to explain their perspective. It is a view of the world in which any point can be the centre around which all else evolves. In the theory of relativity every point can be the centre. In systems theory, an organisation can be the point, as can any element within the system. The systems concept is used to understand inherent complexity and contradictions and yet the focus is on the unity of the whole. This work then leads into seeing organisations as a complex adaptive system.

2.2.9: Organisations as complex adaptive systems

Chaos and complexity theory have also been applied to the study of organisations (Seel 2000, Kuhn 2009) with organisations being described as complex adaptive systems, or systems that self-organise (Boal and Schultz 2007). Stacey (2003) argues that:

A complex adaptive system consists of a large number of agents, each of which behaves according to some set of rules. These rules require the agents to adjust their behaviour to that of other agents. In other words, agents interact with, and adapt to, each other (p. 237)

Chaos theory, catastrophe theory, dynamical systems' theory and complexity, are all theories concerned with the behaviour of dynamic systems or systems that change. The study of chaos is a study of a 'process rather than state, of becoming rather than being' (Larsen-Freeman 1997, p. 142). They argue that complex non-linear systems are; 'dynamic, complex, non-linear, chaotic, unpredictable, sensitive to initial conditions, open, self-organizing, feedback sensitive and adaptive'.... they also process strange attractors, which are fractal in shape' (p. 142). Chaos theory is an area of research for organisations that is still emerging. Towards attempting to engage and understand the
complex and contradictory nature of organisations, the multiplicity perspective also embraces the non-linear and non-organisational forces. But this approach goes further. 'Organization is nonlinear and further resisted, disrupted and subverted, challenged and changed by multitude, which operates through intimate couplings of power and knowledge, politics, economics and culture' (Linstead and Thanem 2007, p. 1484). Rather than suggesting that organisations are coalitions where people work together like a well-oiled machine (Weber 1978) focuses on the forces of disruption, subversion alongside the collaborative forces.

Linstead and Thanem (2007) criticise the foundations of organisational research when organisations are studied as an abstract system and where researchers assume that organisations are capable of being 'interrogated as a decontextualized ideal' (p. 1484). Instead they work to break down the barriers and make connections between: 1) 'realism and post-modernism; 2) materialism and vitalism; 3) the actual and the virtual; and 4) complexity science, evolutionary thought and creativity' (p. 1484). Their focus is on the multiplicity and virtuality of organisation. They understand organisations as 'creatively autosubversive — not fixed, but in motion, never resting and constantly trembling' (p. 1497). Similar to Scott (1961) they discuss the forces of organisation and non-organisation as being equally important and the notion that we try to create something that has an unchanging form is naive. With complexity theory is the notion that if you understand the agents or principles of the system you will find order in the chaos. There is an inherent order to rest on. Similar to Scott (1961) with the multiplicity idea, the forces of 'not doing' are as important as the doing (organising) and there is no decontextualized ideal and organisations are non-linear. This view of organisations is a long way from what Taylor (1939) described as scientific management as a way of maximising productivity and yet perhaps there is an element of what Smith (1776. p 364) was referring to when he described the invisible hand that drives the market system.

2.2.10: Summary

This synopsis of the development of organisational analysis suggests a move from seeing organisations as a something abstract that can and should be controlled with bureaucratic or defined structure; to seeing organisations as a more fluid and open or self-regulating system that can be steered but not fully controlled; to seeing organisations as a form that cannot be externalised or decontextualized, where the lack of structure (or non-doing) is
as important as the structure (or doing). It shows the transformations organisational theory has moved through in the last 100 years, trending towards greater flexibility in power structures, greater focus on people and more emphasis on the organisation as a whole self-organising or complex system that has a dynamic life that may be influenced but not controlled by leadership. In terms of the research, this summary discusses how organisations have been understood, how they work and what conceptual framework can be used to improve systems within the organisation.

It is interesting to note the major themes that have remained throughout the different styles of organisational study. Several themes standout: 1) organisations are structures set up to create stability and order to achieve productivity and efficiency; 2) organisations can be seen as a set of coalitions; 3) they can be seen as a system of inter-relationships; 4) the forces of non-doing are as important as the formal structures; and 5) that productivity relates to people. What is also interesting is that through this analysis it became clear that it was largely the beliefs and intellectual paradigm held by the researchers that shaped the discourse, rather than changes in the organisational systems.

2.2.11: Beliefs drive the perspective

The development or transformations in the precepts used to analyse organisations reflects the development of organisational theory and the beliefs of the researchers. Taylor (1939) for example believed that control, hierarchy and structure were the values that would result in efficiency and productivity; thus the precepts he chose reflect an attempt to manifest these values within the organisation. Those focused on the 'human element', the neo-classicists believed caring for people would increase productivity; thus the precepts used are focused on understanding the relationship. The complexity perspective believes organisations are self-organising, complex adaptive systems, thus the precepts used to analyse and explain organisational behaviour are those that reflect this core belief. The complexity theorists do not try to impose the structure and order of Taylor, they try to understand the inherent order and use this to move the system in the desired direction. The precepts used to understand organisations are a reflection of the researchers' core beliefs. If the precepts of organisational analysis are driven by the beliefs of the researcher, the models described tell us more about the researchers than they do about the nature of the 'organisation' studied. Morgan confirms this when he argues that all theories or organisations are 'based on implicit images or metaphors that lead us to see,
understand, and manage organisations in distinctive yet partial ways' (Morgan 2000, p. 4). Morgan suggests that the use of metaphor creates powerful insights but these insights are at the risk of distortion (p.4). He argues that all theory is metaphor (p.5) so all pictures of organisations are merely metaphors attempting to explain a phenomenon.

In summary, the theoretical models described reveal a perspective of the conceptual, behavioural or structural elements of organisations. There is limited analysis on the phenomena that drives culture. It is assumed that the organisation is driven by the will of the executive director, board or manager. Each perspective presents a conceptual framework to view organisations to manage them more efficiently. The focus of academic analysis has been to use metaphors to describe *how organisations work*, not on *what organisations are* or what drives them. The next section explores the theoretical framework of *culture*, how the idea developed and how it relates to organisations.

### 2.3: Perspectives on Culture

Culture like organisations is an incredibly interesting phenomenon. Each person is touched by cultural influences, be they language, beliefs, or behavioural codes, every day of their life. Culture has many meanings in many contexts. The most common is that it described a 'whole' that includes a collection of variables that are shared between members of a group. For example the most often cited are beliefs, values, symbols, rituals, norms and social morays (Linton 1938, p. 425, Bodley 2011, Schein 1985).

'Humans are a cultural species, we acquire a multitude of beliefs, attitudes, preferences, knowledge, skills, customs and norms from other members of our species culturally through social learning processes such as imitation, teaching and language' (Mesoudi 2011). To understand *organisational culture* the next section explores the discipline of *culture* its roots in civilisation (Tylor 1871) and the theoretical developments.

### 2.3.1: Culture as civilisation

While the discipline of culture has evolved, it began with the idea of civilisation. The study of culture as a formal discipline from an anthropological perspective goes back as far as Tylor (1871) and possibly further. In his seminal work, *Primitive Culture*, Tylor described culture as synonymous with civilisation. He said that; ‘culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired my man as
a member of society' (p. I: 1). At the time it was presumed that only human beings were 'evolved enough' to 'have' culture. Culture was exclusively human. Notice Tylor does not suggest the artefacts are culture, but capabilities and habits are expressions of culture. Over time the concepts of culture gathered more definitions and greater complexity.

2.3.2: Multiple definitions

A challenge for cultural research is the plethora of academic material produced. In 1872 the British Association for the Advancement of Science listed 76 topics referring to culture. Kroeber and Kluckhohn (1962) published 160 different definitions of culture from an American Anthropological perspective (Bodley 2011). To summarise Geertz (1973) defines culture in the parameters listed in Illustration 2.

<table>
<thead>
<tr>
<th>Social legacy an individual acquires from his group</th>
<th>A way of thinking, feeling, and believing</th>
<th>An abstraction from behaviour</th>
</tr>
</thead>
<tbody>
<tr>
<td>The total way of life of a people</td>
<td></td>
<td>Store-house of pooled learning</td>
</tr>
<tr>
<td>A theory on the part of the anthropologist about the way in which a group of people in fact behave</td>
<td></td>
<td>Learned behaviour</td>
</tr>
<tr>
<td>A set of standardised orientations to recurrent problems</td>
<td></td>
<td>A set of techniques for adjusting both to the external environment and to other men</td>
</tr>
<tr>
<td>A mechanism for the normative regulation of behaviour</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A precipitate of history</td>
<td>A map, as a sieve, and as a matrix</td>
<td></td>
</tr>
</tbody>
</table>

Illustration 2: Geertz definitions of culture

Geertz is well recognised in cultural studies. Considering his Google Scholar user profile has been cited in 94363 articles (May 9th 2013), he is one of the modern thinkers in the field and yet his definitions of culture are a collection of ideas. There is no single unifying stream. Culture is viewed conceptually. Recurrent themes are that culture is a set of patterns, it is shared and it is location based or within a particular environment. To explore a little further, the primary categories of culture interpreted from Kroeber and Kluckhohn (1952) by Bodley (2011) are displayed in Illustration 3.
Historical perspective:
Social heritage, or tradition, passed to future generations; (Bodley 2011)

Behavioural perspective:
Shared, learned human behaviour, a way of life (Bodley 2011)

Topical perspective:
Everything on a list of topics, or categories, i.e., social organisation, religion, or economy. (Bodley 2011)

Normative perspective:
Ideals, values, or rules for living; (Bodley 2011)

Functional perspective:
The way humans solve problems of adapting to the environment or living together; (Bodley 2011)

Mental perspective:
A complex of ideas, or learned habits, that inhibit impulses and distinguish people from animals (Bodley 2011)

Structural perspective:
Patterned and interrelated ideas, symbols, or behaviours; (Bodley 2011)

Symbolic perspective:
Based on arbitrarily assigned meanings that are shared by a society. (Bodley 2011)

Shared: A set of understandings (often unstated) that members of a community share in common’ (Sathe 1983, p. 6)

Civilised perspective: The thing that separates human beings from animals (Kroeber 1917)

Core values: Primarily a manifestation of core values (Straub, Loch et al. 2002, p. 17)

Racial perspective: Genetic heritage shared by a group of people (Kroeber 1917)

Table 1
Illustration 3: Types of culture

The strongest themes emerging from the two lists of definitions are that culture is a system of interrelationships, that it is patterns or information, that it is about meaning or values and that it is shared, learned or transmitted. Probably the strongest theme is that culture is something that is shared, but what exactly is shared? In the same way as Geertz definitions in Illustration 2, these definitions describe culture conceptually, not experientially. Questions remain as to how culture is experienced and what is actually shared between people?
2.4: Where culture and organisational research overlap

The focus

The academic streams of culture and organisations are inextricably linked. Organisations can be described as cultures and cultures (within the organisation) can be described as the organisation. Furthermore the study of organisational culture has emerged from the study of culture and the study of organisations. This thesis is working towards bringing a holistic picture of the metaphysical landscape of organisations. For this reason, rather than discuss the elements of culture studies and organisational culture separately, the next section explores the main themes of culture and organisational culture consecutively. As a way of introducing the field, we will begin by looking back to its roots.

2.4.1: Evolution of studies in organisational culture

Culture, as part of organisations emerged from anthropology during the mid-20th century (Berthon et al. 2001). Organisational culture literature is grounded in the social construction and the symbolic interaction perspectives developed by Mead (1934) and Berger and Luckman (1966) (Berthon et al. 2001). The study of organisational culture is drawn from other disciplines including anthropology, sociology and psychology (Ouchi and Wilkins 1985), although according to Meek (1988), sociologists, such as Durkheim (2003) have also been influential. The result is that the concept of culture is largely transferred onto organisations at times, without amendment.

By the 1970's and 80's the study of culture and organisations had developed as a recognised discipline (Schein 1985, Hofstede 1983, Sathe 1983) comprised of many perspectives (Geertz 1973, Ajiferuke and Boddewyn 1970, Smircich 1983). In 1970, Ajiferuke and Boddewyn reviewed 22 studies of organisational culture from a comparative management perspective indicating that the idea of organisational culture was already established. A fairly well recognised definition of organisational culture developed by Schein (1985) suggests that culture is;

(a) a pattern of basic assumptions, (b) invented, discovered, or developed by a given group, (c) as it learns to cope with its problems of external adaptation and internal integration, (d) that has worked well enough to be considered valid and, therefore (e) is to be taught to new members as the (f) correct way to perceive, think, and feel in relation to those problems' (p. 9).
Twenty years on, the field of organisational culture has developed to some degree however the essential concepts remain fairly similar. In the same way as culture, the definition of organisational culture is almost as varied as the number of researchers who study the concept (Tharp 2009). Similar to culture, there are those who see organisational culture as a collection of variables or elements (Pettigrew 1979) that are shared (Sathe 1983) and those who see it as a phenomena or system (Geertz 1973). Organisations have culture or culture is something an organisation is (Sinclair 1993). That culture is learned, transmitted cross-generationally, symbolic (Schein 1985), adaptive and integrated (Linstead and Thanem 2007), that there are subcultures and that organisational culture is a reflection of deeply held beliefs and assumptions (Schein 1985, Tharp 2009). Culture is the ever-present, ethereal medium in which members live and through which they act (Tharp 2009). Frequently culture is referred to being 'glue that holds the organisation together', (Cameron and Quinn 2006 p. 27) or that 'organisations are nothing more than shifting coalitions of subcultures' (Sinclair 1993, p. 63).

In all these definitions there is something intangible and most could be used to describe culture more generally or the organisation as a whole. Definitions of culture tend to be unwieldy; they tend to use long sentences that define culture within the researchers' context. The field of organisational culture is extensive. With a focus on the research question (the relationship between memes and organisational culture), the next section presents a selection of examples of some of the approaches to studying organisational culture in a little more detail.

**Culture in the mind**

A range of researchers suggest culture exists in the mind (Sathe 1983) as a system of ideas (Aunger 2000, p. 177), as a cognitive system, symbolic or structural system (Keesing 1974, p. 6). Culture is 'whatever it is one has to know or believe in order to operate in a manner acceptable to members' (Goodenough 1966, p. 167). Culture is not a material thing it is not the people, the behaviours or emotions. Culture is the organisation and interpretation of these elements existing in the minds of people who take part in the culture. Geertz (1973) agrees with the definition attributed to Weber (1978):

> Man is an animal suspended in webs of significance he himself has spun. I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning (p. 5).
Culture can be recognised through the *meaning* attributed to things. Here, culture is not the physical symbol; it is the meaning attributed to the symbol that is a reflection of the culture. This definition leads to the idea that culture is actually the meaning and interpretation of the mental patterns held within the collective space perhaps suggesting that culture needs to be understood from a psychological perspective.

Resting on the idea that culture is actually 'in the mind,' Binford (1965) argues that the laws of culture are psychological laws and organisational culture researchers are remiss by not including the psychological perspectives in the study of culture (Mesoudi and Whiten et al. 2006). Perhaps the solution to the study of culture lies in including the psychic or social component alongside the study of behaviours, patterns and artefacts. Discussing culture Kroeber (1917) suggests that:

The social is scientifically resolvable; but it is resolvable through the individual, the organic and psychic individual' (p.208), or that 'the social can be wholly resolved into the mental' as analysis of organic constitution resolves into the physical (p. 193).

The idea is that culture is resolvable as long as the organic and psychic components are both included, as long as the physical and mental aspects are embraced. This idea that culture is in the mind is further developed by Schein (1985).

**Three levels of cognition**

Within organisational culture literature there is an argument that culture exists at different levels of cognition (Schein 1985, Cowan and Todorovic 2000). Schein argues for three cognitive levels of organisational culture. The first is the artefacts or the most cursory level that which can be seen felt and heard by an uninitiated observer. The second level is that of ritual, myths, stories and values of a culture. It is the level of trust and relationships that exist within the organisation. The third level is the tacit assumptions, the underlying, hidden or not cognitively identified driver of the organisation. This level can be recognised through the taboos or unspoken rules. Cowan and Todorovic (2000) who helped developed *Spiral Dynamics* also argue that there are three layers in the values stream:

1) Surface values, are openly stated, moral positions and behavioural rules that are based in religion, law, and common sense. ... Like leaves floating on top of a river, we can see and touch them; 2) 'Hidden values' are described like the
'currents in the stream'. They are the 'reasoning beneath surface values and they expose why long-standing beliefs, attitudes, and traditions exist in organizations'.

3) Deep Values, 'mold strategists' worldviews, form corporate mindsets, structure leader/follower relationships, establish decision structures, and define reality (p.5-7).

Along similar lines Tharp (2009) argues that culture is made up of the invisible and the visible. The invisible consists of espoused values and basic assumptions (often unconscious), while the visible is the observable artefacts which includes, dress, written mission statements, technologies, stories rituals and myths. Each system takes culture as embodying the three levels, including: 1) that which is overt can be seen and touched; 2) that which is gives meaning through ritual agreed values; and 3) that which provides an unconscious foundation for all action. Furthermore Hatch (1997) suggests that culture is experienced at all levels within the organisation.

**A shared collection**

From the list of definitions presented earlier in describing cultural studies (Bodley 2011, Geertz 1973), there are researchers who have used a similar process for organisational culture seeing it as a collection of variables or as a family of concepts such as, symbol, language, ideology, myth, belief and ritual (Pettigrew 1979). There is an 'intangible something' that can be recognised in the different elements. As with cultural studies more generally it is the sharing of concepts that makes it organisational culture, such as 'shared things, shared sayings, shared doings, and shared feelings' (Sathe 1983, p. 7). Again, culture is in the mind. It is conceptual. It is not something tangible. The question remains, what is shared? What is the 'intangible something' that makes the values, beliefs and behaviours recognisable as sharing the same culture?

**Culture as patterns**

As with culture, there are a group of writers who see culture in organisations as a series of patterns or instruction notices (Geertz 1973, Cialdini 2001, Binford 1965). Kroeber and Kluckhohn (1963) argue that culture is both acquired and transmitted by symbols or patterns which constitute the distinctive achievement of human groups. These patterns and symbols are 'historically derived and selected' and they may be 'considered as products of action, or as conditioning elements of further action' (p.181).

Organisational culture and culture more generally have been described as a set of patterns
or, standardised orientations to recurrent problems (Geertz 1973): as a set of fixed action patterns (Cialdini 2001); a set of techniques for adjusting to both the external environment and to other men (Geertz 1973); and as a set of patterns and interrelated ideas, symbols or behaviours (Bodley 2011). The theme is that culture somehow holds or exudes a series of behavioural, mental or social, techniques, instructions or patterns that shape the behaviour of organisational members. What holds these patterns, instructions or techniques?

Culture and archetypes

With foundations in psychology (Jung 1968), there is also a notion that culture is actually the reflection of universal archetypal images or patterns. The world over, peoples' dreams and myths are so surprisingly similar that it cannot be by chance alone. This similarity is attributed to a 'similarity of the psyche at the deepest layers of the unconscious. These similar appearing symbolic images are termed archetypes' (Mitroff 1983, p. 85) and have been used in organisational cultural theory to develop cultural analysis models (Myers 1962, Cameron, Ettington 1988). Neumann (1955) also suggests that these psychological archetypes are the foundations of organisational cultures as they organise the underlying assumptions and understandings that emerge among individuals. They establish 'patterns of vision in the consciousness, ordering the psychic material into symbolic images' (p. 6). Various frameworks have been proposed for conceptualising the underlying archetypes with Jung's being the most popular. It was used as the foundation of psychological studies, such as the organisational test developed as the Myers-Briggs Type Indicator (Myers 1962). It was also used as the foundation of the Competing Values Framework (used in this study) developed by Cameron and colleagues (1988, 2006). From this explanation, culture is an expression of universally held archetypal images that all cultures have access to.

A metaphor or a managers tool

The idea that 'organisations have culture' was presented in the 1980s (Smircich 1983). Researchers argue that culture is one parameter in a group of variables that need to be understood and managed (Ajiferuke and Boddewyn 1970, Smircich 1983). Successful organisations must embrace cultural, financial, personnel and product issues (Smircich 1983). According to Ajiferuke and Boddewyn the four major managerial elements are: cultural, economic, psychological, and sociological. In discussing organisations integrity
Kayes and colleagues (2007) argue that, 'operating controls, clearly defined principles and purpose, core values, and culture' are the four organisational practices that must be integrated to achieve ethical awareness (p. 61), reflecting that organisational culture is a single whole. Meek (1988) disagrees with this premise when she says; 'Culture, if it is to have any meaning, needs to be related to the total organization, not regarded as phenomena solely vested in the hands of management' (p. 458).

The second major group aligned with Meek (1988) includes those who see culture as a metaphor for organisations. In this group, culture is a fundamental way of conceptualising organisations or organisations are cultures (Morgan 2000, Smircich 1983). Culture is regarded an internal variable. Organisations are culture producing (Smircich 1983). In this group, the organisation is considered a culture in itself. While the first group proposes that management controls the culture, the second group view organisations as culture, 'Management cannot control culture because management is part of that culture' (Sinclair 1993, p. 63). So some researchers see the organisation as the whole with culture as one element others see culture as the whole, which lead to the idea of culture and or organisations being a 'system'.

Culture as systems

According to Haas (1996), it was White who suggested that culture in mankind is actually a single system on which all cultures rest (White 1959, p.17). It was White who suggested that culture is the 'harnessing of energy and putting it to work in the service of man' (p. 39). It was White who suggested that the more complex the systems for capturing energy (technological, economic) the more complex the society. White’s ideas are resting on the social-cultural elements of a society. For organisations (Senge 2006, Scott 1961), the idea of cultures as systems has been developed and refined by a variety of researchers. A paper entitled Theories of Culture (Keesing 1974) defines culture as three systems:

1) Adaptive systems (cultures as systems of socially transmitted behaviour patterns that relate human communities to their ecological settings that move towards equilibrium); 2) Ideational system (culture as a cognitive system, a structural system or a symbolic system); and 3) Cultures as socio-cultural systems (the patterns-of-life of communities, 'representing the social realizations or enactments of ideational designs-for-living in particular environments') (p. 82)
Keesing considers all categories to be systems but each has a different focus; one is based on behavioural patterns moving towards equilibrium; one is in the mind and; one relates to the patterns of life in a particular location. An alternative view was that presented by Aunger (2000). He argues that there are essentially two streams of cultural analysis inherited from modern anthropology; one is founded in French positivism and the other in German idealism.

One camp presents itself as ‘evolutionist’ and scientific. It treats a culture as essentially a machine for living, a set of tools for the exploitation of nature. The other camp is relativism, and defines culture as a system of ideas and values, expressed in symbols, characteristic of a particular population. For the first group, culture is what distinguishes us from the animals, and it is progressive...... for the evolutionists, culture must satisfy natural needs. For the relativists, needs are culturally constructed and themselves therefore culturally variable (p. 177).

Here Aunger has collated the ideas into two parallel streams. One is functional, a machine for living perhaps drawing on ideas from scientific management of organisations (Weber 1978). The other is conceptual; again, culture is a system of ideas and values. Along similar lines, Geertz (1973) also described organisational culture as; 'a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life' (p. 89).

The focus here is that culture is an inherited conception. It is a whole system that exists within the mind. The next idea was that culture is a system that is composed of subsystems that are always in a state of flux (Sinclair 1993, p. 63). Culture is an 'adaptive or maladaptive system' (Keesing 1974, p. 82). This framework embraces the complex, integrated, dynamic nature of organisation and therefore of culture. Culture is 'an extrasomatic adaptive system that is employed in the integration of a society with its environment and other sociocultural systems' (Binford 1965, p. 205). The theme of culture existing in an environment emerges again as it did with Keesing (1974). In this definition the focus is not that culture is shared, it is that people participate in culture and 'culture is multivariate' (Binford 1965, p. 205). Culture is a living whole where relationships matter. People, buildings, artefacts and places are components in the field of subsystems and the culture is the concurrent articulations and inter-relationships between these subsystems. While the interrelationships are important, this perspective
sees culture as a dynamic whole. This approach goes further in that it says that complex adaptive systems are 'adaptive or maladaptive' (Keesing 1974, p. 82) and are subject in some way to natural selection.

For this research, it is important to highlight that organisations like culture have also been viewed as complex adaptive systems, where relationships and articulations are important (Senge 2006, Scott 1961, Seel 2000, Kuhn 2009). A question remains as to whether researchers discussing organisations and culture as 'systems' are actually discussing the same phenomenon.

A super-organic entity

There is also stream of cultural studies that suggest culture is a phenomenon of a different order, not merely an abstraction or theoretical concept, but a super-organic entity that exists beyond its individual human carriers (Bloom 1995, Bodley 2011, Kroeber 1917, White 1959, Bodeau 1999). In his important classic *Superorganic*, Kroeber (1971) argues that 'civilisation is more than an aggregate of psychic activities of its individuals it is also an entity beyond them' (p. 193). Rather than being seen as a collection of variables or a set of patterns, culture is actually a single whole, an organism beyond the sum of its parts. There is some kind of aggregation that occurs and a new entity emerges. In a parallel stream, culture is described as the collective will or consciousness of the organisation. It is the 'invisible force behind the tangibles and observables in any organization .... Culture is to the organization what personality is to the individual' (Kilmann and Saxton et al. 1985, a: ix). Meek (1988) argues that its personality is ‘an invisible force or the organization’s soul’, Meek suggests that it is a ‘metaphysical explanation of behaviour and events that are impossible to observe’.

The idea that culture is actually the collective-consciousness (Meek 1988, Durkheim 2003) or collective will (Kilmann and Saxton et al. 1985, Steiner 1920) of organisations is taking the ideas that culture is a single whole presented by White (1959) a little further. If culture is the collective consciousness of the organization, can it be 'owned' by management or is it even available to management for manipulation (Meek 1988, p. 455)? The idea that it is owned by management and subject to the 'will' of management is debated. However, as quoted by Meek, the concept that there is some kind of super-entity that is an aggregation of the human minds into a collective mind or collective being is also criticised by Malinowski (1930):
The metaphysical concepts of a group mind, collective sensorium or consciousness are due to an apparent antinomy of sociological reality: the psychological nature of human culture on the one hand and on the other the fact that culture transcends the individual. The fallacious solution of this antinomy is the theory that human minds combine or integrate and form a super-individual and yet essentially spiritual being.... Such concepts as consciousness of kind or the inevitability of collective imitation, account for the psychological yet super-individual nature of social reality by introducing some theoretical metaphysical short cut (p. 623).

The concept of the collective-will or collective consciousness of organisations is explored later, but clearly the idea has been circulating in organisational cultural theory since at least 1930.

**In summary**

Organisational culture, like culture is a broad term described in a variety of ways. It is described by Schein (1985), as essentially three levels of emanation (or incarnation), by Smircich (1983) as something organisations have or something organisations are. There are researchers who look at organisational culture as structure and culture as one element within the structure. Similar to culture, organisational culture has been described as a system of inherited symbols, concepts and patterns that are *shared*. The more esoteric writers have suggested that there is some kind of spiritual or psychic being formed as consciousness aggregates within the organisations. Culture is described as a series of symbols, myths and rituals. Organisational culture has been said to rest on globally universal archetypes that form its foundation. What is clear from this research is the field of organisational culture is rich and varied (Tharp 2009). It rests on metaphors drawn from organisational and cultural studies (Morgan 2000, Smircich 1983). As such there is no single definition of organisational culture but it is clear that culture is experienced within organisations. With culture mentioned as one parameter in organisational management research, it is clear that it is an important parameter for the success of organisations and more needs to be understood about cultural change.

Throughout the three sections (2.2, 2.3 and 2.4) on organisations, culture and organisational culture, what is clear are recurring themes: 1) organisations and culture are seen as a *system* of interacting parts; 2) there is a *complex whole* or a *super-organic*
entity that is beyond the sum of the parts; 3) there is something intangible that is shared and can be observed within a collection of variables or a collection of elements (expressed as beliefs, behaviours, or ways of executing tasks); 4) culture and organisations exist within a particular environment or location; 5) it is an ideational or cognitive system – in the mind; and 6) metaphors are used to define organisations and culture and these metaphors imply a way of thinking that creates insights and distortions. The other theme that continues to surface be it in organisations, in culture or in organisational culture is; 7) it is made up of patterns, mental impulses, instructions or techniques.

Within the study of organisational culture is one other stream that is important for the research question, memes and organisational culture, what is the relationship? How culture is shared or transmitted is important for the research because it crosses into memetic transmission. In the next section we will explore the idea that culture is shared or transmitted and how this occurs.

2.5.2: Culture shared or transmitted

With the definitions of culture described, the main principle that crosses most definitions is that it is shared. It can also be described as being learned, symbolic, transmitted cross generationally, adaptive and integrated (Bodley 2011), and it is what separates humans from animals (Aunger 2000, Whiten 2005). But with these definitions, the fact that it is shared is the most universal. If culture is the social norms, behaviours, ideologies, symbols, values and beliefs that are transferred to individuals as they are born or join the particular society or group; can be, shared, learned or transmitted, but what is actually transmitted or learned? The next section highlights what we know about what is shared and what is transmitted.

What is shared and transmitted

Linton (1938) an American anthropologist suggests that cultural elements are shared. He said that culture is 'the sum total of knowledge, attitudes and habitual behaviour patterns shared and transmitted by the members of a particular society' (p. 425). Culture is what is shared and transmitted, not what is produced. 'Buildings are cultural products-not the culture' (Ford, Steward 1954, p. 47). The 'cultural adaptationist' school in anthropology discusses culture as what 'characteristics are observable in a group of people, such as behaviour patterns, styles of communication and the use of material objects' (Sathe 1983,
p. 6). There is an argument that culture is actually stored information (Mesoudi 2011) expressed as patterns, mental rules (Bodley 2011) information packets (Binford 1965) or instruction notices. Geertz (1973) links the information packets to culture when he described culture as a system of interpreted patterns or sources of structured information that are external to the individual. Culture as 'systems or complexes of symbols ….. that are extrinsic sources of information' (p. 191 my emphasis) that are external to the individual but shape the behaviour of individuals, then culture consists of packets of information or 'mental rules' (Bodley 2011) held in a collective space into which all individuals are born and which remain after they die. The idea here is that culture is made up of packets of information held in the collective space that are shared or transmitted between people. So why do we share these mental packets of information?

Why do we share it?
Cultural patterns shape behaviour and are shaped by behaviour. They are 'programs for the institution of the social and psychological processes' (Geertz 1973, p. 91), with a double ended feedback loop. Cultural patterns give meaning or 'objective conceptual form to social and psychological reality' (p. 92). An example is a cultural performance where metaphysical or spiritual concepts are woven within ritual or theatrical acts to reinforce and shape the behaviour of people and to reinforce meaning behind the ceremony. Cultural patterns are instruction notices explaining appropriate behaviour or thought, expressing themselves as models, doctrines, theories, rituals, rites or symbols and these patterns tell us how to behave and what to think.

Instruction notices or cultural patterns model or simulate relationships between entities, actors or phenomena (Geertz 1973, p. 91). If cultural patterns are symbols that imitate or simulate forms that occur in other systems are they also replicators in their own right (O'Brien et al 2010), which correlates with the idea of meme (see chapter 3)? They have also been described as texts to be decoded (Geertz 1973); ideational tool kits (Mesoudi 2011); used for political advantage (Durham 1990). With this approach, culture is made up of information packets, ideational tool kits or symbols that shape behaviour and these mental patterns are shared or transmitted.

How is it transmitted
Taking a metaphor from genetics, some cultural theorists consider that culture is transmitted. It is said to be a system of inheritance or the 'second track of information
conveyance' (Durham 1990, p. 196). This approach suggests that culture is spread by social transmission and that it is transmitted vertically (from parents) horizontally (peers) or in an oblique fashion (non-parental elders), which parallels the biological metaphor (Mesoudi 2011). Referring to the spread of cultural artefacts, Kroeber (1940) used the term *stimulus diffusion* which he defined 'as new pattern growth initiated by precedent in a foreign culture' (p. 20). Culture is a pattern, information packet, model or instruction notice that symbolises relationships and forms and it is replicated, shared or transmitted, rarely as whole units. Cultural transmission is 'everywhere fragmentary or piecemeal' (Durham 1990, p. 197) but it occurs in all societies, so what is the benefit?

**The benefit of transmission**

Cultural transmission expedites the learning of social norms and social order. Transmission of elements of culture helps individuals to quickly learn norms and conventions. It helps to solve problems (Swidler 1986, Cialdini 2001). Accepting behavioural stereotypes makes life simpler and by making the world simple we make it amenable to control (Morgan 2000, p.220). Furthermore, simplicity helps us understand the intricacies of religious mythology (Geertz 1973). 'We live in extraordinarily complicated environment. To deal with it, we need shortcuts' (Cialdini 2001 p.6). Culture provides the 'strategies for action, persistent ways of ordering action through time' (Swidler 1986, p. 273). The complex tools, technologies, science, mythology and language expressed through different societies is a testament to the depth of human culture, and it is not surprising that it takes a minimum of ten to twenty years to 'indoctrinate' a new human being into the 'cultural norms' he or she is expected to master. Instruction notices woven into the fabric of culture simplify and order the complexity we are expected to embrace. Geertz (1973) explains:

> Without the assistance of cultural patterns he would be functionally incomplete, not merely a talented ape who had, like some underprivileged child, unfortunately been prevented from realizing his full potentialities, but a kind of formless monster with neither sense of direction nor power of self-control, a chaos of spasmodic impulses and vague emotion (p. 96)

Inextricably tied to us, within the fabric of consciousness (Keesing 1974), in the structure of behavioural patterns, in the timing of social order (Swidler 1986), we are living, breathing expressions of the culture in which we reside. It is the very structure or rule book we rest on as we learn to survive and function in a life, in a society, in a place in the
world. It provides simplified rules to prevent being ostracised (Cialdini 2001). It gives structure for performing tasks within appropriate timeframes (Swidler 1986). It simplifies decisions and offers systems of belonging (Bloom 1995). Haas (1996) argues that culture is a rule book for life that is impossible to live without and always evolving. If culture provides the rule book for life, it must be shared or transmitted to ensure members learn the rules. It is the transmission of culture links culture with memes. Kroeber (1940) Cloak (1975) Trade (1903) Richer son and Boyd (2005) Mesoudi and colleagues (2006) all discuss the spread or transmission of culture, while Dawkins (2006) argues that memetic transmitted is a fundamental precept founded on the principles of genetics. This thesis argues that these ideas are inextricably linked. Before we discuss memes in detail, let us take a brief look at the limitations of research into organisational culture.

2.5: Limitations of research

2.5.1: Limitations of culture

The definitions of culture described offer a brief selection of the ways researchers have approached the phenomenon of culture particularly as it relates to organisations. But they reveal the inherent difficulty in its study. The definitions are largely based on metaphors drawn from the study of organisations and from cultural anthropology (Morgan 2000, Smircich 1983). There is no defining unit that is culture (Mesoudi 2011). Because it is transferred from other disciplines through metaphor, there is no foundational theory that researchers can use as a base. The definitions of culture largely use metaphor to describe what exists, what occurs and or the levels within the cultural landscape, rather than defining its essence. As Meek (1988) argues:

The problem with some studies of organisational culture is that they appear to presume that there exists in a real and tangible sense a collective organisational culture that can be created, measured and manipulated in order to enhance organisational effectiveness (p.453).

The greatest limitation in organisational culture literature is that there is no universal definition. Culture has not been described in a cosmological context, which leaves it as a broad term with multiple descriptive meanings (White 1959). There is no experiential explanation of culture. If culture is an idea in my mind, how do I know I have experienced it? If it is shared between members of a given organisation, what is it that is shared? If it is transmitted employees, what exactly is transmitted?
2.5.2: Limitations of organisations

The main limitations for the study of organisations is the primary defining mechanisms are limited to conceptual definitions or metaphors and that current research does not addressing the deleterious impacts of organisations. Organisations have been extensively studied, however, one of the challenges for organisational research is the inability to find appropriate systems that address what Morgan (2000) described as the ugly face of organisations. 'Our organisations are killing us' with environmental pollutants, goods and services that promise solutions but often create more harm and lack of care for employees in the name of profit (p.291). Despite more than 100 years of organisations research in a modern sense, there is no solution in academia that addresses the deleterious impacts of the mega-corporation.

2.6: Conclusion to organisations and culture

This chapter presented a picture of the study of organisations, that of culture and that of organisational culture as a way of understanding the theoretical context for the research. Organisations are one of the most simple and most fundamental universal structures used by mankind to control, direct and utilise services, resources and experiences. They are used by people all over the world in every nation, in every culture. They provide most of the needs on our 'basic list of cravings' (Bloom 2010), such as structure, control, belonging, identity and know-how. Culture is also universal. It also exists in all groups of people and arguably animals around the globe (Whiten 2005). It is most commonly defined as a certain quality or flavours that people share that are part of a similar group.

The study of organisations is probably as old as mankind. Smith, (1776) was one of the first to discuss how to improve the functioning and efficiency of management in organisations. Tylor (1871) explored culture in terms of civilisation and in 1939 Taylor refined the idea of management and control in organisations. The idea of organisational culture emerged in the 1940s (Mead 1934). Since then the study of organisations and culture has developed.

The challenge for researchers is that organisation and culture are terms that have multiple definitions, from multiple perspectives (Mesoudi 2011). They have been extensively studied. Put the words 'Organizational culture' into Google Scholar and it returns approximately 1,930,000 results in 0.05 seconds (May 6th 2013). There is a huge body of academic and professional literature and yet it is still incredibly difficult to alter
the culture of a given organisation. Despite extensive study collectively, we do not fully understand how organisations change, how they evolve, why they become bureaucratic and cumbersome or what makes an organisation lose its integrity. Modifying an existing culture is fraught with challenges (Weeks 2010). Corporate executives are paid considerable sums to lift organisations out of financial ruin or social malfunction. At times it works but too often we see organisations that fail. Management of organisational culture is an area that would benefit from new insights into its nature.

The lack of a universally accepted understanding of organisational culture may be because it has not been defined cosmologically. As we have seen in this chapter, academic literature looks at the behaviour of organisations, how they are structured, how culture works, the underlying assumptions, symbols or myths. There are descriptive, metaphorical definitions that define culture and organisations within a conceptual framework, but there is no universal definition that actually describes culture as a phenomenon. We do not understand culture or the dynamics of organisations from a cosmological perspective. We have primarily studied culture and organisations conceptually and from their relationship with the five senses. The discourse has primarily been limited to things we can feel, see, touch or frame within mental parameters. There are areas of life that are beyond the five senses and beyond the ordinary mind (Heindel 1909). This research uses a metaphysical perspective to gain insights into this incredibly interesting and important area. But first we explore the theoretical foundation of memes as the second stream in the dissertation.
CHAPTER 3: CONTEXT Memes

Memes are an interesting idea and they are surrounded by a degree of controversy. This chapter explores the study of memes from an academic perspective. It discusses how the idea emerged as a metaphor (Dawkins 2006), its primary precepts, the criticism of memetics as a discipline and how the parameters may change as genetic research develops. It discusses the types of memes that can be studied to separate organisational memes from the broader concept. It concludes by looking at what memes are not. The chapter begins by discussing the birth of memes presented by Richard Dawkins (2006).

3.1: The birth of an idea: Dawkins et al.

The study of memetics is still in its infancy. The term meme was coined by Dawkins (2006) as he drew parallels between genetics and culture. In an attempt to explain cultural transmission, broad comparisons between biological and cultural evolution have been explored by a number of eminent figures (including Dawkins) from diverse fields of research including social anthropology, evolutionary psychology, evolutionary biology and cultural evolution (Dawkins 2006, Bodley 2011, Mesoudi, Whiten et al. 2006, Auinger 2000, Goodenough 1966, Brodie 2004, Blackmore 2000, Richerson and Boyd 2005). The 'Journal of Memetics: Evolutionary models of Information Transmission' (published between 1997 and 2005) was a platform for meme researchers to discuss and debate their ideas. Although the flurry of material on this platform has slowed, (the site is no longer taking new material), the number of academic articles on memetics continues to grow (see section 1.2.2) and lead to an area of research where principles of genetics have been applied to culture and to organisational culture.

Before Dawkins

Although Dawkins (2006) might be considered the father of memetics, researchers have been grappling with the idea of culture and cultural transmission for a much longer period. Cloak (1975) examined how the principles of Darwin’s natural selection can be applied to cultural elements within the human environment. Cloak looked at the idea of instructions in our minds, which he called, 'i-culture' and the material expression of these instructions, which he called 'm-culture' (p. 168). Going further back, Kroeber (1940) discussed the diffusion of cultural elements such as religions, language, technologies, styles and the diffusion of ideas.
'Analogically, ordinary diffusion is like adoption, stimulus diffusion like procreation, with the influencing culture in the role of the father; …. stimulus diffusion might be defined as new pattern growth initiated by precedent in a foreign culture' (p. 20).

Kroeber questioned the spread of ideas (or culture) into a new cultural landscape with the ideas of vertical or hereditary transmission and horizontal or viral transmission, discussed later in memetics (Rose 1998, Dennett 1999, Greenberg 2005). Tarde (1903) was also an early forerunner for memetics. He proposed that the social world should be viewed from the products, acts or ideas, not from the perspective of the individual or the groups. As Marsden (2000) explained, 'Tarde suggested it was possible to infer certain regularities or laws that appeared to pattern the social world':

Self-propagation and not self-organisation is the prime demand of the social as well as of the vital thing. Organisation is but the means of which propagation, of which generative or imitative imitation, is the end (p. 74).

Tarde's (1903) primary focus was imitation. He suggested that society was imitation in the broadest sense and the question which parallels the memetic idea is why one innovation is successful and another fades into obscurity.

In 1976, Dawkins captured an idea that has subsequently been strong 'memetically'. The term meme has caught the imagination of the public and researchers alike and survives in the 'meme pool'. While the term 'meme' is modern, the idea of a cultural transmission and the search for a 'unit' that is transferred has been a subject of interest for much longer. As a foundation for focus of this thesis (memes and organisational culture; what is the relationship?) we begin by defining the two levels of memes.

### 3.2: Meme definition

Based on the principles of genetics including, survival of the fittest proposed by Darwin (1859), memes are a unit of cultural transmission that is replicated through imitation, with reliability, fecundity, longevity and fitness:

One way to conceptualise memetics is as a stance that seeks, using a selectionist rationale, to interpret the human social world in terms of the ongoing differential reproduction of traits describing that social world (Marsden 2000, p.1).

Meme refers to something that is fractal in nature (Dirlam 2003). Like the term sheep
that can refer to one unit or a whole flock, meme encompasses both a single unit of cultural transmission and a stable set of mutually assisting memes working in concert (Dawkins 2006, p. 197). The next section defines both categories.

3.2.1: Mini-memes

Beginning with Dawkins (2006), definition, there are two distinct categories of memes. The first is memes as the 'unit of cultural transmission', which Dawkins suggests can be 'ideas, catchphrases, clothes fashions, or ways of making pots' (p 192), and the meme complex, which is where collections of mini-memes work in concert. Although the distinction between the two is seldom discussed, there are those who focus on the mini-meme or single idea. For example the first few bars of Beethoven's fifth symphony (Dawkins 2006), the transmission of birdsong (Goodale and Podos 2010, Lynch 1996), or the social contagion of a suicide meme (Marsden 1998). Dennet (1990) explains mini-memes are the smallest possible unit that will replicate:

These newfangled replicators are, roughly, ideas. .... distinct memorable units......the units are the smallest elements that replicate themselves with reliability and fecundity (p. 129).

The challenge for researchers has been to isolate the mini-meme as a distinct unit that can be separated from a larger meme-complex. Dirlam (2003) compares memes to fractals; 'they can apply to content as fine-grained as words, lines and study locations or as general as complete discourses, complete drawings and complete research articles' (p.7). In Dawkins (2006) original definition, he discusses the conundrum of a meme being both the first few bars of Beethoven's symphony or as broad as religions or ideologies.

3.2.2: Meme-complex

The second category Dawkins (2006) described was the 'meme complex', for a collection of memes working in concert or a 'co-adapted stable set of mutually-assisting memes' (p. 197). It has also been called a super-organism (Bloom 1995), corporate being (Sagan 2007, section Corporate being), a memeplex (Blackmore 2000), or a meta-being (Bodeau 1999); 'The essence of any memeplex is that the memes inside it can replicate better as part of the group than they can on their own' (Blackmore 1999, p. 20). Dawkins (2006) created a degree of controversy when he likened a meme complex to a religion or
ideology in the Selfish Gene in 1976. He wrote, 'perhaps we could regard an organized church, with its architecture, rituals, laws, music, art and written tradition, as a co-adapted stable set of mutually-assisting memes...or a meme complex' (p. 197). The essential component of a meme-complex is that it is a coalescence of mini-memes creating a larger more stable whole.

By defining memes as fractal in nature, Dirlam (2003) captures the graduation between the mini-meme and a meme complex. For the purpose of this research meme refers to both the meme-complex and mini-meme, and where the material is specifically refers to either the mini-meme or meme-complex specific terms will be used. There is another definitional debate around the term meme captured by the externalists and internalists.

3.2.3: The internalist and the externalist.

There is another definitional divide within meme research. There are those labelled, internalists, who similar to cultural researchers, suggest that a meme is located within the mind (Brodie 2004, Lynch 1996). Alternatively there are the externalists (Gatherer 2004) who suggest that a meme is the cultural artefact and behaviour. The externalists suggest that something in the mind is impossible to measure and if memetics is to advance as a science it is essential that techniques of measurement be developed (Gatherer 2004). This research makes comparisons between the visible and invisible component of organisations perhaps highlighting elements of the internalist/externalist debate.

3.3: Essential criteria in meme theory

While memes are a relatively new discipline, there is a variety of ideas that work around the essential concept that describes memes as a 'unit of cultural transmission' (Dawkins 2006). To appreciate current understanding it is important to acknowledge four essential elements. These include: 1) imitation; 2) replication; with 2) fecundity, fidelity and longevity; 3) that memes compete; and 4) how memes are transmitted or spread. The following section explores these essential ideas in further detail.

3.3.1: Imitation

One of the primary principles in memetics is imitation. Memes 'propagate themselves in the meme pool by ... a process which, in the broad sense, can be called imitation' (Dawkins 2006, 192). With this principle are those who take a broad definition which
suggests that imitation is the 'propagation of inventions and their imitations across time and space' (Marsden 2000, p.3). This group includes emotions, ideas, attitudes or anything that can be copied (Brodie 2004, Tarde 1903, Gabora 1995). The second group argue that imitation does not include stimulus diffusion, contagion, and 'non-imitative social learning' (Blackmore 1998, p. 2). For Blackmore 'true imitation is extremely rare in animals other than humans, except for birdsong and dolphin vocalisation' (p.2). Blackmore argues that yawning, infectious laughter and other 'contagious' innate behaviours are not learned by imitation they are innate so they cannot be considered memetic. True memetic imitation according to Blackmore is about learning through copying and (with a few minor exceptions) people are the only true imitators. This debate partially rests on whether memes are 'only' passed through cultural (non-genetic) means or if memes are passed both genetically (vertically) and horizontally (by social diffusion). The idea of imitation rests with the principle of replication.

3.3.2: Memes and Replication

The second main principle in memetics is that memes replicate (Aunger 2000, Atran 2001). Resting on principles of genetics the replication of genes occurs through the duplication of DNA (Deoxyribonucleic acid) and RNA (Ribonucleic acid) strands, replication of memes occurs through the social transmission of information (Aunger 2006, p. 176). Researchers consider memes to be successful when they have copied themselves within another context. Replication consists of four stages, assimilation, retention, expression and transmission (Heylighen 1998).

In attempting to map the way memes replicate, researchers have taken simple measurable units, and observed the reliability of their replication in different settings. For example; Lynch (1996) works with the mutation, migration, drift and selection of birdsong; Gabora (1995) uses computer modelling to understand memetic variation; and Goodenough (2005) likens chain letters and law to memetic replication as we continue to cite (replicate) particular legal rulings (p.1003).

The theoretical background for memes and replication is lacking as memes appear to replicate, but what replicates and what causes it, is not understood. However, the discussion continues with researches discussing the fecundity, fidelity, longevity and fitness of meme replication.
3.3.4: Replicating with fecundity, fidelity, longevity and fitness

Dawkins (2006) suggested that to replicate successfully memes must also have fecundity, fidelity, longevity and fitness (Aunger 2000, Atran 2001), principles taken directly from genetics. A successful meme replicates an exact copy. For example the Ten Commandments have survived for a long period in the meme pool and it has been copied multitudes of times through time. Consider the YouTube video PSY - GENTLEMAN M/V was uploaded to the Internet on April 13th 2013. On May 17th (just over a month) it had been viewed 332,285,656 times. It is a successful meme at the moment. It has fecundity, fidelity and fitness. However it may not have longevity. If the principles of memetics are founded on the theoretical framework of 'survival of the fittest' there is an argument that memes compete (Dennett 1990).

3.3.5: Memes compete

According to Dennett (1990) 'minds are in limited supply, and each mind has a limited capacity for memes' (p. 132) hence memes compete for this limited space. The popular thinking is that there are memes we deliberately foster, those we try to extinguish and some we do not try to influence because we are unaware of them. We cultivate memes both consciously and unconsciously. Dennett (1998) compares memes to domesticated animals, to rats, bacteria or viruses and he says; 'there is unconscious selection of memes that are positively a menace, but which prey on flaws in the human decision-making apparatus' (p. 290). This notion that memes can be both parasitic and symbiotic is extended by Bjarneskans and colleagues (1996) when he compares altruistic memes such as ‘Save the Whales’ with the meme of a chain letter where the chain letter warns of dire circumstances if the letter is not replicated. 'Symbiotic memes spread mainly using their usefulness, while parasitic memes compel the host to spread them' (section 1.1). Based on the survival of the fittest, the memetic analogy suggests that memes compete and researchers have extended the analogy to suggest that a conscious and unconscious rivalry ensures that memes spread.

3.3.6: Why memes spread

The question of why one meme spreads and another dies is crucial to understanding memetics. The science around how it actually occurs is difficult. Dawkins (2006) caused a degree of controversy when he suggested that memes replicate for their own memetic benefit as the analogous with the selfish gene. Dennett (1999) continued to fan the flames
when he suggested that memes are like a 'parasite which commandeers an organism for its own replicative benefit' (p. 129). This makes us the unconscious vehicles of memes with agendas very different from our own. Neither Dennett (1999), Dawkins (2006) nor Blackmore (2000) can definitively conclude there is some intentional motive in the meme that cultivates the spread (or not) of memes. Ironically, Gabora (1995) suggests the opposite:

Ideas are coded in patterns of neuron activation, and do not contain the instructions for their replication; they rely on human hosts to replicate them. Ideas that satisfy our needs or drives are preferentially learned and implemented. Thus the fitness landscape for the evolution of ideas is molded by our drives (p.2).

In addition, Gabora suggest that it is our desire or drive that selects which memes will replicate. Csikszentmihalyi (1991) also argues that there is an element of 'human intentionality in the replication of memes' (p. 8). Bjarneskans and colleagues (1996) introduce the concept of a hook, linking replication to certain emotions. 'A host doesn't start to spread a particular meme all by herself. She has to be motivated. The hook is what encourages the host to spread the meme' (section 2.4.1). Bjarneskans, continues '...many of the most successful memes have other side-effects (for example, being able to invoke various emotions)' (section 1.1). The critical argument is that memes influence thoughts and emotions and which encourages replication. Memes are like viruses and infect people’s minds (Dawkins 2006, Brodie 2004, Lynch 1996). That memes constituent elements of the human mind which means that human free will, is either an illusion (Blackmore 1999) or it is severely limited (Dennett 1990). This approach argues that people become puppets or victims subject to the 'will' of the meme and meme transmission is directed by the meme. Despite the lack of theoretical foundations of these claims, the idea that memes 'own us' has captured the imagination of researchers and the broader public.

Bloom (1995) has a slightly different perspective when he says that 'we are disposable parts in a being much larger than ourselves’ (p.10). Bloom’s argument is that there are greater forces at play and the spread of the mini-meme is subject to greater social macro forces. This idea aligns with the notion that ideas ‘tend to possess us rather than us that own ideas' (Sevón and Välikangas 2009, p. 3). Theoretically the current driver of memetic replication is still divided. Some researchers argue that memetic transmission is driven by the memes desire to replicate, others suggest it is the people who want to
benefit from the meme who are the drivers and the third group argue that memes are driven by larger social macro forces. This research will add to the discussion on the spread of memes both why they spread and how.

3.3.7: Transmission of memes

Without a definition of the meme unit researchers have discussed how memes are transmitted through observation and deduction. There are two schools of thought. Similar to cultural transmission the first argues that memes are transmitted horizontally across a population in a similar way to a virus. The second suggests that memes are transmitted vertically, similar to genetics in that the parent passes the meme to the child (Rose 1998). Wilkins (2005) says; ‘memes are gene-like replicators and memes are germ-like pathogens’ (p. 586) defining memes by using metaphors transferred from other disciplines without amendment. This discussion has reinvigorated the Lamark versus Darwin debate, particularly the question if evolution is actually influenced by learned characteristics such as the transmission of memes (Rose 1998, Aunger 2000, p. 55). Regardless, the how and why of memetic transmission is still based on analogies and observation. At present there is no defined unit of cultural transmission there are suggestions about styles of transmission but there is no clarity on what actually transmits and what is driving the transmission. This section has explored the main themes in memetics, imitation, replication, transmission and competition, the next section explores the main current research directions.

3.4: Research directions

This section discusses the main directions that researchers have taken in the study of memes. It explores studies of the meme-complex but begins with those researching the behaviour and transmission of the mini-meme.

3.4.1: Tracking the mini-meme

Researchers have been looking for ways to understand the behaviour and cycles of the mini-meme by taking a single unit and analysing change overtime or its spread. The greatest challenge is that the decision of what constitutes a meme still rests primarily on an intuitive or arbitrary decision (Butts and Hilgeman 2003). While some of the memetic analysis is done with computer modelling, the data entry and coding are at the discretion of the researchers (Dirlam 2003).
Examples of researchers working with the principles of the mini-meme include: Goodale and Podos (2010) who used multivariate analysis to detect the inter-individual variation in the structure of bird song in finches between 1961 and 1999; Langley and Pals (2005) who used memetics in applied telecommunications research to develop an instrument that predicts the adoption of major innovations; Pech and Slade (2005) who conducted work to see if 'terrorist copying behaviours can be reduced through the concept of memetic engineering', through 'identifying and re-engineering vulnerable constructs within the terrorist’s causal algorithm' (p.47); and Gatherer (2004) who used memetics to map the voting patterns in the Eurovision Song Contest. This selection of work done towards tracking the replication, fecundity, and longevity of mini-memes gives the impression that memetics has found a way to track the mini-meme. It remains that the greatest challenge is to define memetic units. What constitutes a meme and what exactly is shared or transmitted? The conundrum also effects research on the meme-complex.

3.4.2: The meme-complex
While the majority of the research into memes is focused on the mini-meme a few writers have explored the meme-complex. Interestingly some are using the mini-meme as the foundation for understanding the meme complex. Butts and Hilgeman (2003) for example used the latent structure model developed by Martin and Wiley to analyse micro-religious beliefs in cross sectional data sets to understand American religious beliefs. Likewise Dirlam (2003) developed a model for analysing memes by coding micro-memes within a meme set. Alternatively Weeks and Galunic (2003) worked with the evolution of firms as a process of the selection, variation and retention of memes to understand why we work with firms and why they persist as a cultural unit. These researchers work within the current academic paradigm for memetics. The principles of replication, fecundity, fidelity, longevity and fitness are their primary foundation for exploring the co-adapted stable set of mini-memes working in concert. However, there are other researchers who have explored the invisible landscape of organisations from different perspectives. Examples of these are explored below.
3.4.3: Other names for memes

From a Western esoteric perspective, but also drawing on the work of western philosophy, psychology and sociology a variety of researchers have explored the meme phenomenon using different names. For example, Bodeau (1999) describes metabeings, Delaforge (1987) discusses the egregore, Dubuis (2000) describes the psychic entity of a group and Wink (1986) describes the corporate angel.

Bodeau discusses what she calls the metabeing (Bodeau 1999) as the collective consciousness or composite consciousness of groups or societies. Bodeau focuses on becoming conscious of the metabeing and responsible for our role within it. Her interest is our relationship with the metabeing how we can recognise dysfunction and heal it. She encourages research to gain a deeper understanding of the metabeing, what types of metabeings exist, what do they have in common and how do they relate to people developing as individuals.

A variety of writers in the western esoteric tradition discuss egregores or the psychic entity of a group (Dubuis 2000, p. 8, Delaforge 1987, p.6), primarily relating to traditions such as the Masonic Lodge and churches. These people were concerned with the integrity of the organisation they were part of and used esoteric teachings to understand the relationship between the individuals and the group. Also from the Western tradition but a theologian Wink (1986), draws on the work of Jung and psychology studies to discuss the 'corporate angel'. He describes the public face of organisations or the mask we show each other and the sum total of the shadow. 'We must attempt to grasp the angel whole, to gain a felt sense of its spirit or energy as a totality' (p 77). Wink argues that the corporate angel is 'simply the interiority or spirituality behind the visible façade of things' (p 79).

Wink suggests they are not agents of change because they are 'nothing less than the sum total of all its parts' (p. 79). He encourages people who participate in the organisation to consciously address the corporate angel directly. These writers were interested in ways to develop a relationship between the meme or spirit of the organisation and the people within the organisation. The primary motive was integrity of the whole. Also concerned with the integrity of the whole but exploring memes from a different standpoint is spiral dynamics.
**Spiral dynamics**

Spiral dynamics is a management approach based on the idea of the meme-complex the value based meme as the vMeme (Beck and Cowan 1996). In this approach memes are systems of core values or collective intelligence that are active in any group of people from a small organisation to society at large. In this system, memes are an organising principle that acts like an attractor for mini-memes aligned with its vibration. Beck and Cowan argue that 'Big vMEMES are the amino acids of our psycho-social "DNA" and act as the magnetic force which binds memes and other kinds of ideas in cohesive packages of thought' (p.11). Spiral dynamics suggests that vMemes are shaped within the individual mind, but they influence whole groups and gradually develop mindsets of their own, structuring thinking, gathering beliefs, political forms, value systems and psychological paradigms of societies and civilisations. For corporate culture, Beck and Cowan suggest they are the linchpins that determine how and why decisions are made.

This approach has categorised the quality of memes into a hierarchy of eight levels, rising from the Beige level where values of 'Archaic-instinctive—survivalistic/automatic/reflexological' are dominant, to the Turquoise level which is holistic and integrated. It is said that the different levels are not isolated from one another, but overlap and each can be made up of elements of the level above and the level below.

**In summary**

The study of the meme-complex has been approached both, from the principles of memetics and from the frameworks of other disciplines. For meme research in general, studies defining the mini-meme are more numerous than studies on the meme-complex perhaps partially because of the inherent difficulty in defining a memetic unit. It may also be that studying organisations (a meme-complex) from the perspective of organisational culture, sociology or management is more common. Perhaps the popularity of the study of mini-memes is mimicking the style and transfer of mini-meme seen on the Internet where simple ideas or catchphrases are passed between websites (section 3.5.2). Regardless, the study of memes continues from both the perspective of the meme-complex and from the mini-meme despite criticism.
3.5: Criticisms of memetics

The next section outlines the major criticisms of memetics. These include; it’s theoretical foundation, that it has been accepted before it has been proven and that there is ambiguity in its definition. It concludes by presenting a possible way forward.

3.5.1: Lack of theoretical foundation

Criticism of memetics is loud and lasting. Memetics has been developed in a vacuum. There is no unit of measurement, it is based on drawing analogies to discoveries in the field of genetics and conclusions are presented with little empirical support (Marsden 1998, Edmonds 2002). It is a theory without a methodology (Aunger 2000). Some researchers have tried to map the spread and transformation of memes Lynch (1996) for example, used memetics to investigate birdsong, similarly Goodale (2010) looked at the persistence of song types in Darwin’s finches, Gabora (1995) worked with computer models to test meme variation and Voelpel and colleagues (2005), mapping the innovation meme through an organisation. While valuable, this work has not addressed the fundamental definition of a meme suggesting that the criticism is justified. Memetics has no theoretical foundation beyond an analogy with genetics and in addition, the distinction between memes and their phenotype (or meme product) has been overlooked. There is ambiguity as to what the meme is and what is the meme product (Rose 1998). There is no memetic equivalent of the genetic chromosome or the genetic allele (Aunger 2006, Rose 1998, Durham 1990). Rose (1998) goes as far as to say that 'Dawkins resists any definition of a vehicle of culture or memetic phenotype' (p. 46). This lack of a definable unit has left meme research in a vacuum, unable to develop a testable theory or methodology. As Aunger (2006) explains: 'memetic literature remains devoted almost exclusively to theoretical antagonisms, internecine battles, and scholastic elucidations of prior writings on memes...a science in search of a subject matter' (p. 178).

Edmonds (2002) throws a challenge to the memetic community to deliver on three tasks: 1) a conclusive case-study; 2) a theory for when memetic models are appropriate; 3) a simulation of the emergence of a memetic process. Without a defined 'unit' of cultural transmission, memes cannot be divided into discrete units in the way genes have been broadly defined as molecular unit of hereditary transmission. The primary criticism of memetics is that memetics does not have a methodological or theoretical base. Despite this, in popular science, the idea of memes is gaining greater acceptance.
3.5.2: Accepted before it is proven

Despite the difficulties in defining the unit that is a meme, the use of the term meme is widespread. On the World-Wide-Web there is a variety of sites discussing memes. Aunger (2006) found that the search term memetics brings up 168,000 websites. Sites that focus on memes include some of the following: ‘Know your meme (2013)’ tracks the birth and pathways of popular memes such as the Wikipedia developed ‘citation needed’ meme (used on Wikipedia when literary sources are not quoted). ‘The Daily Meme’ (LaPointe 2013), offers new and different memes that are emerging in popular culture for each day of the week. The 'Meme Center' (2013) explores Internet memes, funny pictures, videos and rage comics. The websites of Susan Blackmore (2013) and Dan Dennett (2013) both blur the boundary between academic literature and popular culture. While not active recently, the site of 'Principea Cybernetica' an off-shoot of the Free University in Brussels, holds a vast amount of meme literature (Heylighen 1998). A fairly recent site, ‘Auria, for living a more human life’, explores the issues facing humanity and is currently focused on memetics (Barnes 2010). These are just a few of the sites one encounters exploring memes through the web.

The criticism is that memetics is being accepted without a methodological base. Similar to Darwin proposing the idea of evolution without understanding the genetic base, the concept of memes is being adopted before there is research that supports the assumptions. The danger with this is that memes may be commonly understood in a way that is incorrect, and this understanding will be difficult to alter if later research reveals alternative understandings.

3.5.3: Ambiguity in the definition

Another criticism aimed at memetics is that a meme has been defined as everything from a single line in a song (Dawkins 2006, p. 194), to a collection of memes that make up a corporation, a religion or a nation (p.193). Wilkins (1998) said:

> The term gets applied to all levels of social and cultural structure, from minimal semantic entities like phonemes, through more molecular entities like phrases and snatches of music, to entire traditions and worldviews' and that this results in the usefulness of the term being lost of degraded (section 2).

This leads to questions as to what constitutes a meme. How much does a mini-meme have in common with a meme-complex? The challenge to memetics is further
complicated by the fact that memes are not easily measured or defined and the primary method for defining what constitutes a meme is intuitive judgement by the researcher (Butts and Hilgeman 2003).

3.5.4: A way forward

Meme research needs a way forward, a pathway to allow it to develop. Researchers have made suggestions regarding the way forward, particularly that memetics could benefit from its cross-disciplinary nature (Mesoudi and Whiten et al. 2006). Combining the knowledge we already have in different disciplines could be an opportunity to overcome the criticism of memetics.

Marsden (1998) proposes a way forward for memetics when he suggests we adopt a 'memetic stance'. He suggests that the theory is developed enough to be utilised as a way of looking at the world. It provides a set of principles to guide researchers in studying the social world. In the absence of a theoretical foundation, Marsden argues that 'by adopting the memetic stance, research can proceed based on the utility of this ontologically minimalist heuristic' (section 4).

Kroeber (1917), Csikszentmihalyi (1991) and others reflects the cross disciplinary idea of Mesoudi and colleagues (2006). This idea is to combine the psychic with the organic. This approach suggests that we should combine the reality we experience through the five senses with the reality we experience intuitively or spirituality. Csikszentmihalyi argues that it combines knowledge of:

actions according to the organism’s self- interest' with the desires or demands of the 'spiritual' reality beyond the grasp of the senses'. .... 'Evolution seems to proceed as a dialectical function of these two distinct worldviews, and that neither one alone can lead humankind into the future' (p.8).

There is also some recent research that is not evident in main stream meme literature relating to transfer of genes which could provide a pathway for the future. The criticism that memes do not have a definable unit that is transmitted may lose a degree of support as more and more geneticists discover that the transfer of genes is not as simple as originally thought. As a further pathway forward for memetics the next section explores some research in genetics and touches on the possibilities it may bring for memetics.
3.6: Genetics research changing the parameters

3.6.1: It is more cut and paste than random mutation

Because memetics has been drawn from there could be considerable impact from the work of Shapiro (1997, 2014) a geneticist who is developing the theories of McKlintosh from the 1940-60's. McKlintosh (1983) discovered the mutation and rearrangement of chromosomes in maize particularly due to stress. Shapiro's work suggests that genetic evolution is more a 'cut and paste' mechanism than random mutations. He argues that the 'genome is best modelled as a read–write (RW) data storage system rather than a read-only memory (ROM)' (2014, p. 1). Shapiro (1997) challenges the memetics-genetics debate with questions as to whether there is 'a guiding intelligence at work in the origin of species' (p.4) and whether 'genomes display characteristic system architectures that allow us to predict phenotypic consequences when we re-arrange DNA sequence components' (p. 4). If Shapiro is correct he may find the rearrangement of DNA sequences are influenced by the cultural soup or meme the organism is part of. Perhaps Lamark was right in that culture does play a part in genetic evolution.

3.6.2: Stress causes mutation

Further to the work of Shapiro (1997, 2014), Lamm and Jablonka (2008) suggest that 'systemic mutations' or chromosomal rearrangements cannot be considered random assortments of genes and should be understood as functional gene arrangements (p. 312). The idea that mutations involve changes in whole sets of chromosomes or genome-mutations. In addition research has found that epigenetic, genomic-wide changes may be triggered in conditions such as nutritional stress, heat shocks and hydrostatic pressure, in organisms such as rice, brassica and flax (Jablonka and Lamb 2008, p. 305). This research has found that environmental factors may cause genetic variation, which links the idea that evolution may be both genetic and memetic.

3.6.3: Memes and genes co-evolve

Perhaps this supports Shapiro’s (1997, 2014) work and the logical deductions that suggest that genes and memes co-evolve (Durham 1990, Richerson and Boyd 2005, Greenberg 2005 Lumsden and Wilson 1980). Rose (1998) argues that 'it seems likely there will be instances where memes and genes have co-evolved' (section 4, p 7). McGrath (2005) finds that 'there is strong evidence that such ideas are not spread by
random processes, but by deliberate intentional actions, that 'evolution' of ideas is more Lamarckian than Darwinian' (p. 126). Bull and colleagues (2000) go a little further: 'the most successful memes force the genes to create machinery that is especially good at copying those memes.... genes that facilitate the imitation of those particular memes are favoured and increase in the gene pool' (p. 2). In contrast or perhaps complicating the debate is another line of thought that suggests that memes and genes compete (Dirlam 2003, Dennett 2005). However, this is more theoretical than empirical. It is likely that the theoretical debate as to the dominance of the genetic or memetic forces in evolution will continue. Perhaps in time, Shapiro’s empirical work will unlock the link between memetic and genetic evolution.

3.6.4: Genetic doesn't have a definable unit either

In classical genetics, the gene is an individual unit of transmission, recombination, mutation and function (Portin 1993). Genes are sequences of DNA and RNA and genetic variation is equated with variations in the sequences of DNA (Jablonka and Lamb 2005). Genetic traits are transmitted through genes, which are discrete units located on the chromosomes. A gene is a unit of information that is transmitted whole and there is no recombination. Each gene mutates independently from other genes (Portin 2002).

Criticism of memetics has suggested that without a measurable 'unit' (of cultural transmission), that meme theory is a theory without a methodology (Aunger 2002, Edmonds 2005). However, more recent research in genetics has discovered a variety of phenomena that suggest that the theory of genetics is not quite so simple either. Moveable genes or DNA sequences that move around the genome have been found along with: 1) nestled genes which reside in other genes; 2) overlapping genes where the same stretch of DNA provides code for more than one protein: 3) alternative slicing; 4) nuclear and messenger RNA editing; 5) cellular protein modifications; and 6) genome imprinting (Mesoudi and Whiten et al. 2006, Portin 2002). There is an argument that genes are more like information or ideas that can be presented in a variety of different ways. The current concept of the gene is therefore considered to be 'abstract, general and open, with fuzzy boundaries that change depending on the context in which the term is used' (Portin 2002, p. 274). Shapiro (2011) goes further arguing that change in DNA sequences appears to be controlled in ways that are non-random. 'The concepts of physiological regulation can be applied to the control of the NGE operators that alter DNA sequences and genome structure in non-random and controlled ways' (p. 11). Can the modern definition of memes also be given
latitude to be abstract, general and open with fuzzy boundaries?

This research does not attempt to answer questions around the relationship between genetic evolution and memetics, nor does it clarify the Lamarkian/Darwinian debate (Aunger 2006). This research will attempt to show the difference between memes and organisational culture but to do that it is important to define what we mean by meme.

3.7: Types of memes

This section discusses the types of memes that can be observed within society at large. Wilson and Unruh (2008) define three types of egregores/memes: the corporate, the religious and the governmental (p. 54). Bodeau (1999) categorises metabeings/memes as 'societies, cultures, tribes, organizations and teams' (p. 6). This section provides an overview of the different categories of memes to highlight that the research is focused on the organisational-meme. To fully define them is beyond the scope of this research.

3.7.1: Mini meme

As discussed in 3.2 Dawkins (2006) and others has discussed the single idea or mini memes that can be equated with a thought, a single idea or a catch phrase (p. 194). A mini-meme is a single, unique unit of knowledge, an astral pattern that exists in the lower level of mind. All other memes are a collection of mini-memes or variations of the meme-complex.

3.7.2: Event meme

An event meme is a category of meme that could be described as a meme that forms when a crowd gathers, for example at a rock concert or street rally. Memes that form around a particular event do not have the stability of an organisational-meme. They can be more erratic or wild, lacking the accepted norms and social mores held within an organisational meme. The behaviour of crowds or herd behaviour can be seen as the behaviour of an event meme. They are particularly susceptible to changes in mood or level of excitement of the crowd. 'We know what it means for a crowd to be in an ugly mood, or for a nation to be euphoric after an achievement' (Bodeau 1999, p. 19).

3.7.3: Corporate or Organisational-memes

Organisational or corporate memes are those that relate specifically to a particular group
of people united in a joint professional or community endeavour. Wilson and Unruh (2008) propose that corporate egregores/memes emerged following a court case in 1886 in the United States when corporations were given the legal rights of an individual:

[The] corporate egregore, the youngest of all egregores, coming into its own in the United States in a federal court in 1886, when justices decreed corporations to be legal persons in their own right, capable of owning property or being held responsible for damages (p. 55).

Although this definition can be debated, organisational or corporate memes are presently widespread across all nations. An organisational meme (the local school, the local hospital) will have social mores, standard operating procedures, beliefs and values that are stable and accepted. That the organisation has existed for a period gives it a degree of stability. It will be recognised in the surrounding memetic landscape, it will have a certain degree of organisational structure that can be observed from outside and is easily recognisable from within. The work of Beck and Cowan (1996) in Spiral dynamics typically defines these types as organisational-memes.

Experience as a meme practitioner suggests that memes of national organisations (the Department of Education, Police Department) are similar to organisational memes but they have greater levels of complexity both vertically and horizontally. It is beyond the scope of this research to define the difference between memes of national or international organisations and that of a local or regional body.

3.7.4: Country or national meme

Memes of countries (the Australian meme, the Irish meme) are typically tied to land. People who are born in a country will be heavily flavoured by the colour of the national or ethnic meme. Heindel (1909) describes it as the tribal spirit (p. 349), and Dubuis (2000) suggests that it is something that is difficult to extract oneself from (p. 8). The meme of one's birth place flavours the identity to such an extent that people often identify with the country they were born in. ‘I am an Australian’, means I identify with the country Australia, I was born in Australia, I am coloured by the social mores and standards of Australia.
3.7.5: Memes and ideology

Memes behind an idea (rock and roll, capitalism, democracy) are not tied to land, although they may resonate more strongly with one nation or another. They are not controlled by a particular group of people. Although they may be affected by the mores of the era they operate within they are not controlled by time or by place. Unlike organisational memes which tend to exert their influence in a particular geographical area, the meme behind an idea can travel. Examples are the Christmas meme, the capitalist meme or the terrorist meme.

3.7.6: Internet memes

A new breed of memes is the memes behind organisations like Wikipedia, Facebook and Google. These memes have a global presence they can be experienced in different environments, on the train, at home, in the office on your ski holiday. These memes have a ‘home base’; for Google it is in Silicon Valley in California and several other locations around the globe, but those of us who use Google do not have to travel to Silicon Valley to interact with the Google meme.

3.7.7: In summary

The above section outlined a simple categorisation of memes gleaned from work as a meme practitioner, beginning with a mini-meme or simple thought, discussing organisational memes, Internet memes, the meme of a country and the meme behind an idea. This research focuses on organisational-memes because they are more stable and therefore more definable than some other meme categories. It is beyond the scope of this study to define each category in detail. The categories have been presented to focus the research. The next section explores where memes and organisational culture overlap.

3.8: Where memes and organisations overlap

Like organisations and culture, memes and organisations appear to be inextricably linked. The topic of this thesis is the category of memes that relates specifically to organisations. Examples of both the mini-meme and the meme-complex can be found in organisations (Dawkins 2006, p.197). Within organisations the ideas, catch phrases, mission statements and beliefs that bind the organisations can all be described as memes, as can the conceptual frameworks, ideologies and metaphors that define and structure organisations.
Organisations have been understood from the perspective of scientific management (Taylor 1939), as bureaucratic systems (Weber 1978), organisations as social units, as structures (Mintzberg 1980), as learning systems (Senge 2006) and as complex adaptive systems (Stacey 2003). Each of these definitions is founded on a collection of ideas, conceptual frameworks that link together. Each is founded on a root metaphor, an idea that is central to the execution of professional activities. According to Dawkin (2006) definition each of these ideas is a meme.

Furthermore, the non-visible component of organisations (Tharp 2009) that has been referred to as a psychic entity (Dubuis 2000), a metabeing (Bodeau 1999), a super-organism (Bloom 1995) or a corporate being (Sagan 2007, section Corporate being) may describe what Dawkins (2006) called a meme-complex. Perhaps a meme-complex is actually equivalent to a psychic prison described by Morgan (2000) as the parameters of the metaphor define the style and type of organisational behaviours and systems that are acceptable within the organisation.

This thesis argues that the non-visible component of organisations is synonymous with what Dawkins (2006) calls the meme-complex. The next section explores the conceptual relationship between memes and organisational culture.

3.9: Where memes and culture overlap

Memes and culture have been discussed in the same intellectual space primarily relating to cultural evolution and memetic transmission. Several researchers have explored the idea of memes as the unit of cultural transmission within the broader context of culture (Mesoudi and Whiten et al. 2006, Weeks and Galunic 2003). Culture is sometimes referred to as social phenomena, while memes are the packets of information shared between people (Weeks and Galunic 2003).

Reflecting the depth and breadth of the discussion around defining cultural evolution through metaphors with biological evolution, a series of papers entitled 'Towards a unified science of cultural evolution' moderated by Mesoudi, Whiten and Laland were released in 2006. These researchers conclude that human culture exhibits key Darwinian features and therefore the science and structure of cultural evolution should mirror fundamental features of biological evolution (p. 329). Following are a few of the main themes where prominent researchers discussed the relationship between cultural evolution and memetic transmission. Aunger argued that is unclear if there is a unit of
cultural transmission, a DNA equivalent (p. 247). Barklow suggested that incompatibilities in research disciplines need to be addressed (p. 248). Blackmore suggested that the study of memes will help to make sense of the issues with cultural evolution because in memetics, culture is not about adaptation (p.250). Bridgeman suggested that the differences between genetic and cultural evolution are fundamental and they should be kept separate (p.252). Dennett made the point that there is a continuum between 'intelligent, mindful evolution through to oblivious, mindless evolution' (p.253). Fuentes argued that cross disciplinary approaches are essential because of the complexity of the evolutionary story (p.255). Kindcaid argued for greater emphasis on the selectionist approach (p.256) Lyman suggested the idea of cultural integration developed by Boas (1896) is still the strongest creative force of culture (p.258). Read criticised the transference of selection mechanisms based on the individual to cultural constructs for the human society (p. 262). Finally Stoper argued that the role of conscious human choice may need to be considered (p.262) (Mesoudi, Whiten et al. 2006).

From this selection of writers the parallels between biological and cultural evolution are still being defined, but cross disciplinary approaches are the most favoured. Mesoudi (2011) has subsequently released material that works with cultural psychology to try to re-produce laboratory like experiments that track specific changes in cultural variation. In this paper Mesoudi argued that cultural evolutionary studies require cross disciplinary approaches between experimental social psychology, cultural psychology and cultural anthropology. O'Brien and colleagues (2010) argued that 'cultural transmission must affect Darwinian fitness..... and Darwinian fitness must also bear on cultural transmission' (p 3804). They suggest that archaeologists are beginning to 'take the meme's eye view or the perspectives of the cultural attributes themselves' (p. 3804). Here the main point is that biological and cultural evolution goes hand in hand and must be looked at in parallel. They are 'two wholly disparate evolutions must be recognized: that of the substance which we call organic and that of the other substance called social' (Kroeber 1917, 208). Drawing on theories of Darwin, Kroeber recognised two evolutionary streams, one floating 'unimmersibly upon' the other; (p. 209) the psychic or social resting on the genetic. While cultural evolution rests on genetic evolution, it is a different stream and it cannot be understood by researching organic (or biological) phenomenon alone. Kroeber argues that:
The mind and the body are but facets of the same organic material or activity; the social substance-or unsubstantial fabric,...-the existence that we call civilization, transcends them utterly for all its being forever rooted in life. The processes of civilizational activity are almost unknown to us. The self-sufficient factors that govern their workings are unresolved. The forces and principles of mechanistic science can indeed analyze our civilization; but in so doing they destroy its essence, and leave us without understanding of the very thing which we seek (p. 212)

The study of culture and memes has left us combining the psychic or mental evolution with the organic or physical evolution. It combines the idea of memetic transmission with cultural evolution bringing the two disciplinary streams together and concludes the discussion on memes.

3.10: Conclusion to memes

Memes as a discipline is fairly new. While a number of academic publications have been written on the subject, the definition of memes remains as an analogy and criticism of memetics continues (Aunger 2002, p. 21). Chapter three presents a snapshot of the current academic understanding of memes including the essential concepts of replication, competition and propagation. Ideas of meme transmission begin to cross over the ideas of cultural evolution or cultural transmission presented in chapter two. Before we consider the relationship between memes and organisational culture we need a cosmological framework that will fit them within a broader context. The next chapter presents a philosophical framework that will provide a larger context for organisations particularly, memes and culture.
CHAPTER 4: CONTEXT Philosophical

4.1: Introduction

The preceding chapters explored organisational culture and memes from an academic standpoint. It explored some of the limitations associated with this standpoint and proposed a way forward. Chapter four presents the philosophical standpoint taken in the thesis. It argues that to understand organisations and therefore memes and culture requires a dual standpoint combining an academic perspective with a perspective gained from esoteric sources based on meditative practice. It argues that both streams are founded in principles presented by Plato and that to understand memes and organisational culture requires a standpoint that embraces both the sensate and the ideational, or the visible and the intelligible worlds including that which is beyond the ordinary mind. In The Statesman Plato argued that all science is one, but it is divided into two forms, the practical and the purely intelligible. Furthermore, he argued that intelligible realms are also divided into that which is conceptual and that which is beyond the ordinary mind (Jowett 1891). A constructivist participatory worldview is used to frame the research in practice before presenting a model of creation. The chapter discusses knowledge, how we know and intelligible worlds as an essential standpoint in understanding memes and organisational culture. The chapter concludes with a summation of the theoretical structure of the thesis.

4.2: Taking a standpoint

This section presents three elements essential to understand the rationale behind the approach taken in the research. The first is that the ideas presented are drawn from western philosophical thought and the western esoteric tradition which, it is argued, have their foundations in Plato. Thus the first section presents conceptual elements that were first presented by Plato. The second section argues that these Platonic elements sit within a constructivist participatory worldview. The third section reveals how the intelligible world, essential for this research and presented by Plato, can be explored within an academic research context.
4.2.1: Foundations in Plato

It could be argued that much of Western philosophical thought is founded on the ideas presented by Plato. It can also be argued that Plato was well versed in the 'mystery schools' (Gaiser 1980) or esoteric teachings of his day and that while esoteric traditions draw from direct experience with metaphysical realms, they also draw from the philosophical roots of civilisation. Thus the roots of both Western esotericism and Western philosophical thought can be found in the writings of Plato. As a result, the foundation of this thesis draws from both from the standpoint of the Western esotericism and from Western philosophy with their roots in Plato. It is beyond the scope of this thesis to discuss the ideas of Plato in detail but it is his ideas that uphold the framework presented, namely, his ideas on: 1) 'The One' where there is infinite plurality within a unity of oneness (Gaiser 1980); 2) three levels of creation where there is a creator, the realm of understanding and the actual physical world (Langlois 1971); 3) the divided line separating the visible and intelligible worlds (Jowett 1891, Book V11 p, 1166) which links to; 4) the Theory of Forms, that for something to exist there are perfect archetypes or Forms, less emanated (incarnated) that we can experience with the five senses (p.1165); 4) the Allegory of the Cave (p, 1165), that what we experience with the five senses is merely a shadow of its perfect true self; 5) the idea of 'begetting' or a bringing forth, or that new forms emerge from the interaction of forces; and 6) the idea of nous or an experience of divine luminosity (Grimes 2009) as a knowing of truth that is beyond the ordinary mind (Sagan 2007, Ordinary mental consciousness section). This section explores these ideas as the foundation of the theoretical framework allowing an exploration of memes and organisational culture.

The first major theme is one presented both in the Lecture on the Good, in Timeaus and in the Republic, but references can be found through the work of Plato. It is the idea that there is The One, whole, made up of perfect parts that are also whole (Jowett 1891, Tim' p, 911). ‘The One or the Good is in truth ineffable. One touches it, one is united with it by theoria, but one cannot define it' (Louth 2007, p.5). The basic order is unity or the fundamental ontological principle, the One and Indefinite Duality (Gaiser 1980 emphasis added) in which all participate. Gaiser argues Plato's perspective is that the ultimate cause is unity or 'oneness which is the cause of all good' and there is also the opposite cause or 'non-unity, the indefinite plurality' (p. 12). Discussing Book V1 from the Republic, Jowett (1894) argues that The Good is the first principle of truth and being.
This theme forms the foundation of the participatory ontology and the cosmological picture of creation drawn from the Western esoteric tradition explored in Section 4.3.

The second major theme drawn from Plato is that the world is made up of three levels of creation. In Timeaus, Plato argues that a model of creation is three fold. It was described as; 1) God, the creator; 2) daimon, logos and understanding; and 3) the actual world (Langlois 1971). Drawing on Plato's Republic it is also described as: 1) the Good; 2) the intelligible world; and 3) the visible world (Ross 2010). This principle is described in more detail in section 4.3; however it forms a central crux of this research, that cosmologically there are different levels of creation where different forms of consciousness or life are expressed. According to Grimes (2009) Plato argues that what we see in the visible world is a mere shadow of phenomena that is more real when observed from the intelligible realm, this concurs with some ideas from researchers studying memes and culture (Csikszentmihalyi 1991, Kroeber 1917). It forms a central theme for the thesis in that organisations have visible and non-visible components including levels of intelligible realms that are beyond the ordinary mind To understand organisations requires an understanding of the levels of creation.

Researchers have suggested that for sociology, cultural research and memetics to move forward, it must include the psychic with the organic (Kroeber 1917); to combine the sensate with the ideational (Csikszentmihalyi 1991); to combine learning from the sacred and profane (Durkheim 2003). Csikszentmihalyi argues that the way out of our circular arguments with memes is to integrate the sensate with the ideational. Furthermore, Butts and Hilgeman (2003) argue that currently the only tool to define each individual meme is intuition. The third principle drawing from Plato's Allegory of the cave argues that what we see in physical creation are merely shadows or reflections and that the true nature of phenomena can only be understood through insight or divine inspiration that accessed states beyond the mind (Jowett 1891, Book V11 p, 1165). This thesis draws on the idea presented by Plato that perception beyond the ordinary mind, beyond mere opinion must be engaged to recognise the truth behind material phenomena. To understand memes and culture it is necessary to engage techniques to explore the intelligible world.

The next principle drawn from Plato is from his Theory of Forms presented in the Allegory of the cave (Jowett 1891, Book V11 p, 1165). In this picture Plato suggests that for something to exist, there must be a perfect form or archetype beyond the reach of what is visible physically or visible with the mind’s eye. In the Allegory of the Cave,
Plato describes a world where people are chained in such a way that they can only see the wall opposite them. On this wall is a constant display of shadows from a world that exists beyond their physical vision. Behind those who are chained is a platform in front of a fire that burns constantly. Real people are walking up a platform in front of a fire. The people that are chained, cannot see those that walk in front of the fire, they see only their shadows as they reflect off the wall in front of them. Their only experience of reality is to observe the shadows on the wall. Plato likens the nature of reality in the material plane as believing shadows on the wall are reality whereas the real phenomenon exists at a different cosmological level. In the Theory of Forms, Plato argues that what we experience in material reality is merely a reflection of a perfect form that exists at a less emanated cosmological level.

The Greeks including Plato believed that people can experience these archetypes, divine luminosity (Grimes 2009) or eternal immutable truths because our 'soul is a denizen of this realm' (Louth 2007, p. 6). The ancient Greek interpretation of thinking was different to the modern concept. What is considered thought in the modern day is more akin to the functioning of ordinary mental consciousness (Sagan 2007, Ordinary mental consciousness section). Comparing modern thinking to that of the Greeks Louth (2007) argues that 'our knowledge is mere opinion (doxa)' (p.5). The Greeks believed they could access noetic or archetypal realms that are eternal, immortal and beyond the mundane existence 'because of the syngeneia (kinship) between the souls and Ideas' (p.5 original capitalisation). Through contemplation or an internalisation of consciousness the soul realises its kinship with the level of Forms. Louth explains that the concept of 'thought' to the ancient Greeks was more akin to accessing the 'higher or more real world' that is beyond the shadows on the wall described in the Allegory of the Cave presented by Plato. According to Louth, for Plato, nous is knowledge by direct contact, a 'feeling' (sentiment), a touching, something seen' or felt (p.4). Nous, is more akin to an 'organ of mystical union' than what is interpreted by the modern words 'mind' or ‘intellect’, and yet, 'nous, does refer to the mind' (p.5). Plato argued that nous is being actively in-touch with the level of the archetype or perfect Forms. Nous means being in touch with truths that are immutable and eternal. 'The realm of the Forms is the divine world' and real knowledge comes as 'one participates in the realm of Ideas or Forms' (p. 6, emphasis added, original capitalisation). This thesis argues that through systematic metaphysical techniques that people can experience the levels beyond the mundane, which is essential
to understand the invisible landscape of organisations.

The final idea that reveals what is underpinning the research is that memes are defined as a unit of cultural transmission. This definition has its roots in genetics Dawkins (2006). Memetics has aroused the Lamarkian verses the Darwinian debate. At the time of Darwin (1859), Spencer (1884) drawing on ideas presented by Lamark (1744-1829), was developing his ideas around the evolution of culture (Barnes 1960). His philosophy like that of Darwin was founded on the idea that creation was moving towards perfection. While Darwin was not aware of genetics at the time, his approach embodied the idea of physical evolution, while Spencer was discussing evolution from a cultural perspective (Barnes 1960). It could be argued that these two researchers were both influenced by Plato's theory of Forms. That somewhere a perfect archetype exists and that for each entity in material creation there is a movement or evolution towards this more perfect Form or archetype. The study of both memes and culture embrace the idea of evolution. The idea that memes and organisational culture are forever changing form moving towards some perfect Form will emerge later in the thesis.

These conceptual elements could be discussed in much greater detail; however it is not the focus of this research. This thesis uses these principles as a foundation to explore the relationship between memes and organisational culture within the context of organisations. Before presenting a cosmological model that uses these principles it is important to define the world-view.

4.2.2: Constructivist within a Participatory world-view

Drawing from two concepts presented by Plato the ontological standpoint for the research holds that the creation is unity or a single whole and that we 'realise truth' and therefore understand through our participation. Louth (2007) argues that Plato’s ideas are: 1) the highest principle of all is the Idea of the Good the One, that is in truth ineffable (p11) and 2) 'that the act of contemplation — theoria is not simply consideration or understanding; it is union with, participation in, the true objects of true knowledge' (p.6). Contemplating these two ideas, the most appropriate model for the research suggests that the creation is a living whole and the act of creation occurs through interaction, as such we are co-creators in a participatory universe:

The participatory worldview takes the ontological nature of the outer world as objectively given and as subjectively represented in the human mind. It views the
earth as a ‘living whole’, a ‘complex system of interrelated entities of which we are a part (Reason, 1998, p. 42).

This approach suggests a subjective reality that is constructed from the whole through interaction and there is an objective reality that exists beyond the reality of the constructions created. It is similar to the idea of Plato that 'knowledge about: implies identity with [and] participation in, that which is known' (Louth 2007, p.5). 'The participatory approach holds that human spirituality emerges from our co-creative participation in a dynamic and undetermined mystery or generative power of life, the cosmos, and/or the spirit' (Ferrer 2011, p. 2, emphasis added). Paradigms, ideologies or mental frameworks are forms that emerge at the interplay of human consciousness and the greater cosmos. Aligned with Plato’s idea of begetting, or bringing forth it is argued that 'spiritual phenomena, experiences, and insights are co-created events' (Ferrer 2011, p. 2). They are constructions that emerge from the interaction and what emerges depends on the ontological approach taken or 'the meeting is shaped by our own terms of reference' (Heron 1996 p. 279). Because organisations are partially constructed by members suggests the constructivism could be an appropriate philosophical standpoint. However, with memes and organisational culture there is an objective reality beyond the constructed reality that suggests that the researcher’s awareness needs to move between realities to understand the phenomena. This research extends the constructivism paradigm presented by Guba and Lincoln (1994) for the following reason:

The participatory mind articulates reality within a paradigm articulates the paradigm itself and can in principle reach out to the wider context of that paradigm to reframe it (Heron and Reason 1997, p. 275).

Constructivism suggests that knowledge and meaning emerge from interaction between experiences and ideas. The Thomas Theorem argues that 'what is defined or perceived by people as real is real in its consequences' (Patton 1990, p 96). Constructivists see humans as 'observers, participants, and agents who actively generate and transform the patterns through which they construct the realities that fit them' (Hickman and Reich 2009, p. 40). The reality we perceive is constructed by our social, historical and individual contexts. With memes and organisational culture, the structure of the emergent form is partially shaped by the mental parameters placed on it by its human players, but to fully understand, it is important to be able to see beyond the paradigm created (Heron and Reason 1997). For this reason the research is approached from a standpoint of
constructivism within a participatory worldview. Similar to Plato (Jowett 1891, Tim p, 910) the creation is a living whole, where the mystery co-creatively unfolds in multiple ontological directions (Ferrer 2011, p. 6). This thesis argues that there is an immutable truth but human perception of it is limited. It argues that the reality experienced is constructed, in that it emerges from the interaction or participation of multiple of forces including human beings. It also argues that individuals perceive reality from their own perception, as defined by the Thomas Theorem. In a participatory world, human beings are capable of experiencing and making constructions through all levels of creation, the sacred and the profane, including that which is beyond the ordinary mind. This multileveled understanding is essential to understand memes and organisational culture. The next section reveals the vehicle that allows this to be explored.

4.2.3: Exploring the intelligible world

It can be argued that conceptual frameworks defined within the Western esoteric tradition are also influenced by Plato. In the Allegory of the Cave particularly, Plato argues that through contemplation people can participate in and therefore come to know levels of reality that are beyond the mundane, beyond opinion or what is visible (Louth 2007). The Western esoteric tradition develops techniques that allow people to experience levels of reality that are beyond the ordinary mind (Aurobindo 1998, Besant 1912, Steiner 1910). Plato argues that contemplation or noesis is the search for the essence of things. It is an attempt to find the principles of things (Louth 2007). Within the esoteric traditions there are systematic meditation techniques that allow one to enter 'into contact with other fields of consciousness ordinarily hidden from intellectual insight and comprehension' (Miller 1974, p. 49). Sagan (2007, Meditation section) defines meditation as: 1) stillness; 2) an internalisation of the senses and of consciousness (involution); and 3) a silencing of ordinary mental consciousness. Note Sagan suggests that the ordinary mind must be 'silent'. It is this silence in the sensate that allows experiences with the profound with the immutable truths, to be recognised. Miller (1974) argues that it is possible to experience sudden flashes of vision or revelation:

A plunge into the depths of consciousness- a subjective action which is the essence of absorption (dhyāna) and marks a step further than thinking- with the mind completely stilled and in a poised, receptive state of awareness, results in revelation. Such revelation of inner seeing may take the form of vision, of sudden
flashes and realisations of great truths otherwise left unconceived (p. 48, original emphasis).

It is by engaging knowing beyond the reach of the five senses that experiences of the intelligible world can be mastered. Through repetition of systematic techniques based on an internalisation of consciousness, it is possible to repeat experiences and to map realms beyond the physical, beyond the organic, beyond the profane. When the ordinary mind is still and in a receptive state of awareness there can be profound insights, flashes of vision or a knowing of higher or eternal truths as Plato alluded to in the Republic (Jowett 1894).

This thesis uses techniques that still the mind to bring insights into the metaphysical realm of organisations. It is combining these (conventionally, non-academic) ways of knowing, with the principles of scientific method. It is using scientific method to bring awareness of the sacred into the profane, to bring awareness of the ideational into the realms of the sensate. It is using scientific method to develop a structure for that which has previously been beyond our collective understanding.

The material in this thesis draws from Western philosophy and the Western esoteric tradition with its foundations in Plato. It combines this knowledge with experience using metaphysical techniques to gain insight into organisations that is beyond the visible realm. Bodeau (1999) argues that the Western esoteric tradition provides a 'unifying perspective on meta-beings that is lacking in psychology and the social sciences' (section 5). Using techniques developed through the Western esoteric tradition this research draws on concepts presented by Plato to explore the landscape of organisations that is beyond the sensate. It uses scientific method to ensure the process is repeatable and able to be shared. Illustration 4 presents a pictorial representation of the theoretical roots.
**Plato - The father of Western Philosophy**

The One – (Lectures on the Good)
Perfect archetypes – The theory of Forms (the Republic)
That true knowledge is beyond the experience of the five senses
The Allegory of the cave: the things we see are shadows of their perfect selves

Reason
- gained by scientific **experimentation** and academic **rigour**

Nous or direct knowledge of divine truths
- Gained through the use of **experiential** and **metaphysical** techniques

**Examples of contributors**
- Darwin (1859) Moving towards greater perfection, evolution & survival of the fittest.
- Spencer (1884) Creation is evolving to a more perfect state, drawing on Lamarckian principles
- Dawkins (2006) A meme as a unit of cultural transmission, drawing on Darwin's ideas
- Morgan (2000) Theories of organisations and management as metaphor drawing on Plato’s Allegory of the Cave
- Schein (1985) Organisational culture as artefacts, values and tacit assumptions
- Jung: Psychology and character archetypes aligned with Plato
- Cameron (2004) Competing Values framework drawing from Jung's character archetypes

**Illustration 4: Theoretical roots of the thesis**
4.3: Creation

To be able to place memes and organisational culture within a cosmological context (i.e. the study of the created universe), a cosmological picture of creation is presented using principles of Plato (discussed in 4.2.1) by drawing on techniques of the esoteric traditions. Aligned with the monism of Plato this section begins with the cosmic whole or unity that emanates (incarnates) into a hierarchy of worlds. It argues that reality emanates from the Good or as Louth (2007) argues, 'intelligence emanates from the One and out of the utterly simple there comes multiplicity, and that multiplicity is further diversified and broken up at the level of discursive understanding' (p.22). This section begins by exploring the One.

4.3.1: One whole

With its roots in the idealism of Plato the cosmos can be viewed as levels of emanation moving from a realm of non-duality or eternal unity (Ross 2010, Leadbeater 1902), into a realm of duality or multiplicity. 'The one, if it is, must be infinite in multiplicity' (Jowett 1891, p. 676). From The One there is multiplicity. Ross and Louth (2007) argue that the Platonic idea is that there is an emanation from the pure 'not being', to form (actuality) or pure matter. Emanation is often poetically described as rungs on a ladder. Drawing from the Vedas (ancient Indian texts), Miller (1974) describes manifestation as emanation into 'various levels of life, or rungs in the ladder of manifestation' (p.XXX1, original emphasis). Miller describes the multiplicity in manifestation as a 'play of opposites' where dualism is the expression of manifestation but monism (similar to Plato) is the underlying note (p.XXX111, original emphasis). There is a similar theory discussed in theoretical physics where the universe is seen as a flowing unbroken wholeness, where explicate (or unfolded) order manifested in the world around us is dependent on the implicate of (enfolded) order (Bohm 1973). The idea that the creation is one whole, that moves into levels of separation (or duality) as it emanates from the one whole is the philosophical standpoint taken for the research. Each plane is experienced as a world within itself, 'yet also true that the whole is in reality one great world' (Leadbeater 1902, p. 26). Once emanated the creation can be experienced within a threefold division.
Three fold division of creation

Similar to ideas presented by Plato in Timeaus (Jowett 1891) and drawing from esoteric teachings, there are models suggesting a threefold division of creation. From Plato it was described as 1) God, the creator; 2) daimon, logos and understanding; and 3) the actual world (Langlois 1971) or the 1) the Good; 2) the intelligible world; 3) the visible world (Ross 2010). From the esoteric standpoint it is described as: 1) the non-dimensional level or pure spirit; 2) the fluid dimensional level or astral (mental) realms; and 3) the dimensional level or the physical realm (Leadbeater 1902, Besant 1904). Aligned with the monist view the Theosophists (who seek to understand the universe through esoteric means) consider that there are three planes that human beings are in constant relationship with; 1) the physical, 2) astral and 3) mental planes. To interact with each plane each person has a corresponding body, a physical body, astral body and a mental body (Besant 1904, p.31). Concurring, Steiner (1995) describes the (third or) intermediary worlds where spirit and matter interact as human beings. Human beings are the: third world', in which are united the 'first world' of spiritual beings and the 'second world' of bodily existence. The third world possess an intermediary nature, uniting the higher spiritual and the lower bodily worlds (p.2).

The important element is aligned with the monist view that the 'three worlds are not separate in space, but they inter-penetrate each other' (Besant 1904, p. 32) meaning experientially there is no adjustment in space to connect with each realm, merely an adjustment in consciousness. Through adjustments in consciousness it is possible to experience the three levels as: 1) dimensional -the physical where there are three dimensions in space and time; 2) fluid dimensional -astral worlds or dream worlds where the relationship to time and space is different or fluid; and 3) non-dimensional described as a level of existence without dimension, where there is neither width, breadth or length (Sagan 2007, Non-dimensional section). Another way of understanding the different dimension is that in the dimensional world, movement happens by a change in location or geography. In a fluid dimensional realms movement happens by a change in the state of consciousness, in non-dimensional realms movement happens by a change in intention. At this point in the evolution of humankind when we are physically incarnated we primarily experience creation with greatest perceived awareness of the dimensional and fluid dimensional, with less awareness of the non-dimensional. The physical and mental (or intelligible) levels of creation are experienced more than the realm of spirit or
archetypes and the flavour or quality of consciousness they exhibit is the barometer of experience. However, aligned with monism, we exist in the three levels: 1) that of pure spirit - with principles of non-dimensional, non-duality, spirit, or realm of the perfect archetype of Plato; 2) intermediary worlds or intelligible worlds – with fluid dimensionality, duality and astrality; and 3) the physical realm, the visible worlds - with principles of dimensionality, duality and matter. This is important for this research because we interact with different elements of organisations, memes and culture at all three levels. It can be more easily described visually in Table 1 following where the top level represents that which is not emanated, and the lowest level represents the physical realm.

Table 2: Levels of Emanation

<table>
<thead>
<tr>
<th>Level of emanation</th>
<th>Cosmological ladder</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not emanated</td>
<td>Unity, wholeness, oneness</td>
</tr>
<tr>
<td>Least emanation</td>
<td>Archetypal worlds Nous, knowing of higher truths</td>
</tr>
<tr>
<td></td>
<td>Astral or intermediary worlds Intelligible worlds Level of world trends and social macro forces</td>
</tr>
<tr>
<td></td>
<td>Lower astral – mental activities</td>
</tr>
<tr>
<td></td>
<td>Physical manifestion Visible world Material realm</td>
</tr>
</tbody>
</table>

Experiencing life through participation

Ultimately the creation is unity (Leadbeater 1902, p. 49), the One and Indefinite Duality (Jowett 1894). It is a whole cosmic experience or as Alvis (2009) suggested the finite is dependent 'upon an ultimate transcendent source' (p.18). It is a whole cosmic experience said to be moving towards every part becoming an awakened and conscious part of the whole (Leadbeater 1902, p. 103). The journey through creation is about experiencing life.

The conscious existence involved in the form comes, as it evolves, to know itself by intuition, by self-vision, by self-experience. It becomes itself in the world by knowing itself; it knows itself by becoming itself (Aurobindo 2005, p. 48).

As human beings we have the potential to know creation by participating at all levels. By
experiencing life at all levels within the hierarchy of worlds we come to know ourselves and become ourselves. This is important because we understand organisations and therefore memes and culture by participating with the different levels of creation. It is a co-creative dance where we create through experiencing. This participatory journey is taken within duality.

4.3.2: A playground for learning

Duality: The tension to emanate

Within the realms of duality, the creation is a playground where 'disparate' and 'like' forces interact in an ever moving dance. It is where the interaction produces emergence or a third element that is greater than the opposing forces. Through this interaction of opposing forces in duality new forms come into being or there is a 'bringing forth' (Ferrer 2011, p. 2). In the Republic Plato describes the process of begetting or bringing forth that occurs as the soul interacts with reality (Louth 2007, p.9). Drawing on the Vedas (ancient Indian texts) Sri Aurobindo (1998) also discussed the tension between forces that brings forth new forms:

And between all beings there is a constant trial of strength; by that warfare they come into being, by that, their measures are maintained. …. Everything here is a clash of forces and by that clash and struggle and clinging and wrestling things not only come into being, but are maintained in being. Karma? Laws? But different laws meet and compete and by their tension the balance of the world is maintained (p. 239).

Aurobindo suggests that this tension, this interplay of forces is what allows things to come into being, to emanate or emerge. He continues:

Not only between being and being, force and force is there war, but within each there is an eternal opposition, a tension of contraries and it is this tension which creates the balance necessary for harmony. Harmony then there is, for cosmos itself is in its result a harmony; but it is so because in its process it is war, tension, opposition, a balance of eternal contraries (p. 240).

This is important because the tension within universal principles is what provides the fuel for the emanation of organisations and therefore memes and culture described in detail in chapter 5.
**Principles or patterns**

The Greek philosopher Heraclitus argues that the secrets of the universe were to be found in hidden tensions and connections that simultaneously create patterns of unity and change (Morgan 2000, p. 241). Forces or principles in intermediary worlds are like universal patterns. Each holds a quality or vibrational pattern that could be likened to a law of nature (Aurobindo 1998). No force is right or wrong they are merely principles of creation. For this thesis these principles or universal forces are important because they are the reason organisations are created.

**Life within limits**

There is harmony that is created by the play of opposite forces or opposing laws. Duality is a playground to experience *infinity* within *limits*. It is a playground to allow life or consciousness to experience itself within *limits* or structures. To be able to recognise itself throughout creation consciousness needs to experience that *which is itself* and that *which is not itself*. Limits provide the *definition* needed to experience oneself as separate (Aurobindo 2005). In a world of unity, separation and opposition are used as tools so consciousness can experience that which is and that which is not and in so doing learn to recognise itself. This is important for this thesis because memes and organisational culture are experienced at different levels of creation, in the physical, the intelligible and in archetypal realms and each level has a different relationship to limits. Our aptitude in physical creation is limited by space, time and gravity. Our aptitude in intelligible realms (meme realms) is limited by competence in consciousness (Louth 2007, p. 6). Organisations are structures that create limits to direct and process resources and services. Organisations create pathways and systems that channel and structure impulses for life.

**A shared reality**

Within duality forces of separation and unity, forces of collaboration and competition, forces of structure and life act on, are used by, and shape all forms of consciousness. Within duality creation is a *participatory co-creative dance* where all beings participate (Heron and Reason 1997). All create through the power of consciousness, interaction and reflection. All beings interact and impact on the consciousness of other beings. A participatory ontology puts people in relation with the living world we live with the rest of creation as relatives, with all the rights and obligations that implies (Storm 1972).
Heron and Reason (1997) suggest that by experiencing something, 'one participates in it, which is both a moulding and encountering activity. Experiential reality is always subjective-objective and thus relative to the knower and to the given cosmos' (p. 276). What is important here is that there is interaction with other forms of life, other forms of consciousness. Our experience of intelligible worlds where the non-visible component of organisations resides is not limited to interaction with only human consciousness. Within the intelligible world we interact with other forms of consciousness. The reality of being is a shared experience. This is important for this research because the metaphysical component of organisations is subject to fluctuations of consciousness that are not defined by human beings.

**Consciousness – Like attracts like**

Within consciousness the principle of 'like knowing like' draws forces of a similar vibration into coalition or impulses of similar quality are attracted to one another and self-organise. Besant (1905) suggests that thought-forms or mental impulses:

> have a tendency to be attracted towards others of a similar kind—aggregating together in classes, being, in a sense, gregarious on their own account—and when a man sends out a thought-form it not only keeps up a magnetic link with him, but is drawn towards other thought-forms of a similar type, and these congregating together on the astral plane embodied in a kind of collective entity (p. 18).

Within intelligible worlds, this fundamental principle means that forces form alliances or mutually supportive coalitions that bring stability in a world of eternal interaction between disparate forces. One principle will naturally be drawn to another and coalesce. Under the *Will* of their inherent vibrational patterns, principles within intermediary worlds have the propensity to self-organise (Bloom 2012). Seen as a whole, intelligible realms look like a magnificent ocean of moving currents, where spaces of consciousness interact in an ever moving co-creative dance. The invisible component of organisations operates within this ever moving sea of consciousness. Memes and culture are vibrational patterns that operate within the laws of intelligible worlds, as such, 'like attracts like'. Ideas are like vibrations and vibrations of a similar quality are attracted to one another. As a player in creation, human beings have the ability to move through the hierarchy of worlds and experience these forces at greater and lesser levels of emanation. The tool for this is an adjustment in consciousness.
Hierarchy of worlds

The hierarchy of worlds moves between that which is not emanated to that which is physical. They can be likened to a series of Russian Dolls or to fish, in coral, in water, in oxygen in the water. Each level sits within the space of each but the less emanated are not limited by those that are more emanated. In the hierarchy of worlds that which is less emanated such as the level of archetypes described in Plato’s theory of Forms, shapes that which is more emanated or what is mundane. Each level of emanation is contained but not limited by the less emanated level. For example, the mind is contained but not limited by the physical body. In a similar way that the mind can travel with images spoken through the radio but the body is rooted in a location. In Plato’s Allegory of the Cave, the shadows on the wall will be influenced by changes in the people walking up the track behind the prisoners but changes in the observation of the prisoners will not alter those walking up the track behind them (Louth 2007, p. 6). A simpler way of explaining is what is less emanated controls what is more emanated:

There exists in nature various planes or divisions, each with its own matter of an appropriate degree of density, which in each case interpenetrates the matter of the plane next below it. It should also be clearly understood that the use of the words 'higher' and 'lower' with reference to these planes does not refer in any way to their position (since they all occupy the same space), but only to the degree of rarity of the matter of which they are respectively composed, ... for all matter .... differs only in the extent of the rapidity of its vibration (Leadbeater 1902 p.2).

There is interaction of principles between different levels of emanation. For example, principles from the higher (or more refined) levels can resonate with similar principles that are more emanated (lower down). The more emanated vehicles are more gross or less refined and therefore they reflect the principle as well as the lower vehicle permits. Leadbeater (1902) describes it as being, 'like a man's voice singing in unison with a boy's, expressing the same sound as nearly as the capabilities of the inferior organism permit' (p. 114). This principle also affects memes and organisational culture. Discussed in greater detail in chapter 5, it means that a person, who can access the higher more refined levels of the consciousness, will have greater influence within the organisation. A visual representation of the emanation of the worlds is shown in Illustration 5.
Illustration 5 revealed the levels of emanation from the most refined and least emanated to the physical emanated matter, being aware that there is no movement in space to access each level only an adjustment in consciousness. To interact with the different levels in the hierarchy of worlds requires a subtle body or non-physical vehicle that exists within that level.

**Accessing the archetype**

In Plato’s Theory of Forms for something to exist in creation (say a square), there is a perfect Form or archetype of the concept, (squareness) that exists in archetypal realms (Louth 2007, p. 6). The rendering in visible creation may be a poor expression of the perfect archetype but according to Plato, the poor rendition would not exist without its
perfect Form in archetypal realms. Whatever we perceive already exists in archetypal realms. This is important for memes and organisational culture, because they are all made up of ideas, concepts, and constructions that rest on conceptual frameworks. Remembering that the perfect archetype is non-dimensional, timeless, and not contingent on gravity and it is immutable. It does not change. This means the same archetype can be accessed from Australia or from the United States by different people at any time. It can be accessed in 100AD or 2013AD; theoretically it can be accessed from the moon. This element is essential for memes and organisational culture because when one introduces another to a new idea, rather than handing them a package, through resonance they introduce the new person to a space of consciousness. In a similar way that a friend introduces you to a new restaurant, you can choose to explore it or not. If you do explore it, the restaurant will hold a larger place within your consciousness. If you frequent the restaurant, it may become part of your identity, it may become something that gives you a sense of belonging and you in turn will give the restaurant mental and emotional energy. You will tell your friends, think about it, reminisce about good experiences you had there. If you appreciate an idea your consciousness will resonate with the space of consciousness of the idea and through repetition and emotional energy the space of consciousness will become more visible within intelligible realms.

4.3.3: How we relate

Vehicles

Drawing from the Western esoteric tradition, each human being has a physical body and non-physical vehicles that allow them to interact with different levels of the cosmos (Heindel 1909, Besant 1912). Plato also suggested that the reason we can experience or interact at the level of archetypes for example, is that our soul is 'denizen of this realm'; our soul can participate in this realm (Louth 2007, p.6). At the physical level in its attempt to experience life, the physical body takes in and excretes physical substances from the physical level of emanation. In a similar way the astral or mental body interacts with the astrality of the mental realm (intelligible worlds) (Heindel 1909, Leadbeater 1902). 'Man may use his astral body as a means for receiving impressions from and observing the astral world which surrounds him' (Leadbeater 1902, p. 25). With the principle of 'like knows like' people use the appropriate non-physical vehicle to operate at the relevant level of emanation. Through an internalisation of consciousness and
Activation of archetypal vehicles for example, interaction with the level of creative archetypes is possible (Louth 2007, p.6). An externalisation of consciousness and action from the physical vehicle, allows participation with soil and plants though gardening. The cohesive force by which the different subtle bodies are held together is desire (Yogananda 2001, p. 486) or Will. The greater Will the greater action is possible at different levels. The greater vertical integration or alignment between the levels, the greater harmony experienced at the most emanated (physical) level, which suggests there is an inherent unity between the self of different levels of creation. Intermediary worlds is a 'world of passion, of emotion and sensation; and it is through man's vehicle on this plane that all his feelings exhibit themselves' (Leadbeater 1902, p. 36). Intelligible worlds are the levels where people interact with the metaphysical landscape of organisations. It is through a vehicle that is able to experience intelligible realms that people can interact with the metaphysical component of organisations including memes and organisational culture.

**Internalisation and emanation**

Life is a co-creative dance between the internalisation of consciousness (returning to the source) and the externalisation of consciousness (emanation). Accessing the dimensions closer to the source renders greater power with less physical effort. Plato argues that resonating with the source of true reality enables one to understand how all true reality fits together (Louth 2007, p.12). Your standpoint changes your abilities. 'As man learns to function in these higher types of matter, he finds that the limitations of the lower life are transcended, and fall away one by one'. (Leadbeater 1902, p.39). Accessing dimensions closer to the source means accessing qualities with finer or more subtle vibrations. Adjusting your standpoint in consciousness from source towards more emanated levels could be described as moving from 'rare to dense, from subtle to gross' (Besant 1905, p. 5). Internalisation of consciousness facilitates access to finer, subtle and less emanated levels of reality. It can lead to a resonance with the level of archetypes described by Plato (Louth 2007). Externalisation of consciousness is required to interact with physicality. This oscillation between the internalisation and externalisation of consciousness facilitates experiences with different levels within the hierarchy of worlds. This principle is important for organisations, memes and culture as it means that those who are able to access levels that are less emanated or more refined, have greater power.
Will or desire

The final component for this model is that the element that brings the congruency through the hierarchy of worlds is Will or desire. Plato argues that there are three types of desire. 1) the rational principle- interested in reason, wisdom and justice 2) the passionate principle or concupiscent soul- interested in bodily desires and 3) the spirited principle – interested in the movement towards our divine nature (Jowett 1894, p. 1094). For the purposes of this research it is not necessary to discuss these desires in detail. What is important is that, 'the impulses and the desires and the moving principle in every living being have their origin in the soul' (Jowett 1894, p. 862); 'that when a man is empty he desires to be full' (Jowett 1894, p. 876) and it is desire or Will that drives action and brings change to creation. Describing the different mechanisms used to fulfil our desires Plato argues that:

that the soul of him who desires is seeking after the object of his desire; or that he is drawing to himself the thing which he wishes to possess: or again, when a person wants anything to be given him, his mind, longing for the realization of his desire, intimates his wish to have it (Jowett 1894, p. 1089).

For the purposes of this research Will is 'the power by which consciousness achieves and manifests' (Sagan 2007, Will section). Schmid (2004) describes the mini-meme as the intent or meaning that people have when they 'utter those sounds or works or marks on paper' (p.8). Also discussing memes, Dennett (1995) argues that the meme is only visible in its intentional stance (p. 356). Kilman and colleagues (1985) treats culture as the collective will of an organisation. The Will is objective, it exists but it can only be experienced subjectively. For the purpose of this research, similar to Sagan (2007) Will is defined as 'the power by which consciousness achieves and manifests' and it is Will that drives organisations and changes its culture and its memes.

How will this be researched

This cosmological model argues that there are levels of creation and within each level there are different principles operating. It argues that people interact with each level through non-physical bodies appropriate to each level within the hierarchy of worlds. Like human beings, organisations have components at each level in the hierarchy of worlds. For an organisation to exist Plato would argue that there must be the perfect Form or archetype within archetypal realms (Louth 2007, Grimes 2008). The
organisation will have a component that exists within intelligible realms and a component that exists within physical realms. To study organisations it is necessary to explore the realms beyond the physical. This research used meditation techniques drawn from the esoteric traditions to engage techniques of sourcing consciousness and thereby actively and consciously interact with the component of organisations that exists within intelligible realms. The research will explore the interior space of the organisations under study to understand the relationship between memes and organisational culture.

4.3.4: In summary

Drawing on an eternal unity or wholeness (monism) within creation there are levels of duality and non-duality. Within duality there are three levels including; 1) non-dimensional; 2) fluid dimensional; and 3) the dimensional or matter. There is a constant oscillation between externalisation and internalisation of consciousness or emanation and turning towards the source, which allows the consciousness of human beings to interact at each level of creation using their subtle vehicles that are denizen at each level. Desire or Will is the unifying element between the hierarchies of worlds. The creation is a shared experience in that the consciousness of human beings constantly interact with other forms of consciousness that exist within each level. Taken from the physical or material standpoint, intelligible worlds begin at one level less emanated than the physical and they are the playground for the non-visible component of organisations.

Within intermediary (intelligible) worlds consciousness experiences separation from the unity of the whole. Interacting with intelligible worlds provides an experience of moving between a desire to be part of the whole and a desire for self-definition. Separation gives self-definition but it also creates separation from the eternal unity or oneness. The interplay of forces of life and unity and separation and structure is the fabric of intelligible worlds, the metaphysical landscape of organisations which is the focus of the study. With this cosmological framework it is now necessary to explore how we know.
4.4: Knowledge

4.4.1: How we know

As a human being with vehicles that operate at different levels within the hierarchy of worlds, people gain new knowledge by moving between the objective and the subjective, by consciousness oscillating between what is already known and interactions with other forms of consciousness. Plato argues that it is through participation in the level of Forms that allows us to recognise their existence (Louth 2007). Gleig (2011) alludes to various forms of knowing in a participatory ontology when she says that knowledge is gained through:

……co-created events that arise from the encounter between the entire range of human capacities for knowing (including but certainly not limited to critical rationality) and the radically open and creative "mystery" that always exceeds our attempts to map or limit it (p. 146, emphasis added)

Knowledge is actually a bringing forth. Through the interaction with the greater cosmos, there is an emergence or birth of something new as described by Ferrer (2011);

Spiritual participatory events can engage the entire range of human epistemic faculties (e.g., rational, imaginal, somatic, vital, aesthetic, etc.) with the creative unfolding of reality or the mystery in the enactment—or “bringing forth (p. 2)

In the Phenomenology of Spirit, Hegel (1807) suggests that knowledge is a process of striving between the subjective and collective moments of understanding; it is dialectic between what a person knows about the world and what they share with people around them. There are three themes: 1) knowledge through interaction or participating in the world; 2) knowledge through inner reflection, use of reason; and 3) knowledge through divine revelation or being in touch with universal truths. The next section explores these three ways of knowing in more detail.

Firstly knowledge can be gained by sourcing consciousness. Inner contemplation can facilitate experiences of the true essence of things or archetypal realms as described by Plato in the Allegory of the Cave. This could be parallel to what Descartes (1641) called innate ideas or knowledge that we know through our divine nature also described as nous or knowledge by being in touch with the eternal, immutable truths (Louth 2007, p.12).

Secondly knowledge can be gained through participation in the world. By participating in
the world it is possible to know how the world works. Heron and Reason (1997) described this as an experiential way of knowing. They suggested that 'empiricism needs to be radical 'unrestricted experience' .....with experiential knowing the 'very process of perceiving is also a meeting, a transaction, with what there is' (p 276). Descartes (1641) called this *adventitious ideas*. Experiential or interactive knowing operates at all cosmological levels as each subtle vehicle interacts or participates with the corresponding level. For example, there is a knowing of the astral body (or mind) and a knowing of the life body (Sagan 2007).

The third way of knowing is through *reflection, rational thought and digestion of ideas*. This knowledge makes it possible to analyse and construct realities which could be likened to constructivism or invention. It combines the propositional and presentational knowing in that it is both making sense of experiential knowledge and using theoretical or conceptual knowledge to make sense and develop models for the world. It is both constructivist and rationalist and it is also *self-reflective* (Heron and Reason 1997, p 281). It has the ability to see itself within the broader context. Criticism of the positivist mind argues that it 'cannot acknowledge the framing paradigm it has created. It confuses the given cosmos with the world-view it has generated to shape the given' (p. 275). With participatory ontology the interaction between different views allows for reflection and new insights, it allows a viewing of the reality that has been created.

The three ways of knowing are important for the research as all will be employed to analyse and digest the results. That new knowledge can be gained through: 1) inspiration or revelation will be explored through metaphysical mapping techniques; 2) direct experience will be explored as the researchers interact with each of the case study organisations; 3) inner reflection as the material is digested and analysed. Greater detail is explored in chapter six as the methodology is presented. The next section presents the different levels of knowing that are utilised in the research.

4.4.2: Forms of knowledge

Drawing from Plato and the Western esoteric tradition consciousness experienced by human beings can be broken into three main areas: 1) Nous, an ability to know truth or archetypal realms. It is a kinship, or 'union with, participation in, the true objects of true knowledge' (Louth 2007, p. 6); 2) astral knowing, a knowing of intelligible realms, world trends and macro social forces; 3) ordinary mental consciousness or knowing of the
discursive mind (Sagan 2007, Ordinary mental consciousness section). To experience each level of knowing, consciousness must resonate with the 'body' that corresponds with that level. To move around the physical creation one needs a physical body. To have an effect in astral realms one needs to activate their astral body. For this research the primary focus is 1) ordinary mental consciousness (the realm of the mini-meme); 2) astral knowing of world trends, macro social forces or social moray or the realm of the meme-complex (Ouchi and Wilkins 1985); and 3) being resonant with archetypal realms or nous (Louth 2007). Knowing comes through interactive experiences with the creation, digestion and reflection of experiences and through sourcing of consciousness to experience nous, a knowing of higher truths. It is the repetition of interaction with intelligible worlds that allows for systemic mapping and therefore the development of a model that can be shared. This research is exploring the non-physical components of organisations. The next section explores intelligible worlds to explain the level of creation that is important for this study.

4.5: Intelligible worlds

Similar to Plato’s intelligible worlds (Ross 2010), intermediary worlds are non-physical realms that operate between matter (physicality) and pure spirit (archetypal realms). They are interesting for this research in that they are the place where we interact with the non-physical components of organisations. They are non-dimensional and fluid dimensional landscapes where forces of consciousness are creative forces interacting on one another in a constantly moving flow. People experience intelligible worlds as astral landscapes or where mental and emotional functioning occurs. For example when we dream, when we think, when we visualise and when we feel emotion we are interacting with intermediary worlds. Hunches, intuition, moments of divine revelation or insight all occur because our consciousness is active in intermediary worlds. They are the realm of understanding (Ross 2010). Cosmologically they exist between pure spirit and pure matter, see Table 2.
### Table 3: Emanation

<table>
<thead>
<tr>
<th>Level of emanation</th>
<th>Experiences of consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>0) Not emanated</td>
<td>Unity, wholeness, oneness</td>
</tr>
<tr>
<td>1) Least emanation</td>
<td>Archetypal worlds – Nous, knowing of higher truths</td>
</tr>
<tr>
<td>2) Reflections of the perfect archetype emanate within intelligible realms</td>
<td>Higher mind: Astral or intelligible realms. Unconscious mind or collective unconscious</td>
</tr>
<tr>
<td>3) Most emanated thoughts, emotions and mental constructs</td>
<td>Lower astral – mental activities. Conscious mind</td>
</tr>
<tr>
<td>4) Incarnated ~ emanated, physical</td>
<td>Physical manifestation. Material realm</td>
</tr>
</tbody>
</table>

Intermediary worlds are also broken up into different levels of consciousness which have been aligned with the 1) conscious, 2) the unconscious or the collective unconscious; and 3) Nous or the level of divine inspiration (Louth 2007, Morgan 2000). A simple model describes three levels of mind. In the first level or the levels closest to the physical is the lower astral or the realm of the conscious mind. This could be described as the level where we write lists, remember phone numbers and think mundane thoughts. The second level is that where we recognise world trends, hunches, social morays and Jung archetypes. This level has been described as the 'collective unconscious' (Morgan 2000, p. 213). This is the level that recognises that an organisation has a culture, a way of being and one organisation feels different to another. The third level is where we access Nous or higher levels of truth, bordering on the archetypal realms of Plato (Louth 2007). As awareness becomes more internalised the levels of consciousness are more refined and hold greater levels of truth. This model argues that the ordinary mind cannot perceive truth. Archetypal realms or immutable truths are recognised through resonance with a more internalised part of our consciousness (Louth 2007). This is important for this research in that the recognition of levels of the collective unconscious or archetypal realms require specific techniques that facilitate an internalisation of consciousness. Archetypal realms cannot be experienced with the ordinary discursive mind.
4.5.1: Between pure spirit and matter

The metaphysical landscape of organisations exists within the *intelligible or intermediary worlds* between pure spirit and pure matter. In Plato’s model they exist between the level of the creator and the visible creation (Jowett 1894). They are *non-dimensional* and *fluid dimensional realms* that exist at a lesser level of emanation than the physical but they are experienced by a change of consciousness rather than a change in space. Leadbeater (1902) describes how each state exists within the other. 'Every physical atom is floating in an astral sea – a sea of astral matter which surrounds it and fills every interstice in this physical matter' (p. 19).

Intermediary worlds are objective. They exist independently of human thought but they are experienced subjectively. Intermediary worlds are in duality; they are made up of forces of consciousness oscillating at different rates, consciousness looking to recognise itself through awareness of sameness and difference. Existing as the interface between pure spirit and pure matter, intermediary worlds are experiences of limits.

4.5.2: Limits and no-limits

Intermediary worlds exist at the interface between *limits* and *no-limits* between pure *spirit* (no limits) and pure *matter* (limits). In the chain of emanation each level of decent (emanation into greater levels of materiality) means consciousness must submit to greater limitation (Leadbeater 1902, p. 114). Intermediary worlds exist at fluid dimensional and non-dimensional levels or astral realms. As incarnate entities intermediary worlds are playgrounds for learning to consciously carry *infinity* within *limits* or to be open within structure. As we interact with the substance of intelligible worlds we are discovering how to work with the paradoxes of the interface between limits and no-limits, with universal principles. Again this is important because the non-visible components of organisations operate within a dialectic between limits and no-limits. Organisations are a structure for learning how to work with between the freedoms of no-limits, with the form of limits.

4.5.3: The substance of intelligible worlds

The fabric of intelligible realms is not carbon based matter; the fabric of intermediary worlds is astrality or consciousness (Besant 1912, Steiner 1910, Leadbeater 1902). The substance that makes up the astral (mental) body of mankind is made from the substance of intermediary worlds or 'causal ideas that emit a magnetic force of light and intelligent
energy' (Yogananda 2004, p. 14). Intelligible realms are fluid dimensional. They can be experienced as internalised light, sound or colours (Besant 1912, p.65). In the physical realms a chair will always be a chair, in fluid dimensional realms things move and change in a similar way to that experienced in a dream. Intelligible worlds are shaped by Will. Ability to 'do' is expressed as an ability to have an impact on the substance of intelligible realms. Astral worlds are made up of dynamic mechanistic forces of consciousness or principles that are in a constant state of flux. Competence in astral realms is different to competence in the physical realm. Will within physical creation is expressed as an ability to move the body or an object. Within intelligible realms ability is an action of consciousness, performed by the subtle bodies resonant with that level. This is important because a person who is physically competent may not be a master of intelligible realms and the non-visible component of organisations requires abilities that are of a different magnitude to physical attributes.

4.5.4: How do they work

Competence in intelligible realms

Drawing from the Western esoteric tradition intermediary worlds are a playground where the limitations include: 1) the ability to navigate; 2) the power and ability to execute will; 3) the stability of consciousness; and 4) access rights (Sagan 2007, Requestion access section). In physical creation people are subject to physical limits and resistance (Yogananda 2001, p. 486). In intermediary worlds people are working with fluid dimensional spaces of consciousness where limits are fluid and dimensions of length, breadth and depth are less rigid. When you think and dream you interact with astral worlds (p. 493). The three dimensional physical world is experienced through the five senses (touch, sight, hearing, smell and taste). In astral realms, there is a sixth sense which is intuition which is experienced through the whole body rather than being limited to a physical organ such as sight for the eyes (p. 480). Yogananda explains that the elements of the astral body are mental emotional and causal ideas that emit a magnetic force of light and intelligent energy. Competence or ability in the astral world rests on an ability to express Will within the world of ideas using the subtle instruments that are the upstream correspondence of the five senses, the five life functions and the five actions (p. 485). When man is 'visualising or willing, he is working mainly through his astral body' (p. 493). Essentially, ability in astral realms or within the memetic landscape rests on the
amount of astral Will that can be galvanised by the individual, the ability to navigate, the
stability of consciousness and the energetic access rights held by the individual. The
ability to operate the non-visible organisation does not rest on the same functionality as
that of the physical. The non-visible organisation is subject to different laws.

**Different laws**

Intelligible (or astral) worlds are a place where the laws of gravity and temperature do
not apply (Yogananda 2001, p. 480), where the relationship to dimensionality, time and
space are different. Heindel (1909) highlights that, 'Distance and time are .... almost non-
existent....and forms levitate as easily as they gravitate' (p. 29). In physical landscapes
people are in time and are unable to alter their place in time; in intermediary worlds,
people can see backwards and forwards through time. Intelligible worlds are not
governed by physical laws, the laws of the legal system or moral codes of human society;
they are a realm where multiple forces of consciousness interact. The material world is
subject to the second law of thermodynamics, in that all things tend towards disorder or
entropy (Bloom 2012). The same propensity towards entropy does not apply within
intermediary worlds. The non-visible component of organisations is operating under the
laws of intermediary or intelligible worlds not under the laws of physical creation which
is important for the management of organisations as you cannot put an idea in jail.

**Interaction of multiple forces**

Consciousness is fluid dimensional; it can be shaped by Will or other forces of
consciousness. The forces or principles operating within intermediary worlds have an
inherent structure or vibrational pattern. They are dynamic and mechanistic in that they
behave, move and flow according to their own nature. For example, wind cannot move or
be like water. Copper will never act like pumpkin soup. When you interact with
intermediary worlds you interact with other forms of consciousness both consciously and
unconsciously, the very nature of each influencing and impacting on the other. From a
human standpoint each thought emotion or feeling sets up a vibration in this shared
reality. Besant (1912) describes the impact of a thought into astral worlds.

> From the mind-world "speech," in which the vibrations from a single thought give
rise to form, to colour, and to sound. .....It thinks a thought, a complex vibration in
subtle matter, and that thought expresses itself in all these ways by the vibrations
set up. The matter of the mind world is constantly being thrown into vibrations
which give birth to these colours, to these sounds, to these forms (p.65).

Changes within intermediary worlds are not limited to impulses from human consciousness. As a result intermediary worlds are not static or rigid. They are fluid, ever changing forms where the ebb and flow of forces is constant. The function that impacts or changes the flow of forces within intermediary worlds is Will, expressed as mental or emotional energy. This is important for this research because the non-visible landscape of organisation is subject to the constant fluctuations of mental and emotional impulses from organisational members but also from other forms of consciousness. A desire sets up vibrations that shape intelligible realms. A wave of fear from a terrorist bomb can dramatically alter the feeling in a city.

**Will imprints and shapes consciousness**

The material of intelligible worlds is pliable and malleable. It is fluid dimensional and it is subservient to Will or desire. Will exerted on the fabric of intermediary worlds will leave a track, a mark or shape. It is like a line in the sand implemented with enough intensity or over a long enough period, the line in the sand will become a canyon. Discussing the lower levels within intermediary worlds Leadbeater (1902) explains that 'In the lower part of it the matter is very readily moulded by the action of human thought into definite forms' (p. 35). Intermediary worlds are a world where pliable, malleable, fluid dimensional forces are constantly moving from the influence of exerted Will. 'Astral matter is far more plastic than physical and is readily moulded by the action of thought' (Leadbeater 1906, p. 40).

When the mind links two perceptions together, it also sets up... corresponding vibrations in the brain. ..As the mind body is thrown into activity, it vibrates under the impulses sent through; ......which leave what we may call a nervous track, a track along which another current will run more easily (Besant 1912, p. 96).

Besant highlights that a mental track or thought once created, is easier to traverse. Which means that once Will, has been used to put a mental pattern or standard operating procedure in place, it is easier for the next person to follow the procedure than to create a new one. Will shapes intermediary worlds and the more Will the longer lasting the imprint. The longevity of forms created within the consciousness of intermediary worlds depends on the intensity of Will that created and sustains them. Besant (1912) explains:

The life-period of these ensouled thought-forms depends first on their initial
intensity, on the energy bestowed upon them by their human progenitor; and secondly on the nutriment supplied to them after their generation, by the repetition of the thought either by him or by others (p. 14).

An astral form (thought or ideology) that has repeated reinforcement will become more stable and more visible within astral worlds. 'Thought-forms of a similar character are attracted to each other and mutually strengthen each other' (p. 14). This is important for organisations in that mental patterns that are repeated become more visible within the non-visible space of the organisation and the greater mental intensity the deeper the imprint. Stories that are repeated within the mythology of the organisation will be those that carried a degree of intensity at execution. **Will** is imprinted within the malleable substance of intermediary worlds and this imprinting creates structure.

**Structure and life**

There are forces of competition and separation within intermediary worlds but there are also forces of cooperation and unity. Intermediary worlds are a place that consciousness uses to continually move towards structures that hold the greatest capacity for life. For example, the force of order, structure, control and stability, needs the force of chaos, transformation and destruction so that it has something to order. The nature of intermediary worlds is the eternal interplay of a polarity of principles of duality (Aurobindo 1998). The structuring element brings separation, boundaries and definition, where the internal environment expresses a different flavour of consciousness to the external environment. The force of chaos, destruction or transformation brings change, evolution and growth. This is important because the non-visible component of organisations exists within a dialectic between structure and life or freedom. The metaphysical landscape of all organisations is shaped by the tension between universal polarities.

**4.6: In summary**

The creation is an eternal unity, the underlying key is monism but it is experienced within duality where an eternal play of opposites retains the harmony of creation. Within duality there are three levels of creation; 1) that which is non-dimensional, 2) fluid dimensional (astral), and 3) dimensional (material). We experience life primarily through our physical and mental or astral vehicles and each person has vehicles that allow them to participate
throughout the hierarchy of worlds. Shaped by Will, intelligible realms are experienced as an eternal interaction between structure and being or between form and life. They are not subject to the physical laws of heat, cold, legal, national or human laws and their relationship to space and time is different. They are subject to the laws of intermediary worlds, such as what is up stream (less emanated) controls that which is downstream (more emanated). This concludes the presentation of the cosmological framework but it is important to understand why this framework is necessary for this thesis.

4.6.1: Why is this important

The Chapter four explored existence from a cosmological perspective. It provided a picture of the hierarchy of worlds as one whole with levels of emanation where physical and non-physical vehicles are driven by desire or Will. This framework is essential to understand memes and culture within the context of organisations. It is argued that the way forward with memes and culture is to include the psychic and the organic or the sensate and the ideational (Kroeber 1917, Csikszentmihalyi 1991). This model includes the ideational. Organisations are phenomena that have elements in both intermediary worlds and in dimensional reality or in the visible and in the intelligible worlds. The non-visible component of organisations exists at the confluence of a variety of forces within the intelligible realms. To discuss and critique this requires a cosmological framework that includes the psychic and the organic, the visible and the intelligible. The standpoint was presented in this chapter and is summarised in Illustration 6.
Rather than a hierarchy each level exists within the more emanated level, like oxygen in water, water in coral, and coral in the ocean. The hierarchy is for illustration purposes.

4.6.2: The confluence

As depicted in Illustration 6 the non-visible component of organisations exist within intelligible realms. In a participatory co-created universe the interaction of forces produces an emergence. The non-visible component of organisations emerges as the following forces interact.

- The Will or desire of people united in a joint purpose
- Universal principles or patterns
- The forces of consciousness existing within the intelligible realms.

Organisations embody both non-visible and visible components. They embrace both the sensate and the ideational. What is presented is the mental framework that allows discussion and critique on an area that has been less accessible within academic circles. The two disciplinary streams have been taken through a lens to produce a new model.
4.7: A theoretical structure

This thesis ultimately compares memes and culture within the context of organisations. *Illustration 7: The theoretical structure, the approach taken*, presents the theoretical framework adopted in the research. It shows that the research is founded in the context of organisations, with culture as the milieu flavouring the discourse. The two academic streams then move through the lens of the Western esoteric tradition to develop new insights and ultimately a model that explores the non-visible component of organisations including memes and culture.

*Illustration 7: The theoretical structure, the approach taken*
In chapter two the current academic picture of organisations and culture was presented. In chapter three it was presented for memes. In chapter four an ideational framework for the research was presented drawing on Plato and the teachings from the Western esoteric tradition. This section presents a pictorial representation of the theoretical approach taken. The next section explores non-visible component of organisations, including memes and culture from the framework presented in chapter four. This next chapter is designed to draw together the different streams. The academic understanding of memes and organisational culture with ideas presented by Plato, explored through the Western esoteric tradition.
CHAPTER 5: A NEW APPROACH

5.1: Introduction

Chapters two and three explored the current understanding of memes and organisational culture by drawing on some of the primary academic writers (Dawkins 2006, Morgan 2000, Schein 1985). In contrast chapter four presented a framework that allows us to explore an ideational perspective drawing from Plato and writers from the esoteric traditions (Steiner 1920, Heindel 1909, Besant 1912, Aurobindo 2005). This chapter compares the understanding of organisational culture and memes from the standpoint of this new framework.

5.2: Defining the approach

5.2.1: Background

As groups of people united in a joint purpose organisations are objective and subjective phenomena. They can be observed with the five senses and they are defined through conceptual frameworks (Morgan 2000). There are multiple definitions of organisations, the most prevalent of which is the use of metaphor to define that which is beyond the metaphor (Morgan 2000). Memes are a subjective phenomenon, they are invisible, however they may be observed through their artefacts. Memetics is a theory without a methodology (Aunger 2006). Culture it is argued can be viewed as both a subjective and an objective phenomenon (Smircich 1983). As with organisations, there is ´no dominant definition but a rich mixture of approaches´ (Ouchi and Wilkins 1985, p. 459). There are also questions as to whether organisational culture and memes are experienced in the mind or whether they are rational objective phenomena (Keesing 1974).

The reason organisational culture contains a mix of alternative views and the reason that memes are left hanging without a theoretical footbridge, is that for the most part, researchers have limited their perspective to only part of the picture. Researchers have tried to understand a phenomenon that is both metaphysical and physical without looking at the metaphysical component directly. There is no recognised model of the metaphysical landscape of organisations as a result researchers have generally explored phenomena that are both sensate and ideational from a primarily sensate perspective. The following section proposes a new way of looking at the non-visible component of
organisations including memes and organisational culture using Plato and the Western esoteric tradition as a framework to actively explore that which is beyond the five senses.

5.2.2: Beyond the current standpoint

To examine the relationship between memes and organisational culture it is necessary to look at the broad phenomenon rather than be confined to their respective academic discourse. Although the formal study of organisational culture developed during the last century and was fairly established by the 1970's, people have studied the phenomenon of collective consciousness, collective will (Steiner 1920, Dubuis 2000, p. 8) organisations, culture, and sociology (Steiner 1920, Spencer 1884, Jowett 1894) for much longer.

The term, meme, was coined by Dawkins in 1976, but arguably it has been explored since ancient Greece (Reinert 2006). Memetic research has primarily worked with the mini-meme. Researchers had tried to limit the parameters to a definable unit and design techniques where results could be measured (Goodale and Podos 2010, Atran 2001, Voelpel and Leibold et al. 2005). There is less research specifically exploring the co-adapted set of memes (meme complex) (Bodeau 1999, Beck and Cowan 1996); however much of the organisational culture literature does cross into this area (Richerson and Boyd 2005, Boyd and Richerson 2000, Henrich et al. 2008). This thesis argues that the meme-complex that Dawkins (2006) alluded to in the Selfish Gene has been studied since ancient Greece. When Plato discussed the 'body politic' for example he was exploring the social body of the collective (Reinert 2006), as was Heindel (1909) when he spoke about the group spirit (p. 78) of a species, collective mind, herd mentality and tribal spirits. When Steiner (1920) and Spencer (1884) wrote about the social organism, when Schäffle (1875) described the spirit of the people or social body and Kroeber (1917) described the egregore or psychic entity of organisations they focused on the metaphysical body of organisations. These people explored the phenomena that Dawkins alluded to when he described the meme-complex.

Rather than expand on these writers here, their material is woven into the thesis to expand and explain the proposed model. This thesis combines material from the Western esoteric tradition with current academic thought. It presents an alternative view through the framework that embraces the phenomenon of organisation from a much longer period. The next section presents a way of looking at organisational culture and memes combining this new perspective.
5.2.3: Same phenomena, different perspective

This thesis argues that memes and organisational culture essentially look at the same phenomenon from different perspectives. Firstly in a non-academic conversational sense, an organisation can be described as a meme and an organisational-meme can be described as an organisation. Organisational culture can be described as a meme, a meme can be described as organisational culture, an organisation can be described as organisational culture and an organisational culture can be described as an organisation. However, there are definitional differences. Organisational culture and memes share:

- People are united in a joint purpose
- Shared ideologies, conceptual frameworks, symbols, myths, systems of operations and behavioural norms define the boundaries
- A location, an operating environment

Given these commonalities the differences in memes and organisational culture are defined as:

- Organisations are what can be recognised conceptually and visibly. It is the organisational systems, structures and behaviours encompassing both visible and non-visible components.
- Meme is the reflection of a perfect archetype into emanation through the power of Will.
- Organisational-meme; is the metaphysical body of an organisation that emerges at the confluence of Will, forces and principles powering the reflection of a perfect archetype within intelligible realms. It is the psychic entity or the vehicle of thoughts and emotions for an organisation.
- Culture, is the flavour of consciousness experienced when resonating consciousness with the metaphysical component of organisations. It is the 'particular inner atmosphere or quality of consciousness which accompanies an experience' (Sagan 2007, Flavour of consciousness section).

In order to make the distinction clearer, it is necessary to explore some essential terms and their place in cosmology. Drawn from Plato and the Western esoteric tradition, Table 3 indicates where each phenomena exists cosmologically.
### Table 4: Cosmological placement of memes and organisational culture

<table>
<thead>
<tr>
<th>Phenomenon</th>
<th>Exists in</th>
<th>Dimensionality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Organisational artefacts, e.g. symbols, rituals, behaviours, written or spoken beliefs,</td>
<td>Physical world</td>
<td>Dimensional</td>
</tr>
<tr>
<td>Organisational conceptual frameworks, ideologies meanings</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Memes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Flavour of consciousness or culture</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Archetypes</td>
<td>Intelligible realms</td>
<td>Fluid dimensional and non-dimensional</td>
</tr>
</tbody>
</table>

In more detail, an organisation embraces both objective and subjective components. It traverses both the visible and intelligible realms in that is has: 1) physical components recognised through the five senses, such as behaviour norms, organisational systems, structures and buildings; 2) non-visible components recognised conceptually such as conceptual frameworks, ideologies and metaphors used to understand the nature of the system; and 3) non-visible components that cannot be recognised with the ordinary mind that are experienced through specific techniques designed to resonate with the metaphysical landscape of organisations (Morgan 2000, Schein 1985, Jowett 1894).

The *organisational-meme or metaphysical body* is the organisational form or psychic entity within intermediary worlds that is fashioned by *Will*. Similar to the astral body for human beings, the metaphysical body of an organisation is 'the *vehicle* of emotions and thoughts' for the organisation (Sagan 2007, Astral body section). Taking a broader definition, if the term egregore is replaced with meme the following definition from Dubuis (2000) describes it.

It is the psychic and astral entity of a group. All members of a group, a family, a club, a political party, a religion or even a country, are psychically included in the egregore of the organization to which they belong. ..... each of us belongs to several egregores at once. ...... each individual who is involved in a group receives the influences of the egregores, that is the astral counterpart of the group, in his psyche. This process is unconscious (p. 8).

The meme or metaphysical body is a *vehicle* that exists in consciousness (intermediary worlds). It can be compared to a cattle yard on a plain that channels the movements of
The astral structure is a recognisable form in intelligible (intermediary) realms that channels consciousness. It is an objective phenomenon but it is experienced subjectively. For the purposes of this thesis, the meme of an organisation is the vehicle of emotions and thoughts or metaphysical body for the organisation.

The *flavour of consciousness* is the way most people experience memes and culture. When an organisation feels heavy or light, awake or bureaucratic, the sensation experienced is a reflection of the flavour or consciousness of a metaphysical phenomenon. It is described as the 'particular inner atmosphere or quality of consciousness which accompanies an experience' (Sagan 2007, Flavour of consciousness section). It is a tactile experience of a quality. Like the difference between strawberry ice-cream and chocolate ice-cream the quality of consciousness of an organisation is difficult to explain but easy to experience. It is experienced by interacting with intermediary worlds. Experiences vary depending on the standpoint within the hierarchy of worlds from where the interaction occurs. It could be compared to the variety of flavours experienced at a banquet. The flavour of consciousness is also metaphysical; it cannot be seen or measured. People relate to it in a subjective personal way and yet it exists as a phenomenon itself, it exists objectively. It is the flavour of consciousness in organisations that shapes the types of values and beliefs the organisation will adopt. It is what is experienced when people discuss organisational culture. For the purposes of this research the flavour of consciousness is the 'particular inner atmosphere or quality of consciousness which accompanies an experience' within an organisation (Sagan 2007, Flavour of consciousness section).

The **artefacts** are produced and can be seen or experienced objectively. The expressed and covert values and beliefs are artefacts because they are an interpretation of an inner sensation experienced while resonating with intelligible realms. The dress codes, standard procedures and social morays are all artefacts that reflect a certain *flavour of consciousness*. In the same way as the smell of roses can permeate a garden, a Turkish delight, a woman's perfume or the words of a poem, the flavour of consciousness is recognisable within artefacts even though it may be expressed differently.

Memes and organisational culture are experienced through the *flavour of consciousness*. They are objective phenomena in that they exist. However only the artefacts can be experienced objectively. People have a subjective relationship with the non-visible components of organisations including memes and organisational culture. They exist
outside but they are experienced internally. Notwithstanding the artefacts, they are implicit phenomena; they cannot be measured, seen with the physical eyes or known through physicality. However the influence of decisions can be observed through time and space. Only the artefacts are explicit phenomena in that they can be seen, known through physical objects, physical behaviours or expressed through writings. To understand memes and organisational culture requires both the objective and the subjective to be embraced. It requires an ontological approach that embraces the level within intelligible worlds that we consciously recognise, the level we can only access through an internalisation of consciousness and the level that is visible.

The next section explores organisational culture and memes from the perspective of the model presented in chapter four. Rather than explore the visible phenomena, this section explores the metaphysical landscape of organisations. It looks at what happens in the metaphysical landscape of organisations without defining memes and organisational culture. It argues organisational culture and memes are essentially the same phenomena from different standpoints.

5.3: The principles of the metaphysical organisations

This section explores the essential elements of the non-visible component of organisations from the framework presented in chapter four. It draws on academic and non-academic sources to highlight how organisational culture and memes align with this new framework.

5.3.1: Experiencing metaphysical landscapes

The metaphysical component of organisations including memes and organisational culture is experienced as an inner quality of consciousness with a particular astral flavour. Described as the flavour of consciousness, it is experienced as an inner sensation or quality that is experienced within consciousness in a similar way that taste can be experienced with taste buds. It is difficult to describe but once recognised it is easy to identify sameness or difference. It is experienced by resonating with any level in the hierarchy of worlds. As a person resonates their consciousness with, for example, the archetypal principles that are the foundation of an organisation or with the management team, the organisational mission or the administrative team, there is a distinct inner quality or flavour that is known through an internalisation of consciousness.
Schein (1985) suggests that culture has three levels, 1) artefacts, 2) beliefs, values rituals and 3) tacit assumptions. Each is flavoured in a particular way. Each carries a certain quality that is distinctly recognisable as the organisation. This thesis argues that each level described by Schein has been created by resonating with the same space of consciousness. Pettigrew (1979) and Sathe (1983) understand culture as a shared phenomenon. This thesis argues that what is shared is a space of consciousness within intelligible realms. By feeling the flavour of consciousness behind the behaviour or words, organisational members intuitively know if they are drawing from the same space of consciousness. Culture is described as a collection of variables (Bodley 2011, Sathe 1983, Pettigrew 1979). Beliefs, values, symbols, myths and rituals (Schein 1985, Bodley 2011) are tainted by the *flavour of consciousness* of the organisation they are part of because they have been created by drawing on the same space of consciousness. The *flavour of consciousness* is a tactile inner quality that is experienced and this experience shapes how we explore and relate to the metaphysical realms within the context of organisations.

**5.3.2: In the mind**

Researchers argue that organisational culture and memes are carried or anchored by a physical object of some kind; a mind, a voice, a physical body or physical vehicle, such as a piece of paper or symbol (Schein 1985, Bodley 2011, Dennett 1990). Using the esoteric framework presented in chapter four, the conceptual models, ideologies and operating principles are not held in physical vehicles but are created by resonating with a space of consciousness within intermediary worlds. From Plato, each idea has an archetype or perfect Form that exists in archetypal levels (Louth 2007). Ideologies, memes and organisational culture do not reside in the brain. To suggest memes and organisational culture are held in the brain is like saying music is held in the radio. The radio or brain is the receptor or interpreter for memes. Descartes (1975) argues that the body has material properties whereas the mind (or soul), is nonmaterial and does not follow the laws of physical nature. He says the mind interacts with the body at the pineal gland (p 17). From the proposed framework what we experience as thoughts or emotions are reflections of the surrounding astral environment, reflected, selected and interpreted through the subtle structures of the pineal gland. Hegel (1807) suggests that simple thoughts...are ‘actual and exist as objective moments in actual consciousness’ (p.447). The idea that the brain is an intermediary and not the originator of thoughts is beginning
to be recognised by science. For instance, in his work on the threshold of death Parnia (2013) demonstrates that consciousness can persist after the disappearance of any outward sign of brain activity. He says that;

The unity of conscious experience was provided by the mind and not by the neural machinery of the brain’ .. [Parnia says that] the brain is acting as an intermediary to manifest your idea of soul or self but it may not be the source or originator of it….. is not neuronal [of the brain] (p. 193).

This research suggests that ideas or thoughts may be separate to the brain. The brain is an intermediary, a translator. Similarly this research argues that the metaphysical component of organisations, memes and culture are objective phenomena, experienced subjectively. They exist within intermediary worlds and are interpreted through the physical brain.

5.3.4: Instruction notice or pre-set patterns

The metaphysical component of organisations, meme and culture have unwritten instruction notices (Sagan 2007, Noetic section) cultural patterns (Cooke and Rousseau 1988, Delius 1991) mental impulses or mini-memes (Bodley 2011, Binford 1965), held within them that influence people within the organisation. Bjarneskans and colleagues (1996) argue a mini-meme 'is a (cognitive) information-structure' (section 1.1); Delius (1991) calls them synaptic patterns that code cultural traits. Mini-memes are a package of information that shapes behaviour rather than the behaviour itself (Richerson, Boyd 2005, Delius 1991). Dennett (1998) sums it up with:

A [mini-] meme is an information packet with attitude -- with some phenotypic clothing that has differential effects in the world that thereby influence its chances of getting replicated (section 1, para 9 emphasis added).

An information packet can be experienced as intuition, as a knowing of appropriate behaviour, appropriate action or how to ascend the corporate ladder. Geertz (1973) argues that information packets give 'objective conceptual form to social and psychological reality' (p.92). An instruction notice is like a mental note that is absorbed intuitively. When you resonate with an instruction notice you automatically know how to behave, what to do or how to pitch your presentation.

The metaphysical landscape of organisations holds instruction notices or mental impulses that influence behaviour, fashion structure, shape beliefs, standard procedures and social mores. From the model presented in chapter four, we know that mental impulses are held
in intermediary worlds. Brodie (2004) supports this when he argues that people 'catches thoughts' from the space of consciousness they are operating within. 'Your thoughts are not always your own original ideas. You catch thoughts—you get infected with them, both directly from other people and indirectly from viruses of the mind' (p. 14). Driven by the desires people use the instruction notices to know how to behave.

From organisations, memes and culture we learn how to behave; we develop our own ability ‘to do’ (Subramuniya 1991). Discussing the meme-complex Beck and Cowan (1996) stated, 'a meme reflects a worldview, a valuing system, a level of psychological existence a belief structure an organising principle, a way of thinking a mode of adjustment' (p. 4). Dawkins (2006) gave examples of a religion with a church, rituals, and codes of behaviour where there is a structure, beliefs and values that hold together an ideology (p. 197). Bodeau (1999) described the structure of a metabeing (meme) in the following way:

> Metabeing psyche includes a worldview, systems for describing or modeling aspects of the world, patterns of thought or reasoning; archetypes, cultural stereotypes, images, stereotyped patterns of behavior; identification of emotions, frames of mind, moods; and values (section 2.2.2).

Organisations, memes and culture hold structures that organise complex information and ideas (Cialdini 2001). They hold a series of pre-set, behaviours, social mores and patterns that once activated will run their pre-programmed course akin to a computer program or virus. 'It will stimulate both individually and collectively all those faculties in the group which will permit the realization of the objectives of its original program' (Delaforge 1987, p. 7). Resonating with similar entities an astral form (meme-complex) is programmed to excrete a particular space of consciousness, to solicit certain types of behaviour and uphold a certain space of consciousness. Cialdini (2001) describes what he calls fixed-action-patterns that already exist, they merely need the correct circumstances to be triggered to play out:

> Fixed action patterns.... can involve intricate sequences of behaviour, ..... the behaviours comprising them occur in virtually the same fashion and in the same order every time. It is almost as if the patterns were recorded on tapes ..... When a situation calls for courtship, a courtship tape gets played; when a situation calls for mothering a maternal behavioural tape gets played. Click and the appropriate tape is activated; whirr and out rolls the standard sequence of behaviours (p. 3).
The framework presented in chapter four suggests pre-set patterns of behaviour are held within the metaphysical landscape of organisations. They are imprinted within intermediary worlds as the organisation is conceived by its founders and continue to be shaped by the influences of time, wilful organisational members and the metaphysical landscape (Besant 1905). As a member of an organisation one is immersed in the soup of instruction notices fashioned by the organisation.

This section has explored the main elements of the metaphysical component of organisations, that they are experienced through a flavour of consciousness, that they are interpreted through the mind but exist beyond the mind, and that they hold pre-set patterns and instruction notices. The next section specifically explores the creation of a meme or metaphysical body of an organisation. It explores how the interaction of forces within intermediary worlds, create a new entity.

5.4: The creation of a meme-complex

Remembering a meme-complex is the vehicle of emotions and thoughts for the organisation. Regardless of the machinations of the people, a meme-complex or the organisational metaphysical body forms when more than approximately twenty people come together for a joint purpose (Sagan 1990-2000: Foundation Lecture Transcriptions Monday Jan 17th and 24th). A meme-complex emerges at the fusion of individual consciousness (Durkheim 2003, Kilmann and Saxton et al. 1985). In the Tri-organic Social Organism, Steiner (1920) says that 'every human soul takes part in the activity of the social organism' (p.32). Durkheim suggests that society is an ensemble of ideas and it is the fusion of individual consciousness that is produced when people interact with one another. Schäffle (1875) proposes that an organic unity and transformation, results from the interaction of subjective wills and judgements into a collective consciousness or spirit of the people. According to Delaforge (1987) whenever people gather a meme (egregore) is formed (p.6). A metaphysical body will form when fans come together to watch a Rolling Stones concert, when people gather in the Superdome in New Orleans after cyclone Katrina or when people form an organisation to conduct a business. Meek (1988) calls it the soul of the organisation. To put it in the words of Dubuis (2000) when people gather a 'psychic and astral entity of a group' is formed (p. 8). As people gather, their collective will (Steiner 1920) begins to resonate with the universal consciousness of their location and a metabeing emerges (Bodeau 1999).
This research argues that a metaphysical body of an organisation is formed where human Will, interacts with the metaphysical landscape within a certain context and a dynamic mechanistic whole emerges. This whole acts like a being. Through execution of will it has social morays, standard procedures, values and beliefs imprinted within the very fabric of its structure. It is like a huge organism flavoured by the consciousness that created and sustains it and it is susceptible to the interplay of currents moving throughout intermediary worlds. This phenomenon is powerful because the metaphysical body that emerges can be co-opted by a corporate wizard or social macro forces and directed.

5.4.1: A container for forces of consciousness

The fabric of intermediary worlds is consciousness (Besant 1912, Steiner 1910, Leadbeater 1902) and like a sea consciousness is in a constant state of flux, where currents, ebb and flow as different forms of Will are exerted throughout the landscape. The consciousness of people united in a joint purpose produces a form within the landscape. As discussed by Plato (Jowett 1891) and Aurobindo (2005), the interaction of forces causes the emergence of a new form that can be likened to a complex container, a cattle yard on a plain or a building in a city. The container is driven by the Will of people, celestial impulses and astral forces moving through the metaphysical landscape of intermediary worlds. Without the movement of astral force (Will) through the container, it is an empty vessel. The more people contributing to the form (the container), the more visible it becomes and the greater vulnerability to movements of astral or social macro forces. The bigger the organisation the greater the impact of upper currents (Sagan 2007, Upper currents section). In essence, within intermediary worlds there is a metaphysical body or an astral form that emerges as the Will of the people interacts with the forces within intermediary worlds. The impact of upper currents within the metaphysical body is directly proportional to the number of people participating.

5.4.2: Collectively created, moved by winds

An organisational metaphysical body is created by the collective Will (Meek 1988, Kilmann, Saxton et al. 1985, Steiner 1920) of a given group of people. Yet once created it is independent of the people who created it in the same way as, once built a building is no longer constrained by the architect or builders (Morgan 2000, p. 207). A large enough metaphysical body (meme) will resonate with astral forces moving through intermediary worlds. In intermediary worlds, like attracts like and transformation or change occurs
through resonance and resistance (Aurobindo 1998). Waves of fear, exhilaration, and enthusiasm for a particular product or trends are upper currents that move through intermediary worlds and impact on the metaphysical body of organisations. If the upper current offers the feeling of life, if certain behaviour is followed, then the organisational members will follow the trend or feeling held within the astral wave. For example, the wave of fear that was generated as a result of the September 11 attacks dramatically altered the policies for border crossings across the United States and around the world. The fear wave moved through the astral landscape and powered decisions within the metaphysical body (Besant 1904). Had a wave of love moved through the immigration meme, immigration policies would be vastly different. The metaphysical body is an astral structure or astral container that once created, becomes an independent entity that is at the mercy to forces moving through intermediary worlds. This independence from its creators gives the impression that memes take on a life of their own.

5.4.3: Feedback loop

The metaphysical body or astral form of an organisation is the vehicle of 'emotions and thoughts for the organisation (Sagan 2007, Astral body section). Psychically it is in relationship with the individual consciousness of people who are contributing to its form (meme members). There is a two-way feedback loop as astral forces move through the metaphysical body, meme members will simultaneously experience fluctuations in consciousness that flavours their thoughts and emotions. As Bodeau (1999) observed, 'we know what it means for a crowd to be in an ugly mood, or for a nation to be euphoric after some achievement' (p. 19). Dubuis (2000) describes the closed feedback loop: 'each individual who is involved in a group receives the influences of the egregores, [meme] that is the astral counterpart of the group, in his psyche. This process is unconscious' (p. 8). For example a new manager may change the flavour of an organisation by bringing in a new management regime. Over time the flavour of consciousness of the organisation could go from being chaotic and fun, to rigid and bureaucratic. Heindel (1909) describes the metaphysical body as a cloud that has a certain flavour of consciousness affecting nations. From the perspective of metaphysical realms, it 'appears as a cloud enveloping and permeating the atmosphere …. inhabited by the people under its dominion' (p. 350). There is metaphysical body that has a flavour of consciousness which flavours the thinking and emotional space of those who contribute to it, remembering that within intermediary worlds similar vibrationary impulses resonate or aggregate. As Besant
(1905) explains, aggregations of thought-forms or mental patterns that have similar characteristics:

Often strongly marked, of family, local and national opinion; they form a kind of astral atmosphere through which everything is seen, and which colours that to which the gaze is directed, and they react on the desire bodies of the persons included in the group concerned, setting up in them responsive vibrations. Such family, local or national karmic surroundings largely modify the individual's activity, and limit to a very great extent his power of expressing the capacities he may possess' (p. 18).

The important element here is that the impulses are largely unconscious and they modify or limit the mental and emotional activity of the individual. When you walk into McDonalds Restaurant no-one tells you to stand in line, yet you know that is appropriate behaviour as a McDonald’s customer. The closed feedback loop suggests that as the consciousness of each individual is shaped by the culture they interact with, the metaphysical body is shaped by the Will of the members. As Atran (2001) explains, 'Colonization by a memeplex also further renders the mind susceptible to invasion and transformation by a memeplex, like increasing devotion to dependence upon religion or science, or addiction to dialogue on the Internet' (p.5). Operating within the metaphysical body or meme means you are taught to think like the metaphysical body, and you therefore support the psychological make-up of the metaphysical body which in turn strengthens the metaphysical body. If a person works with an organisation for a long time, their consciousness will be coloured by the psychological flavour of the organisation. Bloom (2010), explains 'then came years of education, and every lesson you sat through wired your brain to fit your culture and its symbols even more' (p.269). As we interact with the metaphysical body of an organisation there is a closed feedback loop where our thoughts and therefore our Will strengthen the metaphysical body and in turn are flavoured by it.

5.4.4: Upstream controls downstream

The metaphysical landscape of organisations is in intermediary worlds. The structure of memes and culture reflects the structure of intermediary worlds. In the hierarchy of worlds, what is less emanated controls what is more emanated. Bohm (1973), describes it as what is unfolded is dependent on what is enfolded. In Plato’s' Allegory of the Cave the
material world is likened to the shadows on the wall, what is real must be comprehended by sourcing the shadows (Grimes 2009). This means that what is upstream (less emanated) controls what is downstream (more emanated). Practically when interacting with a metaphysical body, you receive mental impulses appropriate to your role. People who have access to the metaphysical body at less emanated levels have greater power. If you are a fan at a Rolling Stones concert, you are in a different category than if you are a member of the road crew and different actions are expected of you. 'Your unique place in the social mesh changes your role' (Bloom 2012, p. 37). A company director has a different level of access to the metaphysical body than the worker has which means they will receive different mental impulses.

Within each pathway are codes of behaviour in the metaphysical body that tell you how to behave at that level. They can be likened to pre-programmed tracks structured as the metaphysical body is created. The metaphysical body is a mechanistic structure that provides pre-programmed modes of behaviour, beliefs, ideologies and conceptual frameworks. Bloom (1995) describes these pre-programmed tracks as a manifestation of the pecking order. Operating at the top of the ladder, [corporate Executive] you will be given predatory impulses, operating procedures of the winner, the ‘can do’ impulses. 'If you are a victim, at the bottom of the pecking order, the mental impulses [mini memes] you are subject to will show a sense of hopelessness, an inability to rise up, an acceptance of the status quo' (p. 214). Bloom provides some biological and chemical explanations of these phenomena in the Lucifer Principle. Those at the top of the pecking order are socially and chemically ‘enhanced’ to look like they should be there, as are those on the bottom (p. 11 & 195). He continues:

A web of memes justifies the subjugation of those on the bottom, upholds the power of those on the top and sometimes maintains the specialized roles that allow a static society to work.... it sanctifies the pecking order (p. 214).

Here Bloom suggests that biological and chemical impulses not only keep these pre-programmed pathways in place, but they re-enforce them. This works within the framework presented, in that the less emanated levels control the action downstream. While it is beyond the scope of this research an interesting area of study would be the difference between the bio-chemical processes and the impulses from the metaphysical body. The hierarchy of emanation is such that people who operate at a more internalised (less emanated) level within the metaphysical body have greater power.
In summary the metaphysical body of an organisation can be described as the mental and emotional body of organisations. They are created when a group of more than twenty people comes together for a joint purpose (Sagan 1990-2000). Existing in intermediary worlds, we interface with the metaphysical body through resonance with the flavours of consciousness. Being structured from the mental and emotional impulses of organisational members, they are a composite consciousness that reflects the flavour of consciousness that created them. The metaphysical body is subject to the laws of intermediary worlds and they hold pre-set patterns or instruction notices that shape and limit behaviour and mental functioning. Section 5.4 provided an overview of the metaphysical body of organisations from the new framework. The next section 5.5 discusses academic interpretations of memes and culture and reinterprets it through the lens presented in chapter four.

5.5: A Reinterpretation of memes

This next section reviews the academic understanding of memes and culture and interprets it through the perspective established in chapter four. It begins by presenting the primary principles used in memetics.

There are several principles that are fundamental elements within the study of memetics. This section takes a few of these main elements and explores them through the lens of the model presented in chapter four. It will begin with one of the founding principles, that memetics is founded on survival of the fittest.

5.5.1: Survival of the fittest

The genetic analogy which argues that memes operate on survival of the fittest (Dawkins 2006, Aunger 2006, Dennett 1999, Brodie 2004, Blackmore 2000, Heylighen and Campbell 1995) is an incomplete picture. However, it is writers who are looking for a solution to the memetics conundrum, who suggest that it is collaboration and competition that drives memes (Tarde 1903). This thesis argues that memes work with the forces of intermediary worlds, with universal principles, with collaboration and competition (Tarde 1903). Memes are a structure in consciousness constantly moving between the forces of structure and forces of life. Competition is a force that will break sleep or somnambule (p 83) and bring awakening and transformation, co-operation is a unifying force that allows structure to develop. Survival of the fittest brings a limited perception
of the capacity of the energetic landscape and consciousness. Despite never mentioning the word meme, Tarde was a fundamental contributor to the phenomena of memes when he wrote the *Laws of Imitation*. Marsden (2000) described him as one of the most important forefathers of memetics. Schmid (2004), quotes Tarde when he says that Darwin's mistake was to be so focused on *survival of the fittest* which was modelled on a 'distorted theory of economic competition' or capitalism (p. 10). That competition, rivalry and conflict are only one of the two fundamental types of social relations, the other being cooperation, which in economic terms, corresponds to labour ('travail'; cf. Tarde 1884: 614). The idea is that to compete, you have to cooperate. To run in the same race you have to arrive at the race track at the same time and consent to 'run together'. This research argues that rather than memes being driven by survival of the fittest (Dawkins 2006) memes are dynamic mechanistic forces that constantly work towards creating strength through unity but they are constantly adapting and re-adapting as interactions with the larger cosmos open potential for greater life. Rather than survival of the fittest, memes and culture operate within intermediary worlds. They are elements within a much larger whole where universal principles or forces of collaboration and cooperation are in a constant state of flux, moving towards the natural cultivation of the structure carrying the most life.

### 5.5.32: Transmission

From the framework presented in chapter four, knowledge is gained by participating in the creation at levels within the hierarchy of worlds. Changes in consciousness occur as the personal vehicles resonate with other forms of consciousness present within the different levels. Memetic transmission is said to occur, horizontally through *stimulus diffusion* (Kroeber 1940), or vertically, through genetic transmission (Rose 1998, Wilkins 2005). Cultural transmission is said to also occur both vertically and horizontally (Richerson and Boyd 2005). From the framework presented the transmission of memes and culture occurs through resonance. By participating in the co-creative dance (Heron and Reason 1997) ideas, knowledge, cultural patterns and memetic instruction notices are transmitted at the level of intermediary worlds. If we look at the idea of 'replication' from this perspective, the problem that memes do not 'transmit' reliably (Atran 2001), is better understood, for transmission is through resonance.

According to Plato archetypal worlds hold perfect Forms. For an idea to exist there is a
perfect Form, immutable, eternal truth that exists (Louth 2007) beyond the poor renditions we experience within physical creation. This thesis argues that a meme is not transmitted. The term transmission suggests that it occurs in a similar way as giving a gift. It is more akin to being introduced to a new place and you can choose to explore it or not at your own discretion. Ignore it and the pathway to the space of consciousness will most likely fade. Focus your awareness on the flavour of consciousness and the space of consciousness grows more visible (within intelligible realms). The more attention, the more Will, the more emotional and mental energy placed on the meme space, the greater the astral form becomes. If a person accepts the concepts behind a new meme, what they are really accepting (as much as their consciousness is able) is the structure of the perfect archetype that upholds the ideology. Consciousness may not have the ability to access the perfect Form, but they will experience an imperfect rendition at a level that is more emanated. Resonating with archetypal realms brings experiences of life and light. It is the remnants or reflection of the quality of life and light in the metaphysical body that is the defining element in someone choosing to resonate with a new meme space.

The reason it is difficult to find a unit of cultural transmission (Durham 1990) or to have reliable replication (Atran 2001) is because there is no unit, nothing is transmitted. It is that another person has gained access to the particular meme space. Once someone has 'opened' to the meme space, to the idea, ideology, company, advertising campaign or revolution; they are being introduced to a new (meme) space in consciousness. In that opening there is a promise that they might get something they have always wanted, be it love, money, security, prestige or power. Once they have an interest in the possibility of life they begin to resonate and therefore participate with the space of consciousness that is the meme.

Dawkins (2006) uses the analogy of the suicide meme to suggest that survival of the fittest means that memes do not 'care for' the life or wellbeing of meme members: 'a suicidal meme can spread, as when a dramatic and well-publicized martyrdom inspires others to die for a deeply loved cause, and this in turn inspires others to die, and so on' (p.110). Memes are the reflection of a perfect archetype into intermediary worlds. By resonating with the perfect archetype there is an experience of light and life'. It is not the cause that inspires the suicide, it is the promise of life in the act. Alignment with a meme space brings alignment with its structure, an embodiment of its astral patterning and
belief (or at least adherence to) its instruction notices. Alignment with a meme space means the individual’s consciousness is shaped, coloured, structured and flavoured in the same way as the meme space. With the suicide meme is a desire to experience the promise of life within the meme space even if it means physical death. The suicide meme is not about death, it is about an ideology and a promise of life.

The reason it is so difficult to nail down what is transmitted is because nothing is transmitted. In addition the relationship to the structure is subjective (Schmid 2004), and new meme member will have their own relationship with the fluid dimensional structure. They will experience it from the configuration of their own mental landscape, which means that their focus will occur around the piece of fluid dimensional astral structure that they relate to. The same meme can be expressed elegantly clothed in academic discourse or in the primal roar of anger. The message of a revolutionary meme of freedom can be expressed by heads being cut off at the guillotine or by a speech such as Martin Luther King's, I have a dream. Meme members tend to try all methods, and continue with those that work or drop the alignment with the meme. When memeticists look at memes and try to understand what is transmitted, they are generally looking at the flavour of consciousness or artefacts. Seen from intelligible realms it looks more like how many people are plugged into (and drawing from) which memetic space.

5.5.3: A life of their own

The idea that memes are a living structure was proposed by Dawkins (2006). He argued that they are, 'living structures, not just metaphorically but technically. When you plant a fertile meme in my mind you literally parasitize my brain, turning it into a vehicle for the meme's propagation in just the way that a virus may parasitize the genetic mechanism of a host cell' (p. 192). Bjarneskans and colleagues (1996) say that 'in memetics, ideas are viewed as almost independent creatures in a symbiotic relationship with human minds and cultures' (section 1). Sevon and Välikangas (2009) proposed that ideas socialise, they travel, they meet, interact, they fight wars and win over weapons. They draw back from proposing that ideas or memes are an entity itself but they suggests that 'even though ideas are pictured as actors above, we do not wish to claim any agency to them.... ideas (or memes) are merely units of behavioural imitation .... rather than social actors in their own right' (p. 6). In his research Sevon appears to have captured the essence of the meme. In the model presented memes are astral containers and if not consciously held by
people, the container will be powered by forces within intelligible realms. Which is why it can appear as if memes have a will and agenda of their own. Dennett (1990) argues: 'Rare is the novelist who doesn't claim characters who "take on a life of their own"; artists are rather fond of confessing that their paintings take over and paint themselves,... And we all can cite cases of memes that persist unbidden and unappreciated in our own minds' (p. 130).

Memes do not have their own agenda they are structures flavoured by the Will that created them. Their agenda reflects the intent that created them and it is reinforced by their interaction with larger astral forces. If not consciously held or presented by human actors the astral structure will be powered by astral forces that carry their own 'flavour of consciousness'. Given time the focus of the meme will subtly shift, perhaps several times, over years in alignment with the larger astral forces. Given a few years, a meme that began with an idealistic intent, can appear to have 'lost integrity'. Take the example of Google their founding principles was and still is 'Don't be Evil', (Google 1 2009). Their access to information, recording capacity and their reach means their metaphysical body is enormous. Google is powered by the astral will of every person who uses their search engine. They are susceptible to massive astral forces that will reflect and reinforce the impulses Google has been built on. Decisions made from selfishness at critical junctures will resonate through the Google metaphysical body subtly changing the flavour of consciousness that reflects through the organisation and into the computer of every person who uses Google. The challenge for Google now is how to retain an impeccable core. How to resist the pull of huge astral waves if the long term ramifications of the decision are not aligned with the principle of 'Don't be Evil'. These factors mean that memes do appear to develop a life of their own and the shape of this life is a reflection of the impulses that created it, but memes are dynamic mechanistic forms that are powered by mental and emotional energy. If it is considered that memes develop a 'life of their own' it also suggests that memes are an 'entity' or 'organism' in their own right. They are a force with a flavour that attracts and repels mental patterns of a similar vibration.

5.5.4: Memes repel thoughts?

There is a suggestion that memes destroy thoughts that are not aligned. Fortune (1987) argues that once an idea is accepted and caught in the meme space, the meme will systematically go around 'destroying ideas which are antagonistic to it and coalescing
with ideas which are sympathetic, thereby changing the whole tone of the group-mind' (p. 28). He argues that mini-memes or thoughts are attracted or repelled from the meme by the structures and forces it holds. If the thought does not fit with the meme, it will be repelled or rejected by it. Manikandan (2009) suggests, 'the existing memeplex shapes the opportunity space for new memes and only memes with consistent content get selected' (p. 9). This is because similar spaces of consciousness, resonate (Besant 1912). It is not that the meme 'rejects' memes that are antagonistic to it, it is that in meme landscapes the principle of *like attracts like* applies. 'That which is akin and alike again helping that which is akin and alike' (Jowett 1894, p. 1089). The patterning of forces of consciousness is distinct. If a meme space embodies and reflects the principle of capitalism, that same meme space does not suddenly embody the principle of communism. While people align to one principle their mental landscape cannot embody astral patterns that are incompatible with their own. It can be likened to trying to blend oil and water. The word repel implies a conscious rejection, it is not that one meme repels another, it is that memetic patterning that is incompatible cannot co-exist. If memetic patterning prevents memetic blending how does this relate to the longevity of a meme.

5.5.5: Longevity

The definition of the metaphysical body of an organisation or a meme-complex is the mental and emotional vehicle that exists within intelligible worlds. This thesis argues that destroying the artefacts or physical carriers (that exist within material creation) may not impact on what is structured at a different cosmological level. From the framework presented in chapter four the metaphysical body or astral structuring created through *Will* still exist in intermediary worlds even if all artefacts and people carrying the meme are destroyed. Dubuis (2000) argues that a meme can exist without the 'physical embodiments and that people with sufficient know-how can re-connect' (p. 9) to a meme that is no longer physically evident. Unused, memes become like sleeping libraries with information, instruction notices and ways of living, lying dormant, until they are energised by *Will*. Beck and Cowan (1996), confirm this idea.

When a new worldview emerges, that the previously awakened memes do not disappear. Rather they remain subsumed in the total flow and not only add texture to the more complex ways of living, but remain 'on call' in case the problems that (first) awakened them to surface reappear. So, there are systems within us,
miniture worldviews, each of which is calibrated for different problems of existence. Like the Russian Dolls, there are systems within systems, within systems, within systems (p. 10)

Thus the question of the longevity of a meme may relate more to the intensity of *Will* that created it (Besant 1905) than artefacts that carry its flavour of consciousness. Does the meme of the Roman Empire still exist in consciousness, can a person today connect with its metaphysical body and recreate elements of that culture? It is beyond the scope of this research to explore this further, however it would be an interesting trajectory of inquiry.

### 5.5.6: What memes want from us

Memes are said to be viruses of the mind, using us for their own replicative benefit (Dawkins 2006, Blackmore 2000, and Dennett 2005). From the framework presented memes are mechanistic structures that ride on the combined force of our emotions and our *Will*. They are 'powered' by *astral will*. Bodeau (1999) argues that a meme has experiences through its members, 'it can feel through the emotions of its participants. It can express its feeling through spokespersons, the arts and the mass media' (p. 20). The idea that memes grow from our attention or mental activity is supported by Dubuis (2000) as he argues that 'an egregore [meme] actually grows by drawing support from the members which constitute it who, in turn, through their repeated actions vivify it, somehow helping it to maintain its power" (p. 9). Bodeau confirms this view when she says that 'expressions of emotion serve as triggers, creating a self-sustaining mood' (p.20). The outpouring of emotions following the death of Lady Diana in 1997 is an example of something that sent huge waves through the consciousness of people (Tipping 2002, p. 113). A metaphysical body is powered by astral *Will*, expressed as thoughts and emotions. To suggest that memes use us for their own replicative benefit (Dennett 2005) IS a blinkered perspective. We create memes through execution of *Will* on consciousness and through the double feedback loop, they support the space of consciousness that we (collectively) create. Memes are dynamic mechanistic astral forms. The aggregation of consciousness that occurs at the confluence of forces can give memes the appearance of having their own agenda, in a similar way that a computer virus or computer program appears to have its own *Will*. However, a meme is merely reproducing pre-set cultural patterns, powered by astral forces. To survive, memes need to be powered by *Will* or astrality or memes are created and powered by the intensity of
thoughts and emotions. Memes do not want anything. Memes will operate only if they have astrality to power them.

5.5.7: A recent phenomena or as old as humanity
Heylighen (1992) proposes that memes have appeared relatively recently. Dennett (1990) backs up this claim when he says ‘the evolution of memes could not get started until the evolution of animals had paved the way by creating a species--homo sapiens--with brains that could provide shelter, and habits of communication that could provide transmission media, for memes’ (p. 3). While Tylor (1871) raises the issue of primitive tribal groups as having culture, it is (Bloom 2010, Bloom 1995) who draws analogies between the behaviour of bacteria colonies and that of memes suggesting that memes may have been around for a lot longer than previously thought. In 'Global Brain: The Evolution of Mass Mind From the Big Bang To the 21st Century, Bloom (2010) presents a case for a global creative intelligence project suggesting that life has been a collective mind from the very beginning. Taking the cosmology presented in chapter four, consciousness is not formed within the physical brain (Parnia 2013) but exists within intermediary worlds. Furthermore the fabric of consciousness is ancient, the consciousness that makes up intermediary worlds is as old a life itself (Steiner 1920, Heindel 1909). Rather than being limited to human minds who have developed sufficiently to utilise the phenomena, the tribal spirits or ethnic beings of Heindel (1909), swarm behaviour of fish, bees and birds (Hölldobler and Wilson 2009), Galton’s ox, (1871) all suggest that some kind of collective mind has been working with consciousness of species for a long time. Furthermore, the model presented in chapter four argues that the consciousness of intermediary worlds is shared with other forms of life, it is not limited by the evolutionary development of the human mind.

5.5.8: In summary
Rather than survival of the fittest, memes are driven by universal principles, for example cooperation and competition or creation and dissolution. Memes are dynamic mechanistic forms that are created by and subject to the movement of astral forces within intermediary worlds. There is no 'unit of cultural transmission'. An introduction to a new meme occurs when a receiver gains access to the meme space within intelligible realms. Memes emerge at the confluence of forces in consciousness. Once created memes are independent of their creators, appearing to take on a life of their own as they are subject
to the forces of intermediary worlds including upper currents, social macro forces or
global trends. They are an organism that acts as a container for forces of consciousness,
existing in intermediary worlds that interface with, but are not contained by the brain.
The fabric of intermediary worlds is shared with other forms of life that hold different
types of consciousness.

When more than twenty people gather their collective astral Will, acts within
consciousness and a new astral form or metaphysical body emerges, which interacts with
larger social macro forces moving through intermediary worlds (Sagan 1990-2000).

Memes are dynamic mechanistic or patterned structures that hold reflections of the
archetypes of the modus operandi, social morays and instruction notices of the
organisations. They are powered by the mental and emotional energy of meme members
combined with the currents (social macro forces and world trends) moving through
intelligible realms. This concludes a review of the meme literature, the next section will
explore the current understanding of organisations and culture through the lens
developed in chapter four.

5.6: A new look at Organisations and Culture

The section explores the main concepts used in the study of organisations and culture
from the perspective the conceptual framework presented in chapter four, beginning with
the Morgan’s' (2000) approach which is to view organisations using metaphor.

5.6.1: Organisational metaphors

Organisations have been approached from the perspective of scientific management
(Taylor 1939), as bureaucratic systems (Weber 1978), as social units and as structures
(Mintzberg 1980), as learning systems (Senge 2006) and as complex adaptive systems
(Stacey 2003). These approaches are looking at organisations as metaphors. Morgan
(2000) uses metaphor to liken organisations as psychic prisons, as instruments of
dominion, as organisms, or as brains. Each metaphor is a conceptual framework.

Regardless of which metaphor is used, in the visible world there will be people working
in clusters to execute specific tasks. The conceptual framework exists in metaphysical
realms, the people exist in the visible realm. The way the groups of people are clustered,
their relationships, the flow of processes and systems will depend on which metaphor is
used. With the cosmology presented in chapter four, what is upstream (within intelligible
realms) or less emanated, controls what is downstream, within the visible realm. This simple delineation between what is in the visible and what is in intelligible realms means that when managing an organisation it is necessary to recognise the laws and principles that operate in intelligible realms, rather than those that operate in the physical. The use of metaphor to study culture provides a conceptual picture of the physical systems, it does not actively work with the structure and principles of intelligible realms. It could be argued that one of the reasons that change management in organisations is challenging (Morgan 2000, p, 143) is that people attempt to change the physical systems and behaviours by changing the conceptual framework or metaphor, there is no active engagement with the laws and principles of intelligible realms.

5.6.2: A single whole or super-organic entity

From the model presented in chapter four, the idea that culture is a single whole used for 'harnessing energy in the service of man' (White 1959, p. 39), is confusing two principles. If culture is taken as the flavour of consciousness, it is not a single whole but an inner quality experienced when allowing consciousness to resonate with the non-visible component of organisations. However, the metaphysical body could be described as a single whole. It is the astral form that aggregates at the confluence of different forms of Will and it can be experienced as a single astral form that is powered by the mental and emotional energy of participants. The metaphysical body 'is more than the aggregate of the psychic activities of its individuals it is also an entity beyond them' (Kroeber 1917, p. 193). The metaphysical body emerges at the confluence of Will within intermediary worlds. Phenomena that exist in metaphysical realms are experienced by their flavour of consciousness, which means the metaphysical body of an organisation can be experienced as a single whole. This thesis argues that researchers have perceived culture as a single whole or a super-organic entity because they are experiencing the metaphysical body through its flavour of consciousness. Perhaps this explains the idea that culture as a system?

5.6.3: System or organism

There is a variety of writers who see organisations as a system (Senge 2006, Walonick 2004, Scott 1961) but there are different ideas. Some argue organisation are a system or machine for living (Morgan 2000, Weber 1978) that culture is a system of ideas and values expressed in symbols (Aunger 2000, p. 177) and a 'system of mutually dependent
variables' (Henderson 1935, p. 13). The model presented in chapter four suggests that these definitions are describing the metaphysical body rather than culture. If culture is the *flavour of consciousness*, it is the flavour behind the machine for living and the flavour behind the ideas and values expressed in the symbols. The mutually dependant variables described by Henderson (1935), are not the flavour of consciousness, they are the active principles at work in the metaphysical body, but they are experienced by resonating with the flavour of consciousness. The metaphysical body could be described as a system or a system of mutually dependent variables, however, again, it is because the experience of culture as the flavour of consciousness is how we recognise and experience all kinds of phenomenon that exist within intelligible realms.

5.6.4: Complex adaptive systems

Organisations are described as complex adaptive systems or systems that self-organise (Seel 2000, Kuhn 2009, Boal and Schultz 2007). As Stacey (2003) argues, in essence, it is a system with a large number of agents that behave according to a set of rules, that, 'agents interact with, and adapt to, each other' (p. 237) or as Larsen-Freeman (1997) suggests they are systems that change or that are in a process rather than a state. Complex non-linear systems; are;

- dynamic, complex, non-linear, chaotic, unpredictable, sensitive to initial conditions, open, self-organizing, feedback sensitive and adaptive'. And they also process 'strange attractors, which are fractal in shape (p. 142).

These definitions are more closely describing the metaphysical body than organisational culture. The interplay of *universal principles* means that the metaphysical body is by nature dynamic, complex, unpredictable, in a constant state of flux or motion. The astral patterning within the *universal principles* mean there is an element of self-organisation as the principles operate within their own patterning. Furthermore, organisational members use this astral patterning to manage the universal principles. Any astral form (metaphysical body) participates in the consciousness of intermediary worlds. Any astral form is affected by changes in the landscape of intermediary worlds. As such each metaphysical body is sensitive and constantly adjusting.

Observing the constant tension between opposing forces within intelligible realms helps understand Linstead and Thanem (2007) definition, that: 'organization is nonlinear and further resisted, disrupted and subverted, challenged and changed by multitude, which
operates through intimate couplings of power and knowledge, politics, economics and culture' (p. 1484). If this definition is aligned with the model presented in chapter four, it is easy to argue the standpoint taken. An organisation is established to counteract some of the impacts of universal principles. It is established at the interface of opposing forces. Within intermediary worlds' harmony is only achieved in the tension between the opposing principles (Aurobindo 1998). This inherent tension means that by nature, organisations are in constantly motion, they are constantly being disrupted and there are always forces of subversion. Organisations are structure established at the interface of opposing forces. Whenever one principle reigns there is likely to be an impulse from the opposing force. This research argues that the complex adaptive system being described is the metaphysical body of the organisation operating within intelligible realms. Furthermore, the reason complex adaptive systems are studied through the cultural lens is the nature of the system is recognised through the flavour of consciousness traditionally been described as culture.

5.6.5: Culture or subcultures

Culture is seen as strong, where the organisation is envisaged as a whole or single unit, verses seeing organisations as a shifting coalition of people or a collection of subcultures (Sinclair 1993). Here culture as a 'thing' or entity. Culture is the subculture. In the model presented culture is experienced as the flavour of consciousness. The flavour of consciousness is being used to recognise the metaphysical body or the non-visible component of organisations, be it the whole culture, a sub culture or a cultural element. This approach is moving between a unity, where culture is seen as the whole organism and definition through separation (where culture is seen as a set of subcultures). As Sinclair described, the former is where management works to:

uphold rational and enlightened decision making and basic contractual agreements, the second approach envisages the task of management as sponsoring the co-existence of subcultures, the surfacing and debate of value differences and the porousness of the organisation to changing external values (p. 71)

These two approaches are seeing culture as something that can be managed. Neither is right or wrong, they are approaches to managing the organisation but note that each approach actually sees culture as 'an objective thing or entity' rather than an experience. One of the challenges for cultural researchers has been that the term culture has referred
to both the experience (of the flavour of consciousness) and to the entity or metaphysical body of the organisation. Culture as something that can be managed is seeing it as a 'thing' an entity, where the model in chapter four presents culture as an experience of the flavour of consciousness.

5.6.6: Organisations are cultures?

There are a group of researchers who discuss if organisations have a culture or if organisations are culture (Sinclair 1993, Smircich 1983). The latter group suggesting that management cannot influence culture because it is part of culture (Sinclair 1993). From the framework presented in chapter four, both are true. Management is an influential player within the metaphysical landscape of organisations, as they are high up on the hierarchical pecking order an impulse from management will affect the culture. However, culture or flavour of consciousness is also an independent variable. It exists within a larger landscape and will be affected by things outside of management’s control, such as astral currents, social macro forces or global trends.

5.6.7: Ideational, Shared meaning

Bodley (2011) described a mental dimension of culture as being a complex of ideas, learnt habits that inhibit impulses and distinguish people from animals. Keesing (1974) discussed ideational theories of organisations, including a structural system, a cognitive system and culture as a symbolic system. Here culture is something that binds people together through shared meaning (Geertz 1973) or ideology, shared values and shared rituals. This thesis argues that people want to belong so they align their consciousness with the metaphysical body of the organisation, they share in and help build the metaphysical space of the organisation. They gain a sense of belonging as their consciousness (individual metaphysical body) begins to be shaped by the organisational metaphysical body. Keesing suggests that 'Meanings are not in peoples heads', they are between people (p. 74). From the framework presented in chapter four, shared meaning is experienced by resonating with the astral patterning imprinted within the metaphysical body of the organisation. It is the reflection of the archetypes of the instruction notices, conceptual frameworks and organisational systems that have been structured within the metaphysical body or the organisation. Shared meaning comes by resonating consciousness with the shapes and flavours held within the metaphysical body. It could be likened to cloth being dipped in old fashioned dye. The first time the garment may
only be slightly tainted. After years of immersion the colour is deep, set and easily recognisable. The more one exerts Will within the metaphysical space the deeper the sense of meaning and belonging. Max Weber said:

That man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning (Geertz 1973 p.5).

Meaning is interpreted by resonating with the flavour of consciousness of the metaphysical space of the organisation. The more Will exerted within the meme space the greater binding between the individual and the organisational metaphysical body. The more Will the more meaning.

5.6.8: Scheins three levels
Schein (1985) describes three levels of culture; 1) the artefacts, 2) the rituals, myths stories and values, and 3) the tacit assumptions. In the model proposed, these three elements hold the flavour of consciousness of the organisation. The shared meaning of the rituals and myths has been imprinted into the astral structure within intermediary worlds. The tacit assumptions are like a gut feeling or intuitive sense that emerges as consciousness resonates with the flavour of consciousness of the metaphysical body. Schein’s model is unpacking three levels of emanation; 1) that which is physical, the artefacts; 2) that which is within intermediary worlds but is overt or known; and 3) that which is within intermediary worlds but is covert or hidden. In each level, we recognise culture through the flavour of consciousness.

5.6.9: A collection of variables
There are numerous writers who see culture as a collection of variables (Pettigrew 1979) or as a collection of shared things (Sathe 1983). If this interpretation of culture is placed alongside the framework presented, the collection of variables is the collection of artefacts. Pettigrew includes symbol, language, ideology, myth, belief and ritual in his family of concepts. Sathe includes shared; 'things, sayings, doings, and feelings' (p. 7), all of which are reflections that carry the flavour of consciousness of the metaphysical component of organisations. The thing that is shared, between the elements, behaviours or systems is the flavour of consciousness.
According to Plato an ideology exists in archetypal realms as a perfect, immutable Form (Louth 2007). Inexact emanations of this perfect Form are reflected into intelligible realms. By resonating consciousness with an emanation (or with the perfect archetype) people experience a flavour or quality of consciousness. This emanation is then interpreted into beliefs, conceptual frameworks, symbols, rituals and myths. A belief is an interpretation of an interior tactile sensation experienced when interacting with either the perfect archetype or with its emanation. It is downstream or more emanated. It is the artefact of something that exists in less emanated levels of intelligible realms. In this model, culture is not the collection of variables, culture is the flavour of consciousness that is *experienced* when resonating with the collection of variables and it can be observed through cultural patterns.

**5.6.10: Cultural evolution**

Tylor (1871) and many others (Mesoudi and Whiten et al. 2006, Haas 1996, Richerson and Boyd 2005) explored the evolution of culture and have tried to map the elements that stimulate the transformation and the steps in the process. Some used a staged approach (Tylor 1871), a selectionist approach (Haas 1996, Henrich and Boyd et al. 2008) and a transformational approach (Haas 1996). However, there is a variety of researchers (Steiner 1910, Aurobindo 1949) who have taken this idea a step further. From an esoteric perspective, those studying social collectives have suggested that there is a 'real entity' with an organic 'life' and its own pathway of development. Aurobindo states that ‘the nation or society like the individual, has a body, an organic life, a moral and aesthetic temperament, a developing mind and a soul' (p. 1). Here Aurobindo is expressing that the group soul has a body, a substance, an intellectual life and an emotional or feeling life. It is an organism in itself. In the same paragraph, Aurobindo goes on to say that 'it is a group-soul that, once having attained to a separate distinctness, must become more and more self-conscious and find itself more and more fully as it develops its corporate action and mentality and its organic self-expressive life' (p. 1). This element of development or evolution of the group soul is important as it suggest that Aurobindo perceived that the social or psychic organism (metaphysical body) has its own process of development or change. Fortune (1987) also discusses the evolving group-mind (p. 26). While it is beyond the scope of this research to explore this in detail, it appears that there may be a strong case to suggest that the metaphysical body of an organisation may have their own life, compete with a transformation and developmental time line.
5.7: Conclusion

This chapter re-examined memes and organisational culture using the framework presented as the lens. It discussed the essential principles of the metaphysical landscape of organisations from this new lens, examining how memes and culture can be reinterpreted; this includes understanding the metaphysical body as a container for forces of consciousness, as something collectively created and moved by astral currents. It has discussed the assumption that memes and culture are 'in the mind' and the idea of instruction notices or pre-set cultural patterns. Principles of intermediary worlds are explored from the point of view of memes and organisational culture including the formation of a meme complex its longevity and transmission. Some of the myths around memes were also discussed, including the idea that memes 'use us' for their own benefit. The idea of survival of the fittest, becomes a co-creative dance within a field of opposing forces, that memes have a life of their own, is understood as a creation has a life beyond its designer, that memes repel thoughts is more akin to the principle of like attracts like. That cultureis not 'in the mind' but within intermediary worlds but translated through the brain is discussed. The idea that culture is a collection of variables, is slightly changed in that artefacts are created with a flavour of consciousness that reflects the metaphysical body of organisations. That organisational culture and memes are made up of cultural patterns is explained in the instruction notices. We have a better understanding of why people could suggest that culture as a single whole or a collection of variables. The idea of culture as a system, or as a complex adaptive system is recognised as seeing the metaphysical body of an organisation.

Bringing memes and culture into a metaphysical landscape of organisations broadens our perception. By using the metaphysical model, there is an explanation for elements that have previously caused intellectual debate. What is clear is that because aspects of the phenomenon exist in the physical realm (artefacts) and within intermediary worlds, it is necessary to study them from both standpoints. The research explored memes and culture from the perspective of intermediary worlds with less emphasis on materiality.

This chapter takes us to the end of the material required to set the context for the research. We have explored organisational culture, memes and a cosmological framework that brings a new perspective and then combined this knowledge to develop a new approach to the study of the metaphysical landscape of organisations. The next section discusses the methodology used.
CHAPTER 6: METHODOLOGY

6.1: Introduction

Chapter two and chapter three discussed current understanding of memes and organisational culture. Chapter four focused on the philosophical framework that has directed this enquiry while chapter five has combined this material and presented a new approach to the study. This chapter presents the methodological approach used to focus the data collection and analysis.

To understand memes and organisational culture it is necessary to move between and to interact with an objective, physical reality and a metaphysical subjective reality but it is also necessary to keep the mind open to a metaphysical objective reality. For this reason the methodological approach embraces both sensate and ideational methods. The intention of this research is to use scientific principles to systematically map, analyse and develop a model for a realm that has previously been limited to spiritual seekers within particular esoteric traditions. Multiple methods were adopted to allow insights to be revealed through comparison. A framework of sequential case studies allowed for a continual refinement of the approach.

The methods chosen use principles of academic disciplines where the process is systematic, repeatable and comparable across different settings and through time. Through the sequential case studies a repetition of a cycle of active exploration, reflection and refinement of ideas, has allowed a systematic mapping of metaphysical landscape of organisations alongside a corporate and narrative perspective. Traditionally, the metaphysical landscape has been explored from a conceptual level but experiences of consciousness that are beyond the ordinary mind, have not been readily addressed through the academic process. Memetic and social researchers suggest that the future of memetics lies in the combination of the ideational and the sensate, a combination of the psychic and organic (Kroeber 1917, Csikszentmihalyi 1991). As such, the methods chosen for this research embrace both.

6.2: Mixed methods research.

Due to the multileveled, multidimensional nature of the subject, mixed methods were used to allow for different perceptions. Mason (2006) argues:

‘Qualitatively driven’ approach to mixing methods offers enormous potential for
generating new ways of understanding the complexities and contexts of social experience, and for enhancing our capacities for social explanation (p. 10).

This research will use both qualitative and quantitative methods, drawing on a participatory world-view with a constructivist approach to draw out different pictures of the same phenomenon. Mixed method research is appropriate as results from different perspectives allow for understandings that are not locked within a certain paradigm. Mason (2006) argues that social science research methods must be dynamic and varied enough to match up to the multidimensional experience people have in organisations. He argues:

1) Mixing methods encourages us to think outside the box. 2) Mixing methods can enhance our capacity for theorizing beyond the macro and micro 3) Mixing methods can enhance and extend the logic of qualitative explanation (p. 12).

For this reason, a variety of methods were used to explore the phenomenon of organisations, memes and culture that became the different lenses. There are essentially four main lens;

1) The metaphysical lens involved a non-physical or intuitive perspective using a process of metaphysical mapping where meditation based techniques are used systematically to gain experiences and impressions of the metaphysical landscape of organisations that is beyond the ordinary mind (Appendix 6);

2) The narrative lens, used open-ended interviews to gain a picture of the stories held within the social fabric of the organisations. This approach revealed both the visible and conceptual pictures of the organisation (Appendix 4);

3) The Organisational Assessment Instrument (OCAI) was used to gain measurable and recognised impression of the culture of the organisation from the perspective of the Competing Values Framework; revealing the conceptual pictures held by participants (Appendix 3)

4) The corporate lens used documentation and observation to explore the public face of the organisation including the desired conceptual frameworks and the physical components.

These methods were framed within sequential case studies to allow inter-organisational comparisons and time sensitive snapshots of each organisation.
6.2.1: Building theories from Case study research

The research uses sequential case study research as the primary approach as it allows multiple organisations to be examined at a single point in time through a comparative lens. Case study research allows for comparisons between different contexts. It provides an opportunity to gain a rich picture of the organisation, of memes and organisational culture at a given point in time. It allows a comparison of emergent themes and patterns between organisations. Case study research enables multiple levels of analysis to occur simultaneously (Yin 1994). As such it encourages a variety of research methods, for example, document analysis, metaphysical mapping, interviews, surveys, and observation. As confirmed by Eisenhardt (1989) case study research provides an opportunity to successfully combine quantitative and qualitative data analysis methods within a series of case studies. It is an preferred method when research is designed to explain a phenomenon in the here and now and when the research questions require and in-depth examination of complex social phenomenon (Yin 2009), relevant for this study.

Cameron and Ettington (1988) argued that a strength of case study research is that creative insights often arise from the juxtaposition of contradictory or paradoxical evidence. These are particularly relevant because of the metaphysical nature of the research. To understand memes and culture within the context of organisations, this juxtaposition is crucial to see how alternative views reveal different perspectives on the same reality. Eisenhardt (1989) suggests that case study research is limited by the researcher’s pre-conceptions, however he says that the conflicting realities can overcome researcher bias. 'The constant juxtaposition of conflicting realities tends to ‘unfreeze’ thinking and so the process has the potential to generate theory with less researcher bias' (p. 546). Due to the subjective (or covert) nature of the data, interpretations may be coloured by the understanding of the researcher. The juxtaposition with mixed methods helps to counteract this. With memes, existing theory is limited; it lacks an empirical theoretical base. Eisenhardt is supportive of using case study research to develop theory; theory building from case studies is seen as 'particularly well suited to new research or research areas for which the existing theory seems inadequate' (p. 548). The approach taken here was to use case study research with mixed methods to gain snap shots of five non-profit organisations that could be compared (Section 6.3.3 presents the choice of organisations). Case studies were conducted sequentially, in the following order: 1) the Dairy Cooperative; 2) the Peace Organisation; 3) the Sight Foundation; 4) the Bio-
Cultural Fund and; 5) the Emergency Service. Note the pseudonyms have been used for anonymity of the organisations. This approach allowed for reflection between the case studies and refinement of the process for each subsequent study. In each study the open-ended interviews were conducted first, with the surveys and metaphysical mapping being done concurrently. Observations occurred throughout the process.

6.2.2: Qualitative research.

As memes and organisational culture are not easily definable, qualitative research was chosen was one of the methods of analysis. Qualitative data collection is interested, in particular in the way in which the world is 'understood, experimented, or produced' (Mason, 2002, p.3). It is ideally suited to research based on subjective experience. Qualitative research allows for the different views of participants to be explored; it allows the researcher to take a holistic view of the system. It allows for unexpected links, patterns to emerge and underlying moods to be uncovered. The metaphysical component of an organisation is an objective phenomena but they can only be experienced subjectively. They exist within intermediary worlds, thus different methods were required that allowed different subjective standpoints to be explored and compared across the case studies. The methods were chosen to provide this comparative subjective picture. Open-ended interviews, survey from the Competing Values Framework and metaphysical mapping all gave qualitative pictures of the case study organisations. The surveys allowed a degree of quantification in that subjective impressions were able to be measured.

Open-ended interviews

Open ended interviews (Appendix 4) allow for deep probing questions that invite participants to express the depth and breadth of their beliefs, psychological state, aspirations and drivers. Open-ended interviews were used in this project to help explore the realities experienced by participants. In line with the constructivist view, where participants construct reality open-ended interviews were used to explore their perceptions.

The open-ended interviews were chosen as a method of inquiry as they can reveal the 'constructed reality' perceived by people within the organisation. Heron and Reason (1997) suggest that constructivist method is about interpretative understanding, where meaning and knowledge are gained through dialogue. The approach assumes that
meaning can be gained by revealing themes and trends that emerge from the subjective qualitative data. As such, a list of questions was drawn up that were designed to reveal the trends and themes that were visible in the organisations (appendix 4). Questions were structured to reveal the flavour of the organisation in the past, present and future. They were designed to reveal; 1) discrepancies between the paradigm of individuals and that of the metaphysical body; 2) the agenda, Will, desires and fears of the organisation; 3) the relationship with its environment; 4) sense of place; 5) organisational structures; 6) changes over time; 7) founding culture; 8) current culture; and 9) futures both possible and probable. These questions were designed to reveal the metaphysical components of the organisation that are conceptually accessible and they added to that revealed in the mapping.

**Metaphysical mapping**

Resting on the framework presented in chapter four where the use of intuition, revelations and esoteric methodologies (Reason 1998) are used to reveal truths behind the illusions of matter, metaphysical mapping taps into what Descarte (1641) calls innate ideas or inner knowing through sourcing consciousness. Plato argues that it is possible to participate in realms beyond the physical or beyond the conceptual grasp of the ordinary mind (Louth 2007). Techniques drawn from the Western esoteric tradition were utilised to achieve this. Sagan (2007, Sourcing, section) explains the concept of sourcing consciousness:

> Discovering and realising the truth of things behind facades and appearances. Starting from the perception of something superficial and moving towards profound states in which keys to understanding and transformation are contained.

Drawing from the esoteric traditions, metaphysical mapping is a process whereby trained practitioners internalise their consciousness through principles of sourcing to develop a picture of the metaphysical landscape of the organisation that is beyond the ordinary mind. ‘Mapping consciousness simply means establishing references in your inner landscape’ (Sagan 2007, Mapping consciousness section). It is a subjective experience that is shared between practitioners to validate vision and strengthen the findings. The process involves two or more trained practitioners using systematic meditation techniques to source consciousness and thereby reveal the covert energetic environment within an organisation.
The process can be summarised as follows. A mapping session will begin with a discussion on the organisation being mapped, including (for example) their mission, age, size, location, current level of success, and if possible a walk through the organisations office. Practitioners sit in a quiet room where they will not be disturbed for a period of sixty to ninety minutes. One practitioner takes the role of master of ceremonies and leads the session.

Practitioners close their eyes, internalise their consciousness with the intention of achieving a state of inner stillness through a focusing of awareness on an internalised point. Once a state of inner stillness is achieved, the master of ceremonies will direct the practitioners to focus their inner awareness on the metaphysical body of the organisation, usually beginning with a focusing question. All practitioners focus their awareness on the particular aspect being observed and allow impressions to emerge. This process can take some time.

It is an inner tactile experience. Experientially it feels like your consciousness (or inner mind) rests or touches the feeling of the organisation. It could be likened the sensations received when you touch something, the soft fur of an animal verses the sharp spikes of a burr. An organisation can feel sloppy or rigid; open or closed; light or dark; scary or fresh; but the experience occurs internally. It is like touching something with your mind. It could be likened to observing a wild animal. With agitation the animal will not come close. Sufficient stillness and the animal will reveal itself slowly at first, but fully with enough time and inner quietude. Mapping requires interior stillness (stillness of the mind and body) with an open receptivity that allows impressions to emerge. The act of using non-physical vision naturally revels what has been hidden but it is an inner experience.

A few principles help to guide the practitioners, for example, the greater intensity of awareness the greater the levels of impressions and access to non-physical vision that will become available. Practitioners are aware that increased observation is important for elements that emerge with a greater level of intensity or charge. They are aware that impressions are fluid and that first impressions may be covering a different reality underneath. The role of the practitioners is to look for the source or core of phenomenon, to observe from different perspectives until there is a sense of having revealed the whole picture. There is no active 'doing' in the practices, it is an act of vision or observing using the flavour of consciousness as the barometer with comparisons as a mapping technique. For example, does it feel more light or more dark, more wet or dry, more old or new.
Focusing questions help to bring greater clarity to the mapping, for example:

- Describe its flavour of consciousness.
- What is its intention, what does it want?
- What are its boundaries/jurisdiction?
- If it had a wound in the psyche, what would it be?
- What does it want to avoid: Negative wanting?
- What is its attitude to growth and learning?
- How does it feel about, people, God, the environment, itself?
- What does it smell like?
- What is its higher mode?
- Are the employees aware of the meme?
- Is anyone in the organisation actively interacting with the meme?

This method is appropriate in that it is a repeatable systematic process for exploring levels within intelligible worlds. It draws from esoteric traditions and provides the opportunity for practitioners to explore the realities beyond the grasp of the discursive mind. Each session is conducted between sixty and ninety minutes, and each organisation was mapped a minimum of three separate occasions. In the metaphysical mapping phase the following elements became the focus of each mapping:

1. **The universal principles** are forces operating within duality that uphold the harmony of creation. ‘Within each there is an eternal opposition, a tension of contraries, and it is this tension which creates the balance necessary for harmony of the cosmos’ (Aurobindo 1998, p. 240). The tension within the universal principles is what causes the organisation to start. For example, the principle of destruction and chaos verses security and stability.

2. **The founding impulse;** can be described as an impulse of *Will* from a person or group of people who wanted to address the impact of a universal principle. It is a raw force or desire to change something within material creation. *Will* is described as ‘the power by which consciousness achieves and manifests’ (Sagan 2007, Will section).

3. **The archetypal light;** is the reflection of an archetype. It is the perfect match for the founding impulse. Drawn from the theory of Forms (Jowett 1891) the archetypal light is the reflection of a perfect archetype into intelligible realms. It is a response from celestial realms that is a perfect match for the qualities in the desire (or *Will*). The archetypal light is pure ‘*Life*’, it reflects clarity, universality
and a purity as it is reflected from levels of creation where matter is unfallen (Sagan 2007, Archetypes section). It holds an instruction notice (Noetic form) that answers the desire in the Will in that it is a direct match or perfect response for the qualities held within the Will.

4. **Metaphysical scaffolding** or astral structure is the energetic pathways of the organisations metaphysical body. It is created within the metaphysical landscape as the people attempt to manage the universal principles by imprinting Will into the substance of intermediary worlds. The metaphysical scaffolding is a non-physical structure that allows organisational members to access different levels within the hierarchy of worlds.

5. **Organisational systems and character patterns**: The universal principles operate like forces. A force of destruction, or one of preservation and protection are polarities of a similar principle. Organisational systems and character patterns are what emerge behaviourally as people try to manage the universal principles within the context of the archetypal light, the founding impulse and the mission.

6. **Modus Operandi**: This is the way the metaphysical body gets what it wants. It is an energetic dance move or choreographed energetic movement that gives the organisation its celestial or 'otherworldly' feel.

7. **Artefacts** are objects, ideologies, beliefs and behaviours that embody or reflect the flavour of consciousness of the metaphysical body of organisations. Artefacts are interpretations of the sensation of the flavour of consciousness and expressed at a more emanated level. Artefacts can be observed with the five senses or within the space/time continuum. A belief or value is interpreted and expressed by resonating with a flavour of consciousness. The mission is created as management resonates with the flavours of consciousness and attempt to create words that honestly reflect what they are feeling.

In terms of the energetic environment of the metaphysical landscape of organisations it was also necessary to include a focus on the following parameters;

8. **Surrounding sense of place**: is the non-physical forces engaged in particular locations or – the way a place makes you feel. Described as nature spirits, that exist behind the visible forms of plants, animals and land, Heindel (1937) says we experience them 'as FORCE moving matter in various ways but always under
immutable conditions' (p.2). Wink (1986) describes angels of nature or the interior spirit of physical forms (p.158).

9. **The energetics of the built environment:** The reason a building was constructed can affect its energetic environment. Practical elements like building materials, spatial arrangements and purpose built constructions shape what is possible in the space. Energetic imprints left within the space by previous tenants also have an impact.

10. **The mental landscape of the founders:** Including their socio-economic status, religious or spiritual affiliations, their philosophical approach to life, their recreational pursuits has an impact on the nature of the metaphysical body that emerges.

11. **Energetic relationships:** Encompass the energetic component in corporate partnerships, competitors, neighbours and it has an impact on the metaphysical body.

12. **Significant events and flavours in the time or era:** The cultural flavour of the era that created the metaphysical body will flavour the organisation as will significant events, such as a war, or plague, major technological advancements or a catastrophe.

Each element in the organisational metaphysical body was explored by resonating with the flavours of consciousness. It could be likened to its personality or character, like chocolate ice-cream verses the flavour of a carrot. It can be light or heavy, clear or clouded, it can be open and fluid or closed and structured. It is recognised as McDonalds feeling different to Burger King. The metaphysical body of an organisation is flavoured by all of the elements described above. The flavour of consciousness is a tool in mapping the metaphysical body of organisations.

**6.2.3: Quantitative research**

Quantitative research brings a systematic, measurable, or statistical perspective to social phenomenon. The benefit is that it allows for a statistical impression to be placed alongside qualitative findings. Recognising the subjective nature of the phenomenon under study, quantitative research was employed to bring some measurable component. The *Competing Values Framework* developed by Cameron (2004) was used (discussed in detail in section 6.2.4) to provide a way of exploring opposing values. Although
responses are subjective, the framework provides a quantifiable result that was compared across the participating organisations.

**Surveys**

Guba and Lincoln (1994) suggested that information derived from sensory experience and rational or logical analysis (combined) is the exclusive source of all scientific knowledge. Although this view can be debated, this view recognises that the world operates from laws of the physical world and the scientific paradigm, both of which rest on the premise that phenomena can be measured and tested. Conversely, Larrain (1979) says that 'scientific knowledge is the paradigm of valid knowledge, a postulate that indeed is never proved nor intended to be proved' (p 197). This research takes the view that there are multiple methods and what is measurable, repeatable and comparable provides an appropriate platform. As experiencing the non-visible component of organisations is subjective and that organisations are cross dimensional in that they exist in both the physical and metaphysical realms; surveys were chosen alongside the other techniques to allow some form of measurement and therefore a triangulation of results. This is important as it brings an entirely different perspective and therefore more rigorous results.

Cameron and colleagues (1988) developed a process for mapping organisational culture. The process involves participants filling in a series of 24 questions relating to their perception of the current and preferred culture experienced within the organisation. In the framework, culture is defined in four quadrants, and organisations usually dominate in one or two segments. The surveys were designed to show the percentage that each of these cultures were evident within each organisation. The next section explores the options for conducting surveys to examine the landscape of organisations and why the Competing Values Framework was the chosen method.

**6.2.4: Models for analysis of organisational culture**

There are a variety of tools used to analyse culture and thereby improve organisational performance. In the examination of the conceptual foundations of organisational culture Cameron and Ettington (1988) suggested three main approaches to investigate organisational culture:

1) holistic studies through participant observation treating culture as an
independent variable; 2) metaphorical or language studies, studying cultural artefacts while treating culture as a dependent variable not manipulated by management; and 3) quantitative studies mainly relying on survey research or experimental manipulation. (p. 16).

This project involved the use of three methods to investigate the case study organisations. This next section explores the options in methods that allow some form of measurement in the subjective field of organisational culture.

**Five/six dimensions of culture**

Using factor analysis Hofstede (1983) compared data from 116,000 IBM employees across fifty countries where he identified differences in national cultures. Hofstede used an attitudinal survey with 150 questions answered using a degree of 'like' scale. From his research four dimensions were identified as the foundation of the cultural dimensions theory. Hofstede and Minkov (2010) later added a fifth dimension and following subsequent work a sixth dimension. He continued to expand the research with six cross national studies including a larger range of organisations. The theory was one of the first that could be quantified and could be used to explain observed differences between cultures.

Although his work focused on national cultures, Hofstede (2013) also examined organisational culture defining it as the collective programming of the mind that distinguishes organisational members from one another. He suggests that national cultures are embedded in values, organisational cultures are embedded in practices. He conducted a project to examine organisational culture where he identified six dimensions of practice or communities of practice. After an initial phase of surveying, Hofstede and colleagues (1990) developed a survey of 135 questions to identify values, symbols, rituals and the hero (p. 294). These have been amended to eight opposing values. Hofstede's work had a profound impact on the analysis of organisational culture. It could be argued that many of the later organisational cultural instruments built on his seminal work. This includes the Competing Values Framework (Cameron and Ettington 1988).

**Other dimensions**

Other tools to examine organisational culture include the Organisational Cultural Inventory, developed by Robert Cooke (1988) which defined culture along three
dimensions; 1) Constructive cultures; 2) Passive/defensive cultures; and 3) Aggressive/defensive cultures. There is the Organisational Culture Profile developed by O’Reilly, Chatman and Caldwell (1991), a self-reported organisational profile model to identify organisational values according to seven categories including: 1) innovation; 2) stability, 3) respect for people; 4) outcome orientation; 5) attention to detail; 6) team orientation; and 7) aggressiveness. These are examples of methods developed to examine organisational culture. Each of these methods could have provided a contemporary view of organisational culture. The method chosen for the research is the Competing Values Framework, developed by Cameron (2004) discussed in the next section.

**Competing Values Framework:**
Cameron and Ettington (1988) developed the conceptual foundations of organisational culture before presenting what they described as the Competing Values Framework. Their research rested on the interpretative work done on using Jungian archetypes to describe the characteristics of organisations (Mitroff 1983, p. 85). 'The Jungian dimensions were discovered to lie at the heart of that model' (Cameron and Ettington 1988, p.24). In the same way as Hofstede (2013), Cameron’s model described the movement between the values of;

1) flexibility individuality and spontaneity verses stability control and predictability; 2) internal maintenance, short-term orientation, and smoothing activities (e.g., eliminating strain) and 3) external positioning, long-term time frames, and achievement oriented activities (e.g., competitive actions) (1988, p.25)

The Organisational Culture Assessment Instrument (OCAI) was developed as a tool founded on the principles of the Competing Values Framework. Using the results of 24 questions (Appendix 3), the OCAI separates organisational culture into four main types each which rest on the competing values from the framework. These include; 1) Clan, 2) Adhocracy, 3) Market and 4) Hierarchical. The original study included 334 colleges and universities across the United States. Perhaps it is the simplicity and transparency of the model that has fuelled its success. A Google search for Competing Values Framework on Nov 15th 2012 produced approximately 1,750,000 results. The survey helps to capture a conceptual picture of their culture within a framework of four sub-cultures. Organisations can compare themselves to others, to determine the type of actions required to move to a more desirable culture.
Chosen Method: Organisational Cultural Assessment Instrument

Within organisational studies there is a 'tension between the rational, empirical, explicit approaches and the non-rational, qualitative implicit approaches' (Cameron and Ettington 1988). For this reason the method developed by Cameron and colleagues, the OCAI was chosen for this research. The benefits include: 1) the instrument embraces several competing or opposing dimensions, paralleling the universal principles discussed in chapter four; 2) it treats culture as both an independent variable and a dependent variable; 3) its foundation embraces Jungs psychological archetypes which suggest that it is aligned with broader psychological work that Mesoudi (2006) argues is important for memetics; 4) it has been widely used and accepted; and 5) as Grimes (2009) argues, Jungs model is aligned with the principle of Plato. This method aligned with the broader conceptual framework for the research. The OCAI was a good match.

The OCAI was also chosen for its brevity. Considering it was one of three methods of data gathering, it was important to be cognisant of participant’s time and thus keep data gathering that required participant input to a minimum. The Competing Values Framework was also chosen as it provides an opportunity to compare a contemporary view of organisational culture with this approach presented in chapter four of this thesis.

Understanding the instrument or framework

The Competing Values framework has two dimensional opposites or 'competing values' seen in organisations. Visually, the dimensions are drawn vertically (stability/verses flexibility) and horizontally (internal/external) into four segments (Illustration 6). Organisations carry all dimensions what is interesting is the weighting. Discovering an organisation is more focused on one area or another is not better or worse. The question to discuss is if flexibility and an internal focus are effective for the organisational operations or if greater stability and external focus would be more appropriate.

To understand each quadrant it is important to understand the dimensions of each polarity (or competing value). Illustration 8 presents the quadrants highlighting value creation at one end and key performance criteria at the other end. The horizontal access differentiates between the external focus and the internal focus of the organisation. The vertical access differentiates between stability and control verses flexibility and discretion. This means that the quadrants are also contradictory (or competing) on the diagonal for example, versatility and pliability to consistency and durability. It moves
from cohesion and consonance on the one end to separation and independence on the other. The instrument was chosen because it reflects the polarities of competing forces operating within intermediary worlds (Aurobindo 1998).

<table>
<thead>
<tr>
<th>Internal Positioning</th>
<th>Individuality</th>
<th>Flexibility</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clan</td>
<td>Organisational form: Clan</td>
<td>Organisational form: Adhocracy</td>
</tr>
<tr>
<td>Orientation: Collaborate</td>
<td>Orientation: Create</td>
<td></td>
</tr>
<tr>
<td>To bond</td>
<td>To learn</td>
<td></td>
</tr>
<tr>
<td>Social systems</td>
<td>Organic brain activity</td>
<td></td>
</tr>
<tr>
<td>Do it to last</td>
<td>Do it first</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hierarchical</td>
<td>Organisational form: Hierarchical</td>
<td></td>
</tr>
<tr>
<td>Orientation: Controlled</td>
<td>Orientation: Market</td>
<td></td>
</tr>
<tr>
<td>To defend</td>
<td>Orientation: Compete</td>
<td></td>
</tr>
<tr>
<td>Self-consciousness</td>
<td>To acquire</td>
<td></td>
</tr>
<tr>
<td>Do it right</td>
<td>Culture and worldliness</td>
<td></td>
</tr>
<tr>
<td>Do it fast</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Illustration 8: Competing Values Framework

To understand the quadrants, the Table 4 following provides a narrative perspective of each quadrant.

Table 5: An explanation of the four generic quadrants of culture

<table>
<thead>
<tr>
<th>The clan culture</th>
<th>Adhocracy culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>is typified as a friendly place to work where people share a lot of themselves. It is like an extended family with best friends at work. Leaders are thought of as mentors, coaches, and, perhaps, even as parent figures. The organisation is held together by loyalty, tradition, and collaboration. Commitment is high. The organisation emphasises the long-term benefits of individual development with high cohesion and morale being important. Success is defined in terms of internal climate and concern for people. The organisation places a premium on teamwork, participation, and consensus.</td>
<td>is characterised as a dynamic, entrepreneurial, and creative workplace. People stick their necks out and take risks. Effective leadership is visionary, innovative, and risk-oriented. The glue that holds the organisation together is commitment to experimentation and innovation. The emphasis is on being at the leading edge of new knowledge, products, and/or services. Readiness for change and meeting new challenges are important. The organisation's long term emphasis is on rapid growth and acquiring new resources. Success means producing unique and original products and services.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The hierarchy culture</th>
<th>A market culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>is characterised as a formalised and structured place to work. Procedures and well-defined processes govern what people do. Effective leaders are good coordinators, organisers, and efficiency experts. Maintaining a smooth-running organisation is important. The long-term concerns of the organisation are stability, predictability, and efficiency. Formal rules and policies hold the organisation together.</td>
<td>is a results-oriented workplace. Leaders are hard-driving producers, directors, and competitors. They are tough and demanding. The glue that holds the organisation together is an emphasis on winning. The long-term concern is on competitive actions and achieving stretch goals and targets. Success is defined in terms of market share and penetration. Outpacing the competition, escalating share price, and market leadership dominate the success criteria.</td>
</tr>
</tbody>
</table>

Adapted from (Cameron 2004)
In conclusion, the requirement for an instrument to measure the organisations culture was filled by the *Organisational Culture Assessment Instrument* (OCAI) within the *Competing Values Framework* developed by Cameron (2004). Its simplicity and brevity were attractive and its philosophical roots were aligned with the framework presented in chapter four in that it uses opposing values and it rests on a broader psychological base developed by Jung.

In summary, mixed methods were used to conduct each case study sequentially. It resulted in what was termed the different lenses. The OCAI gave a broad way of measuring and comparing culture, the narratives revealed organisational stories and myths, the metaphysical mapping revealed the non-visible component of each organisation and the corporate picture presented the public face and conceptual beliefs of the organisation. The case studies were conducted in organisations in Australia, Ireland and the United States, to bring an international flavour to the research. The next section presents the context for the thesis.
6.3: The context

Section 6.2 explored the research methods, this section explores the context for the research including the sampling and the focus on international non-profit organisations.

6.3.1: The sample

To conduct comparative analysis across organisations, it was necessary to select an appropriate number and types of organisations. Eisenhardt (1989), suggested that to retain theoretical flexibility, organisations should not be chosen for theoretical or hypothesis specific reasons. However, Eisenhardt also suggested that theoretical, rather than random sampling is appropriate as it ‘focuses efforts on theoretically useful cases’ (p.533). For this reason the research used purposive sampling to target both organisations and individuals within those organisations who would provide diversity and cross disciplinary representation. Thus organisations could have a combined volunteer and paid workforce and organisations could have different styles of leadership and / or internal governance arrangements. Organisations who had more than thirty members were chosen to ensure a degree of stability in the metaphysical body (greater than 30 member reduces the impact of energetic fluctuations caused by individual emotional outbursts), however organisations with less than 150 people were preferred as the complexity increases substantially above 150 participants (Bodeau 1999). The first four organisations: 1) the Dairy Cooperative; 2) the Peace Organisation; 3) the Sight Foundation; 4) the Bio-Cultural Fund, were less than 100 people. The Emergency Service was selected to bring a comparative view through its sheer size (over 7000 employees). (Section 6.3.3).

6.3.2: The organisations.

The initial plan was to select six organisations, two in Europe, two in the United States and two in Australia. In practice only five organisations were taken through the process as it was felt that a sixth organisation would not bring new information. By the fourth case study (Bio-Cultural Fund), the themes that were emerging were repeating themselves with greater or lesser emphasis. As the final case study, the Emergency Service, did not reveal any completely new parameters it was decided to halt the data collection phase and move into analysis.

For the interviews, approximately twenty participants were selected from a wide
demographic within each organisation. For example, representatives of the executive, middle management, administrative staff and where appropriate, clients and volunteers were included. It was also important to include people who had recently joined beside those with longer tenures.

Surveys were conducted anonymously and voluntarily allowing those who felt drawn to the process to contribute. Although the proposed sample was thirty people contributing from each organisation, the actual number of survey results varied widely. For example, the Emergency Service had more than seventy respondents, the Bio-Cultural Fund had less than twenty. Notably, thirty respondents consisted of a much greater percentage of staff in the smaller organisations.

During the case studies it became clear that a minimum of three meme mapping sessions for sixty to ninety minutes each were necessary to gain adequate insight to the organisational metaphysical body. Three sessions gave a degree of depth. An indication that the mapping was complete was when the mapping session began to move into working towards the solution of organisational issues. At this point the sessions were terminated as the mapping sessions were designed to reveal the metaphysical body, not take steps to transform it. Once the main elements had been observed, the sessions would automatically move towards some kind of action. This was the moment when the mapping sessions concluded. A minimum of two but preferably three mappers were present in each session to bring a degree of reflection and triangulation of experiences.

6.3.3: International non-profits

Case studies were conducted internationally and locally with organisations in Australia, Ireland and the United States. International comparisons reduced the likelihood of nationally focused research with perceived limited generalizability in other contexts. The context for the research was within altruistic or non-profit organisations with a propensity for philanthropic work. The study of memes and culture is by no means limited to this sector, however the researcher is familiar with this sector and chose to continue this thread for professional consistency. The organisations were chosen because they had an altruistic motive, their structure and focus was aligned with the needs of the study and when approached management was 'open' to the research.

For example, each organisation had a mission to serve (Sight), or protect (the Emergency Service) or bring peace (the Peace Organisation). Each of the organisations had a staff
and volunteer base greater than thirty people, important for meme stability and each of the metaphysical bodies were 'interested' when approached. From experience mapping the metaphysical landscapes if the organisations metaphysical body is not interested in participating, the researcher will not find access into the organisation. Finding an organisation interested in doing research of this kind is not dissimilar to finding a job that suits professional and personal aspirations. Without a degree of alignment between the researchers and the organisational metaphysical body it is unlikely that the study will proceed. Each of the chosen organisations was immediately interested in participating once they were approached. Section 7.2 outlines the corporate focus of each of these organisations.

6.4: The process

6.4.1: Data gathering

The next section presents the chronological process used to gather the data. Note that pseudonyms have been used to protect the identity of the organisations. The case studies were conducted sequentially in the following order:

1. The Dairy Cooperative. County Cork Ireland
2. The Peace Organisation, Co Wicklow Ireland
3. The Sight Foundation, Berkeley California
4. The Bio-Cultural Fund, San Francisco California
5. The Emergency Service, Sydney NSW Australia

The process of engaging with each organisation varied to some degree, however there was an initial contact with the chief executive officer (the Bio-Cultural Fund), manager (the Dairy Cooperative) or chief of staff (the Emergency Service) where an informal proposal for the research was presented. This initial meeting was often followed by an exchange of documentation which included historical or financial documents of the organisation and details of the research proposal. An agreement in principle was followed by internal discussions with the relevant parties including the board of directors. Once the board (or management) had approved the research, the process for the open interviews and surveys was discussed. An email was sent to staff inviting them to contribute to the research either through the open-interviews, the surveys or both. Participants would contact the researcher and a time and place for the interview would be
discussed. The open-ended interviews were conducted over a period of weeks. The longest period was with the Sight Foundation where the interviews extended from December to the end of February due to staff commitments. The surveys were either done concurrently or from a web based program where participants would log in during their own time. The metaphysical mapping was generally conducted concurrently, with the first session at the head office if possible.

The data gathering phase, was followed by an analysis, where the main themes were drawn from the open-interviews into a document entitled, Stories of the (the organisation). This document grouped the themes, and presented a picture of the organisation primarily from direct quotes. An example is available in Appendix 5.

In a similar fashion the results of the metaphysical mapping were transcribed (Appendix 6) and drawn into themes and documented in a report entitled, The Three Lens: where the narrative picture, the metaphysical picture, the corporate picture and the picture from the OCAI were presented. An example is available in Appendix 7.

The results of the research were reflected back to each organisations during workshops where a series of techniques were used including; 1) a presentation on the concept of a metaphysical body of an organisation, its structure and dynamics; 2) results from the open-interviews; 3) an organisational constellation to facilitate an experience of the metaphysical body; 4) findings from the metaphysical mappings; 5) results of the OCAI and 6) a discussion on the major learning. The workshops were designed to allow the participating organisations to share in the results. They were not essential to the research process but they provided an opportunity to gain reflection and discussion on the results. This concluded the involvement with each organisation.

**6.4.2: Data Recording.**

Aligned with the view that knowledge and learning are gained through participation or interaction in the world throughout the research phase, the focus moved between experiential findings and conceptual frameworks with reflection and evaluations allowing for refinements in the approach. While the overall process was tested with the first organisation (the Dairy Cooperative) and did not change in principle, the sequential style of the case studies allowed for minor adjustments that improved the overall process. Different themes were highlighted within different organisations allowing for a more integrated method to develop through the process.
The interviews

Interview questions were developed prior to working with the first organisation (the Dairy Cooperative). Using previous professional experience, a series of questions were designed to reveal the visible and non-visible component of organisations. Some were specifically aimed at revealing the Will behind the metaphysical body, some were more focused on the flavour of consciousness, some were focused on revealing the surrounding energetic environment (a copy is available in Appendix 4.1). Interview participants generally volunteered once a request for interviewees was circulated. At times, there were specific groups targeted because they held a particular position or role. Interviews were conducted either in person or over the phone. In the case of the Bio-Cultural Fund, many of the employees lived and worked in locations across the globe so it was not possible to conduct the interviews in person, in this situation Skype was used.

The data was analysed using a combination of manual and computerised processes. The interviews were recorded either with hand-written notes or typed during the interview itself. During the interview process a selection of words, phrases or concepts were continually repeated. These key ideas began to emerge as the number of interviewees increased. From these repeated themes, a list of keywords was generated and entered into an electronic database. The access database was designed specifically for the research. It allowed individual response numbers to be attached to specific responses (perhaps one or two sentences) and keywords attached to these responses. Individual responses were then entered and keywords, response numbers and the details of the respondent were attached to each unique response. In this way, the responses could be extracted and sorted by keywords, highlighting the major themes that emerged. (A copy of the keyword list from the Bio-Cultural Fund is available in Appendix 4). With this system, printed reports are completely anonymous, however if necessary interviewee responses can be tracked.

Once all interviews were completed, a report was developed entitled 'Stories of the Organisation', for each case study. This document presents a summary of the key themes supported by exemplary anonymous quotes. Each summary revealed a picture of the values, beliefs and culture of the organisation. (The Stories of the Emergency Service is available in Appendix 5).
**Surveys**

The survey questions were adapted from the Cameron and Quinn (2006) template available in Appendix 3. In the initial two case studies, surveys were taken following each interview. With the three following case studies the web based program Survey Monkey was used for its simplicity where respondents were geographically isolated. Questions were entered into the Survey Monkey site and all potential respondent were emailed and given access. With this system, respondents could log into the website anonymously and enter the data privately. There was no way to track who had responded. Results were collated electronically as part of the download process indicating the number of responses for each question. Results for each organisation were analysed through descriptive statistics using excel spreadsheets. Reference graphs exploring the results across and between organisations are presented in section 7.3.1 and 7.3.2.

**Metaphysical mapping**

Metaphysical mapping is a meditative practice where three trained practitioners internalise their consciousness and place their awareness on the metaphysical body of the organisation allowing impressions to emerge. By exchanging impressions, feelings and non-physical vision, a picture of the metaphysical landscape of the organisation begins to emerge (see Appendix 6.1). One approach is to conduct the mapping at an organisational site, perhaps the headquarters, however, due to the non-dimensional nature of the subject, it can also be mapped at a location not connected to the organisation or through electronic communication devices such as Skype. The first mapping sessions were conducted on-site (headquarters), the following session were done at a remote location. The exchange between the three practitioners were either electronically recorded or notes taken manually. Typed transcriptions were developed following the mapping. (A sample copy of a transcript is available in Appendix 6.2). Primary themes were drawn from the transcriptions to develop a picture of the metaphysical landscape of each organisation.

**6.4.3: Analysis**

The analysis was largely inductive, allowing meaning to emerge from the experiences. The focus moved between empirical findings and conceptual frameworks which lead to reflection and then minor alterations that developed along the way. Chapter seven, describes the process as the data gathering moved from case study to case study.

From both the metaphysical mapping and the open-ended interviews, a process of
drawing out themes or trends was used to categorise and group the raw data. Keywords were used to draw out themes in the open-ended interviews. An electronic database was used to aid in the process.

6.5: In summary

Chapter six presented the methodological approach taken for the research. It identified the five non-profit organisations as the subjects of case study research, using mixed methods for their comparative value. It described the processes involved in gathering data during the open-interviews, metaphysical mapping and OCAI surveys and why these methods were chosen. It described the data storage and analysis phase. The results of the research have been rich and unexpected. The next chapter presents the raw data as it emerged from each case study with the data being analysed in chapter eight.
CHAPTER 7: RESULTS

The next chapter presents the results of the five case study organisations including the corporate picture of each organisation, the results of the open-ended interviews, the Organisational Cultural Assessment Instrument (OCAI) results, and the result of the metaphysical mapping. The case studies were conducted sequentially, beginning with the Dairy Cooperative testing the approach, followed by the Peace Organisation, the Sight Foundation, the Bio-Cultural Fund and finally the Emergency Service. NB: For confidentiality purposes pseudonyms have been used instead of the organisation names. Chapter seven presents the results of each method case study by case study. Section 7.1 presents the corporate lens that used on the website and in policy documentation as an introduction to the organisations. Section 2 presents the results of the open ended interviews as an executive summary for each case study. Section 7.3 presents the results of the OCAI in summary. Section 7.4 presents the results of the metaphysical mapping again in summary. Section 7.5 presents a summary of the learning gained from the data gathering phase. At the conclusion of each section, the lessons learned from that method is presented. In the interests of brevity, the essence of results is presented with a sample of the complete results available in the Appendix. This chapter begins by exploring the corporate lens as a way of introducing each of the case studies.

7.1: The corporate lens

As a way of introducing each organisation, the following section outlines the corporate focus of the five case study organisations. This material is not part of the research results. It has been gathered from public corporate material such as the organisational website and official documentation. As such it does not stand as results, but as the context for each case study. It begins with the first case study which was the Dairy Cooperative in County Cork in Ireland, conducted to test the approach.

7.1.1: The Dairy Cooperative, Ireland

The Dairy Cooperative is located in County Cork in Ireland. It was established in 1925 by a group of local farmers around Clonakilty to market their produce collectively and to purchase their resources and supplies at the best possible terms. These objectives remain in place to this day although the customer base has now extended to the wider West Cork Community’
Employing approximately 76 people, the Dairy Cooperative is primarily involved in hardware, nursery, farm building supplies, farm fertiliser and seed supplies, grocery retailing and manufacturing animal feed ration. It also has two pig fattening units and a total milk supply of 16 million gallons annually. The milk is processed at a milk Products plant in Ballineen. The Dairy Cooperative has a twenty percent interest in the allotted share capital of a creamery and a seventeen percent interest in society for the production of dairy products. These partnerships mean the Dairy Cooperative is a stronger more stable cooperative. It has six affiliated branches in Ardfield, Ballinascarthy, Ballycummer, Manch, Reenascreena and Rosscarbery which are scattered around the hinterland of West Cork. The Dairy Cooperative was founded on and continues to hold principles of strength through cooperation.

Material in 7.1.1 was adapted from The Dairy Cooperative Web site (2012).

7.1.2: The Peace Organisation, Ireland

The Peace Organisation is nestled in the hills outside Enniskerry, in County Wicklow Ireland. Established to support the peace process in Northern Ireland in 1974, the Peace Organisation aims to resolve conflict both locally and abroad by providing a neutral and safe location where protagonists and victims of war and violence between nations can resolve conflict.

A non-profit, non-governmental organisation, legally it is a company limited by guarantee in the Republic of Ireland; a charity registered with the Charity Commission for England and Wales; and a company limited by guarantee registered in England and Wales.

The Peace Organisations main programs are: 1) training for groups and individuals in conflict resolution, alternative dispute resolution (ADR), peace building and reconciliation work; 2) the Sustainable Peace Network (SPN) cultivated a growing network of leaders in sustainable peace work, within and between the United Kingdom and Ireland; 3) Irish Peace Centres aims to strengthen the peace and embed reconciliation with a joint regional project that includes training, learning, interface and interfaith dialogues and creating outreach work; 4) the women’s program seeks to enhance understanding among women of the complex relationships in Ireland, North and South and to facilitate the future development of equality, pluralism and multiculturalism; 5) the political program involves, dialogue workshops, political training and wider political
activity including an annual summer school; 6) the international program aims to extend the lessons learned from the Northern Ireland peace process to groups in other conflict situations to help them form their own peace processes in places such as Haiti, Sri Lanka, Israel/Palestine and Columbia; and finally 7) Journeys Out aim is to advance a ‘bottom-up’ approach to dealing with the past in Northern Ireland and the Border Region.

With 36 staff, a board of directors and policy council members and a varying number of volunteers, the Peace Organisation rests on values of inclusivity, non-violence, respect, conflict transformation, environmental sustainability, voluntarism and common vision.

Material in 7.1.2 was adapted from the Peace Organisation website (2013).

7.1.3: The Sight Foundation, USA

With headquarters in Berkeley California, the Sight Foundation was founded in 1978 by a group of medical professionals, counter-culture activists, musicians, and compassionate individuals, all dedicated to the alleviation of suffering in the world. Most notably among them was a public health expert famous in the World Health Organisations eradication of smallpox, a spiritual leader and an humanitarian activist and clown.

The Sight Foundation focuses on;

1. The prevention of blindness. There are approximately 39 million people who live without sight around the globe. Ninety percent of who live in the developing world. However eight out of ten people who are blind could see again if they simply had access to an eye doctor (source: World Health Organization). Since 1978, the Sight Foundation's Sight Program has helped over three million people to see again!

2. Native American community health. One out of six Native Americans suffers from diabetes. Native communities are plagued with poverty and a loss of culture and pride. The Sight Foundation's grassroots projects are helping to build a healthy future. Since conducting the research the Site Organisation has altered its Native American program away from general health and is now focused on issues related to site only.

The Sight Foundation is an international health organisation working to build sustainable programs around the globe. Its programs in preventable blindness and sight restoration are currently working in 14 countries. The Sight Foundation is currently working in:
Bangladesh, Cambodia, Egypt, Ethiopia, Guatemala, India, Myanmar, Nepal, Pakistan, Paraguay, Russia, Tanzania, Tibet, and Uganda and with Native American communities in the United State with diabetes prevention projects (re-focused to sight only since the research was completed).

The Sight Foundation has 18 board members almost sixty on the advisory board, numerous volunteers, 17 staff in head office and 13 international field staff. The Sight Foundation rests on values of selfless service and compassion in action. The name of The Sight Foundation is a Sanskrit word meaning 'selfless service'.

Material in 7.1.3 was adapted from the Sight Foundation Website (2012).

7.1.4: The Bio-Cultural Fund, USA

Founded in 1957 by a couple who had been successful in mining, the Bio-Cultural Fund was a private family foundation in California with links to traditional indigenous communities through its mining heritage. Since 1957, the organisation has utilised these links to promote education and protection of indigenous cultural artefacts through large scale international collection programs in addition to other varied philanthropic works. In 2000, the family director saw the need to transfer management away from family control and into the hands of a board of directors. With an appointment of a new director in 2004, the mission has integrated their concerns with the arts, biodiversity and education as follows:

The Bio-Cultural Fund believes in the power of biological and cultural diversity to sustain and enrich a world faced with great change and uncertainty. They focus on the bio cultural – the rich but neglected adaptive interweave of people and place, culture and ecology. Their mission is to buttress the efforts of people and institutions who believe in a bio-diverse world infused with artistic expression and work to secure ways of life and landscapes that are beautiful, bountiful and resilient.

The Bio-Cultural Fund pursues this mission through place-based work in regions chosen for their potential to withstand and recover from the global erosion of diversity. They focus on backing the efforts of locally-recognized community custodians of this heritage and their alliances with scholars, artists, advocates and others. They also fund international efforts to build global understanding of these issues. These are challenging goals, so the Fund seeks out imaginative, thoughtful
and occasionally odd partners to learn with. The Fund works primarily through grant making, as well as through capacity building, knowledge generation, collaboration and mission-related investments.

The Bio-Cultural Fund is currently working in five regions including: 1) African Rift Valley; 2) Central Asia and Turkey; 3) Southwest U.S. and N. Mexico; 4) Melanesia; and 5) Northern Australia. They work locally with the Ohlone and Miwok communities through our San Francisco Bay Area Program. The Bio-Cultural Fund also has a Global Program that aims to build global understanding and bring policy change and they support the efforts of the philanthropic community to advance indigenous, international and bio cultural grant-making.

The Bio-cultural Fund promotional material indicates their focus within four main programmatic themes:

1. Sustaining Foodways and Livelihoods within Bio-cultural Landscapes and Seascapes
2. Ensuring Socio-ecological Resilience of Landscapes and Seascapes
3. Celebrating and Revitalizing Cultural Expression
4. Promoting Knowledge Systems and Bio-cultural Education

There are 32 people engaged with Bio-Cultural Fund in either staff or board of director roles. the Bio-Cultural Fund does not use volunteers. It rests on values of bio-cultural diversity and valuing the uniqueness of Gaia, education and self-empowerment, which they define as; 1) rights and representation; 2) gender equality; 3) leadership development; and 4) creative practitioners

Material in 7.1.4 was adapted from the Bio-Cultural Fund Web site (2013).

7.1.5: Emergency Service, Australia

Established more than 100 years ago, initially as urban based volunteer groups and later moving into more formal arrangements with insurance companies and with government, the current the Emergency Service has moved through several management structures and identities. Today with their headquarters in Sydney, the Emergency Service is focused on saving life and property through responding to emergency calls under the direction of the Commissioner.

The Emergency Service's purpose is to enhance community safety, quality of life and
confidence by minimising the impact of hazards and emergency incidents on the people, environment and economy of New South Wales. As one of the world’s largest urban the emergency services, they manage fire emergencies in NSW’s major cities and towns. They respond to rescues, hazardous materials incidents and possible terrorist activities. They work with other government agencies to minimise the impact of bushfires, storms, floods, landslides, building collapses, motor vehicle accidents and other emergencies. The Emergency Service also run prevention and preparedness programs to prevent these emergencies and reduce their impact on the community.

Financially, the NSW Treasurer sets the amount of the Emergency Service budget each year. There are three contributors; 1) the insurance industry contributes 78 percent; 2) local government contributes 12 percent; 3) the State Government contributes 15 percent of the total budget. The Service is a good will organisation in that it does not charge for attending fires, attending hazardous materials emergencies or for rescue operations.

In 2010, the people working with the Emergency Service included; 1) 3509 full-time fire officers, 2) 3429 retained fire officers 3) 418 administrative and trade staff 4) 6070 community fire unit volunteers. The total paid workforce is 7356, with 6070 volunteers.

Through discussions with the Chief Superintendent - Commissioner's Chief of Staff, it was decided that the focus of the research would be the paid workforce including those retained (or part-time) and those who were full-time employees. It was agreed that limiting the research base may provide a clearer picture of results. The Emergency Service rests on values of: 1) Commitment to safety; 2) Honesty and integrity; 3) Respect; 4) Courage and selflessness; 5) Professionalism; and 6) Teamwork.

Material in 7.1.5 was adapted from the Emergency Service Website (2013).

7.1.6: Summary

In summary, the five case study organisations have been presented from the corporate perspective as a way of introducing each organisation. This material was gathered from their respective websites and from corporate documentation. Rather than being part of the results, it is designed to provide a context for each organisation. The next section presents the results, beginning with the results of the open-interviews.
7.2: Results: open-ended interviews

Within each organisation, a series of open-ended interviews were conducted over a two-week to three-month period. The interviews were designed to reveal the culture and meme through the vehicle of narrative or stories. This lens provided a picture of the conceptual and emotional relationship participants had with the organisation. It provided a rich picture of views that allowed for the emergence of themes. Many interviews were done in person, however due to the global nature of some organisations, electronic communication (such as Skype or the telephone) were also used. Interviews were recorded either electronically or manually and later entered into a database for analysis. The following section presents a summary of what emerged during these open-ended interviews with each organisation. This material has been drawn into themes. What is presented in the following section is a summation of the stories told by the participants. Note that words in italics are direct quotes from interview participants, the numbers following each quote are the response numbers that ensures each quote can be tracked in the database. The first case study was the Dairy Cooperative.

7.2.1: Interview results - The Dairy Cooperative: Ireland

The Dairy Cooperative was approached as the first organisation for this project. As a result, open-ended interviews were conducted with five staff members and customers over a two week period in June and July 2011 as a way to test the method. It is usual within research of this kind to interview a minimum of 15-30 people (rather than five) to gain a comprehensive understanding of the area of interest (Guest 2006). Guest argues that data saturation occurs at 12, but themes emerge with as little half that number. Five interviews were conducted as the Dairy Cooperative was designed as a test, which means the material below maybe more an indication of a trend rather than a complete picture. The Dairy Cooperative rests in the green hills of west County Cork in Ireland. Operating since 1923, the impetus for the cooperative was to provide a structure to support the growers of West Cork Hinterland. 'We are serving the rural hinterland' (123). This impulse is still alive and probably one of the strongest and clearest elements in researching the organisation. 'It was [and still is] completely and totally farmer orientated' (101). The Cooperative does not actually own land, but it benefits from the products produced. 'It doesn't own the field it owns the hunting rights' (129). 'The Dairy Cooperative sits comfortably in West Cork. It has its own niche and is well up the pyramid' [i.e., it is a strong cooperative] (132), sometimes seen as the envy of other
counties as they are aligned with a milk processing plant to manufacture milk products (237). ‘The West Cork Cooperatives are one of the top six [cooperatives] for paying the highest milk price to growers’ (237). The Dairy Cooperative was seen as being strong within the Cooperative environment and bringing strength to West Cork. ‘Without the Cooperative, West Cork would be a much poorer place’ (225).

The Cooperative operates as part of the larger European Union. The fact that it is at the mercy of European laws and markets was seen as a weakness. ‘The Cooperative is vulnerable to European regulations and trade restrictions’ and appears to be unable to act independently (152). This is seen as unchangeable and it makes the Cooperative powerless or vulnerable to the whims of Europe and global stage. There was little discussion around the alternatives. ‘We are pre-destined by interference from the European Union’ (152).

The goal of the Dairy Cooperative is still to support the agricultural traders. Keep farmers happy, whatever it took, it wasn't motivated by profit, it was to keep farmers calm (102).....The main motivation of the Co-op is to further the position of its farmer shareholders (107).

Staff suggested that the focus has moved more towards profit in recent years and the balance between profit motivation, looking after staff, stakeholders and the cooperative ethos needs to be consistently managed. The younger shareholders are more interested in profit (119). ....The business culture has taken over (244). The Cooperative wants to survive, to remain as an identity (225). It wants to survive the economic downturn and continue to support the people of the Hinterland. 'For 10 years of the Celtic Tiger (economic boom) the Co-op’ was forgotten (139). With the recent economic downturn, the Cooperative is 'again seen as a little bright jewel in West Cork. Now, the Co-op is being looked at again’ (139).

However, an historic reorientation occurred at the time of the interviews. The agricultural trading shareholders were given greater voting rights. The decision followed growers concerns of a repeat of a recent take over where a Cooperative to the north was closed by new owners. For almost 100 years, the Cooperative has operated on a 'one member, one vote' policy. 'Before all shareholders has one vote' (138). With the change in voting patterns, 'they want extra voting rights for those who trade agricultural commodities. It means a dilution of the power of the non-agricultural shareholders' (138). This re-orientation towards the agricultural traders was seen as an increase in the inward focus at
a time when the Cooperative needs to increase its external focus. 'It’s resistant to outside interference' (123). The increase in bigger farms was seen as exacerbating the problem. 'It becoming reclusive, building up a large wall around its territory and that territory is getting smaller' (138). This change has shaken the core of the cooperative ethic in that non-trading members report feeling less secure, less protected and that they are of lesser value. Furthermore, there is a sense that the farmers are the owners of the Cooperative and they are concerned about themselves; they are not concerned about the employees or non-trading shareholders. 'If you don't have workers, you don't have a Co-op' (261).

In contrast, The Dairy Cooperative sees its foundations as people. It considers itself as a place where people matter. 'We are a team (144). 'It is like a family run business (110). 'It is home'... The Co-op and Fina Gael (political party), that is my life' (253). 'The Dairy Cooperative is more than a bunch of buildings, it is about the people in it' (145). 'If there is any negative feedback, I take it personally' (217). Trust worthiness, loyalty and honesty' [were considered values that are important values] (210), as are open lines of communication between staff and between staff and members. 'Hard work is expected' (210). The Cooperative was described as the glue that binds the community; it is capitalism with a bit of socialism (256). 'Everyone wins if you act as a community (261). In the relationship between the Cooperative and the community, staff members feel that 'we support them, they support us (261).

Customer satisfaction (164), helpfulness and politeness were seen as very important. 'Customer satisfaction is number one' (170 & 190). 'Before you speak you should look around to see if there is someone you could offend' (260). People are more important than rules or structures. The Dairy Cooperative will get involved with families. 'The " Co-op will bend over backwards to help someone who has come on hard times’ (114). 'Rules will be broken or changed according to the position of a given customer' (113).

Furthermore, the organisation is built on personal connections. 'The people in the company want to keep their jobs so they have a personal way of being that builds trust which means that customers will return' (305). Customers return because of personal connection with an employee. The personal relationship means that customers reply on personal requests for payment, rather than responding to a monthly account. it is 'not necessary to pay until the sales rep' asks for it' (302). The public face of the Cooperative is very important. Staff go to great lengths to keep customers happy. A mistake is seen as a wound to the Cooperative and to be avoided. 'An unhappy customer is someone who
could draw other customers away from the Cooperative. If we lose one customer it could lead to others leaving’ (236).

People are attracted to working for the Dairy Cooperative because it is close to home. Because the cooperative ethos had been aligned with the family (203), they had an interest in supporting the farming community or because they needed a job. ‘I have an inherent interest in agriculture, working with the Cooperative is fulfilling a need’ (218). The desire for a stable income and stable work life was also met by the Dairy Cooperative. ‘I look forward to coming to work......... In the ’old Ireland’, it was male dominated. Now the Cooperative is actively working towards having more women on staff’ (117).

The Dairy Cooperative abides by the social and moral codes of the farming community. ‘You have to conform to the rural ideal of normality’ (103). In the past, the close knit community and strong religious focus, meant your political and religious orientation was important in the work place. ‘The old inhibitions are less important now’(117). However one customer commented that they would not be heard if they were not a farmer in the area. ‘If I didn't speak the farmer genre I wasn't being seen as a customer...if I didn't have (cow manure) on my boots’ (300).

Customers suggest that the Cooperative does not want transparency, as transparency of decision making would reveal its inner workings. There was a feeling that the leading members of the Cooperative would lose power if there was true transparency. However, staff suggested that the Cooperative is incredibly transparent, and that ‘everything is revealed and known. There is nothing covert, everything is as you see it. You are told honestly, nothing is hidden’ (167). The contradiction reflects the ‘inner’ and ‘outer’ divide in the Dairy Cooperative. Those inside are part of the family and are included in decision making, those outside the Cooperative are not included and are largely unaware of its activities..

Management is seen as friendly and ‘supportive’ (166). ‘Management is very good, you can approach them about anything’ (160). Management will listen to staff and ideas are respected and usually taken on board. If you make a mistake ‘admit it, nothing will be held against you’ (254). ‘Management approval is critical on everything’ (188). However there was criticism. At one time the ‘manager, was too cautious, the board or management were mediocre, they wouldn't push forward ideas’ (258).

Bad debts from shareholders were considered a threat. The current economic climate and
declining returns for growers can have a large impact on the Cooperative. There is concern that supporting growers who are struggling could damage the Cooperative as a whole. 'The increase in bad debts is a serious claim on profits and resources' (228).

Disease threats were felt to be a concern for the commodities the Cooperative produces. If there is a 'disease in milk for example, similar to the foot-rot scare of years ago', then the Cooperatives livelihood could be severely threatened. Staff and customers suggested that relying on a small number of products from one industry that is largely controlled by Europe, makes the Cooperative vulnerable. 'We were directly impacted by pig products being taken off the market' (243).

That the market is limited and controlled by 'outsiders' leaves the Dairy Cooperative in a vulnerable place at the mercy of external forces. It cannot take a greater market share of growers from other Cooperatives. Income from its milk products is largely set and there is a perception that the type of products that are saleable is set from outside. it is 'hard for an organisation like this to move forward. All they can do is hold their share of the market' (261). Some would like the Cooperative to gather greater involvement by a wider membership. 'Spread the benefits to the wider Hinterland'. There is 'potential in the urban population' (242). The Cooperative needs people, and there are people in West Cork who could help the Cooperative to re-invent itself. 'It needs people to survive' (142), and it is difficult for the Cooperative to compete with the buying power of multinationals (274). 'You get more for your Euro at Supervalue and Dunns' (282).

Although community members were not included in this study, there is a feeling that the wider community is not aware of the Cooperative, they do not know where it is located and are only marginally aware of what it does. Further to this there was a feeling that the Cooperative is inward looking, as staff and members understand what it offers, they feel part of the Cooperative and support its endeavours. However 'outsiders' are just that; outside and not included in activities and opportunity to gain their input was limited.

The fact that the Dairy Cooperative has endured was seen as a strength. It is an organisation that people rely on. It gives a lot to its members and helps them through difficult times, for example, with a home-loan. 'Their values have been consistent for many decades' (239). However, there is a fear of extinction of 'amalgamation' (131). That the Cooperatives' days are numbered. 'It is all about survival' (267). 'Biggest fear is annihilation or the fear of being replaced' (130). When asked if the Dairy Cooperative would make fifty more years, there was an overriding 'No'. Staff suggested that it might
make another five years but would probably not exist in 15 years. 'It will die because of its lack of vision' (304). Others suggested that The Dairy Cooperative is a dinosaur resting on old experiences, not moving forward with modern efficient systems. 'The Co-op is doodling away until the dynamics of life transform them' (301). However there is also an undercurrent that suggests that there is a belief that the Cooperative will survive. The prospect of being purchased by a larger cooperative or multinational was discussed. With this future, there is a fear of loss of jobs, a loss of the cooperative ethos, loss of the personal approach, a loss of caring and a loss of cooperation. The focus would be profits and efficiency without a sense of caring for people. Staff and customers felt that an amalgamation would break the Cooperative spirit, it would reduce competition between the Cooperatives. 'My fear is that there will be a merger with other Cooperatives and our values will be threatened' (241). 'You'd be a number'. It will lose its human element if it gets too big' (276). 'It will be bought by Walmart'. ….and with a multinational take over there is a fear of control by outside forces. 'Shareholders would decide the fate of people in Ireland' (275).

Some would like to see the Dairy Cooperative invest in areas that are outside the usual trading of agricultural products. The recent addition of the garden centre is seen as a move in the right direction. There was great pride and hope in the garden centre. Ideas such as wind and wave power were suggested. Diversifying the economic base was considered important as was freeing the Cooperative from the controls of the European dairy scene. 'We need to extend into new areas, wind energy, tidal energy' (133). 'We will lose our identity if we go public and we can't stay still. it is not viable'. Having property in Germany for example was seen as a wise move as the assets are spread and therefore more secure. The challenge is how to move forward and maintain its identity.

From interviewing a small number of staff and customers, the Dairy Cooperative is seen as both a jewel and a slow moving organism that has endured all kinds of challenges as it supports and nurtures its members and staff. Despite staff committed to the Cooperative and its ethos, the future looks challenging, with many believing it will not endure past five to fifteen years.

The second organisation to become involved in the research was the Peace Organisation also in Ireland.
7.2.2: Interview results - The Peace Organisation: Ireland

The Peace Organisation is nestled in the hills outside Enniskerry, in County Wicklow Ireland. Established to support the peace process in Northern Ireland in 1974, the organisation has been working to resolve violent conflict both at home and abroad by providing a neutral and safe location where protagonists and victims could resolve conflict. The Peace Organisation agreed to participation of staff, board members and volunteers in this study in July and August 2011. The interviews were conducted with staff, board members and volunteers and followed this with a one day workshop. Results of the open-interviews are presented below.

The Peace Organisation was the brain child of a group of people from Dublin who wanted to contribute to the situation in Northern Ireland in a positive way. It was established as a protest against the vandalism and violence being carried out in the name of the Irish people (Murphy and Adair 2004). 'It was set up by a well-meaning group' (0863). While people interviewed support the mission, some were cynical about the original impulse. 'Started with middle class Dublin people wringing their hands. [They had the attitude that the] people in Northern Ireland need to be fixed... unlike the nice people of Dublin' (1015). Others argued that it 'was built out of the best of intentions' (0821). The interviews revealed a culture that is both inspirational, aspirational and conflicted. 'People are fabulous here' (0904).

It is a highly structured environment, with a board of directors, a policy council the staff and volunteers. 'There is a hierarchical model' (1105) that is sometimes chaotic. 'When I came on the Board I was surprised at the method of operation. It was large, unstructured. I was shocked by the way that business was conducted' (0512). There is a separation between the staff, the Board and Policy Council. Leadership is often remote and unaware of daily activities within the operational side of the organisation, as a result, some staff express feelings of abandonment. 'There is confusion where the leadership lies between the Council and the CEO' (0431). Perhaps largely fuelled by the financial difficulty. 'We spend most of our time trying to keep the organisation afloat, we don't get a chance to sit down' and plan (0618).

However, the interviews revealed a group of people who are committed to the task 'I will do anything for the bloody place' (1012); 'We all love the place so much (0715) while being time and resource poor. 'In time and effort, programme staff go above and beyond the call of duty' (1432). Some described it as a passion. To do this work 'you have to have
fire in the belly. it is not just a job where people come in nine to five. it requires a deeper commitment and passion' (1433). 'The task is too big, there is always a sense there is so much more to be done. It has a real psychological impact, it is not easy to remain sane and not be over whelmed' (1455). There are different factions, exacerbated by the fact that some staff are paid by different programs and there has been no team building or conflict resolution exercises conducted with staff for more than ten years. 'We haven't sat down together for a long time, there is no internal dialogue' (0412).

Conflict within the organisation was discussed repeatedly by all those who were interviewed. 'There is a high expectation that we shouldn't have conflict' (1317). It is a conflict-resolution organisation who has refused to turn its skills on itself. 'It is absurd when you think it is an organisation that resolves conflict and it can even get its own house in order' (0814). 'We don't follow strategy, we are making peace but we live with conflict' (1772). There is a rebelliousness that means policies and standard procedures are often accepted and not adopted and well developed reports lie unused on the shelves. In addition this independent attitude means that programme work can at times be chaotic or disconnected from the overall thrust of the organisation. 'People are coming to the stadium and playing with their own football' (1636). 'There is a sense of surviving in deep waters all the time' (1428). A feeling of being both abused and victimised was expressed during the interviews.

While under the broad banner of peace building, the organisation often displays a variety of cultures, values and ethics 'What inspired me were the values, non-religious, inclusivity, everyone should have a say, that conflict is needed for positive change' (0716). There is a culture of blame and scapegoating, usually reflected upwards to either the past leaders, others within the organisation or the remote leadership. 'This place is totally dysfunctional' (1860). 'It is disjointed, undisciplined and there is no great cohesion' (1631). At times, there is a sense of being controlled by autocratic decisions and people suggested that they are not listened to. There is a culture of patriarchal control that does not reflect the current cultural norm in peace building where an equitable breakup of male and female representatives is important at all levels of operations. 'We don't even have a gender policy' (1871). There is concern that the recruitment process lacks appropriate processes and that appointments are often filled with a 'jobs for the boys' attitude. Although new people are often attracted by the mission, several suggest they had come to the Peace Organisation because someone invited them.
The conflict is partly fuelled by financial trouble. 'Financial situation colours everything' (0825). 'Everybody knows the organisation is in serious financial trouble' (0203). 'It started with a bank loan and I don't think it is ever been in the black' (1014). It has had four CEOs in the last two years. The current CEO holds a temporary position in an attempt to move the organisation into a more positive position. 'Decision making revolves around what is financially viable' (0384). Consequently feelings of insecurity and instability pervade and effect the work environment. 'Lack of funds drives us in a particular direction' (1639). 'We are missing opportunities because we are too absorbed in the financial problem' (0627). The debt 'it is a problem that’s been building up for a long time, it makes people uncomfortable and unstable. A for-profit organisation with that level of debt would have been closed down by now‘ (0504). There is a fear that the funding from the Department of Foreign Affairs will be cut by half in the coming months. 'It is almost certain the DFA will cut funding’ (0832). This triggers the fear that the doors of the Peace Organisation may have to close again.

Beneath this tension and fear is a sense of resilience. There is a feeling that the Peace Organisation will endure despite current financial troubles. It has closed its doors once between 1974 and 2011 and there is a belief that it can be reborn through ingenuity and reinvention if the financial situation causes it to close. 'It is doing what it needs to survive... it will survive in some form, perhaps with some other peace building organisation’ (0831).

There is a clear sense that people genuinely care about the Organisation. It is a place where people matter, where people give far beyond the call of duty because they believe passionately in the work being done. 'The types of people attracted to it have a passion' (1428). It is a place that affects people in an almost spiritual way. People describe experiences where they visited once, and it remains in their mind for years till they can return as a volunteer, staff or board member.

The site of the Peace Organisation was also highlighted as both an asset and a burden. It was described as a place with an 'other worldly' quality, where the natural environment offers peace and spiritual renewal. 'There is something nearer to God up here so that you have a different mindset here' (1524). However, the buildings carry a deep and intense history, which at times seems to affect operations both positively and negatively. In 1798 The Peace Organisation was established as a military barracks to quell the Irish uprisings, it became a boy’s reformatory established by the Oblate fathers in 1858, it was a home
for orphaned German children during the war and in 1974 it became the site for the
centre for peace and reconciliation. It was a 'Church run reformatory for boys. it is
haunted by that past' (1439). Some wonder 'if the recurring cycles of conflict has
something to do with the un-cleansed decades of pain and trauma in this place. The
wider scandals of abuse' (1461). There were discussions around whether the conflicted
nature of the Peace Organisation is reflecting its days as a reformatory. 'The Peace
Organisation spent the longest time as a reformatory. We have never looked at that'
(1440). People expressed feeling oppressed by the buildings that they carry the cycles of
abuse and pain inflicted on the boys during the days of the reformatory. 'There are all
kinds of funny energies in here... people have seen things' (1434). The history of the
buildings also gives the Peace Organisation greater stature in the peace building
movement, as there is a sense that it has been working towards peace since its inception
as a military barracks more than two hundred years ago.' It is steeped in history' (0909).
'Groups who have been coming here for twenty years' want to come back (0465). The
buildings provide a work space that is neutral and beneficial for the peace building work
that is the Organisations charter. A recent closure of buildings due to financial stress was
resented by some and yet the cost of upkeep meant that those in power made a decision
they felt was economically essential. 'What would the Organisation be without the
physical' buildings (1435).

The mission of the Peace Organisation is still as relevant today as it was in 1974 when
the organisation began and it is still as difficult to explain to the wider public. 'There is
still a major role in the North South dialogue' (0446). 'The conflict in Northern Ireland,
people think it is all fine, but it is not. .. it has moved into a post violent conflict. it is like
a house fire, it takes time to make sure the embers are really out' (0834). Although
violent conflict has stopped in Northern Ireland, there is a belief that it can re-erupt at
any time. 'If a bomb went off in Northern Ireland, and people were killed, the Peace
Organisation shoots up to the top' of the popularity pyramid (1509). The wider economic
crisis places tensions on communities where hatred and frustrations continues to bubble
under the surface and fuel potential outbreaks. Interviewees suggest that peace is not an
absence of violence, it is a deeper long term process that requires considerable skills and
resources to overcome. Many expressed the difficulty of marketing the work of the
Organisation as outcomes are intangible. 'Conflict prevention is not high on the agenda'
(0455). The irony the Peace Organisation works with, on a daily basis is that it needs
outbreaks of violence to convince those who fund it, that the work is needed. 'It is afraid of peace, it needs conflict to pay the bills, to pay the salaries' (1002).

The interviews revealed an organisation with a depth of resources and knowledge. The passion with which people were committed to the task, the experience held within the organisation and the genuine caring were incredibly valuable resources. Staff do high quality field work that is respected and admired. The ‘specifics of the work impressed me. Getting groups together, listening to stories from the opposing sides. it is fraught (with conflict) someone whose brother was killed by the IRA sitting across from an IRA leader’ (1626). Within the Board, there are those who have a deep knowledge of the peace process in Northern Ireland and those who have a comprehensive understanding of finances, which often creates tension as to organisational direction. There are people with strong international connections and experience. The Peace Organisation has a reputation as a leader among peace organisations, not only in Ireland but internationally.

In conclusion, at the time of interviews in August 2011, the organisation was in a precarious financial position. Internal conflict was a highly important topic, people felt a strong attachment to the organisation and a desire that it continue. However, there was a very real concern that financial strains would squeeze the life out of the Organisation. During the interviews and the subsequent workshop (not addressed here), staff and board members had an opportunity to share their grievances, to listen to each other and to envisage a future. By the end of the workshop there was a feeling that a positive future with the Organisation was possible and plausible.

The Sight Foundation located in California USA was the third organisation to participate.

7.2.3: Interview results -The Sight Foundation, USA

With their headquarters in Berkeley California, The Sight Foundation is a non-profit foundation focused on relieving suffering through programs supporting native American health and the eradication of needless blindness. The Sight Foundation currently works in eleven international locations, as well as the United States. The stories of the Sight Foundation were crafted from 21 semi open-interviews with board members, staff and volunteers between December 2011 and March 2012. (NB: The numbers at the conclusion of each quote are the response numbers used to identify responses in the database. Each quote is identified with a code to demonstrate the involvement of different individuals while maintaining confidentiality).
The name of the Sight Foundation is selfless service. It was started by a group of charismatic founders, who gathered a diverse group of people with an idea of reducing needless suffering. ‘It was a confluence of meditators, public health practitioners and epidemiologists and members of the hog farm commune. Very different life paths, but their motivation was the same’ (500). ‘We weren’t following any single denomination, but we had a puja (honour, worship) table that is made for us’ (1286). The impulse for the Sight Foundation was a continuation of the impulse to eradicate smallpox. It was ‘really clean’ (1278). ‘Sri Neem Karoli Baba Maharajji (an Indian Guru) told me to leave the ashram and go and eradicate small pox and I completely trusted him. The organisation was a continuation of that’ (1287).

The Sight Foundation was born from a group of people who had shared spiritual experiences while travelling in India. ‘It had a very spiritual core (878). This spiritual foundation is still reflected in the organisation. ‘Whoever I met was doing some meditation. They had strong spiritual ideas’ (1100). In the beginning was a deep and complete commitment. 'We all dumped our pockets out... I wrote a cheque for all we had' (926). The intensity of commitment is imprinted within the culture. ‘The hours are never a regular work week’ (1078). ‘The program director needs to be super-woman’ (243). ‘It’s long hours’ (518). ‘We are over worked and underpaid in a chronic way’ (383).

The culture emerged from the mix of people who put their energy and heart into the organisation. ‘The do-be-do-be-do battle. The 'doer' would say, I will walk through hell fire. I don't care if my feet are chopped off, I will keep going. And the 'be-er' would say, until you are settled in the heart and spirit you cannot really give' (933). Today, the will and intellect of these two alternative philosophies are imprinted as a dialectic within the organisation and continue to colour the culture. The organisation's hippie counter culture was seeded as people from the Hog Farm commune drove from London to Kathmandu in painted buses. This flavour is still present in the organisation today. ‘I love [the organisation]. it is hippies doing good work (999). Hippies on the Board, they're doctors and people who have other kinds of spirit (940). The organisation is run by hippies. If you come here with a tie and shiny boots you won't get on well here’ (292). ‘The organisation comes from an age when younger people questioned the establishment’ (725). We wanted people who had the right attitude, who perhaps had a spiritual focus without a Ph.D.’ (1279). The flavour of the Sight Foundation is an uncompromising commitment to serve, broadly aligned with the Buddhist philosophy. ‘Our logo is the
compassionate eyes of the Buddha. And [the organisations name] is the Sanskrit word that means serving to humankind' (885).

Within the founding culture are two distinct philosophies. 'There was a philosophy that we needed to understand ourselves to be able to do good. Both could be complimentary' (185). The spiritual founder said 'to be' is important. [The doing founder], said 'to do' was important' (310). 'There was a tension between those who followed [the spiritual founder] style, the 'Be-ers', and the small pox crowd or the' Do-ers'' (176). Stories were told of passionate debates within board meetings as a result.

Within the structure of the Foundation there is a sense of hierarchy and categorisation, however there is also a feeling of equality and respect. There are, 'board, paid staff, volunteers, service program partners, those doing the work and the donors' (527). There is a 'hierarchy with directors and programs. It is compartmentalised, people have roles. With the Board there is a chair and committees. There is no division, just those willing to take responsibility' (1188). 'We have structure, but when we all sit around the table we are all equals. No-one is pulling power trips' (831).

The executive director is responsible for leading the organisation, while the Board is responsible for strategic direction. 'Communication works through the Executive Director to the Board, who are highly trusted and skilful and should be used as needed' (529). 'When the Executive Director does not communicate well, no-one knows anything. Now... it all works' (448). The organisation has a strong committed board, many who have served since the beginning. 'There is the core group who've known each other from the early days. If they want to accomplish something it holds much more weight' (1221). 'It is hard for executive directors coming in. There is a power structure set up. They can be effective as long as they fit into the existing power structure' (1220). There has been some trouble with leadership. 'Why have we had so many Executive Directors who don't quite fit (1057). 'There is a lot of staff turnover' (1236). The organisation was in trouble. There was a lot of conflict' (208). 'There have been some rough spots' (201). 'We used to have a lot of confrontations between the doers and the be-ers' (891). The Sight Foundation was instigated by people who were passionate and have remained committed to the organisation and returned at critical moments. 'When I came [the inspired founder] was accepting $1 as his salary for a year' (209) to pull the organisation out of a tough spot. Others recognised the influence he had. 'If the consensus building is at a stalemate, I would guess that folks like [the inspired founder] would move the balance if it was too
weighted one way' (1271). While he continues to support the organisation, he is no longer on the Board, so while in the past, 'It was all about how close you were to [the inspired founder]' (1243), management decision are now less focused on the charismatic leader.

Certain practices emerged as part of the counter culture movement. Circle sharing, recognises that board members have a life beyond the organisation. 'Everyone would talk about what was going on in their life. So you had the temperature of the group and where the mustard seeds were' (883). 'People aren't just colleagues. We have lives outside of work' (972). Perhaps reflecting this collaborative consensus approach was criticism of the decision making culture and a sense that it had improved. 'It leans towards consensus and opinion. It can be good and yet it is frustrating because of all the opinions. Sometimes how decisions are made is questionable' (1062). There is a sense that as the organisation has matured that there is a move to culture that reflects the more conventional corporate values. 'The decision making culture has historically been laborious. Now it is more streamlined, more definite' (1092). 'Now we are planning by objectives. Each department has to define its objectives, within budgets. it is transparent, it is clear' (381).

The most important values in the Foundation are about equality, service and a higher power. 'Selfless service' (1298). 'We all should serve' (396). 'We are equal to those we serve' (647). A core principle for the organisation is that everything is founded on people. The relationships, the work, the ideas the partnerships that are so crucial are founded on people. With this principle is a belief that 'people are good inside' (252) and that personal transformation is important., 'Doing soul work, helped the work' (184). 'The world is a place with enormous disparity' (989). 'With life comes suffering' (404). 'It is a difficult world' (1035). 'The world is one of constant conflict but also one of love' (253). 'It believes in spirit' (678), 'A higher power' (251). 'The world, God, people, is one, grounded in a oneness that is life' (404). The organisation believes in being open hearted and accepting. 'That diversity and talent come from all different spectrum' (1150). 'They are accepting of everyone's views and personal choices' (255).

The Sight Foundation believes that 'it is a survivor' (239). '[The Sight Foundation] survived because it has a brain, a heart and a spirit' (707). 'It is special, in a good way. Because of the spirit, it is more than a do good organisation' (396). 'It is steady, committed and tenacious. It is not bold' (1080). 'We care, we are constantly stretching to provide more resources' (532). 'It is open hearted and accepting' (1150). 'The
sound would be raucous laughter to silence. The centre is silence with water’ (1277).

The Sight Foundation wants to serve; ‘to bring about change to under serviced communities’ (1066). 'We are giving of ourselves. it is not about wanting something back' (571). 'To put my good where it will do the most, (881). 'To alleviate the suffering' (989). 'Unfettered health for all' (1195). To teach by being: 'It is emanating rather than doing' (1043). 'It wants to be free to experiment, to dream, to innovate, to have an active role in developing what is next' (861). To be unique: 'They want far out ideas' (591). 'Keep going, forge ahead’ (1152). 'It is looking for our next growth' (1061). Survival is our big issue’ (674). 'For it to exist;' (1195). 'To pay for itself' (591). 'Respect & recognition of our quirkiness. it is our way’ (1079).

The Sight Foundation was initiated at a time when people believed they could 'save the world' There is a sense that it carries a wound for 'not being able to support all the need in the world' (599). Although it values its’ uniqueness, there is also a 'feeling not understood and not accepted or frowned upon for being different' (837). 'There is a historic trauma being played out in the Board' (Native American/White Settlers) (442). 'It's deeper than identity. it is an internal schism' (1073). 'Sight or diabetes. There is an identity crisis. Who are we, who is [Organisations name]’ (1181). Loss of a South American program created a wound for the organisation. 'It was a big wound. It is still raw' (996). 'It was like a rupture, like a divorce, it was painful' (947). Losing staff was also difficult. 'There is a wound in the loss of those folks, and the staff left continue to reel a bit from it' (997). Others felt that the emotional wound is that 'the founders were such phenomenal people. They were the glory days‘ (1156).

During the interviews participants were asked what the organisation is avoiding. There was a strong awareness that it wants to avoid corruption or a loss of integrity. 'It wants to avoid corruption in a direct or an indirect way' (1114). It wants to avoid for-profits who take advantage' (309) and 'relationships that might taint its image' (1196). It is aware of creating 'bad faith. Doing things for the wrong reasons, not being true to itself or of causing suffering’ (1038). From experiences of inappropriate leadership, it wants to avoid, 'weak leadership;(464). The Sight Foundation wants to avoid an executive who will drive the organisation to become a conglomerate’ (464). There are also principles which are against the ethos. It wants to avoid 'a top down approach, it does not want to be dictatorial' (995) or mainstream. It wants to avoid 'corporate crassness and all that
matters is the bottom line’ (1153) or ‘becoming a corporate environment that’s cold and square’ (992). There is also a fear of instability of ‘turbulence, things that hold it back, negative energy, a mushy lack of consciousness’ (836). It wants to avoid ‘hatred and discord’ (411), ‘miss motivation, stagnation’ (464) and of ‘hitting a platform and not being able to grow’ (249). It wants to avoid ‘scarcity and famine. It hates being closed in’ (538). There is a fear of change, a ‘fear that change means losing the spirit of [the organisation]’ (1245) and some argued that ‘it is not willing to look at its own challenges. it is afraid of losing its precious’ (1234).

The Foundation believes that ‘it is all done with people. Others focus on building buildings and imposing programs. We are about partnerships and connecting people’ (1010). ‘If the people are solid and partnerships were solid, the right things will follow’ (1011). ‘We foster long term relationships’ (278). ‘We are the intermediary’ (306). ‘We make linkages to help less successful organisations’ (286). ‘We try to be apolitical’ (679). ‘We steer away from politics and religious beliefs’ (278). ‘We work with grass-roots’ (698). ‘We respect local decisions’ (278). ‘We focus on developing local talent, enabling people’ (497). ‘We participate in active listening, we are not experts’ (496). It is focused on people who are marginalised’ (1178). ‘We have a philosophy that the money is not everything. We fund raise but ... if the will is there, the money will come’ (276). ‘The spirit of [the Organisation] is peace’ (708). ‘The deepest purest truth is inner peace. The founders travelled that path to find it in their life’ (726). Board meetings open with a message of peace’ (712). ‘[The Organisation] is alive’ (706).

In an environment where the work is extremely serious, there is a focus on fostering humour to help people retain perspective ‘If you say serious you have to wear the silly glasses’ (833). ‘There is also a sense of play’ (886). ‘You can’t say the word serious. It is an idea from [the heart founder] to try to keep us from getting too soulful’ (191). The colourful nature of the Sight Foundation is recognised as an important cultural element. ‘Sometimes it is in a fully beaded costume, and sometimes it is in a clown outfit.’ (594).

Interviewees felt that sometimes there is an entrepreneurial zeal and sometimes not. When they combine it is most powerful.’ I was able to be an entrepreneur within [the organisation]. [The organisation] will let someone be entrepreneurial, but it will not grow an entrepreneur’ (767).

‘One thing that is weird to me is that it has been in Berkeley for 32 years and almost no-one knows it is here or has heard about it. It doesn't have that much of a local presence'
'The hippies know of it' (225). 'In Berkeley we are well respected. Outside the Bay Area, (in the USA) we are unknown. There are pockets of people who know about us. ... but we are not well known out there in the country' (847).

Aravind Eye Hospital in India was initially the recipient of much of the organisations' financial and professional giving. It was established at the same time as the Foundation and the two organisations collaborated extensively. 'Many of us were founders of Aravind' (1305). A lot of what I did was with Dr V and Aravind' (740) (Dr V is a shortening of the name Dr. Venkataswamy who was the founder of Aravind Eye Hospital). 'The relationship with Aravind is exceptional. ... it is sacrosanct.' (1224). 'I used the Aravind model' (758) which was to maximise distribution instead of maximising profit. 'Aravind always stayed true to the ideal of service. I give Aravind and Aurolab a lot because I know that they aren't greedy or corrupt' (757). Established by Aravind, Aurolab is a laboratory that makes intraocular lenses. It was established with the principles also used in the Sight Foundation, to maximise distribution (not profit) and to teach the competition. 'Everything I do today is all based on that whole program of learning that I gained with [The Sight Foundation] and Aravind' (765).

The Sight Foundation is well respected with partners. 'We are well respected but are a small player' (846). It is the nature of the beast that we aren't better known' (1042). 'In the sight world, I like to think we are seen as having integrity. We set an example of collegiality. We do communicate well with other organisations' (1039). 'In the broad public we aren't seen at all' (1039). 'It is a well-respected player in the public health community' (999). 'There is something in our nature that keeps us small' (1042). 'We are definitely playing, we are in the game. We are well recognised, which is to do with our longevity and the work that has been done' (1080).

The Sight Foundation attracts a different crowd. There is a sense of counter culture, those who are interested in doing ‘good’ without bureaucracy or conventional values. 'It is seen as professional. it is seen as professional in the counter culture movement, those on the fringe. I love [the organisation]. It is hippies doing good work' (999). A new corporate partnership was taken very slowly and seriously to prevent perceived or real lapses in integrity. 'The corporate partnerships with Toms is drawing us on. Their promotion is helping [the organisation]. With Toms, there is a symbolic moving more into a corporate model' (1204).

Succession for both for staff and for the Board is critical. it is highlighted in the possible
consequences of the founders leaving. 'If one of the key people decides to leave how will that affect the organisation?.... They need a plan in place for how you deal with this change. The [heart founder] and [the inspired founder] could be gone. The [heart founder] is a big part of the spirit of the organisation' (1209). It is important 'to recruit to the Board' (1269). The second generation of [the organisation] have big expectations. They are very smart in many ways' (1119). 'It is important to get the right kind of people' (People who) are not seeking medals or honours but have a sacred desire to do good for others' (461). As a way of addressing this, [the organisation] takes time to allow the relationship between the potential new board member, the organisation, the people and the process, to develop.

There is an overall feeling that [the organisation] walks its talk. Repeatedly, interviewees suggested that [the organisation] does what it says it does. Its mission and its programs are aligned. 'Everything is very straight. They believe they are doing what they set out to do. There is no conflict or dissonance. Their mission statement and the way they think of themselves is the same' (804). 'The buzz phrases are all true. Compassion in action' (1008). 'Most organisations as old as [the organisation] have skeletons in the closet, [the organisation] doesn't' (1295). In an effort to prevent a twist in integrity, the Foundation refused a substantial donation from an organisation that was deemed to be interested in gaining prestige by its association with the Sight Foundation. 'There was a corporation that wanted to donate money..... We didn't do it' (675). 'Do you take funds from corruption' (and put it towards something good) (485). When asked if the organisation has integrity, an interviewee responded with, 'Yes, it does. We talk the talk too much. We are brutally honest. There is no voodoo accounting here' (391).

With environmental calamities increasing globally there is a perception that, '[the organisation] has to make a programmatic shift. To meet the most immediate needs facing humanity' (1002). Interviewees felt that it may become more important to help people in natural disaster situations. We will have to adjust to act in the place where the need is greatest' (1053). There was a sense that the Foundation needs to keep up with the times in how they deliver services and how the programs are structured. 'There is an explosion in global communications, an increase of skilled people locally. NGO's need to examine what we have to offer. The time for holding onto information as power is gone. We need to be very attentive. [The organisation] needs to radically change how it has been working' (552).
A comment that was attributed to Dr V (Aravind) and adopted within the organisation was, 'do the work and the money will come. The following comment reflects this sentiment in its breadth. 'Keep your vision and aspiration out front and don't worry too much about feeding the beast. Don't forget what you are trying to do. If you do that, the money will come. Stay true to your vision. To achieve health equity for all people' (421).

The Sight Foundation has an incredible history with an incredibly rich range of people who have given time, money and their ideas to the cause. It has had some challenges, for example, with leaders who did not fit with the culture and financial difficulties. The Spirit of [the organisation]n is still strong in that people believe in its mission and how it executes its mission. After some periods financial and leadership challenge, The Foundation is currently in a good position. It is looking to grow and explore how to become more self-reliant with social entrepreneur ventures.

As a researcher, the Sight Foundation was a pleasure to work with. Its openness from the initial phone call, the depth with which the interviewees responded and connecting with the 'Spirit of [the organisation] made the work incredibly rewarding both personally and for the research topic. An interesting note, that the people of [the organisation] preferred to refer to the 'Spirit of [the organisation]', rather than use the term meme the term the Spirit of [the organisation] was more aligned with its' identity as an organisation that honours spirituality.

The next organisation came as an introduction through the Sight Foundation. The Bio-Cultural Fund located in San Francisco California had a very different founding impulse and a different history.

7.2.4: Interview results - The Bio-Cultural Fund, USA.

With its headquarters in San Francisco California, the Bio-Cultural Fund is a foundation, focused on bio-cultural diversity in five regions around the globe. During March 2012, 21 people participated in open-ended interviews as part of the research. Participants included board, staff members from the San Francisco office and field officers stationed in the five regional centres.

The Bio-Cultural Fund is a small foundation funded entirely through an endowment and investments from this endowment. It was established as a family foundation in 1954 by the founding father when he wanted to give to philanthropic causes without incurring tax. Today, the Bio-Cultural Fund addresses the loss of culture and biodiversity, focusing on
five bio-cultural regions around the globe. 'The problems are big, we know the solutions are long term. [the Bio-Cultural Fund] as an organisation is not planning to survive in perpetuity. We have a forty year horizon. So we are very conscious of all that' (1477).

The Bio-Cultural Fund has a forty year sunset clause. 'We are trans-generational, we are always looking, future looking, our operation as continuing for the next forty years' (1675). 'We want to spend money faster than the diversity is decreasing' (1375). 'We haven't chosen places as biodiversity hot spots, but for the long term' (1682). 'We identify and support excellence where we find it' (1333).

People are attracted to the Bio-Cultural Fund because it offers a unique experience where working with indigenous people combines with intellectual stimulation and a desire to care for the world as a whole living being. The idea of Gaia, the earth as a whole living being, is strong in the Bio-Cultural Fund. The following comment expresses the strength of the attraction in working for the Fund. 'I moved across the country for this job. I relocated my entire life to come here,' (1483). The Bio-Cultural Fund is seen as an opportunity. 'This organisation is unique. There isn't the option to do this anywhere else. .... I wanted to work for native communities and the reality is that there is not a lot of places to do that' (1487). 'I liked going against the mainstream. I have always been a change agent' (1383). 'When we offer a job, the qualities of the people who apply are mind boggling. We are not just another foundation. Working with [the Bio-Cultural Fund] is a once in a life time planetary opportunity' (1349). 'The people who are attracted to [the Bio-Cultural Fund] ....are obsessed and maddened by the miserable squandering and destruction of beauty. The people who are attracted to [the Bio-Cultural Fund] believe in those values' (1347).

The original Fund was founded on money from mining. The founding father 'had worked for a big mining company, which was formed earlier by his father and was very active in Australia', (1642): The foundation was created so that he could give internationally without being taxed on his donations. 'There was no mission statement. It was what he wanted to support it was eclectic and pragmatic' (1630). In the 1960's and 1970's the Bio-Cultural Fund was an ordinary family foundation collecting non-western art acquiring approximately 35,000 objects which [The second director] sorted after the founders death. It was [The second director] who decided to turn the Bio-Cultural Fund into a foundation with a Board of Directors which reducing the influence of the family. 'We wanted to integrate everything and to start a whole new Organisation' (1660). They
brought in a new mission, carrying the legacy of respecting indigenous peoples and places. 'It was like a spring rain. It was wildly exciting, it was open ended. They were more open because they were looking to do something' (new and different) (1315). 'We are on the front end of a wave' (1377). As a result, the Bio-Cultural Fund is a very old organisation with a new feel. 'We were a fifty year old foundation. But we are a new start up with a lot of baggage' (1452).

The Bio-cultural Fund is a foundation with money in the bank, placing them in a unique position. 'We are a foundation, we have money, so everyone pays attention when you enter the room' (1844). 'We try to give far greater weight to the spiritual and moral value authority of the indigenous groups we work with' (1844). 'Money gets stuff done.... it is the key. We gain knowledge, they gain capacity' (1845). Staff are aware of the unique position they hold. 'We are not a charity operating on a street corner, or in a ghetto. We don't go to Goldman Sachs and write proposals. it is very, very different psychologically' (1846).

Community development principles are very strong in the Bio-Cultural Fund. 'It is not into top down management. Because with top down management, you can only do the things that you understand' (1321). 'We really encourage the grantees to be self-sufficient. And not dependent on the outside. it is one of our core values' (1728). 'The program officers were the stars. The group of support staff were considered support staff in an old fashioned way' (1447).

The Bio-Cultural Fund is a small but global organisation working with indigenous people, with very few staff and big aspirations. 'Working with institutions around the world, but are very engaged in issues with indigenous people' (1750). 'The knowledge systems and perspective of Indigenous are more important than our own perspective' (1593). It is committed to its values and constantly works towards ensuring they are walking with integrity. One of the challenges is that the organisational wound is 'capitalism. 'We are here because of capitalism. Our endowment was obtained through capacious capitalism. .....and now we are using our endowment to try to reverse those impacts, (1615). There is a dichotomy, 'we are battling the corporate world and yet we are a bit corporate in the way we run things' (1570).

The Bio-Cultural Fund is afraid 'that the world has gone too far in the direction it is going... that industrialisation, has gone too far and that it is too late to stop climate change' (1800). They are afraid of not doing enough. They are afraid of 'stagnation,
causing further harm and destruction on the world. A sense of wanting to have avoid the 'done nothingness’ (1711) and there is a sense that 'we are running out of time. And that we have to hurry up' (1614).

The organisation is full of highly intelligent people who are extremely committed to what they are doing. 'I was intimidated by the intellect of the organisation. There is a lot of big brains' (1626). 'Everyone here is insanely smart' (1492). 'It is a pretty intense organisation' (1566). '[The Bio-Cultural Fund] is always just too much, they are wonderful but a bit overwhelming' (1541). The issues are seen as complex and nuanced. 'We are not great at simplifying things. We pride ourselves on being complex' (1495).

There is also a sense of being unique. 'There is a quirkiness, creativity, exuberance' (1766). There is quite a bit of improvisation but within given keys' (1604). There is pride in being unique and quirky, it is about valuing difference rather than the main stream. 'The culture of eccentric quirky characters was very appealing for me ..... at [the Bio-Cultural Fund] that was normal, everyone was a little bit weird' (1595).

People in the Bio-Cultural Fund are deeply committed. 'We fear the consequences of our own passion. That we over work ourselves and stress each other out and commit to more than is economically viable' (1370). With such a mobile global organisation the feelings of isolation are often extreme. 'Planning is challenging, we are a global mobile organisation and the folks in the field are very busy and very isolated at times' (1605).

The Bio-Cultural Fund is deeply spiritual in a way that embraces and honours its beliefs. 'We believe that life is terribly meaningful, (1366). 'Deeply spiritual beliefs' (1674). 'It is about the sacredness of creation' (1466). 'Gaia, they talk about Gaia'. The underlying consciousness of the whole universe and the natural forces, (1795). The staff spoke often of the importance of the sacred, that they value all knowledge from all cultures. 'We value diversity. We have faith in the stewards, the guardians the people who have a relationship with the diversity' (1344). 'Valuing all knowledge. We work at the interface between complexity science and indigenous knowledge' (1340). Valuing of diversity is brought into all areas of work. 'We have a diverse board, in terms of age, ethnicity and diversity' (1667). 'The non-profit world is primarily white. In [the Bio-Cultural Fund] it is not' (1839). Reflecting the multicultural nature of the organisation was the comment, 'I found a group of people who were like me. Third culture kids. Born one place, heritage from another place and now here' (1444).

Although there is a fear that the beauty of the world is being destroyed, there is a belief
in the goodness of people. *The best of human beings will step up, with these we will work and positively guard* [the planet and its people] (1754). *People are everything. They are the ideas, the motivation the connections in relationships* (1611).

The Bio-Cultural Fund is a unique foundation with a unique mission. It is unique because it is endowed, because it is working towards the amelioration of the issues the endowment caused. It is unique because of what it is trying to do and the culture it fosters. In a world focused on materialism, the Fund is taking a challenging step in a different direction.

The final organisation was in Australia. The Emergency Service agreed to participate in April 2012.

**7.2.5: Interview results - The Emergency Service, Australia**

With their headquarters in Sydney, the Emergency Service is a semi-government organisation focused on saving life and property through responding to emergency calls particularly fire. With a full and part-time workforce of over seven thousand people, with centres in all major towns and most small towns, the Service is spread across NSW. The sheer size meant the organisation was of a different calibre to the other participating organisations.

The Emergency Service participated in the research between May and July 2012. Twenty four semi structured interviews were conducted with employees, both retained, permanent and management; and this was followed with a one day workshop where the material generated was presented back to the organisation. The interview questions focused on people’s perception of the culture and meme of the service. As such, what is presented is the narrative picture or lens.

The original fire service in NSW was established more than 130 years ago in Sydney as a response to the demand for a more coordinated and integrated fire service. The organisation has gone through several changes in structure and changes in name to arrive at what today is a service focused on fire, emergency response, rescue and first medical response. The primary impulse that drives the service originally and today is the desire to protect, bring order and structure to chaotic or crisis situations, summarised in the phrase *'Protect life and property'*. The work flow oscillates between intense reactive action and relaxed pro-active prevention. *'By the nature of our business we are reactive organisation. The bells go on and we go, but we have to be proactive with climate*
change, global warming, and fiscal policies' (1056). Balancing these extremes is a challenge. Being eternally ready and yet having a large portion of time waiting or preparing can lead to unruly behaviour if not properly managed. 'You haven't had a decent fire for 18 weeks and you start to go stir crazy and you start picking on each other. Once you have a fire, without losses, you come away feeling alright' (475).

The move towards being a world class the Emergency service is being constrained by budget. 'The bottom line is budget and everything is only possible if it comes within financial parameters. They want to be a world class the Emergency service, but all that is under pinned by the budget. You can only believe as much as the budget supports it' (424). 'With budgetary restrictions... we used to say we would arrive at your door step within seven minutes on ninety percent of occasions. Rather than build more stations, they just blew the time-line out to ten minutes' (694). The time it takes to respond is critical in fires. Interviewees explained that as little as three minutes delay in response times can drastically alter the degree of destruction created.

The attraction to the Emergency Service was 'Job security, to have a job with flexibility. One that did something for the community but offered variety as well' (1046). Many wanted a job that allowed them to spend time with other pursuits but also one that gave to the community. The service component was a strong pull. Service men and women gain a sense of satisfaction and well-being from being able to help people. Camaraderie, teamwork and a sense of being able to protect what is close to home are strong drives. Although there is a focus on making sure team mates are safe; 'Our greatest policy is safety, safety, safety' (340); there is a thrill and achievement in facing danger and surviving. 'Everybody is running out, and you are running in. We have to go in and fight that' (515).

The primary changes the service has experienced include the involvement of women, the cultural shift away from the acceptance of drunkenness and 'boys club revelry', the shift of degree of focus from fire to rescue, as well as the shift from an emergency based approach to a business and or public service approach. Reflecting a wider cultural change, there has been a change from a military disciplined service to one where people can refuse to participate in activities. The impact of which is varied. 'There has been a transition from the tyrannical type management where almost military discipline and rank was feared, to now a major swing the other way, where there is the fuzzy warm - "ohhh don't dare upset anyone"' (295).
When viewed as an organism, the Emergency Service is seen as large, sometimes cumbersome, slow moving, sometimes intelligent, and quick to react. Interviewees suggested it was like a lion for its quiet stillness and ability to spring into action, to an elephant for its size, memory and intelligence and a python as its head can be going in a different direction to its body. It was compared to an animal with many tentacles that grow back if one is severed.

It was also considered to be two different organisations; one relating to the fire-fighters and fire stations, the other embodying middle and upper management, each having different values, expectations and styles of operation. 'There is a dotted divide. These people consider themselves fireys and these consider themselves politicians... the folding line' (1027). 'But there is a divide. .... superintendent upwards... or downwards, we say we do this, but we actually do that. It is a cultural thing, good people making a shit system work..... it is management taking the easy way out' (1025).

The mission is respected, people want to support the mission of protecting life and property. 'It holds high ideals. Protect life property and the environment' (1062). The service 'four pillars' or primary principles which form the central core of the ethos. These pillars are well accepted and summarised as; 'be fair and impartial, being firm in discipline and having fun' (270). However there is a sense of frustration with a system that is top-heavy with too many impractical policies addressing political or legislative requirements rather than the requirements on the incident ground. 'The triangle is now inverted. There are very few troops at the bottom, but a huge upper management who are fighting amongst themselves' (960). There is a sense that while there are people who are more self-interested than service orientated. 'The system rewards lazy people' (487); the majority of people are committed and it is the people who make the organisation strong. 'It is firemen that help people not fire engines or the organisation as a whole' (815).

Repeatedly interviewees spoke of the challenges with the system. 'You are heard, but there is a break down in internal communications. It is more of a procedural thing, It is not the vibe. It is that they have a shit system in place. There is a big brains trust out there and a lot of knowledge and they need to tap into it better' (409).

The need to be respected by the wider community means a focus on media and reputation. 'It wants the recognition' (1062). The media are seen as something that helps the mission with fire prevention education, something that galvanises the service to action and something that needs to be fed. 'The media have helped in helping to reduce
the cost of fire to the public' (516). 'The focus is on the media' (936). 'A couple of things align (politically and with the media) and everything happens' (697). 'If you don't manage them (the media), feed them the right lines and keep them busy, they will devour you' (1034).

Relationships with other organisations vary depending on the individuals, the local historical dynamic and the legislative guidelines operating between the different bodies. 'Other emergency services are doing similar things. Sometimes it is healthy, sometimes they are attacking each other' (1034).

There are winds of amalgamation with different services which are seen both positively and negatively. 'I'd like to see the amalgamation of the two fire services Rural Fire Service and the Emergency Service' (272). 'They haven't done the most obvious which is to amalgamate the fire and ambulance' (619). The drive to survive is pushing an impulse towards multifunctional roles including, rescue and first medical response. 'Fire services will become multifunctional' (836). 'We do first medical response. I'd like to see more stations doing emergency medical work. I'd like to see every station have basic rescue capability' (285).

People would like to see a drastic change in the recruitment of new staff, training and examination procedures. 'It needs to improve training' (412). 'The training has changed and does not reflect this need to get out and do' (334). 'There is no money in this organisation for training because it all goes on overtime' (505). 'Station officer test has 500 questions. The fire fighting training manual had been rescinded. They are still teaching stuff that is way out of date' (507). People who can rote learn are not always the sharpest knife in the draw' (851). The criticism is particularly vehement as respondents felt that the issues remain despite repeated investigations and suggestions for improvement. Training is considered to be crucial as is discipline. 'We have this really great reputation for being disciplined and professional on the fire ground but the actual culture can let it down a bit' (768). 'They have no idea what discipline is' (625). 'There is a certain element that believes they can do as they please with no real repercussions' (295).

Looking towards the future interviewees see greater intensity, greater number and greater variety of incidents particularly weather-related, but also those triggered by social unrest. 'Climate change is going to have a massive impact on our work-load, on the way we do things and on the community' (809). They are expecting to carry the weight of an
increased elderly population, religious riots and terrorism. The recent re-structure that reduced the call centres to two and the increased reliance on technology were both considered a backward step in-light of probable future scenarios particularly the possibility of terrorism. 'Electronic systems don't go well with heat and water. .... It is very, very prone to terrorism. We are going down to two call centres. Sydney and Newcastle, centralising, but they don't look at the risks involved' (957).

As the number of fires decrease with fire prevention initiatives, prosperity for the service is seen to be within the 'rescue' and 'first medical response' roles. With greater budget restrictions bringing competition between units, greater media scrutiny, increased uncertainty in the type of incidents and increased pressure from government, the service needs to be streamlined. There is a sense from interviewees that its' internal systems need to be tidied and out-dated elements need to be removed. However, interviewees felt that the attributes that set the service apart are the level of caring for each other and the community. The professionalism on the incident ground was considered to be a high standard and interviewees felt that these elements need to be retained and built upon.

The Emergency Service holds a significant place in a time when the future looks more uncertain and change is inevitable. Interviewing employees has given a brief, time sensitive picture of the experience of being inside the service. The summary above is a snapshot of a small number of views from a large and complex organisation. With a different weighting of service personnel to management or different locations chosen, the picture may be coloured slightly differently.
7.3: Learning from the interviews

In the previous section the data from each of the interviews was presented in summary. This section explores the learning that emerged during the interviews. The interviews were constructed to reveal the culture and the forces behind the culture. Questions (Appendix 4.1) were framed to reveal the beliefs and values, the rituals, myths, drivers, emotional wounding, structure and mission. During each segment of interviews certain principles or themes emerged. For example in the Sight Foundation, the significance of the founding impulse was incredibly important, in the Peace Organisation the significance of the site emerged as an essential component. The following section provides examples of the parameters that emerged. The parameters are clustered under headings such as the founding culture, the mission, structure, beliefs, desires, fears, emotional wounding, shared language, rituals, symbols, how things get done around here and why people are attracted to the organisation. Note that what is presented is a snapshot, to give the reader an experience of the principle rather than complete detail.

7.3.1: The founding culture:

One of the most important elements that emerged early and continued throughout the five case studies was that the founding culture has a profound impact on the organisation's culture. Each organisation began with 1) an idea, 2) a collection of people who have a desire to change things, 3) a location and 4) an energetic environment. What emerged during the interviews was that the cultural elements present at the foundation shaped and coloured the mission and culture that developed. The following excerpt from the Peace Organisation report summarises the founding culture, the principles of inclusivity, reconciliation, egalitarianism and peace that were evident at the beginning and are still present.

Peace Organisation: Corporate perspective

The Peace Organisation emerged from an ecumenical Christian community in Dublin. An organisation with a matriarchal egalitarian core where all are of equal value; a patriarchal charity structure, where there are those who hold power and a bank loan. The Peace Organisation has never been responsible for supporting itself. It could be said that the hierarchical patriarchal The Sight Foundation: The Narrative view structure emerged from the experience of charitable business from
middle class Dublin. The values of inclusivity reconciliation and egalitarianism reflect the ecumenical nature of the Christian community and the circle of learning used in the reconciliation work reflects a matriarchal Ireland, brought (perhaps) by the female founders traditionally more focused on the health of family and community. The instigating event that founded the Peace Organisation was a 'protest against the atrocities being carried out in the name of the Irish people' (Murphy and Adair 2004, p. 2). It was a protest against 'violence and vandalism, intolerance and sectarianism' (Murphy and Adair 2004, p. 1). This is the founding cultural landscape that the impulse of the Peace Organisation landed into.

What was apparent in the current Peace Organisation culture was that the cultural flavours present at the beginning, violence, peace, conflict, ecumenical Christian, middle class Dublin, inclusivity, and reconciliation for example, were all still present in its current configuration.

In a similar way the founding culture also had a huge impact on the nature and flavour of the current Sight Foundation. Below are two pictures of the founding culture of the Sight Foundation, presented from a corporate perspective (taken from the website) and from the narrative, as expressed during the interviews.

*The Sight Foundation: The corporate lens*

(Adapted from the Sight Foundation Website)

In 1978, a remarkable conference of friends and colleagues gathered at the Waldenwoods Conference Centre, near Ann Arbor, Michigan to consider this question: How could they be of service? The answer turned out to be to create the Sight Foundation. After working with the World Health Organization (WHO) to end smallpox in India, the inspired founder and his wife, a public health specialist, published an article entitled *Death of a Killer Disease*. It was a personal account of their decade in Asia, first as youthful travellers, then as spiritual seekers, and eventually as part of the World Health Organisations (WHO's) successful smallpox eradication team. They concluded the article with an appeal to readers to find the compassion and understanding to support international health programs to benefit those struggling with poverty. Readers were moved, and soon $20,000 of donations arrived in their mailbox— with the
first $5,000 coming from not yet famous computer inventor, who later built what is now known as Apple Computers.

Inspired by the supportive response, the couple convened the conference to consider ‘how could they best be of service’? Using their personal Rolodex of health professionals and cultural activists, they invited an eclectic group that included the World Health Organisation's colleagues, a spiritual teacher, a clown and Berkeley activists. The WHO colleagues introduced the group to Dr. G. Venkataswami, a retired eye surgeon in India known as 'Dr. V' who was just setting out to fulfil his vision of making cataract surgery as 'ubiquitous as McDonalds' and therefore affordable to the poor. That was the beginning of the Sight Foundation and the partnership in the high-volume eye clinic that would become the internationally known Aravind Eye Care Systems (the Sight Foundation Website. 2012).

The Sight Foundation: The Narrative view

(taken from the interviews)

'The impulse for the Sight Foundation was a continuation of the impulse to eradicate smallpox. It was really clean' (1278). 'Sri Neem Karoli Baba Maharajji (my Guru) told me to leave the ashram (in India) and go and eradicate smallpox and I completely trusted him. [The Sight Foundation] was a continuation of that. The path of union with God for which you don't take credit' (1287). 'A group of charismatic founders, gathered a diverse group of people who have collectively shaped the organisation. It was a confluence of meditators, public health practitioners and epidemiologists and members of the hog farm commune. There were people with very different life paths, but their motivation was the same' (500). 'There was a common denominator amongst us, which was the need to serve' (1285). 'The [spiritual founder], me, and my wife, were disciples of Sri Neem Karoli Baba Maharajji, Some were focused on the Dali Lama, we had a practising orthodox Jew, a yoga instructor, and later a catholic nun and a Buddhist teacher. We weren’t following any single denomination, but we had a puja table that is made for us (1286).

The following comments from the interviews captures a sense of the focus of the original founders. We’d made an unambiguous commitment, (1304). The
[spiritual founder], a [worker founder] and [the inspired founder], were into 'service' more generally. The [heart founder] wanted to do 'good' and have fun doing it. There was a common denominator amongst us, which was the need to serve. That in giving we receive. In serving we are able to reach for the highest meaning. It has been the motivating spark all along, (128). What became [Sight Foundation] turned out to be a vehicle, (494). [It] was created by people who are all about raising consciousness, (819).

In each of these examples the cultural flavours that are present at the beginning continue to flavour the cultural landscape and shape the decisions and directions of current activities. In the Sight Foundation, the ideas of service, compassion in action, commitment, spirituality, hippie counter culture were astral flavours that were evident at the beginning and are still present. They interact with universal principles, in this case, the force of service and that of suffering. The archetypal shape the organisation will take, emerges as Will or desire begins to operate through the principle that is present. Each of the founding players holds certain qualities or mental paradigms and there are forces present in the surrounding environment (trends, economic, social factors). The desire to 'do something' means that Will galvanise some forces and not others. There is interaction and through this interaction of forces, the archetypal shape of the organisation emerges. The mission and organisational culture emerge as Will powers the forces that are present within the founding culture. There is a desire to 'do' something; the, shape, colour and direction that emerges is the results of the interaction of forces.

7.3.2: Mission

Each organisation had a corporate mission and each mission was interpreted by people in their own way. Below is an excerpt from the interviews outlining the essence of the mission described by people who are involved with the Sight Foundation and with the Bio-Cultural Fund.

The Sight Foundation: Mission

The narrative lens (taken from the interviews)

Selfless service, relief of suffering, compassion in action: The Sight Foundation's mission is to serve, to relieve suffering in an unambiguous manner. 'We need to serve' (436). [The Sight Foundation] means service. It is about however we can
help people' (823). 'Compassion in action. Selfless service' (593). 'It is very altruistic in its goals.... to help blind people to see' (1178). 'To achieve health equity for all people' (421). 'The programs are secondary to the real goal which is to serve mankind' (819). 'I'd met people who wanted to do things with shared values, who were process focused and results focused. What became [the Sight Foundation] turned out to be a vehicle' (494).

'With the two programs the mission has to be vague to encompass both sight and the Native American programs' (373). 'It is very altruistic in its goals. It is two-fold, to help blind people to see, but it is focused on people who are marginalised, who wouldn't have access to services. They did it successfully. A hippy doctor and a political clown decided they would do it and they did. They believed it was their responsibility to do something because they could' (1178).

The Sight Foundation is about service. This flavour was present in the founding culture and it is still the strongest idea, to relieve suffering, to help those who are struggling.

With the Bio-Cultural Fund, the mission of the organisation has changed, but some of the cultural flavours remain.

**The Bio-Cultural Fund: Mission**

The corporate lens (Adapted Bio-Cultural Fund Website)

The founding family established the Bio-Cultural Fund as a private foundation in California in 1957. The husband was a civil and mining engineer who served as President of the Utah Mining and Construction Company until its merger with General Electric in 1971. He was an enthusiastic and eclectic traveller and art collector with wide intellectual interests. His wife had an interest in education both as a public school teacher and instructor of studio arts, and was herself an artist. Their international concerns, their valuing of creativity and deep interest in music, the arts, education and later the environment, have influenced the Fund’s direction. Two of their children remain involved with the Fund and have steered it to its current configuration.

Beginning in the early 1970s, the Bio-Cultural Fund added to its various mostly San Francisco Bay Area-based charitable and educational activities the acquisition of fine arts and ethnographic artefacts. Its first art collection was a group of Pomo Indian baskets that are now at Harvard University’s Peabody
Museum. From 1972 to 1999 the Fund was a private operating foundation, its operations being the collection and loan of as many as 35,000 pieces of what it then called 'Non-Western Art' to major museums for their study and exhibition in Australia, Europe and the United States. These activities contributed to the increasing appreciation in the West of the diversity of what has constituted artistic expression.

In the early 2000s the Fund began an ordered transition away from being a family foundation. Having created a new board of majority non-family members it engaged in 2002 its first non-family Executive Director and developed staffing and operational system to work in it is five priority regions around the world. In 2003 the Fund integrated its concerns with rich artistic traditions with its work around biodiversity to become the first private foundation to explicitly develop a 'bio cultural diversity' focus for its work. (The Bio-Cultural Fund Website. 2013)

**Bio-Cultural Fund: Mission-**

Narrative view, taken from the interviews

'We have grabbed onto a gigantic mission that spans times and space and goes back 10,000 years. You are battling the ideas of governments. The people we support are usually the most marginalised. Just trying to do it in Australia would be huge and we are trying to do it in five places' (1850). 'We haven't chosen places as hot spots but for the long term' (1682). 'We could be still giving grants to big US based organisations, (but we don't), we identify and support excellence where we find it' (1333). 'We are trans-generational, we are always looking, future looking as our operation is continuing for the next forty years. Even after forty years, hopefully we will have spawned organisations that carry on' (1675). 'We are effective because we can go to scientists and talk about shamans and we can go to shamans and talk about scientists' (1369). There was a degree of concern because the Fund does not directly tackle population growth. '[The Bio-Cultural Fund] ignores population growth' (1788). The focus is on the long term. 'We are dealing with longer term problems......make a dent and create a legacy that will carry on beyond us' (1690). People in the Fund, see their work with the beauty and preciousness of the world as intensely profound and important. 'It is not because of our own perfection but we were the only ones (in the beginning).
'We were the ones with the money in the bank. We offered a means to do this. It hadn't existed on the planet before. There are people who cry when they read out mission. There is a slice of humanity who are passionate about it. We are living in a world where it is either romanticised or trivialised or without support (this beauty and preciousness)' (1348). It was expressed simply as, 'our programs are fighting against the machine that is eating up the planet' (1376).

The Bio-Cultural Fund began as a charity, enabling large gifts to be given without tax penalties. It merged into collecting tribal artefacts and providing education. The Bio-Cultural Fund is still about working with indigenous people, it is still interested in education, in the sacred, spiritual and bio-cultural beauty of mother earth. It still holds a love of big ideas, of eccentricity and diversity. With the Bio-Cultural Fund and with the Sight Foundation there is a consistency of cultural threads woven through time which was evident in each of the case studies. There are cultural flavours present during the foundation that continue to influence and shape the organisation in the long term.

7.3.3: Organisational structure

Organisational structure was discussed through the interview process. Illustration 9 is a formal visual representation of the staff structure the Sight Foundation uses for management purposes.
The corporate structure is expressed as a visual representation of the different hierarchical levels within the organisation as shown in Illustration 9, for the Sight Foundation. This structure can be described as a reflection of the culture. Or the organisational culture is a reflection of the recognised hierarchical structure. This same theme was also be revealed through stories which emerged during the open-interviews. Below the interviewees have shared their views on the hierarchy and structures in the Sight Foundation.

**The Sight Foundation: Organisational Structure -**

Narrative view – taken from the interviews

'There is not a strong hierarchy, or structure of dominance' (451) 'There is a hierarchy for sure. Definitely. The Board is at the top' (229). 'There is some hierarchy the ED [executive director] and program directors, they are the big people. It is a hierarchical structure but not in feeling. They are all accessible. It is not like I can't talk to them because they are too high' (800). 'The hierarchy is pretty flat. I take my cues from one person above me and then from the executive director' (662). 'Yes, there is a hierarchy. It is not as pronounced as in a government or corporate institution. It is a more relaxed hierarchy The last thing I want is an ivory tower. We still do decision making by consensus but we still have a salary structure. The Executive Director makes more than the person in the box below him/her' (389). 'We have a flat management structure. There are fewer that twenty people in the office. It is well divided up, who is relating to who. We don't have a lot of overlap' (528).

'There are domains. board, paid staff, active volunteers, service program partners, those doing the work and the donors' (527). 'There is a fair amount of separation between departments. It is big enough so it is not all mashed together' (802). When we were selecting software, 'the people who decided only picked what they needed for their department. There is a bit of siloing' (650).

As a comparison, the following is a narrative view of the Bio-Cultural Fund.
Bio-Cultural Fund: Organisational Structure -

Narrative view – taken from the interviews

Hierarchy: 'It is not a vertical organisation. There aren't many tiers' (1705). 'It is fairly flat. If I want to go directly and tell something to the ED there is no problem. We are all aware of the stature of each other, but mostly everyone is on the same levels' (1822). 'Coming from the private sector, it felt very unstructured. Rigid, silo-ed and old fashioned' (1445). 'Coming from an activist background it is neither a corporate structure, with clear sets of tasks and demands, nor is it a collaborative structure. It is somewhere in between' (1706). 'There is an unspoken hierarchy' (1460). 'The ED does not have a hierarchical approach to things' (1938).

'The boards' role was to set policies not the day to day management. The ED keeps people informed, so you know what is going on without giving over management' (1919). 'Decisions are made in the board-room and what we take part in boardroom discussions' (1884). From the perspective of a board member, 'the board has been pretty good at sticking to setting policies. We are not involved in making grants' (1941). 'There is a real spirit of camaraderie between the staff and trustees, without it being a problem for management. We give them ideas. The board does not propose grants. We can suggest. We do not approve grants before they are made. We approve a list, we only ratify them after they've been made. We approve strategies' (1668). 'It is a demanding board to be on. We receive a binder about an inch thick and they are dense readings. Plus, we have to spend a couple of weeks when we make board field trips or a board retreat' (1669).

Each organisation presents an official corporate structure (an example, in Illustration 9), equally, each organisational member has a perception of the organisational structure presented in the narrative view. The interviews revealed how organisational members related to the perceived hierarchy and structures within the organisation. This was not particularly new to the study of organisational culture, but it is presented here, as it has relevance for some of the ideas of structure that emerged during the metaphysical mapping (presented in Section 7.4). It is also a reflection of the organisational culture.
7.3.4: Beliefs and values

As suggested in the organisational culture literature, (Schein 1985, Bodley 2011, Sathe 1983, Pettigrew 1979) each organisation has shared beliefs and values. During the interviews, questions were asked to reveal the beliefs and values, including the beliefs about the world, about people or God, the organisation, and about the mission. A summary of beliefs of the Sight Foundation and the Peace Organisation are presented following.

The Peace Organisation: Beliefs and Values

from the interviews and corporate documentation

Include all people, regardless of race, religion or political affiliations. Include the 'untouchables' (those everyone else shun). Valuing the contribution those outside society can bring, mirrors the value placed on the 'orphans, vagrants, homeless uncared for street urchins' (Carolus 1959 p.69) that were the foundation of the boys reformatory.

Violence is a given. There will always be violence and conflict. Conversely, it believes that all people could have a place where they can live in peace, but that peace is not a given, it is something to be worked for and appreciated. It believes that the higher mode of reconciliation work is non-violent action. It believes that justice is a luxury that is not always possible or plausible.

Trauma, like violence, is part of life. The organism is powered by the tension between trauma and healing. It believes that healing and reconciliation are possible.

God and faith are useful tools. There is a God somewhere, it believes in the idea of God, but there is a sense that it must get on and survive 'down here' among the angst and troubles of the world. It is happy to use the idea of God, to further its own survival.

The Sight Foundation: Beliefs and Values

Narrative view – taken from the interviews

Unity and connection: 'The spirit of the world encompasses humanity. People are all part of the spirituality each of us deserves basic human rights' (1202). 'The world, God, people, is all one. Grounded in a oneness that is life' (404). 'Giving
and receiving that goes on at both ends' (959). An acknowledgement of the connection to others' (958). 'There is life in the connection that is flowing between people' (1262). Egalitarianism: 'We are equal to the people we serve' (647).

Conflict and Love: 'The world is one of constant conflict but also one of love. There is turmoil, but out of turmoil other people can do great things to assist each other' (253).

Disparity: 'The world is a place with enormous disparity. With life comes suffering' (404). 'We live in a world that can be so painful. There is only one out of ten people who have what they need' (409). 'It is a very difficult world. It is bleak' (1035).

Compassion: 'The spirit of [The Sight Foundation] is to alleviate the suffering that is the result of this disparity. The obligation is to alleviate suffering. Our catch phrase is compassion in action. [The Sight Foundation] embraces the idea of compassion' (989). Inherent Goodness: 'It believes that people are all good inside' (252). It is all about people: 'It is all done with people' (728).

Higher power: 'It believes there is a higher power' (251). 'It believes in spirit' (678). Sharing and Abundance: 'Shared ideas are more resilient' (690). 'People who are bound around a philosophy can survive better' (435).

In service: 'We all should serve. Selfless service. We strive to be culturally sensitive, sustainable and in teaching people to fish (rather than feed them a fish)' (396). The Sight Foundation believes in the dance between the be-ers and the do-ers.

Personal development: 'Doing soul work, helped the work' (184). Growth: 'You are always supposed to be expanding and growing' (250). The Foundation believes in solutions: 'It believes in looking ahead to solutions. It prefers to look at the beginnings to solutions. To not wallow in the slough of despondency. It is optimistic' (1035).

While the beliefs presented above may not be presented in the corporate mission statement they are a reflection of how the individuals interpret the organisational mission. They give a sense of the beliefs behind the public face of the organisation. This style of beliefs is recognised in the organisational cultural literature (Schein 1985,
Bodley 2011, Sathe 1983, Pettigrew 1979) but they tend to be a reflection of the mission. During the interviews there was also another form of beliefs that emerged that had an anthropomorphic flavour. For example within the Sight Foundation, the following selection of statements reflects the notion that the organisation has beliefs about itself.

**The Sight Foundation: Beliefs about itself**

'[The Sight Foundation] has the right bones to make the world a better place, (434).

'It believes that it is doing 'good' (397).

'It has a lot of self-confidence. No organisation is God's gift to humanity' (482).

'It thinks it is special, in a good way. Because of the spirit of the organisation, it is more than a do good organisation' (396).

'I wouldn't say that [The Sight Foundation] is shy. We are steady, committed, tenacious, not bold' (1080).

Similarly, participants from the Emergency Service indicated a few of the beliefs the organisation held about itself.

**The Emergency Service: Beliefs about itself**

'We are the safety net and we can do anything’ (1059).

'The [Emergency service] has a shield and armour, it is pretty tough. If it needs to retreat it will. It is protecting itself' (1026).

'It is stubborn, but hardy, it does its job and it goes on doing its job. It has got prestige, it is bigger than anyone else' (976).

'It believes it is the best thing since sliced bread' (860)

With the Emergency Service there was a sense that the organism believed it was a world class organisation, but it was afraid that it might not be as good as it hopes. With The Sight Foundation this same anthropomorphic flavour was there, that it was special, that its' spirituality gave it something more than most organisations. A quote from the Sight Foundation indicated the sentiment. 'It is special, in a good way. Because of the spirit, it is more than a do good organisation' (396).

These findings suggested that there are levels and categories of beliefs. Those that are shared and made public relate specifically to what the organisation does. There are also those that relate
more closely to the organisation identity, the identity the organisation has about itself separate to what it does.

7.3.5: Desires: what does it want

Each organisation had a sense of what they wanted. This is captured in the participant’s quotes.

The Sight Foundation; What does it want?

- To serve; To be an organisation 'of compassionate caring individuals that really want to help to bring about change to under serviced communities. That we will leave lasting opportunities after we are gone' (1066). 'To put my good where it would do the most, (881). ‘Where the spirit comes in, we are giving of ourselves. It is more that we are about sharing and compassion and it is not about wanting something back. I am willing to provide you this because this is what I can give from myself' (571).
- To teach by being: 'It is emanating rather than doing’ (1043).
- To be self-sustaining: 'It needs to be able to pay for itself' (591).
- To be different/unique: 'They want far out ideas' (591).
- To be free: 'It wants to be free to experiment, to dream, to innovate, to have an active role in developing what is next' (861).
- To grow: 'In crass term, just keep going the best way possible. You forge ahead with the group, the herd' (1152). 'It is looking for our next growth' (1061).
- Health for all: 'Unfettered health for all in the world' (1195).
- To be understood/recognised. 'There is a sense of respect and recognition of our quirkiness. It is not bad, it is our way. There is a desire for the quirkiness to be respected and recognised' (1079).
- To relieve suffering: 'To alleviate the suffering' (989). 'To be part of producing a world that is more fair and equitable for all' (526).
- To survive: ‘For it to exist’ (1195). But it wants to survive with integrity. 'Survival is our big issue, without losing our soul, which means going after the money' (for the money's sake)’ (674). It likes 'having plenty, producing plenty' (537).
Bio-Cultural Fund: What does it want:

'For there to be beauty in the world' (1507).

'To make a difference' (1821). To do 'good' (1997).

'A biologically-diverse world, ... many varieties of everything living together with everything' (1785). 'Preserve the ways of life that interact with the natural world' (1700). 'For people to continue to be able to be who they are' (1507).

'To take this money to people who a small grant can make a great deal of difference' (1700). 'To be recognised as a true partner of indigenous peoples' (2000).


In each organisation desires were related directly to the mission, for example to be successful, for the Sight Foundation meant to relieve suffering, for the Bio-Cultural Fund it meant a bio-culturally diverse world, but there were also desires related to the organisation itself. One element that emerged in all organisations is that they wanted to survive, to sustain themselves and to grow. In an anthropomorphomorphic manner, each organisation wanted recognition. The metaphysical body of the organisation wanted to be recognised, by its peers, contemporaries or collaborators. Along with desires, the organisations revealed elements that they were avoiding or afraid of.

7.3.6: Fears: What is the organisation avoiding?

Each organisation revealed fears or things they were avoiding which affected the way the organisation was managed. Examples from the Bio-Cultural Fund and The Sight Foundation are presented as follows.

What is The Sight Foundation avoiding, what is it afraid of:

Associations that reflect badly on it: 'Relationships that might taint its image' (1196). 'We should avoid too many government grants. .... being seen to be tied to the government' (308). 'For-profits who take advantage of our work' (309). 'Any person, place or thing that doesn't have compassion. There will be an effort to discredit or distance ourselves from those efforts or conversations' (592). The fear
of negative relationships is reflected in a fear of corruption 'in a direct or indirect way' (1114). 'Losing credibility' (672).

Being a saviour: 'We don't want to be seen as galloping in on a white horse and leaving later. Being wasteful with the resources' (1070).

Causing suffering: 'Bad faith. Doing things for the wrong reasons, not being true to itself. Causing suffering' (1038)

They fear being mainstream: 'Corporate crassness and hard-nosed attitudes that all that matters is the bottom line' (1153). 'Becoming a corporate environment that is cold and square' (992). It wants to avoid being 'considered like all the other non-profits' (676).

Wrong leadership: 'We want to avoid a pathological executive that is going to drive the organisation to become a conglomerate' (464). It wants to avoid 'a top down approach. being dictatorial' (995). 'Weak leadership' (464).

Dying and stagnation: 'It wants to avoid death' (672). It wants to avoid 'miss motivation and stagnation' (464). 'Hitting a platform and not being able to grow' (249). Chaos: 'Turbulence, things that hold it back. Negative energy, mushy negative energy. A mushy lack of consciousness' (836). 'It wants to avoid hatred and discord' (411).

Scarcity: 'It wants to avoid scarcity and famine. It hates being closed in. It wants to be free to experiment, to dream, to innovate, to have an active role in developing what is next' (538).

Loss of the preciousness that is [The Sight Foundation]: 'One big weakness ...... is not being willing to openly look at some of its own challenges. It is out of fear of losing its strengths, its preciousness, and its uniqueness' (1243). There is a fear of change 'a loss of the preciousness. Fear that change means losing the spirit of [The Sight Foundation]' (1245). 'It is afraid of being imaginative and seeing itself grow' (773). 'There are a lot of new people who have come in with new ideas but which are welcomed, but there is a fear of change' (1236).

Evaluation: 'There was no basis for evaluating (the relationship with Aravind).... this connection is sacrosanct. .... This kind of thing could not be touched .... The relationship with Aravind is exceptional. I can understand that it is sacrosanct' (but it should be acknowledged) (1224).
What is the Bio-Cultural Fund avoiding, what is it afraid of?

'That the world has gone too far. It is too late to stop climate change' (1800).

Stagnation, causing harm and destruction' (1711). the Bio-Cultural Fund doesn't want to be complicit in the destruction of the earth. 'Of getting it wrong, of being criticised and ineffectual' (2002).

'That we are running out of time' (1614).

'Our grant money might not achieve results' (1573): 'Losing our money' (1574). Making bad investments' (1865).

'We are afraid of simplicity. We have a huge identity in being complex' (1540).

'I don't feel the Bio-Cultural Fund wants one hundred percent stability' (1972).

We are afraid of the 'consequences of our passion. We over work and commit to more than is viable' (1370).

'Of being square. The big corporation. We need to work with them. But we are avoiding being like them' (1981).

'We fear that what we stand for will become apparent, which might weaken our ability to achieve it' (1369). 'People we support are discriminated against'. The Fund is also afraid of being 'discriminated against' (1982).

'We haven't faced the limitations of indigenous people' (1928). 'There are features of indigenous communities that don't square off with modern western ideals, [i.e. equal rights for women]. We haven't really tackled it' (1929).

The organisational fear or elements each organisation was avoiding were evident in all of the organisations. They were often founded on some fear that was present in the founders or in the founding culture. For the Bio-Cultural Fund the fear of being discriminated against, was reflected in the very work they do. By working with minority populations, they are worked with people who are discriminated against. The fear of simplicity, could also be related to the fear that the world is becoming a monoculture. By nature their work is about diversity, so simplicity could destroy that which they most value.

The common element was that organisational fears could be both reflected inwards and outwards. In the Peace Organisation for example, the fear of conflict drives the peace work as an outward manifestation. Conversely, fear of conflict prevented the organisation from addressing internal conflict issues.
What was common for all organisations was a fear of dying, or loss of relevance. From the Dairy Cooperative 'It is all about survival' (267). 'Biggest fear is annihilation or the fear of being replaced' (130). All organisations had a fear around their own survival and a fear of failure or irrelevance and all organisations were working to accommodate those fears. For the Sight Foundation; Survival is our big issue, without losing our soul' (674). For the Emergency Service, no-one wants to take responsibility for anything. They are afraid of failure' (605). We lack the emotional intelligence to critically examine when things don't go one hundred percent correct (1060).The Bio-Cultural Fund has a sunset clause. It will be interesting to observe if the organisation willingly dissolves itself in the planned forty year time-frame, or if the metaphysical body behind the organisation finds a reason to continue.

7.3.7: Emotional wounding

Perhaps in parallel to the fears, each organisation had some wounding that blocked development. They may have been elements that were evident at the foundation or they may have been wounded by events through their history. In the Dairy Cooperative for example, there was an incident when employees 'were accused of stealing that created a deep wound in our psyche. The media got hold of it and it was reported as if we were paying bonuses to ourselves' (235). For an organisational founded on honesty, loyalty and transparency this was a deep wound. In more detail, wounding of the Sight Foundation and Bio-Cultural Fund is explored following.

The Sight Foundation: Emotional wounding was described as:

Not being able to do enough: 'The emotional wound is not being able to give support to all the need in the world' (599).

Historic trauma: 'There is a historic trauma being played out in the board'. (Native American/White Settlers) (442). 'It is off balance. Eighty percent of the board are about sight' (844). There is jealousy between the Native American program and the sight program' (254). Leading to an identity crisis: 'Do we do sight or diabetes. There is an identity crisis' (1181). 'There are philosophical differences' (303). 'It is deeper than identity. It is an internal schism between members' (1073).

Misunderstood: 'Feeling not understood and not accepted. Frowned upon for being different. Trying to explain who we are' (837).
The loss of a program was a deep wound 'It was a big wound, especially for the
founders who'd poured their blood sweat and tears into it. It is still raw on some
level' (996). 'It was like a rupture, like a divorce, it was painful' (947). The loss of
staff members as a result was also a deep wound. 'There as a wound in the loss of
those folks and the staff who are left continue to reel a bit from it. That people left
under negative circumstances that is the wound' (997).

In the shadow of great ones: 'That the founders were such phenomenal people
that the (early days) were the glory days. It is a burden, more than a wound'
(1156).

Bio-Cultural Fund: Emotional wounding was described as:

It would be capitalism. 'Our endowment was obtained through capacious
capitalism. Mining contributed to our endowment and we use our endowment to
try to reverse those impacts' (1615). 'That humans are doing an awful lot to
damage the bio-cultural world. The wound is that it has been part of the same
thing that is creating the damage' (1712).

'The sadness from seeing how many times indigenous people have been treated so
poorly, have lost their lands or had their lands treated badly, had their customs
labelled as the work of the devil' (1947).

Responsibility for everything: There is a feeling in the Bio-Cultural Fund that it is
'all on us' (1512). There is always more: 'The wound is hunger. It is not satisfied,
it always wants to do more' (1362)

Being misunderstood: 'It has a hard time explaining what it is about, either that
or being dismissed' (1468).

Each of the case study organisations revealed an emotional wounding. This
psychological wounding would shape the very fabric of their work as the organisation
was established to prevent, stop or relieve some element of the wound. For the Sight
Foundation, it was partly founded on the suffering the founders saw during their travels
in India before the organisation started. In addition, traumatic events during the
organisation history also shaped the organisational future.

For the Bio-Cultural Fund its' wounding or internal conflict was interesting as the
organisation currently ameliorates that which its endowment created. Capitalism created
the endowment and the organisation currently works towards overcoming the effects of
capitalism. Although the source of the original funds has slipped into the past, current investment decisions are still resting on corporate America which creates a tension with the values of the mission. Finance staff shared some of the ethical dilemmas faced during the interviews. 'This capitalist mentality is at the intersection of thought and conflict. Understanding that goes a long way to understanding civilisation over the last two hundred years. We have half a million dollars to invest in an institution that is supposed to serve a different purpose given what multinational capitalism is focused on. There is a lot of contradictions' (1837).

The irony for the research is that organisations are often founded on a wound. For the Emergency Service, it is a wound around loss of life and property from fire. For the Peace Organisation it was the violence and vandalism dividing the Irish people.

The important element for the research is that looking for the organisational emotional wound revealed aspects of the organisation that were often otherwise not discussed. It revealed possible focal points where a breach in integrity could realign the mission. An example of this was the Dairy Cooperative, who was established to give local (small) dairy farmers greater power. There was an emotional wound about being small, insignificant and powerless. At the time of the interviews, this emotional wound surfaced again, in that fear of annihilation by larger interests (corporate takeover) drove the non-agricultural trading members to alter one of the fundamental and founding principles, that of one member, one vote.

7.3.8: Shared language

Organisational culture is partly evident through the shared language. During interviews there were several sayings that emerged. These sentences were repeated (at times) verbatim, through several interviews or with slight variation. They are somehow imprinted into the culture and often provide a platform for organisational identity.

The Sight Foundation: Language

'We need to serve' (436).

'Compassion in action. Selfless service (593).

'There are enough blind people in the world for everybody' (525).

'Do the work and the money will come (422).

'It is about maximising distribution while being profitable, verses maximising the
return on investment' (758).

**Bio-Cultural Fund: Language**

'Bio-cultural diversity', (55)

'We are working with Gaia in a way we don't understand' (1366).

'Everything is incredibly complex' (46).

'We pride ourselves on being complex' (1495).

'Everyone here is insanely smart' (1492).

'We are running out of time' (1614).

### 7.3.9: Rituals

Each organisation had a series of rituals that helped to strengthen identity and culture. The Emergency Service traditionally had a culture of playing pranks on the new recruits to strengthen bonds and ensure a solid foundation to take into high risk environments (Morgan 2000, p. 221). The Sight Foundation has a circle of sharing personal anecdotes at every board meeting.

**The Sight Foundation: Rituals**

At every board meeting, each person shares what is occurring in their journey through life. 'Circle sharing, about things not necessarily related to the work (of the Foundation). People aren't just colleagues. We have lives outside of work. In order to have respect for each other in a work space, it is important to know each other as human beings with lives' (972). 'Devotion to mission. We hold hands at board meetings, we talk to each other about our families, about how we are doing. I've never worked for an NGO that was that touchy feely. Every one of them thinks [the Foundation] is special' (363).

### 7.3.10: Symbols

Each organisation had symbols that held significance for the people and the identity of the organisation. The following are excerpts from the Sight Foundation and the Emergency Service.
The Sight Foundation: Symbols

Taken from the interviews

Puja table: 'There was a unique way of holding board meetings with the puja table. It has all kinds of objects or photographs of people who have passed away. Objects from different countries where we work, things that I would describe as holding energy are in the centre of the room. Anyone could put something on the table. It was energy to be celebrated, it set the tone of the meeting. I thought it was really special' (971). 'The [heart founder] would put a table in the centre of the room with something of significance upon it. Sometimes it was something humorous. It could be something representing some action, love and God, our kids, wire from a nuclear plant' (that touched our hearts). 'We've calmed it down now. We didn't want people to feel offended. There was a woman from Nepal, and when the [heart founder] would put an icon up and sunglasses on, she'd feel it was disrespectful' (935). 'Now it' (the puja table) has (pictures of) 'The [doing founder] and Dr V, people who have blessed The Sight Foundation. It is not as imaginative as it used to be' (936). 'On our alter or puja table, I have the four elements represented and various items that are representations of peoples spiritual paths' (884).

Dorje, is a Tibetan symbol is held by the Sight Foundation board members during meetings. Symbolically a dorje represents the bolt of enlightenment, that rapid change in human consciousness which is recognised by religions as a life changing episode in the lives of saints and mystics, particularly with Tibetan roots. For The Sight Foundation the Dorje is used as a talking stick. He or she who holds the Dorje has the right to speak and be heard by those present.

The Emergency Service: Symbols

In the Emergency Service there was an advertising image that has become a symbol for servicemen. 'There is an image of a [serviceman] carrying a young girl out of a burning building. It is the [serviceman's] prayer: Protect everyone keep them safe and make sure they go home to their family that night. Our slogan is we will protect you and make you safe. That is the image that every [serviceman] wants to maintain. Don't be silly, be strong' (731). This image was
used in advertising but it speaks to the essence of what the serviceman does in protecting life and property particularly the young and innocent and it was mentioned several times during the interviews. Another symbol was the uniform and the 'Big Red Truck'. *A big part of wanting to do this job is the excitement of putting on the uniform, women might find you attractive and then racing round in the big red truck* (749). Servicemen spoke often spoke of the symbol of the uniform. When in uniform, decisions are made on the hierarchy, on rank which is written in stripes across the sleeve. In the office decision making is more team orientated. *The authority of uniform staff in combat mode is absolute* (1058). *When we put on the uniform we are saying to the community we are saying we are prepared to take a risk for you* (371). The symbol of the 'Big Red Truck', is a symbol of the servicemen's presence. Our job is *to get the big red truck in front of the burning house quickly and efficiently* (800). *We are here to get the big red truck out to the burning house as quickly as possible* (785).

### 7.3.11: How things get done around here

The culture of an organisation can be expressed through the principles of operation, the behavioural norms and standard procedures. The strong hierarchical culture in the Emergency Service requires employees to look at the number of stripes on a colleague’s sleeve. This verifies how they should be greeted and who has authority. It is a behavioural norm that would never be accepted in the Sight Foundation or the Bio-Cultural Fund where principles of equality are paramount. This is indicated by the following narrative from the Sight Foundation and the Bio-Cultural Fund.

**The Sight Foundation: How things get done around here,**

* Taken from the interviews

It is about people: *If you look at others there is focus on building and imposing programs. We are about partnerships and connecting people* (1010). *It is all done with people.* (1010). The Foundation focuses on partnerships *We are about partnerships. We have a low profile* (1010). *We foster long term relationships* (278). Its role is to connect people: *We have this ideology that we (the Sight Foundation) should be the intermediary* (306). *The biggest accomplishment is getting people together, introducing them* (1010). The Foundation is apolitical,
non-religious, accepting and receptive: 'We try to be apolitical. We try not to have a religious or political agenda' (679).

Building from the bottom up: 'We work with grass-roots organisations because that's where we came from' (698). 'It supports people developing their own solutions' (1249). 'The bottom up approach is very important aspect' (970). 'Developing local talent, (497). 'We like to scale it up' (274). It is focused on people who are marginalised, who wouldn't otherwise have access to services' (1178). 'Participate in active listening, we are not experts, .....an inclusive approach' (496). 'A flexible approach. We are not rigid, we don't say, no, we don't fund that' (278).

Supporting self-reliance: 'Over time our support becomes less. If we support you today, we will continue to support you for ten years' (273). 'Teach surgeons, pay it forward and scaling it up' (215). 'We invite trainees from other provinces to come to train' (274). Some things are born out of [the Sight Foundation], but they are not under it' (284). We work towards, 'self-sufficiency, that the' (people it serves) 'can continue without [the Foundation] doing everything' (1192). 'We don't buy cars' (for the eye hospitals), 'we provide base equipment and we provide training' (275). 'It is about maximising distribution while being profitable, verses maximising the return on investment' (758). One of the strongest principles in The Sight Foundation is to do the work and the money will come. 'We have adopted a philosophy that the money is not everything' (276). It actively works to help the competition: 'What is the [Sight Foundations'] way? Generous, help the competition because we are all trying to make a difference' (521).

Peace: 'The spirit of [the Foundation] is peace. The centre of their way of life is peace. We hear about being a warrior but the centre is peace' (708). 'The founders of [the Sight Foundation] committed themselves to finding truth. The deepest purest truth you can find is spiritual. It is in inner peace. There are different faiths and beliefs that say this is how you arrive at it. The founders travelled that path to find it in their life' (726).
Bio-Cultural Fund: How things get done around here,

Taken from the interviews

'It is a little bit of a free form' (1705). 'There wasn't standard policy. Things were assumed or happened in conversation' (1447). 'Chaos, but in a good way. There is quite a bit of improvisation but within given keys, (1604). 'Do it in a way that is enriching and satisfying, with a sense of pleasure and fun being included' (1701).

'The culture of eccentric quirky characters was very appealing for me ... . the path less travelled, and I have shied away from mainstream endeavours and at [the Bio-Cultural Fund] that was normal, everyone was a little bit weird' (1595). 'Money gets stuff done, it is the key. We gain knowledge, they gain capacity. Without the funds we might be friends, but with money (we work together)' (1845). 'Because we are a Foundation, we have money, so everyone pays attention when you enter the room. And yet we try to be collaborative. We try to give far greater weight to the spiritual and moral value authority of the indigenous groups we work with' (1844). 'The peasant farmer is way more important than anyone here' (1612).

'When we have grants we ask them to identify a steward, an ally or an orchestra, that is, someone who assists. They re-grant to local organisations. We have created systems for the stewards to function through. It helps us conceptualise who we are giving money to' (1792). 'We encourage the grantees to be self-sufficient' (1728). 'It puts funds toward backing the little people' (1754). 'It's not into top down management... with top down management, you can only do the things that you understand' (1321). 'We identify and support excellence where we find it' (1333).

'We cannot abandon the corporate tradition to fully implement things in the regions. It is a contradictory thing. Trying to apply the corporate models, where things grow in a natural way' (2007). 'The source of funding' (California) 'is not where you implement' (the regions) (2007). 'The structures we work with are not corporate structures. They are natural. It is like oil and water' (2006). We work in 'the corporate tradition and in the tradition of indigenous people. ...we need to interpret in both directions' (1897).

'We are a global mobile organisation and the folks in the field are very busy and
very isolated at times. At head office, it can be challenging to move ahead without
the input from those in the field' (1605). 'In different parts of the world, people
forget to tell each other stuff' (1752). 'There are complications with getting things
done, because we are so far flung' (1934).

'We are effective because we can go to scientists and talk about shamans and we
can go to shamans and talk about scientists' (1369).

Each organisation had standard procedures, ways of doing things that were acceptable
and rested on a belief system. The Bio-Cultural Fund values indigenous knowledge so
the people with indigenous roots have greater weight in the organisation decision
making, even being specifically appointed due to their cultural heritage. Their opinion
carries more weight because in the Bio-Cultural Fund diversity is valued. In the Sight
Foundation, everyone is acceptable, but there is a sense that the person who meditates or
does spiritual practice is more aligned with what is known as the '[Sight Foundations]
Way'.

7.3.12: Why people are attracted to the organisation

Each organisation appeared to attract a particular type of individual. In the Emergency
Service there was a sense of the 'action man', those interested in doing something
valuable for the community, in having a challenge for the good of home, family and
community. For the Sight Foundation, the counter culture was attractive along with doing
something worthwhile. In the Peace organisation those attracted were focused on
bringing a sense of peace to the world and yet they were often people attracted to great
danger as the work involved travel to conflict zones. The reason people were attracted to
the case study organisations is presented following.

The Sight Foundation: Why people chose the Sight Foundation?

Public talks: 'A native American board member was a keynote speaker ....He
invited me to be on the board' (1173). 'The inspired founder was a guest lecturer
in Epidemiology. I liked the message of service. I wanted to do something that
mattered' (734). 'He was very charismatic. He made it sound very exciting' (734).
'I knew about The Sight Foundation, because I was part of a meditation group'
(1122).

Strategic decision: 'I had been interested in doing overseas work....I was hooked.
The satisfaction, the people, a wonderful mixture of my professional work. We accomplish so much. Helping people; they are kindred spirits' (1005). 'I knew a lot of other charities and I felt [the Sight Foundation] made the money go further' (642). 'It was into principles of creating communities that are self-supporting after they have left' (27).

The spirit of the Foundation: 'I'm here because of the spirit of [the Sight Foundation]. The work, it is about the spirit of service. This is the vehicle' (816). 'I knew [the Sight Foundation] was different because it had a spiritual foundation. It had an extra interesting twist' (348). 'What attracted me was the Buddhist background, (1124). 'I was attracted by the spiritual feeling and that they were working in places I'd been to' (820). 'I liked the music and artistic aspect' (642). 'I saw [the Sight Foundation] at the Grateful Dead. It combined my love of music, wanting to help people around the world' (821). 'What set the Foundation apart from the crowd is that they had counter-culture roots' (965). 'Compassion in action attracted me and that they are focused on finding locally defined solutions for local problems' (205). 'It is a heart connection. It is a connection to what you're doing. Believing in what you are doing creates a better world and better place. Other jobs have no higher purpose' where I used to work was all about the bottom line looking good' (1128).

**Being called:** 'We don't make anyone sign a credo and I am pretty sure we are all joined in spirit. People get called in, in individual ways. People need to be free to respond to that. ... once you decide you want to work for an organisation that doesn't pay as well as a law firm' (957).

The thread running through these quotes is that people chose the Sight Foundation because it has philanthropic roots, its counter culture and the dynamism. The music, the international flavour, and the spiritual roots were significant factors that attract people to the Foundation. What was clear was that the type of people attracted to the Sight Foundation would not necessarily be attracted to the Emergency Service for example, even though they share the caring and service components. The reason people chose the Emergency Service are presented following.
The Emergency Service: Why people chose the Service?

Taken from the interviews

'Job security, flexibility, to do something for the community and variety' (1046).
To be part of a team and to provide community service' (902). 'A secure career with flexibility and challenges. Opportunity to make a contribution' (811). 'It had a bit of public recognition, credibility and community regard. It had a bit of kudos. It was working in a worthwhile industry' (989). 'My father was in it' (1010). 'I was very young... the fire truck would come to school, and I would say, “my dad is there”' (567).

'I get a lot of time off to do the things I enjoy' (995). 'I was a full-time life guard and a firey' (989). 'It is paid for me to put myself through Uni' [university] (761).
'The shift work has allowed me to spend time with family. I looked after my kids' (381). 'I do a second job' (461). It's become a second job. It's a quarry' (866).

A good place to work: 'I liked the job', (989). 'I love this job, it is a brilliant job. I am good at it' (514). It was challenging and interesting and you had to use your brain' (570). 'It was a social scene. Great organisation, it was a dream come true. I had always wanted to be a fireman' (228). 'A lot of the kids were drinking and drugging. A mentor didn't want me to go down that path, so he suggested it' (231). 'It was the most exclusive boys club in town' (237). 'Thirty-six years and I still enjoy coming to work' (320). 'Go to sleep at nights and get paid for it' (540).
'I have got a lot out of it' (710).

Benefits: 'With the service I have travelled to lots of places all over the world' (716). 'Amongst my friends I am the guy who isn't put off by difficulties. That has come from [being a serviceman]' (370). 'It requires a degree of toughness and it was all good fun. We got to squirt water and break things and at the same time provide real time measurable support to people at a time of great difficulty. When it all goes wrong we put it right. We clean up the mess, we put out the fire we pick people up so they can start rebuilding their lives' (370). 'I am proud to say that I am a fire-fighter' (379). 'I worked out why I enjoyed it so much. The instant gratification that you get' (631).

Depth of relationship: 'There are people in the service who have literally saved my life and not many other work places can do that. That does breed a closeness and a level of trust that you don't get anywhere else' (378). 'You are developing a
very close relationship with these people' (760). 'You get to know these people as much as you would your wife or your siblings. A lot of memories you will never forget your whole life' (268). The organisation is in fact their second family' (317). 'The comradeship and the mateship are phenomenal' (229). 'There was camaraderie, an esprit de corps' (310). Camaraderie ...Look after your mates' (451). 'It is the people .... Fun loving and monarchical and have a boundless sense of energy and a touch of madness ' (258).

The strongest theme for servicemen was the camaraderie, the strength and depth of relationships, with a 'doing' that really matters. The idea of protecting family and the home is important but also facing challenges and being immediately rewarded with gratitude from survivors or from the public. It is the immediacy of life and death that brings something to the servicemen. For the Sight Foundation the sense of service, the quirkiness and unique culture was important, but the sense of service was paramount.

7.3.13: Summary of learning that emerged from the interviews

From the interviews, there were several parameters that emerged that paralleled other organisational culture research. For example, values, beliefs, rituals, symbols, and behavioural norms are elements described by many organisational researchers. (Schein 1985, Morgan 2000). Elements that are not usually discussed in organisational cultural literature, such as the emotional wounding of the organisation, the elements the organisation is afraid of and the beliefs the organisation has about itself. These questions tended to reveal the metaphysical body of the organisation regardless if the interviewee had a (conscious or unconscious) sense of it.

The research focused on revealing the metaphysical body of the organisation, including the meme and culture. It was interesting to observe that the level of awareness of the metaphysical body varied. Some questions were deliberately targeted to reveal the organism beyond the organisational façade. Some people (often those higher up the hierarchical chain) were able to answer the questions simply and easily, others struggled and at times were slightly uncomfortable. For example, some of the people interviewed from the Emergency Service, baulked at questions such as 'If the organisation had an emotional wound, what would it be' while others responded immediately with answers like, 'failure, to protect their own' (1065) or 'public embarrassment' (978), or 'conflict and negative scrutiny' (1063). This seemed to reveal that (without training) some people
in an organisation have an awareness of the metaphysical body behind the organisational façade, while others are either unaware of it or unwilling to discuss it.

The above section has provided a summary of the learning that emerged from the interviews presented as themes. Chapter eight presents the analysis. In chapter eight, comparisons between different perspectives will be drawn and results of analysis presented. Before reviewing the analysis the results of the second research method is presented. In addition to the interviews a survey was conducted to provide measurable results. The next section explores the results of the *Organisational Assessment Instrument* (OCAI) for each of the case studies.

### 7.4: Results: OCAI

To measure the culture of the five organisations, participants were asked to complete the OCAI developed by Cameron and Quinn (2006). Presented in Section 6.2, the instrument involved participants responding to 24 questions that indicated their perception of the current culture and a repetition of the questions revealed the preferred culture (Appendix 3). The results were collated either manually or electronically and sorted to reveal a picture of the culture from the perspective of this framework.

In the interests of brevity, only results for the Sight Foundation are presented in full below with comparisons across the five organisations presented as appropriate. While all organisations were analysed in full, the Sight Organisation was chosen as the example organisation as the number of respondents were most balanced with the number of employees. The following section presents the weightings given to the culture of the Sight Foundation when observed through the Instrument.

#### 7.4.1: The Sight Foundation culture: OCAI

The instrument was completed online via *Survey Monkey*. Between December 2011 and February 2012 nineteen people from the Sight Foundation responded to the survey. Illustration 10 presents a summary of the results for the Sight Foundation including both what was considered to be the current culture and the preferred culture.
### Illustration 10: The Sight Foundation summary results OCAI

Adapted from (Cameron 2004) NB: This survey was completed by 19 people

**Explanation of the culture of the Sight Foundation - Adapted from** (Cameron 2004)

Results suggest that the Sight Foundation staff and board members consider the culture is primarily a clan culture. This suggests that commitment, communication, and development are the most important values. In this quadrant leaders are facilitators, mentors and team builders. The organisation can often feel like a family. The advantages in this quadrant are that people are highly valued and leadership is cultivated, that success comes from focusing on human capital. In this quadrant long-term focus is important. According to Cameron (2004) the drawbacks are that the organisation can resemble a relaxed, social community or sporting club. Outcomes are often slow to arrive and goals are often not clear or well defined.

The second highest area for the Foundation is the hierarchical culture, one focused on efficiency, timeliness, consistency and uniformity, with leaders who embody the roles of coordinator, monitor and organiser. According to Cameron (2004) the advantages of this quadrant is that incremental improvements usually materialise; the organisation is focused on the long-term and that there is usually high quality and consistency in organisational success. The downside of being focused in this quadrant is that the organisation can become bureaucratic and static, that radical ideas are often suppressed and goals become more important than what is being achieved.

The hierarchy or control culture usually compliments the clan or collaborate culture. These organisations emphasise elaborate systems for continuous improvement, best

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<td>Clan</td>
<td>Now: 48%</td>
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<td></td>
<td>Preferred: 42%</td>
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<td>Hierarchical</td>
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**Incremental**

**Stability Control**

**Short term performance**

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practices and training. Organisations anchored in both quadrants focus internally, with the clan organisations focusing on people and hierarchy cultures focusing on processes. A clan culture might prioritise frequent performance reviews and continuous employee feedback, while a hierarchy culture might prioritise frequent after-action reviews.

**Varied results**

While the hierarchy and clan cultures were dominant, the interesting element with the Sight Foundation is that the results were varied (see survey in Appendix 3). While there is a trend toward the culture being considered a mix between hierarchical and clan, the other results are fairly close and show that people experience the culture differently or that there is a variety of subcultures within the Sight Foundation that operate independently of one another. This reflects themes that emerged from the interviews as participants spoke of different views and different factions, who have different values within the organisation. It suggests that one group may experience the culture one way and others may have a different experience. In the Sight Foundation there were several discussions around those focused on ideological values as opposed to those focused on the business or efficiency of operations. This diversity in results can also mean that the culture of the organisation is loose or ill defined. For the Sight Foundation it reflects the open and accepting nature of the organisation. In a culture that is extremely strong, the results will generally be fairly consistent throughout.

**What would people prefer the culture to be**

Another interesting element is the difference between the current culture and the preferred culture. The staff and board of the Sight Foundation have a perception that greater emphasis on the dynamism of adhocracy culture would be preferred at twenty four percent. It currently rests at seventeen percent. In addition, the hierarchical culture was dominant at twenty five percent but staff and board members would prefer if it was less dominant at twenty percent. This indicates a desire to move from the bottom left to the top right, away from the hierarchical culture, which is internally focused and interested in control and structure towards an adhocracy culture which is more externally focused and has greater flexibility and would allow staff to utilise their own discretion. Those people who responded to the survey want to move away from a culture that is concerned with predictability, smooth operations, well defined processed, structure and efficiency to one more focused on being at the leading edge of new knowledge, a culture
that is ready to change, to take risks, a culture that is about growth, innovation, creativity and visionary solutions. This brief summary describes the results of viewing the Sight Foundation culture through the competing values framework.

7.4.2: The five case studies through the Competing Values Framework

The above analysis of the Sight Foundation culture provides a recognised and established process that can be compared across other organisations. Illustration 11 presents a picture of the five case studies viewed comparatively. This illustration indicates that four out of five of the organisations mirrored results of the Sight Foundation in their weightings with clan as dominant and hierarchical as second.

Illustration 11: Summary: Five Case Studies through the OCAI

The above graph has collated the six dimensions of culture that are measured in the OCAI. These six dimensions are; 1) dominant characteristics; 2) organisational leaders; 3) management of employees; 4) organisational glue; 5) strategic emphasis; and 6) criteria for success. Illustration eight views them collectively.

The clan dimension was strongest across all cultures except the Emergency Service in which the hierarchical dimension dominates. Given the foundational paramilitary culture this is to be expected. The Peace Organisation is more innovative (adhocracy) perhaps reflecting that it requires a level of creativity and innovation to overcome traumatic conflict situations in violent or culturally sensitive zones.
Cameron (2004) described culture as the glue that holds an organisation together. Of the six dimensions used in the framework, dimension four asks questions relating to the 'glue that holds the organisation together'. Illustration 12 presents this fourth dimension in isolation as a way of understanding the cultural dimension of each organisation.

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**Illustration 12: The glue that holds the organisation together OCAI**

The weightings are dominating dimensions are the same as viewed in Illustration 11 where all dimensions were included. However, the primary dimensions (clan and hierarchical) are stronger across all of those where the clan dimension dominates. The Dairy Cooperative and the Sight Foundation show an extreme focus on clan, with slightly less for the Bio-Cultural Fund.

### 7.5: Learning from the OCAI

Results portray the style of culture within each organisations. The dominance of the clan dimension in all organisations, except the Emergency Service was notable. Further research could reveal if there is a tendency for non-profits to primarily operate on the clan dimension; valuing commitment, communication and personal relationships. In each organisation, interviewees spoke of the importance of people. All organisations were inward focused with an interest in long-term development, individuality and flexibility with the exception of (perhaps not surprisingly due to the nature of their work) the Emergency Service, which was more interested in stability, control and short term performance. The OCAI provided an analysis of the culture of the organisations that is a well-recognised method that could be compared. Metaphysical mapping was next.
7.6: Results: Metaphysical Mapping

As the third technique used to explore the metaphysical landscape of organisations, meditation techniques were used to gain impressions of the culture beyond the ordinary mind. Between three and five mapping sessions were conducted with each organisation with a minimum of two and often three trained practitioners. Mapping sessions were to gain impressions of the non-physical fluid dimensional and non-dimensional landscape of organisations using a series of focusing questions (see Appendix 6).

The results can be compared to a poets or artists' impression of a friend. Mapping a metaphysical landscape is a subjective art. Each mapper interacts with the fluid dimensional landscape which responds differently depending on the quality of consciousness of the mapper. Mapping the metaphysical landscape of an organisation reveals impressions which, with repetition, reveal trends or patterns. Metaphysical realms are fluid dimensional, which means that what is revealed is not intended to be exact, correct or a perfect rendition, but an impression. It is also important to be aware that metaphysical landscapes have a different relationship to time, which means the impressions are generally written in present tense. An example from The Sight Foundation. *The turbulence or agitation has always been there. It wasn't a holy marriage. One of the foundational pillars is affecting the structure. It is like dissonant voices are part of the structure' (mm). This quote is discussing the turbulence, which was there at the beginning and is still present in the metaphysical scaffolding. In metaphysical landscapes, while there is some sense of time, it is more often akin to everything is in present time.

The following section summarises some of the impressions gleaned from mapping the five organisations with ideas collated into themes, but without further analysis. Note: The text that is in *italics* has been quoted directly from the metaphysical mapping sessions. The responses from the open-interviews conclude with a number (000), each direct quote from the metaphysical mapping session concludes with (mm). Following the sequential order the research, reporting on the metaphysical mapping beings with the Dairy Cooperative in Ireland.
7.6.1: The Dairy Cooperative: Ireland

The Dairy Cooperative was mapped using meditation techniques three times in June, July 2011 and Feb 2012.

The first impressions that emerged were reflecting the **flavour of consciousness**, which was described as 'sleepy, heavy, thick, moving slowly, gluey, horizontal heartness, local community caring, loyalty over efficiency, warmth, comfortableness' (mm), and a space of consciousness that is 'looking down' (mm). It was described as being warm, 'like an over warm room in wintertime. It is 'moving slowly, and flowing downward as if it wants to rest at the bottom of the valley' (mm). The Dairy Cooperative has an inward focus, there is a feeling that it is 'defensive, with its head down ignoring outside threats'. There is a feeling that 'nothing has changed in 30 years and that if we remain 'quiet and just keep going, we will ride it out and go back to doing what we want to do' (mm). There is a sense that it is essential to be polite, to 'avoid anger..... to avoid negativity (or criticism) at all costs. There was also a sense that 'there are vast spaces that are not utilised and an overwhelming sense of foreboding, 'it is aware it is doomed, it is only a matter of time' (mm).

The **archetypal light** for the Dairy Cooperative was that of the 'cooperative movement'. At the turn of the century, there is a sense that the founders captured the power and life in cooperation. 'I can feel the archetypal light of the cooperative movement. It is like a star of light. It is quite high up. It is a fields of peace impulse, [the destiny of mankind, where matter is uncorrupted and unfallen (Sagan 2007, Fields of Peace section)] \( \text{it was very clean and full of light} \) (mm). With the impulse comes the feeling that 'together we are strong, together we can overcome'. It was a time when women's rights, the union movement and joint action were gaining popularity. The Dairy Cooperative was instigated to give dairy farmers power through cooperation.

The **founding culture** is the cultural or memetic landscape that the new impulse is born into. For the Dairy Cooperative there was the magical feminine sense of place that was being overlaid with an economic, monoculture. 'In the land there are sparkles, it is a magical feeling, it resonates with the 'old Ireland'. There is a sense of femininity within the land. The layer of dairying is forcing the land in a certain direction. It is a money making impulse. It makes a monoculture that doesn't allow for the diversity and magic of the natural land energies to be visible (mm). Socially, the memetic landscape feels like it was one 'of adversity.' (mm). There is a sense of 'a viciousness', directed towards the
external world, 'outsiders are the enemy' (mm). The Dairy Cooperative is 'defensive' (mm). Perhaps this is reflecting Ireland at the time, where the English were the ruling class and the Irish were the rebellious underdog. There is a sense that growing up in an environment of adversity, that the organism that is the Dairy Cooperative 'is defensive, .....it has never looked outside its own self-interest' (mm). Internally, the founding culture is about 'giving, caring, sharing, loyalty and belonging' (mm), it is about community and togetherness. The founding energetic environment, could be described as rural pastoralism, with a background flavour of Irish mysticism covered with a formal, paternalistic Catholic flavour.

Metaphorically, the metaphorical or astral shape has a hard outer shell that manages to deflect the barbs from the outside world while the underbelly is soft and warm and vulnerable. It continues to walk slowly forward. It has arms extending out over specific areas within the landscape where is has a sense of ownership of the dairying space within the hinterland. Below the star of light (the archetypal light), 'there is a structure that covers a defined area' (mm) with arms extending out into the centres and farms. It could be likened to a being with a particular flavour that is 'very peripheral, it appears to have no focus, but when you see the whole being you can see the focus. It is male and wilful, it has its own agenda, direction and wanting. It influences the space of consciousness within its area of influence, which helps to maintain the glue, the community feeling, a sense of belonging' (mm).

The organism that is the Dairy Cooperative believes in loyalty. 'Loyalty over efficiency' (mm), in openness or transparency, 'there is no private meeting room.... it is open to everybody' (mm). It believes in the power of community and collaboration. 'The collective is good. Everyone is valuable. It is interested in the hinterland' (mm) and it defends its rights within that area. It wants 'to survive, to maintain things as they are, keeping things afloat, keeping the wolf from the door. It wants to last as long as it can' (mm). There is a part that is 'wanting to be engaged' (mm). The organism that is the Dairy Cooperative appreciated being mapped. For the metaphysical body the beginning of engagement is being seen, and the Dairy Cooperative being was aware of the interest of the mappers.

With the Dairy Cooperative, energetically, the archetypal light is no longer connected to the daily operations. 'The impulse is just floating in space’ (mm). There is a lack of conscious awareness of the archetypal light from those directing the Cooperative. 'The
original impulse is in a big old dusty room that hasn't been visited for a long time. It is going to be lost if it is not engaged' (mm). There is a sense that the impulse was never taken up after the original founder passed on. 'The founding guy is still in a big old room, taking leadership role and nobody has stepped in there to take a real leadership role since. ... They are not recognising the impulse' (mm). There is also a sense that the impulse was never able to fully incarnate, that the pastoral impulse did not mix well with the natural energetic environment. 'I keep being bounced back, like the impulse never fully lands. It gets bounced off the land' (mm). There is a feeling of heaviness and wrongness as the natural energies of place were not acknowledged. 'There is a sense of oppression. The farms have tried to suppress the natural land energies with cows and pastoralism' (mm).

The principles that are competing within the Dairy Cooperative are the spirit of cooperation and a shared advancement verses the business only model. 'There is a tension between the archetypal light and the business model with a financial bottom line' (mm). It is a tension between the strength of cooperation and community verses the freedom of independence, self-interest and financial goals. Similarly there is one impulse that is interested in 'the fire and dynamism in interaction and relationships' (mm), while there is another theme that is more interested in keeping things as they have always been, in being comfortable and 'indulging in a gluey sleep of sameness' (mm).

Impressions that emerged suggesting that the organism that is the Dairy Cooperative is doomed. That it has supported the people of the Hinterland for almost one hundred years, however unless it completely re-invents itself there is a sense that its time is almost over. 'If it doesn't change it is doomed' (mm). That 'it is only a matter of time' (mm). To survive it needs people to be actively engaging the organism, actively reinventing itself. However, there is perhaps one or two who are actively engaged and aware even peripherally of the organism. Most people are on 'automatic pilot, it feels like a piece of machinery that is ticking over, ... gradually getting more rusty and more creaky' (mm). There is a feeling that speech is not entirely free. 'There is a feeling of crud around the mouth, like not being allowed to speak or speaking freely has been made difficult' (mm). There is a sense that the older agricultural traders hold greater sway and that the younger more progressive members are 'not listened to. There is a feeling of crud when tuning into the board. ...There is a level of the board that feels self-interested, down low and lost in the operational level. They are stuck, looking for comfort and security' (mm). There is
also a feeling that the Cooperative has survived all kinds of changes and that it will survive. It wants 'to be engaged' (mm), to use the interaction and relationships to create dynamism and progressiveness that will allow the Cooperative to continue to live and prosper and support the people of the West Cork Hinterland. The metaphysical mapping of the Dairy Cooperative revealed a meme that was steeped in Irish agricultural values that was founded on principles of cooperation and needed to evaluate its position if it was to remain strong.

**Reflections on mapping the Dairy Cooperative:**

The Dairy Cooperative was the first study conducted to test the method. There was an intention to observe the metaphysical structures, the flavour of consciousness, the relationship with the surrounding memetic environment and the impulse behind the organisation. Although questions were drawn from previous experience mapping the metaphysical landscape of organisations, the Cooperative was the first data collection cycle designed to reveal the stability of the method.

During the mapping the first element that emerged clearly was the flavour of consciousness. The organism that is the Dairy Cooperative had a flavour that can be seen and recognised. This flavour had tactile qualities, such as a heaviness or lightness, freshness or staleness, and that beliefs, values and wantings were evident as if the Dairy Cooperative organism was an entity in itself, a being with 'Will' a directional flow or focus and emotional expression.

During the mapping of the Sight Foundation it became clear that the archetypal light was an extremely important component in mapping the metaphysical landscape of an organisation. In the first two mapping sessions with the Cooperative, this element had not emerged as an important element. So, the mappers returned to conduct another session with the Dairy Cooperative, this time focusing specifically on the archetypal light and its incarnation pathway.

During the third mapping of the Cooperative the focus on the archetypal light revealed the star like vision. It also became clear that the current management team were mostly not connected to this impulse. What emerged was an astral structure that the archetypal light will incarnate through and the astral quality of the structure will allow or block the incarnation of the impulse. In the Dairy Cooperative there was no clear connection between the organism that is the Dairy Cooperative today and the archetypal light. The
Dairy Cooperative is no longer managed under the principles of the impulse. Its directives come from the interests of the board and this was clearly evident in the structure revealed in the mapping. The downstream evidence of this disconnect was in the recent decision to alter the weighting of voting rights to favour the agricultural trading members. This decision did not reflect the flavour of the archetypal light. The primary lesson from the Dairy Cooperative was the importance of the archetypal light. The next metaphysical mapping was conducted with the Peace Organisation, also in Ireland.

7.6.2: The Peace Organisation: Ireland

The Peace Organisation was mapped on three occasions, in July 2011, and February 2012 with three mappers on each occasion. This section summarises impressions.

In the initial mapping there was a feeling of 'softness a peripheral, open and feminine space. A broad spread feeling with a feeling of the Divine feminine in the background' (mm). In contrast to this softness was a violent intensity, like a burr in the middle of the lower space. It holds anger. It is full of angst, it is going round in circles' (mm). With the Peace Organisation in the initial mapping phase the mappers received mixed impressions. 'There is the smell of green grass and old buildings. The smell, the green grass, cold, dirty cold from working and an old building smell' (mm). There was a sense of being trapped in stone. 'I feel like I am within stone' (mm) and there was an overwhelming feeling of 'oppression, of being beaten. The stone is somehow pressing down, rather than just being a container. It is cold, physically cold and it makes the body contract, the body feels hard on the outside with it' (mm).

At this point there was a recognition within the mapping team that we were taking impressions from the metaphysical landscape of the buildings not the peace and reconciliation impulse. There was a realisation that there were two distinct organisms. 'The metaphysical organism behind the site and that of peace and reconciliation impulse are two different things. The name is fusing them. They do feel separate and the title of the place is tying them together. It brings the traumatic history of [the buildings] into the peace and reconciliation organism. The peace and reconciliation needs its own identity' (mm). The mappers realised that the two organisms were intersecting and we were unsure how this would impact on the research. The mappers decided to continue the session by focusing more on the peace and reconciliation impulse as a direction. The
organism relating to the buildings emerged again in a subsequent mapping session.

The first impression when focusing on the peace and reconciliation impulse, was that it had a 'welcoming, open feeling' (mm). There was a sense that 'it brings light into itself' (mm). The peace and reconciliation being has a definitive action, its modus operandi is to open a space full of light, like a stadium or gathering place. It is a place for people to come and meet and heal. 'The light shines into a circular central space and the people are attracted to that. It is where the peace and reconciliation work can happen. It is like opening a space for a ceremony or a party. It is a conscious act and it attracts people' (mm). Within this ceremonial space there was a brightness, a softness and a feeling of being accepted, just as you are.

The second impression was that there was a strong force that wants to incarnate or influence the people it comes in contact with. 'It's not aggressive, but it is persistent, gently insistent. It is a Fields of Peace type impulse' [where matter is un-corrupt or unfallen Sagan (2007, Fields of peace section)]. ' (mm). 'The peace and reconciliation centre is the receptacle for a flow from something else. It is higher. There is a bright light, there is a strong heart space. It is high and pure. It is punctual and direct. It is an impulse for peace. That you can have peace AND individuality. It would like to touch or permeate little nodes around the world that are like radiation points that teach people about peace, love, unity, a different way of being. ...... with the impulse, everyone feels like an individual and they are not embroiled in one another, they are allowed to be different and yet there is peace and unity. Tolerance and acceptance are important values that are cultivated in people when they resonate with the nodes' (mm). This revealed the essence of the impulse. That there can be peace AND individuality.

The next element to emerge was the relationship with the existing natural energies at the site. There was a feeling of 'softness a peripheral, open and feminine space. A broad spread feeling with a feeling of the divine feminine in the background. It has something to do with the land. Qualitatively, it is quite different to the force' (mm) behind the archetypal light. It is 'peripheral and diffuse. It is everywhere. The feminine presence softens things down, makes people more receptive' (mm). The impression from the mappers was that this feminine energies associated with the land has been at the site for much longer than the buildings and it is this presence that gives people the feeling of calm and openness that they so often express when entering the place. There was also a feeling that there was a resonance between the impulse and the natural energetic
environment. The local energies were very supportive of the impulse.

With continued mapping the impact of the trauma held within the buildings became more evident. 'There is a vulnerability in the heart. There is violence and anger. I keep getting the image of a young boy with vulnerability in his heart. There is a retreated hurt and angry feeling like someone has retreated into a small place for fear of what can happen. A fear in the heart, a tightness, A wounded child's body' (mm). It was clear these impressions were coming from the history of the site and they were held within the buildings. Graphic images of cold, hard labour, trauma, and cruelty were seen. There have been three main organisations established at the site. The military barracks established 1798 to suppress the Irish uprisings, the boy’s reformatory established by the Oblate fathers in 1858 on request from the Dublin Catholic Reformatory Committee, and the centre for peace and reconciliation established 1974. From our mapping, it appears that there are strong impressions been left from the boy’s reformatory and these were having an impact on the current operations of the Peace Organisation. 'The wounded child and the peace and reconciliation impulse are separate, but they have become intertwined. It has been influenced by the wounded child. It is a background flavour that has surrounded the impulse' (mm). It was clear the metaphysical structuring from the boys reformatory had been adapted as the container for the Peace Organisation and was still carrying the impressions from past traumas. 'The container for the impulse is a wounded child's body' (mm). The major impressions were vulnerability, trauma, conflict, oppression and a dry cold Christian flavour that was mixed with high aspiration or devotion. The devotional impulse was like a person in incredibly humble circumstances, praying and believing with all their heart in the power of the divine. It was devotion so pure that the Gods could not have failed to respond. The current organisation that is the Peace Organisation is functioning within this incredible rich and mixed ambient atmosphere.

The next impression was the energetic structure surrounding the management of the organisation. 'The impulse is being carried by something that is not as light, not as buoyant. It is more emanated, more an interface between the high spirit of the impulse and the material world. This feels like the founders from Dublin' (mm). The Peace Organisation was founded in 1974 on a bank loan by a group of people with ecumenical Christian roots who were from Dublin. 'There is energy around this group that has become the carrier for the impulse. This feels broad, more pragmatic, it carries a sense
of heartness and a desire to lift or to improve things' (mm).

In summary, the **metaphysical environment or cultural landscape** that holds the peace and reconciliation impulse, included and was therefore shaped by the ecumenical Christian community from Dublin, an ethos of lack or resource poor, divine feminine natural energies and a traumatised and aspirational Christian reformatory ambient atmosphere.

As we continued to map we gradually saw the **metaphysical structure** that was the incarnation pathway for the impulse. High up, there is 'heartness and holding, there is a triangle of light at the top'(mm). Below this are 'lines of light coming down. It is a vertical impulse and it has a feminine feeling. There are horizontal layers below it that are not as clean and people flaying around in the dark. This horizontal space is not connected to the vertical space above' (mm). The impulse comes down in vertical lines from a high less emanated platform. The lower space is separated from the impulse by a tightness and constriction of emotional pain. 'Lower down there are horizontal layers. The downstream is disconnected from what's above. The streams of light sit on top of the horizontal layer like light on top of the sea. It is as if the impulse is trying to come through a hurt heart' (mm). Perhaps not surprisingly, the incarnation of the impulse into the Peace Organisation site is difficult. 'It is not easily resting on the buildings at the site. The impulse has not landed as much as it would like to. It would like to permeate the land in the nodal points (around the world). The force or impulse for peace with individuality was trying to permeate nodal points around the globe. It is still hovering above. It would like to touch or permeate little nodes all round the world that are like radiation points that teach people about peace, love, unity... a different way of being. There are light nodes, nodes of light and the energy coming from them is soft and smooth, like a nectar. It is not that the Peace Organisation seeds them, but the relationship with the Peace Organisation awakens them to more of this impulse. Tolerance and acceptance are important values that are cultivated in people when they resonate with the nodes' (mm). There was a sense that the feminine natural energies were supportive of the peace impulse and at least partially help to facilitate its incarnation.

The metaphysical space around the current board and council also began to emerge. 'It is a bit bureaucratic. They don't move quickly, they operate through the (metaphysical) layer of their own social morays. They are crusty and a bit set in their ways and it doesn't feel like they are consciously connected with the impulse' (mm). There is no clear
structure that connects the current board and their management with the impulse. *'I don't get a sense of structure in how it is run, it is not there, there is nothing to unify it'* (mm). However there were individuals who gave the impression that they were deeply committed to what was behind the Peace Organisation. *'The board has become the focus instead of the impulse being the focus. It has become a light in itself. It is a smug layer that cuts the below off from the archetypal light......... The current manager knows the original impulse'* (mm). However, there was an impression that if the current management and financial issues can be cleaned up there will be support from above. Above *'there is a sword of discernment waiting to cut through all this horizontal stuff (confusion and lack of clarity). It is waiting to land. There is something clean and sharp wanting to come through'* (mm). The sword of discernment is a metaphysical force that appears in non-physical vision. It is a principle that could help cutaway out-dated processes and bring clarity. The fear around money was also evident and adding to the instability around the space of the board. *'Deference to the board has to do with money. The relationship to money causes things to go array. At the mention of money the whole horizontal layer starts to wobble it feels like a house of cards'* (mm).

Looking at the current metaphysical landscape of the Peace Organisation there were several impressions. The possibility that it might close due to its financial constraints was weighing heavily in the ambient atmosphere. *'It is a bit tentative. It does feel like fear. It feels like a heart is really hurting. It feels like it is hurting because it might close and what was started may not be able to continue. There is a sadness with a depth that is all consuming. It feels like someone falling into the earth. It is a sadness that is broken hearted'* (mm).

The impact of the traumatic past of the site of the Peace Organisation was being reflected in the conflict within the staff and volunteers. *'The traumatic history of the Peace Organisation is being brought into the peace and reconciliation impulse'* (mm). There were imprints of trauma in several locations around the buildings *'There is conflict in the main office building, at the top of the stairs into the conference room. It feels tight, pinched and harsh. It needs to clean up the site (energetically). If the site was owned energetically it would be okay. Then they could use the history as a platform. The problem is that the history hasn't been cleansed'* (mm). There was a question from the mappers, if the impulse would lose by not being physically located at the current site. With a move out of the site *'the impulse feels stronger and becomes more grounded. It
could be somewhere else and hold what is in the impulse' (mm).

There were impressions relating to the Organisation working with other organisations. High up the impulse that is behind it is incredibly pure. 'It doesn't feel entangled in other metaphysical bodies. It sticks to itself. It won't play games, it is a purist. The peace and reconciliation impulse does not 'have an isolationist approach, it is open to others, and it can and will engage with others in a smooth fluid and open way. It flows outwards and ignites' (mm). This high pure impulse appears to become twisted into a more rigid arrogance as it moves through the lower metaphysical structures of the Peace Organisation. 'There is a hard line and something uncompromising. There is a sense of purity that has been twisted in the metaphysical body. There is only one way and that is my way. It is about dominating' (mm). Conversely the peace and reconciliation impulse is 'instructive but not dominating' (mm).

In summary, within the metaphysical landscape that is the Peace Organisation there is an incredibly high pure impulse, that is wanting to bring an understanding that people can live with peace AND individuality, that there can be peace and unity. This impulse attempts to incarnate through a metaphysical landscape that carries both dysfunctional, traumatic and aspirational imprints through the historic nature of the Peace Organisation site, which reflects the dynamic tension between peace and conflict that is the source of energy for the Organisation. It is at a site that has soft feminine natural energies that will support its operations if it can clean up its metaphysical body. Through presencing, the historic trauma and conflict could be used as a positive platform for the incredibly important work that organisation conducts.

Reflections on mapping the Peace Organisation:

The Peace Organisation was a powerful mapping experience. It clarified several dimensions in the mapping. The first realisation that emerged was the importance of the existing metaphysical landscape on the site of the corporate offices, both natural energies and imprints from past activities. The relationship between the natural environment and the metaphysical life of the organisation was recognised with the Dairy Cooperative, but made more important through the mapping of the Peace Organisation. The mappers saw that the history of the site had a powerful effect on the daily operations and people within the organism, both positively and negativity, and that the natural energies at a site can support an impulse and help its incarnation.
The second element that emerged with the Peace Organisation was the dance moves. Each metaphysical organism has a modus operandi or way of manipulating the metaphysical space that supports its agenda. The Peace Organisation would open a metaphysical space (colosseum) that was full of light and attracted people for healing and conflict resolution. It was a deliberate act within the metaphysical body that occurred whenever a group would come in for reconciliation work.

In the case of the Peace Organisation, the board acted as the interface between the high spiritual impulse and the machinations of the material world. The board had a flavour of consciousness and it was the carrier of the impulse. The experience of the Peace Organisation also revealed that mapping the metaphysical landscape of an organisation is much more complex, with a variety of elements that influence and affect the overall organism.

Another element that was incredibly clear with the Peace Organisation, but it emerged from reflection after the mapping, was that the organism that is the Peace Organisation feeds on the tension between the principle or force of peace and the principle or force of rebellion or conflict. It rests on the tension between the victim and the perpetrator. To survive, the organism that is the Peace Organisation needs the astral tension between peace and conflict. Without conflict, there would be no need for peace. Without 'Will' driving for peace, conflict would rule. It is this astral tension that feeds the metaphysical body and allows it to continue.

Gaining vision of the universal principles gave the mappers an understanding of the way these forces emanate or are interpreted downstream. In the Peace Organisation we saw the abused-aspirational-child-victim, as opposed to the rebellious-bully-predator who is not afraid of conflict. During phases of reflection after the mapping session the presence of character patterns within the organisation emerged. During the interviews at the Peace Organisation, many people had experienced the victim role. They explained how colleagues or the system bullied or abused them. Several people spoke of feeling like an abused child. On reflection, the insight that emerged was that the abused victim was a character pattern that existed within the metaphysical landscape of the Organisation. Without conscious work on the metaphysical body, if you work for the Organisation, there will be times when you take on the character pattern of the abused child. There will be other times, when you are the perpetrator and you will take action that appears to 'abuse' your colleagues. What the mappers realised was that the individuals were neither
victims nor the abuser, that the Organisation metaphysical body carried victim/abuser character patterns, which could be activated in higher mode and used as a positive force.

From the experiences with the Peace Organisation, it was clear that metaphysical mapping brings new insights and it provides a deeper more integrated experience of the metaphysical body. Although the mappers were aware that it is a subjective experience of the metaphysical body, these impressions can help to understand subtle influences or blockages that may be effecting the organisation. The next mapping was conducted across the ocean in California.

**7.6.3: The Sight Foundation, USA**

The Sight Foundation was the first organisation within the United States that was included in the research. Two mapping sessions conducted at the site, with three mappers present. As with the previous sections, sentences in italics concluding with '(mm)', indicates a direct quote from the metaphysical mapping sessions, when a sentence concludes with a number it indicates the response if from the interviews, for example '(000)'.

The first impression for the Sight Foundation was that the was a 'clean vertical space, that the space is easily accessible, that there is an openness and a sense of acceptance' (mm). The metaphysical body behind the Sight Foundation was aware of the mappers. 'It is interested in us. It is interested in our expertise and interested to see what we will do. The overall impression is that there is a purity and a simplicity that holds things together. There is a sense of heartness, cleanliness and simplicity and an abiding memory that touches something inside, it fills something inside (when you interact with it). Its purity is clear' (mm).

The archetypal light began to emerge. 'There is a Tibetan thing that is strong in the space. It is more Tibetan than Buddhist. There is easy access to images that come. Tibetan feel of horizontal landscapes, images, and feelings of the emptiness of Tibet, the emptiness of the land, it is freeing. There is a horizontal heartness. It is a force, it is a presencing influence and a force' (mm). The archetypal light for the Sight Foundation came from through the inspired founder from his Guru. 'It is on the level of good works. It has a horizontality that is humanist. The seed that came through the inspired founder may have a higher impulse. They got the seed from their Guru, but now it is not only the inspired founder. It has transformational power. The inspired founder knew what to do
with the seed. It then unpacks to those at the next level down the emanation ladder. It has credence. Good works. The force has umph' (mm).

The concept of the metaphysical wizard emerged next. An impulse can be held by an individual and this person becomes the champion of the organisation, often carrying a major role for a long period. 'The inspired founder 'was aware of the force. They worked with the force, it is bigger than they were, but they made linkages with the principle for the organisation' (mm). Its relationship to the Sight Foundation is 'not structured in a way that another could take over. It washes over someone rather than being stamped on them. It is unconscious at the level of the organisation. They could be clearer about their principles that would sharpen and anchor the force' (mm). There was a sense that the organisation could benefit and take greater conscious ownership of the impulse by becoming consciously aware of the metaphysical body. 'They need to make the relationship with the force conscious. There is a really nice sweet feeling and people feel and respond to it, but that is getting around something that is unconscious. It would be better to make it conscious' (mm).

The next impression was that there was a static in the metaphysical structure or scaffolding. 'There is a heartiness and a softness as you go up (vertically) and then it becomes chaotic, above that it is smoother and cleaner and more streamline. There is a buzz, like a (super) astral static. There are vertical strings, and some are straight, vertical and have more integrity, some are chaotic or turbulent. There is a chaotic section and it is streamline above it' (mm). While stable at the time of study, The Sight Foundation had experienced a great deal of turmoil with management throughout its life. It had two very different approaches to life from two incredibly power people. Participants described it as the 'do-be-do-be' culture. Where the spiritual founder and the doing founder had different views. The spiritual founder suggests that to 'be' was essential, to be calm and peaceful in yourself. The doing founder felt that doing was the most important. This tension may have been reflected in the metaphysical structure. 'The turbulence or agitation has always been there. It wasn't a holy marriage. One of the foundational pillars is affecting the structure. It is like dissonant voices are part of the structure' (mm).

Then impressions of the forces behind the organisation began to emerge as symbols within the metaphysical scaffolding. 'It is a very structured column. There are incredibly structured symbols that are very Tibetan. Geometrical shapes, an ornate
column, there is ritual symbolism in the column. There are Tibetan deities behind it. It is structured, it is unbelievably structured. It is the best of structure' (mm). More images of the structure emerged as the purity of heart of one of the founders had structured the central metaphysical core. 'In the verticality, [the heart founders'] heart is below the place where [the inspired founder] holds the force. [The heart founders'] heart has a purity and a cleanliness that has held the integrity. It is like a clean clear structure that holds things at a more emanated level. It is a gateway where the force that [the inspired founder] holds interfaces with a greater level of materiality. Even if it is not anchored in one tradition. There is a central core that is very stable, it is aligned to something greater which upholds it. The structure that is hovering around this core, is more diffuse and adapts and morphs. There is more space for things to evolve in a more peripherally held impulse. It could morph, move around its axis and still hold something quiet genuine. There is a central core of the metaphysical body that is like clean, clear water, with a force field. It is intense, focused and committed. Around this is a carnival, a mix of characters, it is colourful and creative. It moves, and morphs, and evolves. But the core is constant and incredibly focused. It is more dense' (mm).

As the purity of the core came into focus, the carnival-like outer elements also became clearer. The structure of the metaphysical body of the organisation was pure clean, committed and incredibly dense at the core surrounded by a maverick, carnival like craziness. 'There is a rat-bag element that allows maverick things, that keeps a bit of spice. Keeps things on their toes. It helps to shake things up. It is not a bad thing. There are one or two others. Maybe three’ with this quality (mm). The maverick or carnival nature of the organisation makes it look like anything goes. But, the core of the Sight Foundation is incredibly focused and it uses will to keep itself on track. 'It looks like everything is accepted, but my sense is that it is not. It will bite if it is hit in the wrong way. People [board members] have stayed because it is fun. There would always be interest. It provides them with a bit of entertainment, comic relief (watching the shenanigans) and there could be sustained interest from people for that reason' (mm).

The incarnation of the impulse behind the Sight Foundation is not entirely smooth. The static or agitation in the metaphysical structure made it an uneasy incarnation. 'There is chaos and an uneasy incarnation into the current landscape. It is not quite incarnating the way it wants to and this creates agitation' (mm). One part of the structure 'is smooth and straight and one part is turbulence. Something above is clean and clear and it
doesn't quite emanate down through the structure' (mm). The structure 'is stable enough to hold it despite the turbulence. The turbulence or agitation has always been there. It wasn't a holy marriage. One of the foundational pillars is affecting the structure. It is like dissonant voices are part of the structure' (mm).

The focus or flow of the metaphysical body was also revealed. 'It has a centre of focus and then it spreads out. The spreading is a moving outwards as opposed to a moving in focus. It doesn't feel focal, it is multi-focal or dispersed, and there is a sense of an epicentre. It is easier to hold itself because it is outgoing. It is centrifugal. There is a movement, a circulatory movement outwards, like the lines of a magnetic field' (mm).

The modus operandi (or dance moves) can be described as what metaphysical tricks does an organisation use to get what it wants. With the Sight Foundation there was a special light around employees, a feeling of life and some special quality of light that would attract people to the organisation. It has a rich ethericity [feeling of life]. There is a luminosity on the skin of people who work for the Sight Foundation. It helps with the sense of moving out. There is a roundness, a softness or plumpness to how they feel.

Observing the metaphysical landscape surrounding the Sight Foundation, there was a clear sense of new friendships and forces that were interacting with the organisation on this higher level which had a feeling of being out of time or more of the future than the present. 'There are other movements at hand that feel harmonious, it could change the culture' (mm). There was a sense of new partnerships. Other metaphysical organisms wanting to work with the Sight Foundation. 'They have heart, those [partners] who are going to come into the field of play. Structurally it is like wings spreading out they will help the Sight Foundation to reach a broader base. It feels good. It will be able to hold something bigger cleaner. It will have an impact, it will be a stabilising influence. Other organisations are aligning around the Sight Foundation, it will mean that the Sight Foundation has a more fluid base. Whatever is coming, they hold a fields of peace impulse, and it is a wider platform that is upturned. They (the organisations coming as partners) are already aligned to the upturned principles and they are highly respectful of what has been here (in the Sight Foundation) but they are more future orientated. They hold principles of similar aspiration. They hold their own, they join forces; but they also land forces, it is consultative, supporting as opposed to taking over. There will be an effect on the internal workings of the organisation that are not bad, but it will feel different. It could go over wider area. The Sight Foundation could have a much wider
influence because of the nature of the organisations that are gathering. They hold fields of peace principles, it is about a larger strategic direction' (mm).

An interesting insight that emerged alongside this vision was that the Sight Foundation had been actively less visible in Berkeley and that the new partnerships would make it more comfortable. 'With this new structure, it feels like the Sight Foundation will no longer have to go to Tibet to breathe. It has been keeping its head down here, and with this broader platform, it begins to work above the level it has worked in the past' (mm).

There was also a feeling of the challenge of retaining integrity. When opportunities come, it is easy to be carried away and lose the sense of integrity. 'It is only a knife edge away from a hook into darker more selfish forces. It is only a knife edge away from a hook and a twist in the integrity. In the new things that are coming, there is a potential for something (without integrity) to hook in. An interesting observation was that the single focus is what has helped to keep the Sight Foundation clean' or operating with integrity (mm).

When looking at the metaphysical landscape of the Sight Foundation there was a 'whiff of an assault by Christianity. It is like an assault from behind, like a slap. There is a clash happening at a higher level, Christian /Catholic, like a metaphysical war' (mm). With this observation was no sense of time, so the mappers were not aware if this was something of the past of now or of the future, but this reflected the interview participant’s discussion of the Christian executive director who tried to change the flavour of the organisation (814).

Following on from what the mappers observed in the Peace Organisation, during the second mapping session, the mappers deliberately looked at The Sight Foundations' relationship with the natural energies of place. Its sense of place. 'The Sight Foundation is suited to the Bay Area because of the like-minded people. It is what the Bay Area holds as a city. It attracts people who are interested in the concept behind the Sight Foundation. It is a product of the society and the people (rather than a product of the natural energies that relate to the land). It fits in with the Lady of the Bay, (a land energy that covers the areas of Berkeley and Marin and the Bay in between). 'The Sight Foundation is not a lighthouse but it fits with the Bay Area. When I go down I feel the wateriness, the muddiness, so I don't get strong land energies. The Sight Foundation is here because of the people that were here, so the land energies were not so important in the placement of the Sight Foundation. The Sight Foundation feels more anchored in
Aravind' (the eye hospital in Nepal that the Sight Foundation helped found and fund). 'It hovers over places where it works around the world. It makes sense that it is in the Bay Area, because of the nature of the people. It could perhaps be in New York, but it couldn't be in many other cities. It doesn't feel rooted or anchored. Energetically, it is not imperative that it is anchored into the land. That's the way it operates. It doesn't anchor into the ground. But there is a globalness that gives it stability. It is like a hover-craft. It has grounding in Aravind. It is not ungrounded here, it is not floating or drifting, but the hovering is the way it operates. It is more about people than the land. It is more of a humanist, more about holding the human spirit' (mm).

Reflecting on mapping the Sight Foundation.

With The Sight Foundation the importance of the archetypal light became extremely clear. If you didn't have a sense of the archetypal light of an organisation mapping the metaphysical landscape would be limited to the lower more emanated levels. Perhaps because the Sight Foundation was more closely connected to its archetypal light, it was easier to see how this impacts on the organisation.

The next element that emerged with the Sight Foundation was the importance of using three lenses to view an organisation. The first lens was the corporate picture, including the public face of the organisation, the organisational systems, and the structures both legal and operational. The second view was the narrative view including the stories people tell of the organisation during the open-ended interviews. It is how people experience the organisation. The third picture is the metaphysical view revealing the forces behind the organisation and the incarnation pathway for the archetypal light. The metaphysical view also reveals the metaphysical scaffolding and the flavour of consciousness. Each lens provides a perspective, which adds dimensions that the others do not share. The Sight Foundations three lenses document is available in Appendix 7.

With the Sight Foundation, we applied the learning gained from the Peace Organisation and the Dairy Cooperative. What was interesting was how little the natural energies of the place affected the Sight Foundation compared to the Peace Organisation. The Peace Organisation was anchored in locations around the world, while the Sight Foundation was more like a hover craft. The Sight Foundation could move without impact on its functioning; The Peace Organisation would need to be careful of the energies in the geographical location it chose.
Reflecting on the experiences with the Sight Foundation the mappers could see the importance of a person connected to the archetypal or celestial impulse. In the Sight Foundation it was the inspired founder and the heart founder who has remained connected to the organisation throughout. In the Sight Foundation there were some other people who were also aware of the archetypal light behind it and these people constantly worked towards retaining the alignment with it. Participants in the Sight Foundation introduced the researcher to the Bio-Cultural Fund.

7.6.4: The Bio-Cultural Fund, USA

The metaphysical mapping of the Bio-Cultural Fund occurred over several sessions. The first session was conducted in the Bio-Cultural Fund head office in San Francisco, the subsequent sessions were done from remote locations primarily through Skype.

The first impression from the San Francisco head office was that there was a slight 'Christian vibe that it was nurturing, but also a sleepy horizontal space. The space is like a lot of work places, it is thick, and I would find it hard to stay awake in that. I am not sure if it is the building or the space of the Bio-Cultural Fund. There is a sort of inertia. They aren't stimulated, it is people sitting here waiting for meetings to end' (mm). This mapping session was conducted in the board room and it was suggested that this may be the space of the board room, particularly because the employees were passionate and awake when they were interviewed individually within their own private work spaces. 'The inertia is like a stagnation, I've felt it in other office blocks. The structure and order (of the board room) is put in place and it removes the life' (mm).

During the first mapping sessions the mappers felt that the metaphysical body was uncomfortable with the mappers, however in the subsequent sessions, it was clearly interested in being observed. 'It feels like it wants us or me to see it. It wants to be seen. It wants to be understood. There is a real innocence. A little bit childlike. It is willing to look at every aspect. From a playful perspective. It is open. It is very open to looking at every aspect of the culture it is going to work with. It doesn't come with an agenda, which resonates with the innocence. Later in the mapping we had the feeling we were being invited to see something special. Warm feeling, like a warm fire, like we are being invited around the fire and we will be shown things' (mm).

Impressions relating to the celestial or Fields of Peace impulse behind the Bio-Cultural Fund emerged during several of the mapping sessions. There is a real innocence, which
is about life, joy, joyfulness and just because we can. There is acceptance, acceptance of the other person, a feeling of acceptance of miners and that there will be mines, it is inclusive. It is completely open, it is about life, joyfulness and exploring. It is really, really simple. It is simplistic. It is incredibly simplistic. There is a sense of 'just enjoy life. It has a total acceptance and openness. Joy is the by-product, rather than the agenda. Now I am feeling love. It is about love. Love too. It is incredibly beautiful. It is vulnerable and yet it is strong. It is not fragile' (mm).

There were impressions around how this incredibly high celestial impulse incarnates. 'It feels like it is too simple to operate in a corporate world. Maybe it is too simple to be a credible organisation because it is so simple. It is the lightness behind it. This is incredibly light. It is about being. It is not about changing the world or fixing anything, it is about being or a lightness of being. Maybe allowing the being. Lightness of being, it is a life impulse that is very upturned. It is infinite softness that is upturned' (mm). The impulse needs to be interpreted into a corporate world and we began to see what happens to the impulse as it is reflected through more emanated structures. 'In their mission they want to allow traditional people to continue with their life ways. That is how it manifests downstream. In its being-ness, it is showing the world how to be in a really light way. They put it in these words about valuing diversity because the principle is so high that it has to be wrapped in words of a corporate vision statement. Because of its very nature, the impulse is incredibly upturned, it is about freedom to be. So the nature of organisation is counter to that. To be part of an organisation you have to behave a certain way' (mm). An organisation is about structures, systems and order. It is not about freedom. 'There is a struggle with the dialectic. The machinations of having to operate within the metaphysical landscape which is structured and defined. To land it has to go through the structure, otherwise it cannot land' (mm), (emanate into the material world) . However ' the archetypal light doesn't care if it incarnates. It is not what it is about. This feels as though; if we can hold the impulse down here and be with it down here, it will sit in the space down here. If we don't. It doesn't take away from the impulse and it doesn't strive to incarnate' (mm).

The mappers began to observe the beginnings of the metaphysical structure of the Bio-Cultural Fund. 'I am feeling two streams. The stream from the high impulse to the ED (executive director) feels straight and a stream that comes down that is dark, hooks into him too. It is selfish. The tainted one feels like it is on top of the metaphysical body. It has
a certain quality of tar. It is a dark intense thread. It has a twisted or selfish feel. It is the money. It has an oiliness. There are many threads from the tar to the archetypal light. Some are tar like and some are okay. The money one is a bit dominant at this moment' (as this point in the mapping session) (mm). 'It serves a function. If the money has gone the impulse will float off. Energetically this money thread is to the side. The thread that is in the centre goes straight into the ED and it feels blocked. I am seeing threads to each of the program officers in the regions. I can feel pretty clean threads to these guys. The program officers are outside the metaphysical unit in San Francisco' (mm). A broader view shows, 'the founding principle and then there are pure threads going out to the sites, program officers and then this much more complex energetic structure where the head office is. It is much more complicated, structured and has many more pulls and I imagine that it is much harder to hold the purity of the archetypal light in its simplicity and in its purity' within head office environment (mm).

As the mapping continued, there was an incredibly interesting vision of how organisations are built on a subtle level and how the quality or personality of an individual can flavour an organisation. 'I am seeing [the second director] lying down in the centre. This person has laid down their life. [The second director] is the energetic foundation of the organisation' (mm). They hold a connection to this high impulse. 'The (others) are walking on their body, as if [the second director] is the buildings' foundation. The Bio-Cultural Fund metaphysical body is really glad we are seeing that. It is a strong foundation, it is not flimsy. [The second director] has given their (subtle) body to it. Their body is solid, the foundation is solid, strong, and everyone can rest on it. A lot of them are walking around without real awareness that it is there. [The second director] is aware and they are aware that they are holding the impulse. They add aspects of themselves to it. They add something more, like a spice. The archetypal light is very bland, it is very beautiful and open. [The second director] adds a personality, a structure or a flavour but it is a flavour of grown-up-ness or responsibility. The ED is above [the second director] in this vision. He is almost not game to tread on them, because their body is there. They sacrificed themselves, their body, it is it like they gave their subtle bodies for the organisation. The ED is incredibly respectful and recognises what he is walking on and doesn't want to hurt what he is walking on. The other staff aren't as aware of what they are walking on. The ED is extremely aware' (mm). Again we saw the flavour that [the second director] brought to the organisation. 'This spice, is it the
academia or intelligence. That would give it authority and adultness. It would give it a
grownup-ness, it is a quality of maturity' (mm).

At this point we again had the feeling that the Bio-Cultural Fund metaphysical body
wanted revel more. 'The vision is being drawn upwards. [The second director] is the
foundation, the bottom, I am being drawn in and upwards. There is something above.
There is light above. It is something to do with the heart. I am amazed by the amount of
respect and humility at the top, by [the second director] and the ED. When I get drawn in
and up, I feel this heartness and I think it is [the second directors] as well. It is in a
different place to where [the second director] has laid their body spatially. I feel it more
like oneness. It is warm and heartness, oneness and unity. It is like a combining of
essences. There's a clarity and a clearness and a blueness. It is their blue. Now I am
getting an image of [the second director], the blue, the feeling in their heart, their mouth
is open, their arms are up, they have made their body a conduit for aspiration' (mm).

This vision was not only unique, we were privileged to see it. The mappers witnessed
how a person could give their 'Will' and subtle bodies to build the subtle structures
required for an organisation including the boundaries, hierarchies and an incarnation
pathway. The mapping had felt like a guided tour and now there was a sense that we were
above the structure built by the second director. 'It feels like a core or a pivotal point of
some sort. In the core above [the second director], there is an essence of the fathers
impulse. There is [the second directors] body at the bottom, then [the second director]
subtle bodies created a conduit, then I feel the essence of the father. I feel there is some
kind of essence of him or what he wanted' (mm). The archetypal light of being-ness,
unity and joy was higher still. What we were observing was related to what the father
built on a subtle level. 'To me this feels wilder. More inclined to go off. It is much more
eccentric and non-conformist and it could have gone totally wild. [The second director]
has got it where it is. I could have been some mad entity. They have created a really
simple structure. It has complexity somewhere else but in this it is incredibly simple. [The
second director] has opened upwards and used their body to contain it. The impulse
above looks like it could go off on a whim' (mm). With the structure built by the second
director, it has become something the world could share. It is the father’s impulse that
'brings the creativity to the organisation. That aspect makes it accept anything. There is
something in that father level, that accepts the wild and eccentric. The wild and eccentric
is part of life. It is how you have an interesting life. You have tangents. It is quite
beautiful. It is refreshing. [The second director] is aspiring to it. They have brought order and structure whereas this is wild and fun. It is so fun. It is not irresponsible, but it doesn't follow the hard party responsible line. It doesn't follow anyone rules. This high level won't be contained and stuffed in a library. It would die if it was. It is interesting, that part wanted to be seen. In a way this is the core of the metaphysical body. [The second directors] conduit surrounds this. This brings a really interesting flavour. Without this wild eccentric aspect, the Bio-Cultural Fund would be just any other organisation. This is the [Bio-Cultural Fund] bit (flavour) and then there is the impulse for unity, joy and being-ness above it, that is not the Bio-Cultural Fund. What we were mapping last week is universal. There is a feeling of relationship between the level the father built and the universal level. The father listened to the universal level. At the father level he packed the universality. We are seeing his subtle bodies or his consciousness. His astrality. You come down to [the second directors] level and it almost appears white silver, with the blue. [The second directors] structure is white blue. His level is more colourful, a contrast of colours. I feel where he is there is immense freedom. With [the second director] it is much more controlled, but you need it to bring the impulse into creation. You need order to bring these wild impulses down, to incarnate or manifest them' (mm).

The final component of the metaphysical structure of the Bio-Cultural Fund was also something the mappers had not seen before. 'My body is going down now. All I am getting now is the ED and land. His body of energy is in the land. It is part of the landscape. Now it makes sense. His position totally makes sense, everything sits into that land, into the ED and into the land. All the other higher aspects. The ED is under them all, because he is in the land. He holds them all. I can see the ED in the land and these five regions they work in, he is holding them through the earth. This wanting to merge with Gaia. The ED loves mother earth, his metaphysical body from the waist down is in the earth. He is doing things from there. He holds the dragon (unconscious 'will' forces) of the organisation He holds it in place. He is the underground aspect of the organisation. [The Fund] is about Gaia. This is about the communities link to the land' (mm). This vision was reflecting what we had heard during the interviews. Interviewees repeatedly shared that the Bio-Cultural Fund doesn't believe in God, we believe in Gaia, the mother earth. Gaia is the consciousness of mother earth. The Ed's 'energy is in Gaia, or, in the land' (mm).
The **primary principles** working within the Bio-Cultural Fund emerged in several sessions. The two forces or principles could be summarised as: 1) a spiritual principle moving towards, unity, lightness of being, life, and joy reflected in having a spiritual relationship with Mother Earth; 2) material or economic principles, moving towards separation, materiality, individuality, intellectualism and becoming personal which is reflected in the models of the corporate world. This dynamic tension creates the astral intensity on which the organisation rests. *The money that enables [the Bio-Cultural Fund] to be born was made by mining. But what they are doing now with bio-cultural diversity is trying to overcome the ravages of mining* (mm). The interesting element is that *the impulse is beyond all that* (mm). The archetypal impulse behind the Bio-Cultural Fund is about unity and universality and being-ness. When you feel the money, the Bio-Cultural Fund feels like the organisation *is driven by the money. There is an ownership, a presence behind the money. When I tune into that, it is a narcissistic form of giving* (mm). It gives *so people will love me. It wants to be adored from helping people, because you the one with the money they are all totally nice to you. The relationships aren't balanced, even though the philosophy of [the Bio-Cultural Fund] is to remove that imbalance* (mm). In contrast, when you focus on the archetypal impulse, anything is possible, everything is open. *Indigenous communities are more connected to the unity. The money is about being separate, it is impenetrable and solid* (mm).

During the mapping it was clear that the economic impulse in the Bio-Cultural Fund was a reflection of a much greater force. What we are tuning into is *the western money machine above [the Bio-Cultural Fund]. It is a much, much bigger force (metaphysical body). The reason that the money is so arrogant is because it is part of a much bigger metaphysical body, it is corporate American, Corporate Australia, politics etc. The big money machine. It is huge. It is *of the earth*, (as opposed to being a spiritual principle). 'It is looking down, it is huge, horizontal, intelligent, predatory and completely in control. The impulse behind [the Bio-Cultural Fund] is above this. It is really high up' (mm). By contrast it is uplifted, light, open, free, fresh and looking up. There is a sense that the force behind the money has an attitude of, *you have to play by my rules, you have to play my game. You can be all golden but you have to play by me. 'I am of the world. I know the world'* (mm). By resonance, *the aspiration, the little golden bubble is made ugly. It is such a pure beautiful aspiration. It is stunningly beautiful. With the force behind the money there is a sense that 'you have to go through me because that is the
way of the world' (mm). 'I know about materiality. I know about the way of the world, that is where I exist' (mm). In contrast, 'the gold bubble in the regions is innocent and light and it manifests the fathers, high node that is connected to that universality' (mm). The golden bubble has the feeling that anything is possible. With the economic force it is one way, 'my way'. 'There is a fatality with the force behind the money. It feels like there is no choice, it is completely compelling. It is tricking them into believing that it is the only way forward for them. It is like it is the elephant in the room. There is this deception or twist in the vision of the money' (mm). There was a sense of the tension between the economic imperative and the idealistic imperative. 'They have their hand on the money, it feels like a lead weight that is alive and aware. They can't live it to the full, they can't express it to its fullest potential because the forces behind the money drag them down into something mundane' (mm). The challenge is that the money enables the organisation to give. The principle or universal force creates the tension required for the organisation to exist. Spirituality and materiality are the two opposing poles that uphold the harmony of the world and in this case the organisation.

The **flavour of consciousness** is influenced by the founding culture. In the organism that is the Bio-Cultural Fund, there are flavours of corporate America/Australia, Christianity and philanthropy. It has a flavour of wanting to be instrumental in administering the surplus. There is a sense of missionary values, of privilege, art and intelligence brought about by wealth, being at the top of the social hierarchy brings a certain 'can do' attitude. The 'never want for money feeling. There is a certain kind of wealth, a certain mind set, it is opposite to the victim. There is a sense that they have always been on top' (mm). This position in society produces a predatory approach to the creation. 'The world is a thing you can get on top of and save' (mm) The Christian values around giving also emerged. 'In giving we are helping the good. There is an 'arrogance and intelligence' is valued. There is also a 'thread to a hierarchy of forces. Some astral layer related to the non-profit world' (mm). The Bio-Cultural Fund metaphysical body rests in a different layer. Rather than 'a movement of people who are passionate about an issue' the Bio-Cultural Fund organism emerged from individuals who have a surplus and want to give. Its flavour of consciousness carries a mixture of qualities that have adjusted with the move to the current corporate structure.

There is a flavour of consciousness about valuing culture and valuing diversity. Described during the interviews as 'the third culture kids', the San Francisco office was
full of people who are of one culture, grew up somewhere else, and have moved to San Francisco. The archetypal impulse translates downstream into the flavour of consciousness as this valuing of culture, valuing of indigenous people, indigenous ways, thinking and spirituality. 'It is a spice, a reflection of the essence of spirituality of indigenous people' (mm).

During the mapping the relationship between the head-office in San Francisco and the five regions emerged. 'Looking out to the five regions there was a certain quality of intensity and wakefulness. Around the SFO office is complexity. There is intensity when I look out to the regions. There is light ... whereas there are complications of the office. Too many small things that don’t really matter' (mm).

The mappers then focused on what tricks does the Bio-Cultural Fund organism use? What is its modus operandi? 'I am feeling a light, like a cross between a spice and a light. When [the Bio-Cultural Fund] wants to touch the essence of spirituality in the region, that there is a golden light spread in a bubble way over the community. That is the thing getting the experience of Gaia to grow from the earth. It is like putting a little glass-house over a little plant of Gaia to protect it while it grows. That is what [the Bio-Cultural Fund] organism does. It has learnt how to do this, which is the modus operandi of the Fund at its best. It covers the region with a little golden shield that protects it as it grows. It is giving it a shield so that the western world won't run over it. It is very protective. It needs the shield because it is going to interact with the western world' (mm).

There was a sense that a success for the organisation would be to 'awaken each of the regions' to their own divinity and uniqueness. 'Success would be if people recognised Gaia and the uniqueness of Gaia ... each region is a unique and incredible expression of Gaia, it is coming up from below. There is this homogenised world coming where everything is Coco-Cola, MacDonald’s and Microsoft. It feels like it would be a success if that dominant paradigm recognised the value of other expressions of Gaia. It would be a success if the world as a whole recognised the value of other expressions of Gaia. Diversity is the way of life. Diversity is the essence of life. Diversity is the expression of life and the diversity reflects the beauty of Gaia. It is pushing for acceptance of diversity, for unity. Unity in diversity. To see the unity in diversity. It is incredibly profound' (mm).

There was a sense that the organisms that is the Bio-Cultural Fund wants to grow. 'It is like the metaphysical body is listening to the ED. It wants to grow, to be more robust, to
be of an international standard and it wants to be energetically stronger. It hasn't really gathered its own momentum yet, so it is still looking to the ED for direction. It is like a teenager and it has to take the stuff from Mum and Dad for a while longer, but it would like to be free' (mm).

There is a sense that it wants to be interesting. It wants to take something from the indigenous communities. The metaphysical body wants to touch the essence of indigenous spirituality and it wants to support them to grow and in them growing it will grow. It wants to add them to its landscape. The more of them it has around the world. It wants to own sites around the world. I feel like I can see how it will mature the more outposts it has. It will mature the metaphysical body and make it more defined' (mm).

'The force behind the money and the [Bio-Cultural Fund] metaphysical body are at two different levels. The part that wants to go out to the regions and touch the essence of indigenousness is not above the money. But the message gets lost in the money. Trying to be humble makes a twist. The money is operating like a westerner not like an indigenous person' (mm). This was the first moment in the mapping where the metaphysical structure around the money felt responsive, and interested in the process. 'For the first time the force behind the money is listening to us, it is not quite as arrogant. The money has been sitting there in its secure world. The organism that is [the Bio-Cultural Fund] has been working in this other world where everything is not secure. The money could be to be put to work in the world that [the Bio-Cultural Fund] is working in' (mm). The 'will' that created the money, the resource that enables them to found the Bio-Cultural Fund was created through exploitation. The money could be 're-willed, have the will of the current [the Bio-Cultural Fund] people touching every penny to re-shape it, to give it new meaning' (mm).

The discomfort relating to money in the Bio-Cultural Fund organism was evident during this mapping session and there was a feeling that there was a different way to approach things. 'If the money went through the regions, the metaphysical body would get its stability, its robustness. It would become more robust. It feels like it would allow the connection with the sites to actually happen. At the moment it is like money stops the real connection from happening. It could be a lot more. There is a depth that is not there because of the way the money is administered. The money needs to take risks. It needs to be made to take risks, to be pushed to the edge, be challenged and not be so comfortable. The money could be put into the regions. If you were working for [the Bio-Cultural
Fund] you would say that it is. It is given out to the regions.... [the Bio-Cultural Fund] doesn't take a risk with the regions. The money of [the Bio-Cultural Fund] doesn't take the risk. Invest the money in the regions and say you need to pay us a dividend, instead of investing in American corporate investments. Its focus is indigenous communities but it is investing with the west. It is a corporate tradition operating in indigenous communities' (mm).

In summary, metaphysically the Bio-Cultural Fund revealed itself as an organism with the dynamic tension between spirituality and materiality. It exists between unity, joy, life, diversity within the spirit of Gaia and separation, economic principles and materiality working with corporate America. This concludes the metaphysical mapping of the Fund. The next section explores the learning that emerged from this mapping.

**Reflections on mapping the Bio-Cultural Fund**

The Bio-Cultural Fund was an interesting organism because it has had three distinct phases. The first is that of the father, the founder who gathered 35,000 tribal artefacts and established the organisation to enable tax free giving. The second was the phase of [the second director] who recorded, collated and distributed the artworks and began to move the fund away from a family foundation to an organisation run by a board. The third phase involves the current executive director, the first non-family head with a focus was on supporting bio-cultural diversity. Metaphysically, these three phases were visible and each phase had established different non-physical structures that help to incarnate the celestial impulse. Each structure revealed a different way of reflecting the same impulse into the material world. It also revealed how an individual can and does build the metaphysical structures by their own 'will', and without these structures the high celestial impulse is unable to incarnate. This element of using 'will' to create structures in consciousness (non-physical boundaries, hierarchies, incarnation pathways) is a core element of the research. The mappers observed the metaphysical relationship between levels of non-dimensionality and levels of dimensionality. The mappers observed how 'people actually lay down their body and make their subtle bodies the vehicle to make the metaphysical container for the organisation. It is like a total giving of everything. This core that we are seeing is happy now. We have seen the most important thing' (mm).

Of the four organisations studied so far, three had core business in locations that were remote from the head-office. Researching the Bio-Cultural Fund revealed a completely
different aspect of the relationship with place. The Sight Foundation relationship to place was to hover above the earth, and only incarnate in the site of the eye hospital in India. The Peace Organisation organism had a desire to incarnate into the earth in several nodal points around the globe. The very nature of the work of the Bio-Cultural Fund meant that the energetic structures of the organism operated from underground. Its centre of gravity was underground, the energetic structures that connected the regions to the home office were through the subtle energies of the earth. As with the Peace Organisation, this experience highlighted the importance of mapping the organisms' relationship with place.

The competing principles emerged as a phenomenon in the Peace Organisation. That the metaphysical body lives off the tension between the two principles was revealed again in the Bio-Cultural Fund, as the life, unity, diversity and spiritual impulse was in opposition to the money, corporate business force that enabled the work to be conducted. The Bio-Cultural Fund gave another example that it is the tension within universal principles that provides the astral energy that is the foundation of the organisms' life.

7.6.5: The Emergency Service, Australia

The Emergency Service was mapped on three occasions specifically and it was part of more general mapping comparing the metaphysical landscapes of the different organisations. All sessions were conducted remotely. As with the other organisations, direct quotes from the metaphysical mapping are written in italics and conclude with the following (mm).

The first impressions that began to emerge related to the sheer size of the metaphysical body. As with all mapping sessions there was an immediate sense that there was a response from the forces above and that the organism was interested and willing to engage. The first impression was that the sheer size of the Emergency Service organism was matched by an equivalent force from above. ’I am amazed at how much energy... because we are doing it from below there is a response from above. And there is a huge response that is matching the size of the Service’ (mm). The Emergency Service has 7000 full-time and part-time employees. There was a feeling that for the mapping session, the 'action' happens in the interaction zone between the forces above and the consciousness of the mappers. Forces from above 'enter an organisation through our mapping, because we are holding [the Emergency Service] organism, forces from above can see it more easily' (mm). The fact that the mappers could see the metaphysical body meant that it
was becoming more visible, more awake and more aware, in a similar way to mapping a new landscape. It could be compared to someone walking over a new landscape seeing where the rivers and mountains lie. Afterwards there is a closer relationship and more awareness of that landscape.

The next impression to emerge was that the metaphysical body is 'set in the past not in the future. It feels like an organisation that is finishing. It is like a red giant, like a star that is dying' (mm). More on this emerged during the final mapping.

The next impressions were those of the archetypal serviceman, the essence of serviceman 'It is very stoic. I can see the archetypal fire man. You can rest on him, he is solidly built, he is in uniform and he is caring. It is quite fascinating this caring aspect. It is beautiful. These really big bellied men feel something. There is an archetypal image, it is the Emergency Service metaphysical body, wrapping up the precious little girl with its own body. It has this heroic aspect to it as well. I see a statue of a fireman. It is the archetypal ... saving our people from the barbarians... from the bad things. When I feel this, I feel this magnificent heart-ness. It is an earthy heart-ness. I don't think any of them would hesitate to give their lives' (mm). There was a sense that this was the core of the metaphysical body. 'There is a central core of community giving that feels really, really clean and that is where the archetypal fireman comes from. This giving is infinite. The heart feels naively aspirational. It is almost like a breath of cool water, cool water flowing through the place freshening things. It believes in God' (mm). This was the first impression of the archetypal light at the most internalised level of the organism. The next impressions were further downstream or at a more emanated level.

The next images were of the organism that is the Emergency Service. 'It feels like a big bulbous thing, a round energy. It is downward looking instead of upward looking. Although it has this heartness, it is an earthy heartness. It has a heaviness to it as well' (mm). The mappers began to see the structure of the metaphysical body. 'It is not aware that it is connected to anything higher up. There is something higher up that is directing the practice. It is very high. There is something that it wants us to see. The big bubble is looking down. It is dark and there is something else that is really high up. I can't see how they are connected, but they are. The lower level feels really asleep to me. It is clogged or constipated. It is thick, like glue, like flour and water paste. It hurts my heart. There is something broken hearted that it has ended up like this. It feels very insular' (mm).

So far in the mapping there were two levels visible. As more of the structure emerged, a
third level appeared. 'Above there is a little node. It is much more awake but it is not a clean impulse. It is male. I am sure it is more complex than that. It has that kind of arrogance superior and it is simplistic. The arrogance is very simplistic. This feels like it is using that for its own ends. It is bureaucratic. It hurts my heart. There is a hardness in it. It is really hard. It is very imposing, in one way, it is a non-negotiable. I agree with it being imposing. Maybe that is the thing that enables it to be able to fight fires, because you need that to do it. It has no sensitivity, it is very thick skinned' (mm). This element revealed the lower mode and higher mode of a particular aspect. The organism has the structure, control and confidence to fight fires. When these forces are expressed in lower mode, it can be experienced as bureaucracy and a superior arrogance.

This level was holding a certain aspect of the organism, it was a reflection point between the high idealistic or celestial impulse and the more emanated 'getting on with the job'. It gave the structure to translate the high impulse into a way to do things in the material world. As the session continued, the mapping began to reveal the level above it. 'There is a highlighting of something higher up. There is something that is in the fields of peace or at that level. It feels the exact opposite of the awake node' (mm). There was a sense that the higher innocence was not translating through the superior arrogance of the node. 'There is this really innocent feeling and it belongs in the horizontal level of the fields of peace. It makes the lower node feel uncomfortable. The lower node cannot show this aspect of itself' (mm). The mappers began to see the whole metaphysical body. 'The organism feels really big. Looking from above, there is something in the fields of peace that feels spread and open then as you move down there is the arrogant node and below that level it spreads out into a horizontal layer that feels dark and it has the bureaucratic blueprint in it' (mm).

As the mapping continued the metaphysical landscape the mappers began to see how the structure interfaces with the land. 'It is almost ingrained in the land. There is an underground level. It is very incarnated. It feels like a tree with underground roots. It has this underground network of roots. They are all connected. It is very connected to the land but more that they are very connected to each other. I feel this incredible camaraderie. There is incredible strength in that. It is very horizontal. The flavour of consciousness is loosely defined, it is like smoke in the air, whereas this has 'will' in it. serious amounts of 'will' binding them together' (mm). During the interviews people spoke about entering a fire with 'someone at your back'. In the old days, 'they didn't call
it team work then but there would be someone physically touching you as you entered the fire zone' (1013). There was a sense that this physical contact was a manifestation of the subtle binding between servicemen that was emerging through the mapping. 'There is so much strength in that. It is wilful, belly to belly camaraderie. It is a binding’ (mm).

The mapping was revealing the energetic relationship with the metaphysical body. In this organisation, the energetic relationship was below the body, in the land and rather than being held primarily by one person (as in the Bio-Cultural Fund) it was held by many. While the Bio-Cultural Fund had an underground component, it was operating from within the land energetically, this was a subtle body binding occurring between individuals in the subtle structures that were below the physical body. 'This is another level... it is in addition to the categories already seen. It is a subtle structure that is in the column below. It is below the perineum or above the knees. Maybe that is what makes them fearless. It what helps firemen overcome their fear' (mm).

Vision emerged comparing this to the other organisations that had been mapped. 'The other organisations in comparison feel loose and fluffy heady; they are not bound. These guys are bound in the column below. No wonder they find such meaning in their jobs and why they are there for thirty years. Nothing else would come close to giving them that kind of satisfaction. They are not only connected to each other, they are drawn back to that experience to that feeling. I feel is a nostalgia to repeat that experience. A yearning for that level of intensity and satisfaction and connection would draw them to places where they could get that again' (mm).

'There is an essence of something in this. It feels like they know their column below or have more awareness of it than the rest of the population. They are embodying a certain role/aspect within society for humanity. They are the ones who protected the home from the barbarians. The belly force discriminates how it is going to manifest. It is not just raw belly force. It has this turning back to home feeling. They go out, to do something, but the focus is home. The neighbour is one of us. It is turning to home. Protecting the home. Maybe that is an over lay of the heartness. The love of the home is satisfying the unconscious 'will force', it gets to do and be, through the love of the home. So there is a certain unity between the heart belly and below. It is satisfying the whole man. It is very unconditional. It is the whole community. They say that a lot. There might be racism or ridicule but not when it comes to their job. They protect everyone equally' (mm).

There was a feeling that there was something important for the mapping of all
organisations, that there is a subtle body structure that resonates with a particular organisation. In the Emergency Service it was this column below raw 'will' force. Practically, this was suggesting that by working for the Emergency Service as a fireman there is a stimulation of subtle body structures that are below the torso. In other organisations the stimulation would occur in the mental (head) or heart centres for example. 'There is an overlay between an organisation and the person who chooses to work with them. For the Service it is the column below' (mm).

The mapping continued around what looked like the Emergency Service metaphysical body. 'I get a crystal in the heart, like a clear diamond, multiple star shaped crystal. It feels like a circular concentric structure a horizontal structure, it is very clean. There is a really beautiful heartness. I am getting this crystalline thing, like water crystal or liquid diamond' (mm). This structure was similar to that found in the Sight Foundation. A clear clean core with something different surrounding it at a more manifested level. This was at the level that was more manifested, or more accessible than the Fields of Peace level, but not yet material. 'Around it is the pollution, all the bureaucracy and the dodgy culture around it, which feels like the Service' organism. The core is this incredible heart and around it is a dark cloud of bureaucracy and laziness. High above is the fields of peace level, which resonates with the heart. Between the two is the arrogant node and below is the unbelievable camaraderie. There is the camaraderie. That is the level you are supposed to be mates, whereas the structure below the body you are automatically much more than mates. It is the camaraderie, when they talk about camaraderie, below (the body) is the action of it' (mm). At the upper level of the organism there were layers of astral patterning becoming visible. I am seeing levels of higher astral complexity and games and things. The levels of bureaucracy, it is like layers and layers of really good stuff and really bad stuff. Structures and rules and orders and protocols. That is where change management needs to start. It is where you could have an impact on change management level' (mm).

The mapping began to reveal elements of the organism that is looking back and elements that are looking forward. On an 'astral level it feels eternal. It is so established, it could last for ever. It doesn't want to transform. It is not interested in transforming, it is interested in keeping on going. It is not unhappy with the cloudiness and fogginess. It is comfortable in it is warm thickness. It doesn't want to be part of the future. The rescue impulse is part of the future. The Fireys' impulse doesn't want to be part of the future. It
doesn't want the big changes that technology is going to bring. The rescue impulse is interested in all that. Overall it is a backward looking meme rather than a forward looking meme. It would be happier going back to the tribe where it is protecting the home and the kids than it would be getting in a rocket and going to outer space. The rescue side of the organism feels like it would be awake going to outer space' (mm).

In the final session focused on the primary principles or forces that were upholding the organism. The first impression was the 'force of bureaucracy and control is the force of longevity. It wants to sustain itself. It believes in order. You can control the world. This force feels abandoned and it is trying to construct a world in a semblance of a world out of the chaos' (mm). The Peace Organisation metaphysical body was not concerned if there was conflict or peace it was the tension between that was interesting. The metaphysical body of the Service 'feeds on the tension between danger and safety, on the fear of disaster' (mm) there is an outpouring of astral intensity and the metaphysical body feeds on that. 'It is very event driven' (mm). The primary universal principles for the Service was the dynamic tension between forces of danger, destruction chaos, transformation, deconstruction and cutting through the old, and the principle of structure, control, safety stability, longevity and order. 'To retain the stability to be able to keep feeding on the disasters, the bureaucracy becomes more and more bureaucratic' (mm) but it needs the transformational power of destruction or it would swallow itself in its own structure. Interviewees spoke about wanting order, structure and control because when they go to a scene, there is no order, no structure and no control, it is out of control. So their mission is to create security and protection in an environment where there is no security and protection. 'In chaos the organism feeds on fear, even though there is a fearlessness when they are acting, it feeds on the dynamic tension between danger and safety. Feeding on fear keeps it alive because every time there is an accident it gets a shot of astral intensity. It feeds on that for the next months while it sits in the station' (mm).

There was another element that had emerged more clearly with some organisations than others. It began to become visible with the Service'. In the Peace Organisation we saw the aspirational child who was also the victim verses the bully, predator rebel who would use conflict to get what it wanted. 'In the Service the higher mode is a hero and the lower mode is the macho bully who feels not good enough. They interact to make a whole. That arrogant node, has a male dominating feel. It is arrogant it thinks it is right, it is male.
The higher mode is the hero' (mm), who can be trusted to act with integrity, who is responsible, who will risk his/her life. The lower mode is the bully. Downstream, the character patterns manifest as the bully and the hero. The ugly side of that its victimisation. It is more than individuals being bullies. The organisation carries a bulling pattern that people pick up on and run with from time to time' (mm). That is the lower mode of a character pattern that emerged from the tension between danger and safety.

The Emergency Service revealed a large metaphysical body due to its sheer size that feeds on the astral tension between danger and safety. Character patterns, organisational systems are set up in the dynamic tension between the polarities of the universal principle.

**Reflections from the Emergency Service:**

The first lesson when mapping the Emergency Service' was that the energetic response from above was directly proportional to the size of the organisation, to the number of people who are contributing to the metaphysical body. Something not revealed in the mapping of the Emergency Service that emerged on reflection was that the level of complexity revealed is also directly proportional to the number of mapping sessions and to the number of meme members. With the Bio-Cultural Fund, there were six mapping sessions, with most others there was three (although some additional mapping sessions included insight into several organisations simultaneously). Metaphysical mapping can be compared to getting to know a community within a particular location. The longer you stay, the more you interact with the community the greater insight you have to its functioning, character and way of life. It is therefore not surprising that an increased number of mapping session would reveal greater metaphysical detail.

There was a feeling that the Service was a 'real meme', that its size and the level of Will required in its operation meant that it was much more intensely incarnated than the other organisations. Dealing with life and death situations, servicemen use a massive force of organic Will in their professional lives. This Will incarnates the structures and impulses within the metaphysical body. There was a sense that 'if you are really going to understand metaphysical landscapes of organisations you are going to have to understand these really grounded ones' (mm). In comparison all other organisations felt more lightweight, flimsy or lose by comparison.
Mapping the Emergency Service' showed that universal principles are the foundation of the organism. The mapping sessions revealed the universal forces or principles in each organisation but this final mapping showed that the essence of the whole dynamic is the interaction of these opposing polarities in the principle. 'The character patterns and modus operandi are a reflection or downstream emanation of the universal principles. They are the manifestation of one force as they interact with other forces' (mm). The element that emerged on reflection was that these principles can manifest downstream in a higher mode or lower mode. The hero is the higher mode and the rebellious bully is the lower mode expression of the same principle.

The element not evident clearly in the earlier mapping sessions was the energetic relationship between the individuals and the subtle structures of the organisation. While there are different roles within any organisation, the primary subtle body structure that attracts employees to the Service is a quality in the unconscious Will force below the body that was more awake. The subtle structures of the organisation attract people who are interested in having a resonance with those unconscious 'Will forces'. It is the part of a human being that has the courage and intensity to protect home and family.

The mission is an interpretation or a reflection of the archetypal light. 'The mission is downstream' (mm). It is an interpretation of a celestial experience, it is a reflection of a feeling that is experienced when resonating with archetypal levels. 'The force is just a force, it just wants to do. The mission is a decision to do it in a certain direction. The forces want to drive or emanate. The mission is someone says we will do it this way. "Protect life and property' (the Emergency Service), or prevent needless suffering through cataract surgery (the Sight Foundation). Through mapping we had questioned where the beliefs and values reside within the metaphysical body to ascertain their station on a cosmological level. The mapping revealed that the forces or principles do not have beliefs in the way human beings have beliefs, but by resonating with a force or principle we saw that there is a structuring of consciousness and a downstream interpretation that allows the person to say for example 'I believe in the power of structure and order'. 'The beliefs are our interpretation of the force. A belief is a mental construct of the feeling above. A force is more upstream and a belief is a mental construct. It is a more emanated level of the force' (mm).

At this point in the research, it appeared that the metaphysical body emerges at the confluence of a celestial impulse or archetypal light, universal principle and the Will of
organisational members. The metaphysical body is experienced through the flavour of consciousness which we interpret into things like organisational beliefs and values, mission statements, and standard procedures. The culture, artefacts, character patterns and organisational systems are the reflection downstream of the interaction of these forces (upstream). What was clear was that it is not possible to 'understand an organisation unless you understand the universal principles' (mm).

This concludes the presentation of the metaphysical mapping case study by case study. The next section explores the lessons that emerged through the metaphysical mapping and presents them as themes.

7.7: Learning from the metaphysical mapping

Mapping the organisations from a metaphysical perspective was an incredibly interesting process. From the first test case with the Dairy Cooperative it was clear that each organisation had different metaphysical landscapes that could be as different as a quartz crystal to bitumen. During the process, there was sometimes confusion as to what was the most important and what parameters the organisations shared. However, there were some elements that came through with clarity and simplicity. This suggests that while mapping the metaphysical landscape of an organisation is a subjective experience, there are some parameters that are common.

What also emerged was that the metaphysical mapping process is an interactive -co-creative dance (Heron and Reason 1997) that is as much a creative process as it is an exploratory process. The intellectual and metaphysical perspective of the mappers will alter what is seen and therefore how the metaphysical structure of an organisation appears. Put another way, a different group of mappers would develop a different relationship with the metaphysical body of each organisation. For example, if a brilliant musical teacher senses a latent musical talent in a student, this teacher may cultivate and therefore reveal the concert pianist lurking inside. Conversely, a brilliant sports teacher may not recognise the latent pianist and therefore the talent will lie dormant. There is an 'emergent' property, when the two (mappers and metaphysical body) interact. Although there is an objective reality that is the metaphysical body, what is seen and therefore what the relationship becomes, depends on the dynamism between the 'players'. If organisational members are aware of a quality within the metaphysical body, they can work with that quality. If they are unaware of aspects of the metaphysical body those
aspects will remain covert and unpresented.

The following section discusses the parameters from the metaphysical mapping that emerged with clarity. You will notice that some elements have been missed with some organisations. This is because the mappings did not reveal material with enough clarity. It does not mean the metaphysical body of that organisation does not have that element. With further mapping sessions it may have been revealed. This section presents brief pictures of the different elements in the metaphysical landscape of each organisation to illustrate the concept or element, rather than a detailed metaphysical analysis of each organisation. It will begin with the celestial impulse or archetypal light for each organisation.

7.7.1: Archetypal light

Each organisation appeared in the landscape at a particular point, there was a date, people, a cultural landscape, an impulse of Will to do something and a response from high celestial platforms. This impulse was observed using non-physical vision in the metaphysical mapping. At times it was like a star with a certain quality of light (Dairy Cooperative); at times it was like a shot of energy from a high celestial platform (Sight Foundation); at times it was like a river of light from a pure celestial source (Peace Organisation); at times it was as if a person had managed to tap into a dancing God space that was high above the material world (Bio-Cultural Fund); and at times it was like a fresh breeze from some high being bringing (present tense) a blessing into the material world (Emergency Service). With each archetypal light came an instruction notice, a way of being, thinking or doing that had clarity, uplifted-ness, joyfulness, purity and simplicity. All impulses were open, clean, inclusive, upturned and aspirational. Rather than words, they are a sensation or feeling that the mappers resonated with and through this resonance there is an interpretation of the quality that is the foundation of the organisation. These experiences are beyond the ordinary mind. Rather than concepts they are living forces. The mapping transcripts describe some of the impulses as being from 'the Fields of Peace'.

'the Fields of Peace (or 'World to Come') are the un-corrupt level in which humanity will dwell after completing its evolution on Earth...."The material things of the kingdom (physical realm) are aggregates of elementals – those elementals which are penetrated by chaos, and always end up decaying. The
materiality of the Fields of Peace is clean." (that is, devoid of the messy chaos principle)'. (Sagan 2007, Fields of Peace section).

Interpretations of the archetypal light from the organisations are presented in Table 5.

Table 6: Archetypal light of each organisation

<table>
<thead>
<tr>
<th>Organisation</th>
<th>Archetypal light</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Dairy Cooperative</td>
<td>The spirit, strength and power in collaboration</td>
</tr>
<tr>
<td>The Peace Organisation</td>
<td>That there can be peace and individuality, peace, unity and individuality and that there is life and joy in the difference.</td>
</tr>
<tr>
<td>The Sight Foundation</td>
<td>Relieve the world of needless suffering, and to bring the impulse of selfless service to the West</td>
</tr>
<tr>
<td>Bio-Cultural Fund</td>
<td>Showing the world how we can just 'be'. The impulse is about allowing diversity through lightness of being, joyfulness, freedom, that there is life in creativity, in diversity</td>
</tr>
<tr>
<td>the Emergency Service</td>
<td>There is strength, efficiency and a future in collaboratively protecting what is created together</td>
</tr>
</tbody>
</table>

The archetypal light is a response to an aspiration from below. The Will of individuals with a desire to 'change the world' (even a small corner of it) is matched by a model or blueprint that can change the current situation. The archetypal light is a response from a level of pure astrality, a level of clarity, purity and unity that holds a universal solution to whatever earthly situation the person/people are interest in solving. It is an solution that embodies the polarities of the universal principle. Once there is a resonance between the archetypal light and the Will in one of the founders, there is a thread or pathway that can be gradually unpacked as the organisation begins to take shape. The archetypal light is a perfect match for whatever is held within the Will of the founders. If the founders were holding a ting of selfishness and greed alongside a desire to serve, the archetypal light will reflect the principles of selfishness and greed alongside a solution which is about service. What is held in the hearts and minds of those whose Will drives the impulse, will be reflected in the archetypal light and therefore throughout the organisation.
7.7.2: Universal principles

The archetypal light was a unified response to an aspiration. In the case studies, the principle of organisation was needed because of an inherent challenge in dealing with a universal principle. It is the interplay of universal principles or competing forces (Aurobindo 1998) that upholds creation. Intermediary worlds are levels where opposing forces are an expression of duality. The metaphysical landscape is made up of principles. The organisation comes into existence is to address the impacts of a universal principle showed in Table 6.

Table 7: Universal principles in the five case study organisations

<table>
<thead>
<tr>
<th>Organisation</th>
<th>Principle force</th>
<th>Principle force</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Dairy Cooperative</td>
<td>Preservation, protection bringing longevity, security, stability</td>
<td>Verses Creator: Bringing solutions, overcoming obstacles</td>
</tr>
<tr>
<td>The Peace Organisation</td>
<td>Preservation, protector; bringing peace, unity, stability, harmony, empathy and nurturing</td>
<td>Verses Liberator/opposer; bringing action freedom, rebellion, independence, conflict, war. It was a protest against, violence, secularism, intolerance and secularism</td>
</tr>
<tr>
<td>The Sight Foundation</td>
<td>Being: bringing, entropy, disintegration, dissolution, suffering</td>
<td>Verses Creator or doing; bringing solutions, overcoming obstacles, service</td>
</tr>
<tr>
<td>Bio-Cultural Fund</td>
<td>Materialism: bringing economy, materiality, separation, intellectualism</td>
<td>Verses Spirituality, bringing unity, diversity, creativity, earth based spirituality</td>
</tr>
<tr>
<td>The Emergency Service</td>
<td>Destroyer bringing danger, chaos, transformation, destruction, change</td>
<td>Verses Protector or preserver: bringing safety, security, order, stability, protection, longevity</td>
</tr>
</tbody>
</table>

Linstead and Thanem (2007) argue that culture rests in the tension of opposing forces, which means that by nature culture is something that is inherently subversive and disruptive (p.1484). This became the foundation of the research, however the simplicity and importance of it was not realised until the final analysis. Organisations are founded in the interplay or tension within the universal principle. The universal principle can be described as a living forces with closed, mechanistic dynamics. For example, in the case of the Bio-Cultural Fund the materialist will have difficulty accepting the spiritualist or a person holding the principle of materialism and money will have difficulty accepting the idea of a person holding the principle of spirituality and unity. The paradox is that all
forces offer ways of being within the creation.

Each principle is incredibly beautiful, proficient and provides an incredible service to humanity. Each is an effective mental structure that is defined, has boundaries and that works. Yet, there is a multitude of forces whose astral structuring is completely incompatible. Each principle is entirely true, logical and defensible. Each principle is structured in a completely different way. By operating at a more emanated level, organisations need to embrace and embody more than one principle. Without a vision of the whole, a person aligned to one principle will have great difficulty understanding the other. Organisations operate at the interplay of different forces. To understand the organisations metaphysical body requires a complete acceptance of both polarities. For example, in the Emergency Service, the force of destruction, transformation and chaos opposing the forces of stability, protection and preservation. The metaphysical body of the organisation is an energetic form that is founded and fed by the dynamic tension between forces. To be born and survive the metaphysical body needs this eternal tension within the universal principle. That tension provides the fuel for it to function, as organisational members expend mental and emotional energy in one polarity, they provide fuel to power the metaphysical body.

Expanding the example from the Emergency Service, the principle of destruction, chaos or transformation can be seen in a fire or a flood. Houses are destroyed, systems such as power or water are broken or disrupted. To cope with the results of this principle, people galvanise their Will towards the principle of the preserver or protector. They create systems to bring order, structure and control into the chaos. However, to protect they also need to understand and embrace the destroyer. This means that people who are part of the protection service, know how to destroy. Neither force is good nor bad, right or wrong. They are universal principles that operate regardless. It is the tension created between these principles that allow the organisation to exist. Without the destruction, there would be no need for the preserver or protector. Without the desire to protect or preserve the destruction of life and property would not matter. Conversely, without the principle of the destroyer, they would often be unable to preserve. People operating with the material world are subject to these principles. People align with forces to get what they want. It is the alignment between the Will of people and a force that causes the tension. The tension is between the Will of people and the principle. In this tension the energetic component of the organisation emerges.
7.7.3: Universal principles at the confluence

The metaphysical body of an organisation emerges at the interplay within the universal principle and the Will of people as they align with the qualities of the archetypal light. It is through the interplay of these elements that the metaphysical body of an organisation emerges. Dawkins (2006), called it a meme or meme complex. Sagan (2007) called it a corporate being, esoteric teachers called it an egregore (Dubuis 2000), a metabeing (Bodeau 1999) and a theologian, called it a corporate angel (Wink 1986).

The research revealed that it is only by embracing and accepting the totality of the universal principle that a clean understanding of the phenomenon can be understood. Interaction within the principle causes organisational systems, behaviour patterns and conceptual frameworks to emanate downstream. It is how the astral landscape of people interacts with the principle and the archetypal light that results in emanations that express the higher mode or lower mode of the principle. Some of the principles presented in the framework in chapter four can be more easily seen through the case studies.

7.7.4: The principle of emanation

Through the mapping process observations emerged around the process of emanation. The mapping revealed how a high celestial principle (or archetypal light) is reflected through more emanated structures which have a significant impact on the quality of what was reflected. In a similar way that light is reflected through water to be visible below, the impulse from above was reflected through metaphysical or energetic structures. Depending on the quality of water (metaphysical structures) the quality of light may or may not be visible below. If the water is cloudy or muddy or coloured by tannins, the quality of what is reflected will change. If the water is covered in garbage, the light from above may not be visible at all. In a similar way, the quality of the impulse from above was qualitatively changed as it is reflected through the more emanated structures. The clearest example of this was with the Bio-Cultural Fund, where [the second director] had used their own subtle body structures to build astral scaffolding so that the high principle could emanate.

7.7.5: Metaphysical scaffolding

As the mapping sessions unfolded there was a gradual realisation that each organisation had an energetic structure or metaphysical scaffolding that provided scaffolding that connected different levels of consciousness. For example, between the universal or
celestial and the level of intermediary worlds where there are limits and boundaries some form of scaffolding is required. The following section presents a simplified version of the initial mapping sessions with the five organisations that reveals initial impressions of this scaffolding. Further mapping sessions would reveal much greater complexity and detail.

**The Dairy Cooperative: Metaphysical scaffolding**

Looking from the top down, the archetypal light is like a star of light with a certain quality of light. As you move down there is a sense of scaffolding that connects the light from above to a feeling of the Dairy Cooperative metaphysical body below. There is no-one occupying the scaffolding between the organism and this light. *'It is filled by (the imprint of) a man who has died'* (mm). There was a sense that the position needs to be held by a living person. The Dairy Cooperative metaphysical body spreads out over the West Cork Hinterland. There are energetic arms with a certain flavour of consciousness spreading out horizontally and shaping the consciousness of those who are aligned with it (members). The metaphysical body does not enter the land; there is a sense that while it is committed to its location, it does not engage with the deeper energies that are within the natural environment.

**The Peace Organisation: Metaphysical scaffolding**

At the highest level it is like a flow or fresh breeze coming from a pure space of clarity. There is *'heartness and holding, there is a triangle of light at the top'* (mm). Below this, there are *lines of light coming down*. It is a *'vertical impulse with a feminine feeling'* (mm). At the level of the Peace Organisation organism, *'there are horizontal layers that are not as clean and people flaying around in the dark. It is a bit bureaucratic. They don't move quickly, they operate through the (metaphysical) layer of their own social morays'* (mm). There is no clear structure that connects the current board and its management with the impulse. *This horizontal space is not connected to the vertical space above'* (mm). The metaphysical body is separated from the impulse by a tightness and constriction of emotional pain. *The streams of light from above sit on top of the horizontal layer like light on top of the sea'* (mm). *it is as if the 'impulse is trying to come through a hurt heart'* (mm).
The Sight Foundation: Metaphysical scaffolding

The energetic landscape of the Sight Foundation from the top is like an impulse of 'will' and light from a high pure World of the Gods space. This archetypal space is reflected into the lower structure by the metaphysical wizard, originally the inspired founder, and now there are some others who are taking the role with great awareness.

The core of the organism is like pure clear water that carries an intense force field around it. Surrounding this intense pure crystal-like core is a carnival-like colourful surround that feels like it will accept anything. But the core is held by a purity and aspiration that is completely committed and extremely focused.

The Bio-Cultural Fund: Metaphysical scaffolding

At the highest (or least emanated level), the Bio-Cultural Fund resonates with a high universal principle which is about freedom, unity, joyfulness and being. Moving down the central channel is a node structured by the founder which is about being free. It believes in eccentricity and life, the diversity and beauty of life. This level is colourful and open. Moving down there is a white blue structure created by [the second director] that is like a conduit that gives the impulse a structure to land through. This aspirational structure is the core of the Bio-Cultural Fund metaphysical body. Moving down the energetic bodies of the organisation enter the earth and extend down to communicate with the regions through energetic structures being created by the current ED. In addition, there are threads which connect the field officers from the regions to the high universal principle and threads connecting to the money.

The Emergency Service: Metaphysical scaffolding

The highest point reveals the Fields of Peace impulse which is about protecting what the service is creating together, collectively. Below this is a node that holds a certain arrogance. It is predatory, male and provides the structure to wilfully take charge of the situation. Below that is the metaphysical body which has a pure core of heart-ness, a crystalline core. It has a 'heart, like a clear diamond, multiple star shaped crystal. It feels like a circular concentric structure a horizontal structure, it is very clean' (mm). This core is surrounded by the weight and pollution of structure that is unclean (bureaucracy). 'Around it is a dark cloud
of bureaucracy and laziness' (mm). In the organism are layers and layers of astral structuring that is overly complicated. 'It is like layers and layers of really good stuff and really bad stuff. Structures and rules and orders and protocols' (mm). Below is the binding that manifests as camaraderie.

'High above the fields of peace impulse resonates with the heart. Between the two is the arrogant node, the organism and below is the unbelievable camaraderie the binding' (mm) that can be seen in the column below.

From these mapping sessions it was clear that the metaphysical body of an organisation has several observable levels. Although the whole experience is fluid dimensional if it is taken from the highest or least emanated level, there was a level that resonates with universality that is completely open, free and universal. There may be a level where this high impulse is partially structured (as in the case of the Bio-Cultural Fund) or there may be an experience of the universal principle (the Emergency Service) as a nodal point. As the vision moves down the structure, there was a level of the metaphysical body where the archetypal light, the universal principle, the Will of the people and the surrounding energetic landscape interact. The organism may have energetic structures that go out horizontally into the landscape or that extend vertically below. These levels are different levels of emanation. They were levels between pure spirit and matter and between the levels are energetic pathways or metaphysical scaffolding that connected the levels. These energetic pathways are structured by the Will of people.

7.7.6: Higher mode, Lower mode:

The concept of higher mode and lower mode emerged first with the Peace Organisation where the dynamics between peace and conflict were manifesting in both higher (resolving conflict) and lower mode (feeling abused, conflicted or victimised). Employees align with the universal principle within an organisation. For example, they will be attracted to the force of protection or the life in danger (the Emergency Service). When a person aligns with a principle, the principle will reflect through their astral structure. If a person aligns with the principle of, the preserver the way the principle manifests, depends on how that person interprets the principle. The preserver could be expressed as cumbersome overly structured bureaucracy (lower mode) or as streamline simple systems that work (higher mode). In an organisation the same principle that works for individuals operates collectively. At times, we can see an organisation is reflecting the
lower mode of a particular pattern, at other times, we will see the organisation at its best, which could be likened to its higher mode. Each principle can be expressed in higher mode or lower mode observed with character patterns described in the Table 7.

7.7.7: Impersonal character patterns

The character patterns are the patterns that emerged in both the interviews and in the mapping. They emerged within the tension provided by the universal principle that is the organisations’ foundation. They first emerged in the interviews of the Peace Organisation. As the interviewees expressed their feelings it became apparent that many had taken on the role of victim child. 'It has the loneliness and isolation of an abandoned child' (1705). 'It is an orphaned child lacking a sense of belonging and identity, and within that there is an abusive brother' (0225). 'Being here is like being an abused child, trying to fit in, acting ridiculous, it is a victim' (1309). 'They see themselves as victims of the negativity instead of seeing that they create it' (1331). 'There is a strong victim narrative here' (1322). 'In order to deal with conflict you need to be a conflicted person' (1005).

The dynamics of the victim predator was discussed. Employees within the Peace Organisation behave like they are victims of a system that is too dysfunctional to alter. 'People who are drawn into peace building, either they are sucked into the victim perpetrator dynamic or they get sucked in once they are here' (1324). The insights gained at this point were powerful because the Peace Organisation was an organisation helping victims of abuse and many of the people working within the organisation felt like they were victims of abuse. The mapping and open-interviews revealed astral patterns that are a reflection of the universal principle structured within the space of the organisation. These astral patterns are particular astral flavours with behavioural norms and circular behavioural loops that play out (Caildini 2001). The most powerful insight was that the patterns are impersonal, they are structured in the space of the organisation and they will manifest through different people at different times as they adopt different roles. A new employee enters the organisation and (unless they have an extremely powerful personality) they will find themselves drawn in to the victim/perpetrator dynamic at the Peace Organisation. There were circumstances when the same person would embody the victim of a particular pattern and a change in role meant they embodied the role of predator.

To understand the nature of the character patterns is a thesis within itself. What follows is a snapshot of the character patterns in the Peace Organisation. This snapshot
demonstrates that organisations have character patterns that are utilised in different ways at different times. It is important to see how the patterns result from an attempt to manage life at the confluence of the universal principle, the archetypal light and the surrounding energetic landscape. The character patterns are not right or wrong, they are patterns we use to manage universal principle in levels of duality. What was powerful was to recognise them and to see the higher/lower mode of each being reflected through the organisation. Table 7 presents an interpretation of some of the character patterns operating within the Peace Organisation at the time of the interviews.

Table 8: Impersonal character patterns in the Peace Organisation

<table>
<thead>
<tr>
<th>Character</th>
<th>Lower mode</th>
<th>Higher mode</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vulnerable child:</td>
<td>Abused child, victim child. Powerless, blames. Gains power through being victimised</td>
<td>Aspirational, devotional, divinely inspired working for true peace and reconciliation. Believes in peace for all and will do whatever it takes to move that forward in an inspired aspirational way.</td>
</tr>
<tr>
<td>Paternalistic authority</td>
<td>Dictatorial, cruel. Uses structure to separate and control. Does not want to feel, or have authority questioned. Gains power through separation and autocracy</td>
<td>Compassionate, empathetic, father figure, mentor and leader. Brings order and continuity through structure with empathy.</td>
</tr>
<tr>
<td>Maternalistic nurturer</td>
<td>Over protective, self-absorbed, withdraws from real action, would like to help but is too busy with other things. Gains power by appearing to do good</td>
<td>Transformational facilitator, resolving conflict through reconciliation. Has the courage to face the real trauma and hold people through it. Believes that trauma can be transformed if it is honestly met.</td>
</tr>
<tr>
<td>Creator</td>
<td>Scapegoating, blaming others, blaming situations for incompetence, failures. Gains power through criticism and negativity</td>
<td>Hero, taking responsibility</td>
</tr>
<tr>
<td>Remote authority:</td>
<td>Removed. Ivory tower, has no idea of what is occurring on the ground. Makes degrees that fit with head office. Retains power by not communicating and requiring complicated bureaucratic reporting mechanisms</td>
<td>Provides a cultural, structural and ethical framework to operate within. Facilitates communication flows between head office and field office/staff to ensure appropriate and adequate support and structures are in place.</td>
</tr>
</tbody>
</table>

In the Peace Organisation the principle of liberation (higher mode) was expressed in the courageous practitioner who would break limits in dangerous territory, create new linkages and facilitate opportunities for healing. People embodying this pattern believed that healing was possible, that all people are essentially good and conflict occurs due to
lack of understanding. People embodying the lower mode of this pattern showed rebellious selfish isolationist behaviour. They would independently initiate projects in an erratic, selfish, isolationist manner. People embodying the lower mode of the liberator believed they were not good enough, that the world was an abusive place and that they were alone. Once there is recognition of the pattern it depersonalises the behaviour making it is easier to move a person to the higher mode.

7.7.8: Tricks used – Modus operandi

Each organisation had some metaphysical tricks or *dance moves* that they used to do their work. These are a functionality that they employed in their daily operations that was observed during the metaphysical mapping. Table 8 presents a brief snapshot of complex metaphysical action and is presented to indicate the phenomena, rather than be a complete picture for each organisation.

*Table 9: Modus operandi in the organisations*

<table>
<thead>
<tr>
<th>Organisation</th>
<th>The modus operandi or tricks used</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Dairy Cooperative</td>
<td>The phenomenon was not immediately apparent in the Dairy Cooperative</td>
</tr>
<tr>
<td>The Peace Organisation</td>
<td>The Peace Organisation would open a receptive healing space of light that attracted people. Visually it looked like a Colosseum or stadium a safe haven when there was receptivity, warmth and understanding. This was the space that allowed the reconciliation work to occur.</td>
</tr>
<tr>
<td>The Sight Foundation</td>
<td>The Sight Foundation organism would cover its representatives with a soft golden light and they would appear to be 'special' or that their work had an 'other worldly' quality about it.</td>
</tr>
<tr>
<td>Bio-Cultural Fund</td>
<td>The Bio-Cultural Fund organism would put a golden bubble of light over the stewards in the regions to protect them while they grew.</td>
</tr>
<tr>
<td>The Emergency Service</td>
<td>The Service uses its metaphysical body to wrap up people in emergency situations and energetically protect them until they are out of danger</td>
</tr>
</tbody>
</table>

The modus operandi was not revealed in the Dairy Cooperative. It does not mean it is not present, more that in the mapping sessions conducted it did not emerge as with clarity.

7.7.9: Sense of place

From the mapping sessions it was clear that when an *archetypal light* lands into the material realm, the geographical location is important. The metaphysical environment or the natural subtle energies that exist at the location can have a profound effect on the
metaphysical body of the organisation that emerges. Wink (1986) described them as angels of nature or as the interiority of natural phenomena. In the case of the Peace Organisation particularly, the natural energetic environment appeared to be instrumental in the choice of location. They were compatible and supportive of the impulse. Ironically, the building was both aligned with the impulse and traumatised by past history, making the incarnation of the impulse difficult. A summary of the relationship to place for each of the organisations has been interpreted in Table 9.

Table 10: Sense of place

<table>
<thead>
<tr>
<th>Organisation</th>
<th>Relationship to place.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Dairy Cooperative</td>
<td>The Dairy Cooperative organism extends over a specific area of land like a cloud in the energetic landscape. It doesn't own the land, but has 'hunting rights'. Energetically, the femininity and magical nature of the natural energies is not compatible with the male pastoralism impulse that is imposing a monoculture. This means the organism does not land in the way it could.</td>
</tr>
<tr>
<td>The Peace Organisation</td>
<td>The divine feminine presence at the Peace Organisation site is extremely supportive of the Peace and Reconciliation impulse. The trauma held within the buildings mean its incarnation pathway is not without difficulty.</td>
</tr>
<tr>
<td>The Sight Foundation</td>
<td>The Sight Foundation metaphysical body hovers above the land. It is anchored in Aravind (only). It has a humanist ethos, so the natural energies of the place were not utilised in its energetic establishment.</td>
</tr>
<tr>
<td>Bio-Cultural Fund</td>
<td>The Bio-Cultural Fund metaphysical body uses the underground energies to awaken the spirit of Gaia in specific sites around the world. The organism is all about land, it is anchored lower down that any of the other organisms studied and its 'will' is operating through the earth.</td>
</tr>
<tr>
<td>The Emergency Service</td>
<td>The Emergency Service metaphysical body relationship to land was not as important. It is a humanist organism in a similar way to the Sight Foundation, so that the relationship to land did not emerge as strongly.</td>
</tr>
</tbody>
</table>

7.7.10: Relationship to people

In organisations there is a variety of roles which will attract people with different subtle body structures. However, with the Emergency Service, there appeared to a be a certain type of subtle body structure in the majority of the people attracted to the organisation. Employees had an intensity in the subtle body structures located below the body. The unconscious 'Will' centres that relate to fight or flight, mechanisms were more awake,
more alive, and more active in the servicemen. In the interviews, they spoke of camaraderie, of facing death, of overcoming fear. Energetically it was clear that the centres just below the body (between the perineum and the knees) were being activated or massaged through their work with the Emergency Service. This experience suggested that each organisation offers energetic interaction with the people who chose to work in it. This experience suggested that exploring which energetic subtle body structures are highlighted should be a focus of metaphysical mapping of organisations in the future.

While the phenomena were not a focus of the mapping in the previous organisations, there was a sense that the certain centres would be activated in qualitatively different ways with each organisation. For example, for those working on directing the Bio-Cultural Fund, choosing regions and making strategic decisions, there would be an energetic activation of personal energy centres that were deep within the earth. It would be interesting to do further research to identify the energetic subtle body relationship between different organisations and their employees. Table 10 is a small snapshot the Bio-Cultural Fund and the Emergency Service.

Table 11: The relationship between the metaphysical body and the people

<table>
<thead>
<tr>
<th>Organisation</th>
<th>Relationship to people</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Bio-Cultural Fund</td>
<td>If you work for the Bio-Cultural Fund, you will need a certain quality of structuring around the head or mental faculties and deep in the column below, resonating with energies that exist within the land.</td>
</tr>
<tr>
<td>The Emergency Service</td>
<td>The Emergency Service organism uses the unconscious 'will' forces located below the body, to get the job done. People who want to engage their 'unconscious will forces' will be attracted to the organisation. Put another way, people focused on doing, action will be attracted to the organisation.</td>
</tr>
</tbody>
</table>

7.7.11: It is a living dynamic mechanistic force

During the mapping it became clear that each metaphysical body evolves through time. While the Will executed during the foundational phase has a foundational influence, major events, people and social changes will have an effect on the metaphysical body of the organisation.

In the Sight Foundation, the interviewees spoke of the 'spirit of [the Foundation]' being almost destroyed by an executive officer who wanted to make it more conventionally
corporate. 'The last ED tried to destroy our spirit. He came in wearing a big gold cross. He took all the groovy stuff off the walls. He put it in the closet and re-did the carpet. He tried to re-do everything and to white wash it. To make it acceptable to a bigger audience. It was a battle of the souls. Like a missionary. He came close to destroying the organisation. He invested money into things that failed. Then they asked him to leave' (814). 'I came in after a tumultuous period. I missed it' (628). From a metaphysical standpoint this was seen as a battle of principles. During the metaphysical mapping there was a sense of this incidence. 'There is a whiff of an assault by Christianity, it is like an assault from behind, like a slap. There is a clash happening at a higher level. It is like a meme war' (mm). This event was visible in the organisations metaphysical body.

This experience gave a picture of how a metaphysical body is a force. It is a living dynamic mechanistic form that moves within the landscape of intelligible worlds. From these experiences it was easier to see how meme researchers have compared the meme to a computer virus, where pre-set patterns move and change as they interact with other 'forces'. For example, if the metaphysical body of the Sight Foundation and Toms (new partnership in eye glasses) been incompatible upstream, the downstream partnership would never have occurred. What is also interesting is that movements of forces can be seen upstream, before they are visible downstream.

7.7.12: Upper currents

Astral winds are like ocean currents within intelligible worlds. Each current is different, each has a flavour of consciousness, and each is compatible with principles that carry a similar vibration. In the metaphysical mapping with the Sight Foundation, there was a sense of astral winds or currents coming to the Foundation. The partnership with Tom's was visible at a metaphysical level.

In the Sight Foundation, the deliberations over the partnership with Toms, was extensive because the board was cognisant of possible long term ramifications. Impressions from the metaphysical mapping show the moving sea of forces that any organisation exists within and how alignments can strengthen a position, weaken integrity or do the opposite. During the mapping, there was a sense that the Sight Foundation has some forces moving towards it. Partners, other metaphysical bodies who are interested in working with the Foundation. 'There are movements at hand that feel harmonious, it could change the culture but not in a bad way. It will create a more flat structure. They
have heart, those (partners) who are going to come into the field of play. Whatever is
coming, they hold a Fields of Peace impulse, and it is a wider platform that is upturned.
They are already aligned to the upturned principles and they are highly respectful of
what has been here (in the Sight Foundation) but they are more future orientated. They
hold principles of similar aspiration. They hold their own, they join forces, and they also
land forces, it is a consultative, supporting process as opposed to taking over.' (mm) The
new partners that are coming will have an impact on the metaphysical structure of the
Sight Foundation. 'Structurally it is like wings spreading out, they will help the Sight
Foundation to reach a broader base. It feels good. It will be able to hold something
bigger; something cleaner. It will have an impact, it will be a stabilising influence. Other
organisations are aligning around the Sight Foundation, it will mean that the
Sight Foundation has a more fluid base' (mm). This change will affect the internal workings of
the Sight Foundation. 'There will be an effect on the internal workings of the
organisation that are not bad, but it will feel different. It could go over wider area' (mm).
The Sight Foundation could have a much wider influence 'because of the nature of the
organisations that are gathering. They hold the principles, it is about a larger strategic
direction' (mm). It feels like the Sight Foundation could have a different way of
operating as these new partnerships come on line. 'With this new structure, it feels like
[the Sight Foundation] will no longer have to go to Tibet to breathe. It has been keeping
its head down here, and with this broader platform, it begins to work above the level it
has worked in the past' (mm).

This experienced showed us that alignment with different flavours within intermediary
worlds has an impact on both metaphysical bodies, (Toms and the Sight Foundation).
Within intermediary worlds, like attracts like and forces combine and shape each other’s
essence. They influence each other through resonance. An astral wind is force of
consciousness that will change the metaphysical structure of the metaphysical body it
comes in contact with.

7.7.13: Metaphysical wizard

The metaphysical wizard emerged strongly during mapping the Sight Foundation. The
metaphysical wizard is the person who has the ability to read the metaphysical landscape
within the organisation and within the surrounding landscape. They are the person who
has ability and know-how within intelligible worlds. Their main job is to read the flow of
currents within intermediary worlds and to adjust their position to take the best advantage of the patterns, power and direction of these forces. The astral winds or upper currents are like principles or spaces of consciousness with force. The corporate wizard makes slight adjustments to their position within the metaphysical landscape and allows the principles, or forces to do the rest. They are like the brilliant surfer. The person who knows how to catch the wave and ride it to his ideal destiny. The forces within intermediary worlds are dynamic and mechanistic. It is the inter-relationship, the eternal; dance of principles interacting that creates powerful revolutionary organisations or sleepy dinosaurs. The metaphysical wizard can read the currents in the astral landscape, which means they can sense global trends, social waves of change, the next 'big thing' and they adjusts organisational activities accordingly. They are the person who has the ability to raise above the lower astral and exercise Will on the more abstract thought of that level experienced as 'flashes or streams' of consciousness, (Leadbeater 1902, p. 35).

For the Sight Foundation, the inspired founder particularly was the person who returned during a traumatic period with a yearly salary of $1, to get the Sight Foundation back on track. He spoke about the impulse coming from his Guru during the interviews and from the metaphysical mapping he was the person who was able to retain the connection between the downstream structures and the archetypal light. In the Dairy Cooperative, there was a founder who was visible in the metaphysical landscape despite the fact that he had died in 1955 after 30 years of service. One of the challenges for the Dairy Cooperative was that there was no-one who was actively working towards keeping the organisation and the impulse in alignment. There was no current metaphysical wizard.

The challenge for larger organisations such as the Emergency Service, is that despite roles like the Minister or Commissioner, there are very few individuals who have the metaphysical ability to stay in touch with the multitude of forces interacting with an metaphysical body the size of the Emergency Service.

7.7.14: The will/consciousness of people on a mission creates structure

One of the insights that came during the process is that raw Will shapes and structures consciousness. In a similar way that a new path is cut through the jungle, repeated execution of Will in a certain direction creates a pathway that others can more easily follow. For example, on the metaphysical level of the Bio-Cultural Fund, second director created the astral structures that the organism would need to incarnate the impulse. They
created the structure for the organisation, with boundaries, an emanation pathway and a modus operandi using her Will. The second director is one example where someone literally shaped the substance of consciousness of the Bio-Cultural Fund metaphysical body with their own Will.

In the Sight Foundation, the founders told stories of the early days when they worked with incredible energy in extremely difficult circumstances. In the early days the 'doing founder' would often say, *I will walk through hell fire, this will happen, I don't care if my feet are chopped off, I will keep going*, (933). *We were on fire with what we could do* (931). The imprints from the exertion of *Will* are still evident in what staff describe as the *[the Sight Foundations] Way* as the they speak about the hours and what is expected. We need to be *careful not to burn the staff out. The hours are never a regular work week* (1078). *The program director needs to be super-woman. There is too much work for one individual* (243). *It is good, it is exhausting. I had a conference call at 7am this morning which meant I had to be up at 6am to read the material. It is long hours* (518). *We are over worked and underpaid in a chronic way* (383).

The learning that emerged during the research phase, was the powerful and yet simple principle that; *the execution of Will, shapes consciousness.*

In a similar way with a path in the jungle, it is easier for the people who come later, to walk the cleared path than to create their own, so without realising it, the people who follow the founders, rest on the astral structures (metaphysical scaffolding) created by the founders, with all their unique astral attributes, both negative and positive. This concludes the learning that emerged from the metaphysical mapping and it concludes the presentation of the material gathered during the research phase.

### 7.8: Summary case study results

The research phase was an incredible intense and deep learning experience. Each organisation revealed further elements. Beginning with the Dairy Cooperative, which was the first, where the process was tested and refined and a realisation that the metaphysical mapping was essential. Moving to the Peace Organisation, where the *universal principle* and the impersonal nature of *character patterns* was revealed simultaneously and seeing how the *universal principle* shaped the culture, which coloured the beliefs, values and organisational principles. With all organisations, there was a sense of being invited in and the metaphysical body enjoyed the interaction. With
the Sight Foundation the *archetypal light* became clear and the importance of the *founding impulse* was evident, but not recognised till later. With the Bio-Cultural Fund the sense of place was highlighted, with the Emergency Service the way an organisation attracts people with a subtle body structure that is compatible. The results of the metaphysical mapping and the results of the interviews gave the impression that each technique added different dimensions. Metaphysical mapping gave a look at the metaphysical scaffolding, the interviews gave stories of how the hierarchical structures worked. Comparing the OCAI results between organisations revealed how organisations can have similar cultural assessments but very different flavours. The next chapter analyses the results and makes comparisons between organisations, between lens and between a metaphysical, meme and cultural perspectives. It develops a model based on these experiences. It will put together the elements described above and show how these elements become an metaphysical body of an organisation.
CHAPTER 8: ANALYSIS

8.1: Introduction

Chapter seven presented the raw results of the research with some of the main themes being drawn out of the three research methods. This chapter presents an analysis of the results in three ways; first, it argues that what Dawkins (2006) described as a meme-complex is the metaphysical body of an organisation. It then compares the metaphysical picture against the cultural perspective using the research results as the comparison tool; second, it interprets the results through the lens presented in chapter four; and third, it uses the results to present a new model which includes the metaphysical component of organisations. In the final section it discusses the limitations of the research. This section begins by exploring the relationship between memes and organisational culture.

8.2: Comparing organisations, memes and culture

The purpose of this section is to compare the five organisations through the different lenses to reveal what is organisational culture, what is a meme and the difference or similarities between them. It uses a cultural lens, such as those used in conventional management literature (Schein 1985, Morgan 2000, Cameron and Ettington (1988), a corporate lens, a narrative lens, the OCAI lens and the metaphysical perspective to separate elements and define difference or similarity. The section begins by arguing that memes, organisational culture are similar phenomenon viewed from different perspectives.

8.2.1: Same thing different standpoint

Exploring the results of the five case study organisations, suggests that memes and organisational culture are labels looking at the same phenomena from different standpoints. Traditionally culture has been used to describe elements that exist within both visible and non-visible realms. Culture has been explored as an 'objective entity' as something that can be managed or as something that is shared, or as a collection of variables. This research argues that culture is an experience. That culture is recognised when people resonate with the quality of consciousness of an organisation. The reason it has so many definitions the experience of culture is used to describe multiple phenomenon within intelligible realms.

A meme has been described as a unit of cultural transmission (Dawkins 2006). This
research argues that a meme is an reflection of a perfect archetypal into intelligible realms by the power of Will. According to Plato, for an idea to exist within archetypal realms there is a perfect, immutable, unchanging Form or truth (Louth 2007). A meme is an expression or emanation of this unchanging archetype within creation and it is powered by Will.

Described as the super-organism (Bloom 1995), a corporate angel (Wink 1986), a metabeing (Bodeau 1999) or a corporate being (Sagan 2007), the meme-complex is a reflection of an archetype powered by the Will of a group of people united in a joint purpose. Described as the non-physical vehicle of thoughts and emotions for an organisation, the meme-complex is an entity, a non-visible 'body', it is a 'thing' that exists, objectively. The meme-complex has a flavour of consciousness. A meme-complex is a form or structure that emerges at the interaction of forces in the intelligible realms when people come together to 'do something'. The essence of a meme is a perfect Form or archetype. The meme-complex or metaphysical body of an organisation emerges when a group of people put their Will into emanating the flavour of the archetypal light.

Organisations are a group of people united in a joint purpose. They have a visible and a non-visible component. The visible component is the people, buildings, dress codes, behaviours, symbols and rituals. The non-visible components of organisations are experienced through the flavour of consciousness. When a group of people gather for a joint purpose, a meme (or metaphysical body) emerges. The non-visible vehicle of emotions and thoughts for the organisation emerges from the interaction of Will, forces of consciousness, universal principles and the archetypal light. Every organisation has a meme-complex or a metaphysical body.

**Drawing parallels**

In the framework presented above:

- Organisations are what can be recognised conceptually and visibly. It is the organisational systems, structures and behaviours encompassing both visible and non-visible components.
- Meme is the reflection of a perfect archetype into emanation through the power of Will.
- Organisational-meme is the reflection of a perfect archetype into emanation through the power of the collective Will of people united in a joint purpose. It is
the metaphysical body or the vehicle of thoughts and emotions for an organisation. It emerges at the confluence of the; founding impulse, archetypal light, Universal principle, Will of members and the Will of the forces of consciousness within intermediary worlds.

Culture, is the flavour of consciousness experienced by resonating with the non-visible component of organisations. It is the 'inner atmosphere or quality of consciousness which accompanies an experience' (Sagan 2007, Flavour of consciousness section).

An organisation will not exist without a meme and wherever there is a meme there will be a flavour of consciousness. The flavour of consciousness is experienced as a reflection of a phenomenon within metaphysical realms. The beliefs, values, mission statement, dress codes and behavioural norms are downstream reflections of the upstream flavours, principles and forces. It is impossible to have an organisation without a meme emerging within intelligible realms. It is argued that the meme is the metaphysical body within intermediary worlds. The meme is what binds the collection of people, dress codes, behaviours and conceptual frameworks. Without a 'feeling' in consciousness people would never come together, they would not be able to argue differences in ideology, they would never know 'who is for us and who is against us'.

To highlight the differences in perspectives when researching memes and culture, a few examples are drawn from the case studies. This these argues that memes and culture are the same phenomena using different interpretations. The next section presents some of the main elements of organisations comparing different lenses in parallel.

8.2.2: Flavour of consciousness and culture (OCAI)

Exploring the flavour of consciousness of an organisation and the results of the OCAI, brings different perspectives. Both perspectives offer valuable new insights. Viewing the case studies through the two lens shows the difference between viewing an organisation from a conventional cultural perspective and from a metaphysical perspective. Table 11 reveals the cultural view with systems and norms and the metaphysical view perceiving the character of a whole entity.
Table 12: Flavour of consciousness and culture through the OCAI lens

<table>
<thead>
<tr>
<th></th>
<th>Flavour of consciousness</th>
<th>Summary of the OCAI</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Dairy Cooperative</td>
<td>Slow, flowing down, looking downwards, wanting to be left alone, hard outer shell,</td>
<td>41% Clan and 35% Hierarchical</td>
</tr>
<tr>
<td></td>
<td>warm comfortable, sense of belonging inside, inward looking</td>
<td>This combination emphasise elaborate systems for continuous improvement, best</td>
</tr>
<tr>
<td></td>
<td></td>
<td>practices, and training. They focus internally, with the Clan organisations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>focusing on people and the Hierarchy cultures focusing on processes.</td>
</tr>
<tr>
<td>The Peace Organisation</td>
<td>Conflicted, traumatised, sense of aspirational devotion and peace. Purity of austerity,</td>
<td>30.6% Clan and 27.3% Adhocracy</td>
</tr>
<tr>
<td></td>
<td>likes working with extremes, living on the edge</td>
<td>Clan/Adhocracy focused organisations are externally and internally focused,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>honouring individuality and flexibility in procedures.</td>
</tr>
<tr>
<td>The Sight Foundation</td>
<td>A colourful carnival, with a pure force field core in the heart. Everything is</td>
<td>48.3% Clan Less focus on structure and control and a greater concern for flexibility.</td>
</tr>
<tr>
<td></td>
<td>acceptable, but don’t cross the core. Looking up, aspirational</td>
<td>Rather than strict rules and procedures, people are driven through vision, shared</td>
</tr>
<tr>
<td></td>
<td></td>
<td>goals, outputs and outcomes.</td>
</tr>
<tr>
<td>The Bio-Cultural Fund</td>
<td>The physical world is its playground. Looking down and out. Light, whimsical,</td>
<td>41.5% Clan; Less focus on structure and control and a greater concern for flexibility.</td>
</tr>
<tr>
<td></td>
<td>intelligent, arrogant, privileged and complicated</td>
<td>Rather than strict rules and procedures, people are driven through vision, shared</td>
</tr>
<tr>
<td></td>
<td></td>
<td>goals, outputs and outcomes.</td>
</tr>
<tr>
<td>The Emergency Service</td>
<td>Looking down, it is not aware it is connected to a high aspirational impulse. Pure,</td>
<td>44% Hierarchical; Respect for position and power. Well-defined policies, processes</td>
</tr>
<tr>
<td></td>
<td>core of community heart-ness and caring, multiple layers of structure, bureaucracy,</td>
<td>and procedures. it is focused on efficiency, timeliness, consistency and uniformity,</td>
</tr>
<tr>
<td></td>
<td>cumbersome, huge. Fast to act</td>
<td>with leaders who embody the roles of coordinator, monitoring, and organiser</td>
</tr>
<tr>
<td></td>
<td></td>
<td>25.7% Clan and 22.6% Market</td>
</tr>
</tbody>
</table>

The difference in the memetic (or metaphysical) versus the cultural perspective is quite marked. Here the cultural perspective tends to look at behavioural norms and organisational systems, whereas the memetic perspective looks at the nature of the whole entity from the standpoint of intermediary worlds. The cultural perspective explores culture as a collection of variables. The metaphysical view explores the character of the whole through its flavour of consciousness.

8.2.3: Mission and the archetypal light

The mission is the organisations direction that is overt, openly discussed and displayed in promotional material. It comes from the corporate lens. The mission is the downstream reflection of an upstream archetype. The archetype has a flavour of consciousness and how it is interpreted downstream will have a flavour of consciousness. It could be compared to a song sung by a trained soprano versus the same song sung by a small child. The archetypal light is the celestial impulse that is covert or hidden. It is a sensation experienced as a flavour of consciousness. The mission is (ideally) an emanated expression of the archetypal light. The difference and similarities between the archetypal light and the mission, Table 12 presents a comparison.
Table 13: Comparing the mission and the archetypal light

<table>
<thead>
<tr>
<th>Case Study</th>
<th>Elements of the archetypal light</th>
<th>Corporate Mission</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Dairy Cooperative</td>
<td>Like a star with a quality of light that reflected the spirit, strength unity and power in collaboration</td>
<td>Established in 1925 by a group of Clonakilty farmers to market their produce collectively and to purchase their inputs at the best possible terms.</td>
</tr>
<tr>
<td>The Peace Organisation</td>
<td>Like a river of light from a pure celestial source that reflected a sense that there can be peace, unity AND individuality, and that there is life and joy in the difference</td>
<td>Dedicated to providing leadership and support in practical peace-building, and works to transform violent conflict within and between divided communities in Ireland, North and South, Britain, and elsewhere in the world.</td>
</tr>
<tr>
<td>The Sight Foundation</td>
<td>Like a lightning bolt of pure celestial force from a high clean platform it brought the instruction notice of how to relieve the world of needless suffering and to bring the impulse of selfless service to the West</td>
<td>It partners with under-served communities to achieve health equity. The Sight Foundations locally-run partnerships innovate to end blindness in many countries and to support Native American communities in rebuilding healthy, diabetes free communities.</td>
</tr>
<tr>
<td>The Bio-Cultural Fund</td>
<td>Through resonance with a high clear, clean dancing God space there was a sense of knowing how we can just 'be', in joyfulness, revelling in the difference, in freedom, in 'Life'.</td>
<td>Bio-cultural focus – the rich but neglected adaptive interweave of people, place, culture and ecology. The mission is to buttress the efforts of those who believe in a bio-diverse world infused with artistic expression and work to secure ways of life and landscapes that are beautiful, bountiful and resilient.</td>
</tr>
<tr>
<td>The Emergency Service</td>
<td>Like a fresh breeze or a gift from a celestial source there was a knowing that there is strength, efficiency and a future in collaboratively protecting what is created together</td>
<td>Its purpose is to enhance community safety, quality of life and confidence by minimising the impact of hazards and emergency incidents on the people, environment and economy of NSW.</td>
</tr>
</tbody>
</table>

The archetypal light is a celestial impulse, holding purity, clarity, openness and unity. The mission is how this archetypal light is interpreted into corporate messages. The mission as a reflection of culture is also a downstream reflection of the archetypal light. Both the mission and the archetypal light are experienced as a flavour of consciousness, often described as culture.

8.2.4: Metaphysical scaffolding and organisational structure;

In each metaphysical mapping an experience of a scaffolding or astral form was revealed. In the interviews, participants would speak about the structure of the organisation and often there was a visual representation of how people experienced the structure.

Below is a representation of organisational structure from a corporate perspective (Docherty et al 2001 p.36-8). The interviews revealed a narrative picture and the metaphysical mapping a non-visible view, each offer a different picture of the organisation.
Illustration 13: Emergency Service - Formal Organisational Map

The Emergency Service official structure provides a picture of the organisation with its branches and sub-branches and the relationships between. These branches and sub-branches are sometimes used as the place to begin to analyse cultural groupings within an organisation (Mintzberg 1979, Handy 1976). This structure will be reflected into visible units, offices and stripes relating to rank that are marked on the shoulder of servicemen. This structure is a reflection of the culture.

This visual representations can be coupled with verbal impressions drawn from the open-ended interviews often used in organisational cultural research. An example from the open-interviews with the Emergency Service gives a preview of these results.

Commissioner is overarching. There are two deputy commissioners. Those sections are divided into sections and then chief superintendents, they are in charge of zones and then duty commanders. They are in charge of a district which includes ten to fifteen stations, then there is the station officer and then the fire fighters who don't have responsibility for anything’ (794). 'It is an extremely hierarchical organisation. It is a disciplined organisation and a uniformed organisation. The higher up you get the more influence you can have. I like the rigid structure, but it makes change very difficult' (719). 'They are still archaic in their structure' (873). 'We know that the system doesn't work, but the hierarchy doesn't know it' (549). 'I am a station officer, I get paid more than an inspector. If
I want to buy $5 worth of ball point pens, I have to take it up to my supervisor’ (854).

The narrative perspective reveals how people perceive organisational structure, position, roles and organisational groupings. The above two descriptions of organisational structure can be further enhanced by looking at an organisation from the metaphysical perspective. In all organisations studied, the metaphysical mapping revealed levels, nodes or platforms with clearly different metaphysical functions. In each organisation (taken from the least emanated or highest point) there was an impulse from a level of unity, universality, clarity and purity. As the experience descended into materiality there were platforms or nodes that held specific structures with particular qualities and below this was the meme, holding a particular flavour of consciousness with a specific structure. The visual impressions and sensations experienced with the Emergency Service can be described in the following words. [Sentences in italics have been drawn directly from the metaphysical mapping indicated with (mm)].

The highest point reveals the celestial impulse which emanated a way of protecting what they were creating collectively. Below this is a node that holds a certain arrogance, it is predatory, male and provides the structure to wilfully take charge of dangerous situations. Below is the energetic organism which has a pure core of heart-ness. a crystalline core. It has a 'heart, like a clear diamond, multiple star shaped crystal. It feels like a circular concentric structure, a horizontal structure, it is very clean' (mm). This core is surrounded by the weight and pollution of structure that is unclean (bureaucracy). 'Around it is a dark cloud of bureaucracy and laziness' (mm). In the organism are layers of astral structuring that is overly complicated. 'It is like layers and layers of really good stuff and really bad stuff. Structures and rules and orders and protocols' (mm). Below is the binding that manifests as camaraderie. 'High above is the fields of peace impulse, which resonates with the heart. Between the two is the arrogant node, the organism and below is the unbelievable camaraderie the binding' (mm) that can be seen in the column below.

Visual representations of culture reveal cultural subgroups which reflect corporate structure. The metaphysical picture reveals the astral structures that hold the organisation together at a psychic level. While cultural studies often reveal the conceptual organisational structure, a conceptual picture does not map the metaphysical scaffolding.
Without an internalisation of consciousness the metaphysical scaffolding remains beyond reach of the ordinary mind. However, without metaphysical scaffolding, people within the organisation would not be able to connect the daily functions with the archetypal impulse, they would not have the mental pathways to navigate organisational systems and behavioural pathways. The corporate structure provides physical and geographical divisions that allows for order and functionality. The metaphysical scaffolding provides the psychic or mental pathways required to effectively navigate organisational norms mentally. They are accessed using different levels of the mind. Conceptual frameworks use the lower mind, observing the metaphysical scaffolding requires resonance with higher mind states. Both are accessed through the flavour of consciousness, which means, both can be said to be a reflection of culture. The metaphysical scaffolding is the structure of the metaphysical body.

8.2.5: Modus operandi and the principles

The principles and modus operandi can be compared as two perspectives on 'How things get done around here'. The modus operandi gives the metaphysical perspective. The principles are what are usually shared in conventional corporate analysis. Table 13 provides examples from the case studies to give an indication of both perspectives.

Table 14: Principles and the modus operandi

<table>
<thead>
<tr>
<th>Case study</th>
<th>Modus operandi</th>
<th>Corporate Principles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dairy Cooperative</td>
<td>Like a tortoise, it has its head down, its energy is spread like a gently determined ambient atmosphere across the West Cork Hinterland. It moves in a slow peripheral determined manner. It will keep going no matter what</td>
<td>Cooperative, Shared profit, expenses and marketing. People are more important that rules or structure., Personal connections, service and customer satisfaction, profit sharing, supporting our own, dedication and loyalty</td>
</tr>
<tr>
<td>Peace Organisation</td>
<td>Creates a Colosseum like receptive centre filled with light that attracts people for healing and conflict resolution with its receptivity.</td>
<td>Non-profit, Volunteerism. Charity Reconciliation. Ecumenical</td>
</tr>
<tr>
<td>Sight Foundation</td>
<td>Hovers above the ground, covers its people with a golden glow that gives them a special feeling, like their presence and the work they are doing is special, connected, spiritually motivated.</td>
<td>Non-profit, Volunteerism, Compassion into action, Gifts of giving, Philanthropy, Maximise distribution, Doctors working with hippies and spiritualists, When the will is there the money will come</td>
</tr>
<tr>
<td>Bio-Cultural Fund</td>
<td>Creates a golden bubble over the regions where it works to protect them from the onslaught of the western world</td>
<td>Fund or family foundation, Not for profit , Charity/philanthropy., Community development model, Shamans talking to scientists, Money gets stuff done</td>
</tr>
<tr>
<td>Emergency Service</td>
<td>It wraps the bodies of people in danger within its own metaphysical body. Holding them until they are in a situation that is safe.</td>
<td>Quasi government, Backed by insurance companies, Non-profit, Volunteerism Community engagement model</td>
</tr>
</tbody>
</table>

From these two perspectives we can see a very different view of each organisation. The
metaphysical view indicates how the organisation behaves as an organism from the intelligible world, the corporate view shows the principles used in daily operations. The principles are the downstream interpretation of qualities that are held within intelligible realms. For each principle, there is a perfect Form or archetype, what is written down in the corporate manuals is a downstream reflection or emanation of this archetype. The metaphysical view shows the metaphysical body or meme as an organism with its own way of behaving. This parallels some definitions of culture where it is described as an organism (Morgan 2000). Furthermore the metaphysical body has 'dance moves', a metaphysical action that helps it achieve its desired results. Organisational cultural literature recognises the organisation as an organism, it also recognises the principles as a reflection of culture. However, this thesis argues it is because culture, as a flavour of consciousness has been used to describe multiple phenomena from intelligible realms that there is no single definition of culture. Culture is an experience of the flavour of consciousness, the modus operandi is a metaphysical action that occurs and the principles are an conceptual interpretation of a metaphysical space of consciousness.

8.2.6: Universal principle and behavioural norms

Character patterns and organisational systems emerge as people work with universal principle. A universal principle has an inherent structure, they are principles that operate regardless of the machinations of people. In complexity theory each principle behaves as a set of rules and agents interact (Stacey 2003). The universal principle is a force or pattern that acts. In the Emergency Service as people grapple with the force of destruction and the principle of preservation there is emergence (Bloom 2010). Character patterns and organisational systems emerge out of the interaction. To understand the metaphysical body of organisations, it is necessary to identify the universal principle. Table 14 reveals the universal principle and a behavioural norm or character pattern that emerged from the interplay.

Here the metaphysical perspective is revealing the universal principle. The polarities that the organisation operates within. The organisational lens reveals the downstream behaviours that emerge within the tension provided by the universal principle. For example in the Emergency Service, the lower mode of the structuring, protection, safety impulse is the controlling bureaucratic rigid structure. The higher mode is the fluid, open and responsive structure. The character patterns will be embodied by people. At times,
station officers may be rigid, controlling and bureaucratic. At other times they will be open, responsive and using structure to enable and bring safety in chaotic circumstances.

Table 15: Universal principle and Organisational systems

<table>
<thead>
<tr>
<th>Meme Example of the Universal principle</th>
<th>Organisational systems Behavioural norm or character pattern</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Dairy Cooperative</td>
<td>Preservation, protection bringing longevity, security, stability,</td>
</tr>
<tr>
<td></td>
<td>Verses Creator: Bringing solutions, overcoming obstacles</td>
</tr>
<tr>
<td></td>
<td>Cooperative approach Lower mode: Sleepy, lazy, resting on the group,</td>
</tr>
<tr>
<td></td>
<td>looking down, slow moving, keep things as they are</td>
</tr>
<tr>
<td></td>
<td>Higher mode: Empowerment through collective action, leadership, acceptance of diversity within given keys, fire and dynamism through relationships</td>
</tr>
<tr>
<td>The Peace Organisation</td>
<td>Mother, nurturer bringing peace, unity, stability, harmony, empathy and nurturing Verses Liberator/opposer; bringing action freedom, rebellion, independence, conflict, war.</td>
</tr>
<tr>
<td></td>
<td>Action impulse Lower mode: Winging, complaining that no-one ever listens, that I do good work and it is not taken seriously. Blaming the upper echelons.</td>
</tr>
<tr>
<td></td>
<td>Higher mode: Proactive, inclusive, resolver of conflict, gets out and gets it done</td>
</tr>
<tr>
<td>The Sight Foundation</td>
<td>Being Inner: Bringing, entropy, disintegration, dissolution, suffering Verses Doing, or Action Outer; bringing solutions, overcoming obstacles, service</td>
</tr>
<tr>
<td></td>
<td>Action impulse Lower mode: Overworked, martyr, closed, victimised, suffers</td>
</tr>
<tr>
<td></td>
<td>Higher mode: 'Can do', nothing is too much, service, courageous, generous, high achiever</td>
</tr>
<tr>
<td>The Bio-Cultural Fund</td>
<td>Materialism: bringing economy, materiality, separation, intellectualism Verses Spirituality, bringing unity, diversity, creativity, earth based spirituality</td>
</tr>
<tr>
<td></td>
<td>Structured impulse Higher mode: Intelligent, spiritual, open, inclusive, upturned, into solutions, generous, open structure</td>
</tr>
<tr>
<td></td>
<td>Lower mode: Superior, intellectual, privileged, closed structure, arrogant, know all</td>
</tr>
<tr>
<td>The Emergency Service</td>
<td>Destroyer bringing danger, chaos, transformation, destruction, change Verses Protector or preserver: bringing safety, security, order, stability, protection, longevity</td>
</tr>
<tr>
<td></td>
<td>Structure impulse Lower mode: Paralysing bureaucratic, fearful, controlling closed structure.</td>
</tr>
<tr>
<td></td>
<td>Higher mode: Fluid, open, responsive structure that allows for individuality and freedom within given keys</td>
</tr>
</tbody>
</table>

In organisational cultural analysis character patterns, behavioural norms and organisational systems are described as reflections of the culture (Schein 1985, Morgan 2000). Meme research does not discuss the universal principle. This thesis argues that it is necessary to understand the universal principle to understand the metaphysical body (meme) of an organisation.

8.2.7: Upper currents

Using upper currents or astral streams to navigate and position oneself within metaphysical landscapes is the technology of the metaphysical wizards, the corporate giants who know how to pull an organisation from the brink of disaster and turn it into an up and coming hero. Astral streams, trends or winds in intermediary worlds are like
currents in an ocean, they can be caught and utilised to move into a new astral space (downstream, it could be a new partnership or the addition of a new revenue stream to the business). Astral streams are like currents that have a vibrational flavour, a shape and a direction. A metaphysical wizard can sense the trend and will adjust the partnerships or direction of the organisation to accommodate the new wave. When Kodak ignored the digital revolution they paved the way for their own demise. Millard (2005) suggests:

These enterprises did see the size of the digital photography wave, but not its speed. Kodak has been investing heavily in digital photography for nearly 10 years, but the company didn't move quickly enough to avoid layoffs.

Metaphysically, Kodak ignored the speed, strength and magnitude of the forces behind the new wave of digital photography (Tellis 2013). Arguably, the flavour of the new astral stream was too different from Kodak's meme. Case study experiences highlighted these phenomena. One of the most obvious examples was with the Sight Foundation. During the mapping, there was a sense the Sight Foundation has forces moving towards it. Partners, other memes who are interested in collaborating. ‘There are movements at hand that feel harmonious, it could change the culture but not in a bad way. It will create a more flat structure. They have heart, those (partners) who are going to come into the field of play. Whatever is coming, they hold a fields of peace impulse, and it is a wider platform that is upturned. They [the others that are coming] are already upturned, they are already aligned to the upturned principles and they are highly respectful of what has been here [in the Sight Foundation] but they are more future orientated. They hold principles of similar aspiration. They hold their own, they join forces, and they also land forces, it is a consultative, supporting process as opposed to taking over (mm).

The new partners that are coming will have an impact on the metaphysical structure of the Foundation. Structurally it is like wings spreading out, they will help [the Foundation] to reach a broader base. It feels good. It will be able to hold something bigger, something cleaner. It will have an impact, it will be a stabilising influence. Other organisations are aligning around [the Foundation], it will mean that [the Foundation] has a more fluid base (mm).

This picture reveals larger social, economic or political trends. It comes with a sense that it is outside of time and there are movements or currents to be caught or avoided. Similar ideas were revealed in the narrative lens.
The people in the Sight Foundation were extremely aware of the importance of being strategic in partnerships. ‘The whole thing with Toms (corporate partnership with eye wear) if it would change the way we do business the answer would have been No. They (the board) spent months before they agreed to go into partnership with Toms, because they wanted to make sure that it didn't happen' (a loss of integrity) (671). The Sight Foundation was consciously avoiding, 'relationships that might taint its image. A Gold corporation has a horrible track record in Guatemala had offered to give [the Sight Foundation] money for Guatemala There was an issue about [the Sight Foundation] accepting it', (1196). The Sight Foundation did not accept the money because board members were concerned about the impact the alliance would have on its own meme.

With each organisation upper currents were effecting downstream decisions. With the Dairy Cooperative, it was the upper current that suggested the life of cooperatives in Ireland was coming to an end and that takeovers and closures are likely, that caused the change in voting rights for non-agricultural trading members. ‘If you listen to the Farmers’ Journal, we only need one or two super-cooperatives in Ireland’ (279). The feeling that cooperatives are out-dated is a current within the memetic landscape.

With the Emergency Service the impact of upper currents is revealed in the move towards counter-terrorism activities. Within New South Wales there has not been a major attack from terrorism however, counter terrorism is a focus for the service. ‘Electronic systems don't go well with heat and water. .... It is very, very prone to terrorism.' (957). If the first one happens here we won’t be ready: (651). What if 'terrorist hit the call centres at Sydney and Newcastle; (957). It is a huge threat from terrorism' (958). Responses revealed the global terrorism meme has influenced operations. People in the Emergency Service have gained access to the terrorism meme and have given it mental and emotional energy. By drawing on the terrorism meme they begin to adjust operations to align with the principles and conceptual constructs it embodies.

8.2.8: Location, Location, Location

The relationship to place or location shapes and colours the cultural landscape of any metaphysical body. 'The big-picture structure and positioning in the social mesh are location' (Bloom 2012, p. 37). Mintzberg (1980) suggests that there are five contingency factors for any organisation and one of these is the environment. The metaphysical or
meme perspective in the case studies revealed that some organisations identity and effectiveness rests on the energetic relationship to place. For others the relationship with the spirit of the land was not so important, but the relationship with the broader social fabric of place affected their flavour. While culture literature recognises its relationship to place, it is insignificant within meme literature perhaps because there have been limited attempts to define the structure and form of a meme (Dawkins 2006).

Table 16: Relationship to place

<table>
<thead>
<tr>
<th>Meme Relationship to place</th>
<th>Corporate Relationship to Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Dairy Cooperative organism extends over a specific area of land energetically. It doesn't own the land, but has 'hunting rights'. Energetically, the femininity and magical nature of the natural land energies is not compatible with the male pastoralism impulse that is imposing a monoculture. This means the organism does not land in the way it could.</td>
<td>The Dairy Cooperative is based in the West Cork farming Hinterland around the township of Clonakilty in southern Ireland, with centres in ArdfIELD, BaLLINACARThY, BaLLycummer, Manch, Reenascreena, Rosscarbery and in cooperation with Carbery Milk. Strongly religious, primarily Catholic, small tourist villages and dairy and beef farming are the major enterprises.</td>
</tr>
<tr>
<td>The divine feminine presence at the Peace Organisation site is extremely supportive of the Peace and Reconciliation impulse. The trauma held within the buildings mean its incarnation pathway is not without difficulty.</td>
<td>The Peace Org is in the green hills of county Wicklow Ireland. Established as a military barracks in 1798; A boys reformatory established by the Oblate fathers under the Dublin Catholic Reformatory Committee in 1858. The centre for peace and reconciliation established 1974. Currently works in Ireland, North and South, Britain and has projects in Haiti, Sri Lanka, Israel/Palestine and Columbia. The area is a tourist Mecca for religious pilgrimage, small week-enders and small farms</td>
</tr>
<tr>
<td>Sight Foundation is not energetically anchored at head office. Energetically, it doesn't need to be anchored into land. It is more of the air element than the earth element. There is a global-ness that gives it stability. It is like a hover craft. It has grounding in Aravind, (India).It's not ungrounded here; it is not drifting. Hovering is the way it operates. It is more about people than land. It is more of a humanist, it is holding the human spirit. It makes sense that it in the Bay Area, because of the nature of the people (mm).</td>
<td>The Sight Foundation Cataract surgery and eye care work in India, Cambodia, Bangladesh, Ethiopia, Nepal and Tibet. Diabetes prevention in Native American communities within the USA. The head office is just off the fashionable and alternative Fourth street in Berkeley California. It is in a city known for humanitarianism, activism, environmentalism spiritual tolerance and alternative lifestyles</td>
</tr>
<tr>
<td>The Bio-Cultural Fund organism uses the underground energies to awaken the spirit of Gaia in specific sites around the world. The organism is all about land, it is anchored lower down by the Executive Director, (than any of the other organisms studied), and it operates through the earth.</td>
<td>The Bio-Cultural Fund head office is on the sixth floor Townsend St in San Francisco California and working within five regions around the globe including the African Rift Valley, Central Asia and Turkey, Southwest U.S. and Northern Mexico, Melanesia, Northern Australia. The head office in San Francisco is in a city known for humanitarianism, activism, environmentalism spiritual tolerance and alternative lifestyles.</td>
</tr>
<tr>
<td>The Emergency Service organism relationship to land was not as important. It is a humanist organism in a similar way to The Sight Foundation, so that the relationship to land did not emerge as strongly in the mapping sessions.</td>
<td>The Emergency Service head office is based in the City of Sydney, with stations in all major and most minor towns across NSW. The Service needs to bridge between intense city living with multicultural and socio-economic diversity and small rural communities focused on one or two agricultural industries and single cultural dominance</td>
</tr>
</tbody>
</table>

This research argues that the relationship to place is a defining factor in the quality of the
metaphysical component of organisations. The energetic relationship to place affects the type of culture or the quality of meme that emerges. The corporate perspective recognises the geographical location and gives a sense of the cultural environment indicating major cultural factors. Table 15 explores the metaphysical relationship with place beside the corporate lens as two perspectives. Perhaps not surprisingly there is some cross over between the two perspectives, however each brings a slightly different picture.

8.2.6: Organisational desires, fears and objectives

The nature of the meme as a vehicle or body means that there will be a sense that the metaphysical body has desires and fears; things it wants and things it is actively avoiding. Schein (1985) describes a category of tacit assumptions as organisational taboos. The organisational direction will be shaped by both conscious (corporate objectives) and unconsciousness (taboos, desires and fears) impulses.

Table 17: Comparing organisational objectives with the desires and fears

<table>
<thead>
<tr>
<th>Case Study</th>
<th>What it wants</th>
<th>Fears, what is it avoiding</th>
<th>Corporate: Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Dairy Cooperative</td>
<td>To be an identity within the West Cork Hinterland, to survive. To support the growers</td>
<td>Being swallowed by the big boys, annihilation, of change, anger, negativity hurts criticism, conflict, of being replaced</td>
<td>Market produce collectively To purchase goods at the best possible terms.</td>
</tr>
<tr>
<td>The Peace Organisation</td>
<td>To incarnate into nodal points globally and awaken them to the essence of peace and individuality. To keep living on the tension between peace and conflict</td>
<td>Its afraid of peace, it needs conflict to survive, skeletons in the closet, that it will be exposed, too much harmony</td>
<td>Training in conflict resolution; Sustainable peace network; Irish peace centres; Women's programme; Political dialogue. Intentional program; Journeys out</td>
</tr>
<tr>
<td>The Sight Foundation</td>
<td>It has a ruthless desire to serve humanity. To open upwards and inspire others to do the same</td>
<td>Afraid of losing its spirit, its preciousness, of a leader who would destroy its spirit</td>
<td>Direct eye care services. Sustainable eye care programs. Centres for innovative eye care. Helping Native American org' develop self-reliant diabetes prevention strategies. Diabetes Talking Circles: from 'Pilot Program' to 'Best Practice'</td>
</tr>
<tr>
<td>The Bio-Cultural Fund</td>
<td>For there to be beauty, to take its ideas to people, a biologically diverse world, to stimulate thinking, to create a name for itself, to touch the essence of unique things. To grow more outposts</td>
<td>It is afraid that it is too late, it is running out of time, it is afraid of simplicity, of losing its money, of the consequences of its own passion, of being exposed. It is afraid it won't be accepted by the world if it is discovered. Following rules</td>
<td>Indigenous rights &amp; representation Gender and bio-cultural diversity Agro-biodiversity &amp; food sovereignty Indigenous people &amp; climate change Cultural expression. Resilient landscapes Traditional knowledge transfer Sacred sites</td>
</tr>
<tr>
<td>The Emergency Service</td>
<td>To serve in protecting the home and family from dangers. Recognition, to be loved, to be a valued member of the community To serve, to please the Minister. To be left alone to do its job</td>
<td>Losing its reputation, public shame, humiliation, being forced to change Its afraid of women, of handling them inappropriately Of being unable to help Failure, Internal crisis</td>
<td>Educate, plan &amp; train to prevent or preparing for emergencies Provide rapid, reliable help in emergencies, 24/7. Protect from emergencies in fire, vehicle accidents, hazardous material and building collapse Counter-terrorism mgt. Treat chemical, biological or radiological releases</td>
</tr>
</tbody>
</table>
Table 17 places the desires and fears beside the organisational objectives, as a way of exploring the consciousness and unconscious impulses acting on the metaphysical body.

The memetic perspective actively reveals the unconscious desires and fears operating often covertly within the organisation. The corporate perspective as a reflection of culture reveals the organisational objectives. What people want to work towards publicly. While both the conscious and unconscious desires and fears will shape the culture, it is often the covert impulses, unspoken or taboo subjects that direct the organisation by default (Schein 1985). The metaphysical approach provides a method to explore and acknowledge the unconscious impulses directly.

8.2.8: Identity and beliefs

Through the metaphysical mapping it became apparent that each organisation had corporate beliefs or values. These were generally shared and accepted. Furthermore the metaphysical body has its own beliefs, which were often different to the shared beliefs. The beliefs held by the metaphysical body were often related the organisms survival or the organisms' identity. Table 17 provides examples of different categories of beliefs.

From these beliefs, we can see that the memetic perspective reveals the metaphysical body that has beliefs about itself and beliefs about the world that are not necessarily those of management. The corporate perspective reveals the beliefs and values that people share. It could be argued that both perspectives are a reflection of the culture and of the meme, some revealing the covert beliefs, while others the recognised and accepted beliefs. The corporate perspective is reflected in organisational documentation such as value and principle statements. This thesis argues that all beliefs are a reflection of the culture and of the meme they are merely viewed from different levels cosmologically.
Table 18: Identity and Shared Beliefs

<table>
<thead>
<tr>
<th>Metaphysical body</th>
<th>Metaphysical body</th>
<th>Corporate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beliefs about itself</td>
<td>Beliefs about the world</td>
<td>Shared beliefs</td>
</tr>
<tr>
<td>The Dairy Cooperative</td>
<td>That its time might be up. That people are heavy to carry. That it will endure</td>
<td>That collectivism brings strength. That strength comes in numbers. Loyalty is more important than efficiency. It would like to trust people but it is not sure that it can (177)</td>
</tr>
<tr>
<td>The Peace Organisation</td>
<td>That it is superior, and it is also afraid it is worthless. That it is better than everyone else, and that it always gets it wrong. That its talent lies in the purity of austerity, it will keep going because it can create miracles from nothing</td>
<td>That violence is a given, that peace is possible. Faith is a useful tool in dealing with the consequences of violence. Money would solve the problems. That an eruption of violence in Northern Ireland would breathe life into the Peace Organisation</td>
</tr>
<tr>
<td>The Sight Foundation</td>
<td>That is special, quirky, and unique. It is a survivor, it is committed, it is spiritual and it cares. That it has pretty cool people behind it</td>
<td>It is all done with people’ (728). People are good inside’ (232). The world is a place with enormous disparity ’ (989). With life comes suffering ’ (404). The world is one of constant conflict but also one of love ’ (253). It believes in spirit’ (678), a higher power’ ( 251).The world, God, people, are one’ (404)</td>
</tr>
<tr>
<td>The Bio-Cultural Fund</td>
<td>That it is intense, and it understands the incredible complexity of the issues, it is superior to most, it is privileged. We have a quirky mission. We are the odd ball and we like that, (1683)</td>
<td>It believes that indigenous people have something more special than white people That money is power, but spirituality might have something secret, hidden but better.</td>
</tr>
<tr>
<td>The Emergency Service</td>
<td>That it is really good, &amp; it is also afraid that it might be worthless. That it is shameful. It loves its wildness but it is afraid it will get into trouble for it.</td>
<td>It believes the world is a troubled place, but also a fun place. It believes there is a God somewhere, but it is not sure what it has to do with its work.</td>
</tr>
</tbody>
</table>

8.2.11: Relationships

We are part of a 'profoundly conversational cosmos' (Bloom 2012, p. 26), or a 'co-creative dance' (Heron and Reason 1997). During the case studies the relationships were important from a practical cultural perspective, but also from a metaphysical perspective. How the organism sits within the larger metaphysical landscape emerged as a theme. Table 18 provides examples of relationships from a corporate perspective and from a metaphysical perspective. In the interests of brevity, only the Sight Foundation and the Peace Organisation are presented as there were no major deviations in the other studies.
Table 19: Relationships

<table>
<thead>
<tr>
<th>The Peace Organisation</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Metaphysical view</td>
<td>The Peace Organisation is at home memeically, even though it walks on conflicted ground. Memetically, it is supported by the upper middle class meme from Dublin, the ecumenical Christian community and the Irish charity meme. The peace and reconciliation impulse is inclusive and has a way of being instructive without being dogmatic. It is smooth, fluid and open. The meme is more superior, with a hard line uncompromising nature that can appear arrogant and isolationist. It believes it can go it alone. It has rigidity. However some avenues for funding are not open to the organisation unless we are in a partnership (1418).</td>
</tr>
<tr>
<td>Corporate perspective</td>
<td>The Peace Organisation gains funding from the European Union and the Department of Foreign Affairs, International Fund for Ireland and other donors. It has partnerships with, the Donegal Peace Centre at An Teach Bán, The Corrymeela Community, Cooperation Ireland, INCORE at the University of Ulster, Intercomm, the Peace and Reconciliation Group and others. (The Peace Organisation website 2012)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Sight Foundation</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Metaphysical view</td>
<td>The Sight Foundation is an eclectic counter culture meme that is supported by Tibetan deities, with its HO in a primarily Christian country. It is a force with a different vibration. In the Bay Area memeically, the Foundation sits within and is protected by the non-profit meme. While it supports Native American health, it is not supporting the dominant American paradigm. Its primary focus is in cultures that carry a different psychological pattern. The Sight Foundation manages the contradictions by using its core of integrity, its connections to powerful and unique individuals and its partnerships. Memetically the Sight Foundation uses diversity of connections to provide a stability, flexibility and strength. The partnership with TOMS gives strength and a higher position within the meme landscape of the USA. There appears to be a whiff of an assault by Christianity, it is like an assault from behind, like a slap. There is a clash happening at a higher level. It is like a meme war (mm).</td>
</tr>
<tr>
<td>Corporate perspective</td>
<td>The Sight Foundation operates through partnerships. Its first partnership was with Aravind in Madurai India. Now, there are three native American partners in the USA, there are partner organisations within each location where the Foundation works with Sight. The Foundation is a member of VISION 2020: The Right to Sight of the World Health Organisation and the International Agency for the Prevention of Blindness. A new corporate partnership with TOMS is helping give Sight in Nepal, Tibet, and Cambodia through the Sight Programs. TOMS and the Sight Foundation are supporting vital eye services that include medical treatment, prescription eyeglasses, and sight-saving surgeries. (The Sight Foundation, web site 2012)</td>
</tr>
</tbody>
</table>

The memetic perspective explores energetic relationships. It recognises the different relationship to time and space experienced within intermediary worlds allowing a vision through time (to some degree). It also provides a perspective of the organisation energetically, if the organisation is in a position of strength or not. The corporate perspective tends to focus on the immediate relationships; on what can be seen. Organisational decisions are often made by people who intuitively understand the metaphysical level. It could be argued that both perspectives are a reflection of the culture and of the meme. However, memetics allows conscious discussion of phenomena which would previously have been acknowledged as a 'hunch'.

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8.2.12: In Summary

Comparing the metaphysical landscape and the corporate perspective within organisations brings an extra level of understanding and insight. By comparing the mission with the archetypal light, the flavour of consciousness with the OCAI version of culture and the organisational desires and fears with the organisational objectives, new insights not otherwise available are revealed. By comparing the modus operandi with the principles of operation, the universal principle and behavioural norms, the different perspectives on a sense of place and the relationships it is clear that organisations can be experienced at different levels of the mind. There is awareness of intelligible realms, both beyond the ordinary mind and the conceptual world accessible from the lower mind. From this analysis this thesis argues that memes and culture are different perspectives on the same thing. Culture is how we experience metaphysical realms and therefore memes. Metaphysical realms are home to a variety of phenomenon experienced through their flavour of consciousness. Culture has multiple definitions because it is referring to multiple phenomenon existing within intelligible realms. What Dawkins (2006) described as a meme-complex is the metaphysical body of organisations. This thesis argues that organisational culture, rather than an entity to be controlled, is an experience to be felt. Experiencing culture is a pathway to understanding the meme and the metaphysical body of the organisation. This concludes the comparison of memes and culture. The next section examines the main precepts of memes and culture using the research data as the exploration lens.

8.3: Reinterpreting memes

This section explores the primary principles of memetics, including, survival of the fittest, that memes have a life of their own, concepts of imitation, replication and transmission, the feedback loop, that memes repel thoughts and it explores how the concept of longevity works in memetics using material from the case studies and the framework presented in chapter 4. It begins by exploring the principle of survival of the fittest.

8.3.1: Survival of the fittest

In each of the case studies we saw the presence of universal or competing forces. In the Emergency Service it was the force of destruction, chaos and transformation alongside
the force of preservation, protection, safety and security. In the Sight Foundation it was
the force of suffering and dissolution beside the force of service. In the Peace
Organisation it was the force of conflict, liberation and violence alongside the force of
peace, nurturing and healing. Each of these organisations held a structuring, cohesive
force and a force of division or entropy.

Darwin (1859) argues that biological life is under the influence of the principles of
survival of the fittest, meaning competition for survival underpins their evolution.
Dawkins (2006) draws from Darwin’s ideas, to argue that the principle of survival of the
fittest works with memes. The unit of cultural transmission works within the principles of
survival of the fittest. However, the perspective revealed in the case studies is more
aligned with Tarde (1903). Tarde argues that memes work with opposing forces of
collaboration and competition (p 83). This thesis argues that memes work at the interface
of forces of unity and forces of dissolution.

Survival of memes is not about the meme, it is about how much Will is put behind it. A
meme will fade into obscurity if there is no mental, psychic or emotional energy. The
Emergency Service remained strong because disasters needing immediate, efficient
action continue to occur. The Emergency Service regularly received rapid intense
emotional energy from multiple sources as the community demanded they 'protect, save
or rescue' people from fear based situations. This fear feeds the Emergency Service
meme. The mental and emotional expectation that the service will 'save the day' gives it
the energy that sustains it. Every community member who looked to the Emergency
Service in a disaster situation gave the meme psychic energy and thereby supported its
growth. Survival of memes depends on the amount of psychic or mental energy it is
given. Survival of memes depends on the desire of people.

Memes 'survive' as they open to the structure with the most Life'. They are dynamic
mechanistic structures. Memes respond to forces of Will. They operate at the confluence
of forces of consciousness (human derived and derived from other forces moving through
intermediary worlds). The meme does not 'try' to survive. The meme will survive if it is
powered by forces of Will. It is when the memetic structure is used as a vehicle of Life
that it will gain mental and emotional energy. With the Emergency Service, the fire
impulse had a feeling of looking backwards, looking down. It was old and it felt like it
was dying. In the last years, the Emergency Service has put a huge amount of resources
into fire safety, in schools, businesses and communities. This has led to a reduction in the
number domestic and professional fire incidents. There was less fear of fire as most public building now have fire safety procedures in place. With less fear, there was less psychic energy. The psychic energy focused on the 'fire meme' was less. This was reflected in the meme mapping as a sense that the fire meme was dying. However, the rescue impulse was gaining momentum. The increase in attention and frequency of terrorism and freak weather events' meant that the rescue impulse was the focus. The situations that were new that have no standard operating procedures, demanded attention. The unknown brings fear, psychic energy with a desire to bring structure and order to fearful situations. The rescue impulse was receiving the psychic energy. The structure of the rescue impulse was open to new ideas, to Life. The Will to bring order and structure to fearful chaotic situations forged new structures in the meme. The Will to bring order and structure to chaotic situations looked to Life for solutions. It looked to the archetypal light, to celestial realms for an 'idea' and blueprint that would solve the fearful situation and the Will forged or built memetic structures to contain it.

In summary, memes live on mental and emotional energy. They are not subject to the principles of survival of the fittest (only). Memes are dynamic mechanistic forms that are subject to the laws and forces of intermediary worlds, which mean they are subject to the forces of collaboration and competition and to the forces of creation and dissolution. Memes do not compete to survive; survival for memes depends on the mental and emotional energy put into them.

8.3.2: A life of their own

In the research there were examples where the meme appears to have taken on a life of its own. At times it appeared that a meme has gathered intensity and power from some other, global or otherworldly source. Take the Emergency Service for example. The Rescue mission was being fuelled by the fear of freak weather and fear terrorism events globally. The focus was on 'all the counter terrorism stuff' (1042) Electronic systems don't go well with heat and water. .... It is very very prone to terrorism.' (957). If the first one happens here we won't be ready: (651). What if terrorist hit the Emergency Service call centres at Sydney and Newcastle; (957). It is a huge threat from terrorism: (958). Fear of terrorism was a global trend, it was an astral current moving through intermediary worlds and it was affecting the Emergency Service operations at a day to day level. NSW had not experienced a major terrorist disaster such as September 11
attacks or the Boston Bombings. However, the meme (the metaphysical landscape of the Emergency Service) was being influenced by global currents. Downstream (in the daily operations) the Rescue and counter terrorism activities were gaining greater focus.

What was happening within intermediary worlds? The astral current carrying the vibrational pattern of terrorism was becoming more visible within the landscape of consciousness (intermediary worlds). It was powered by forces of consciousness (Will) that exists in intermediary worlds beyond the individual. The metaphysical body of the Service had grown beyond a certain size (1000's of members). It had become a form that is no longer under the control of individuals. It had become a form within intelligible realms that was affected by larger astral forces. The memetic structure of the Emergency Service was large enough and compatible with the vibrational pattern of the terrorism astral current. At the time of the research it had become a form under the influence of the global terrorism wave. The Emergency Service personnel adapted the memetic structure to be more compatible with the astral wave; they had altered organisational systems to accommodate it. The astral current of terrorism had informed, shaped and flavoured the structures and standard procedures within the Service. As the dual feedback loop gained momentum, the astral current (wave) powered the memetic structures of the Emergency Service. The Emergency Service was growing prosperous through the power of the astral current. People in the Emergency Service were embodying and embracing the terrorism impulse, they were learning the intricacies of its astral patterning. They were learning about terrorism, what to do, what drives a terrorist, they are learning to think like terrorists and how to combat terrorism. Memetically it looked like the Emergency Service were the ones with all the ideas, with all the energy. As they embodied all sides of the astral current, it appeared as if the Service were the ones who could 'lead us out of the crisis'. It appeared as if the Emergency Service meme has taken on a life of its own, particularly because within NSW there has not been a major terrorist attack.

8.3.3: Imitation – Replication – Transmission

In the case of the terrorism impulse moving through the Emergency Service, it is not that the meme replicates, it is that the astral structure gains power, size and intensity within intermediary worlds. As per the framework presented in chapter four, memes live on the mental and emotional energy given to them. The illusion downstream is that the meme replicates. It appears as if terrorist activities are being imitated across the globe.
Repeated, copied in various locations around the world. By exploring the phenomenon from the landscape of intermediary worlds, it is not that memes replicate. The archetype does not replicate. It is that the astral wave of terror is gaining more energy, both terrorism acts and counter terrorism initiatives. They both feed the reflection of the terrorism archetype that exists within intelligible realms. It becomes more visible. The more psychic energy (fear, anger, attention, focus, grief, frustration, love) a meme receives the more it increases in complexity, in structure, in bureaucracy and in dimension. Intermediary worlds are non-dimensional. They are not limited by geography, time or space in the same way as physical creation. The terrorism impulse experienced in the United States can be shared equally with people in NSW without creating a new archetype. The irony is that a meme will remain more visible the more mental and emotional energy it receives. From this model, the principles of transmission, replication and imitation are seen from a different standpoint. Memes do not replicate, they already exist in archetypal worlds as a Form from Plato’s theory of Forms (Jowett 1894).

Through psychic energy, through mental and emotional attention the space they occupy within intermediary worlds becomes more visible. The Emergency Service metaphysical body aligned with the terrorism archetype, its metaphysical body was shaped, flavoured and coloured by the terrorism archetype and reflections of the terrorism archetype becomes more visible within intelligible realms.

Memetic transmission occurs when someone plugged into a meme, introduces the space of consciousness that is held within intermediary worlds, to a new person. From the case studies, each time the researcher was introduced to a new organisation, there was an introduction to the memetic space of a case study organisation. As the relationship between the researcher and the organisation developed, the researcher gained access to greater levels of complexity within the memetic structure. Rather than transmission of a meme, being likened to a friend giving you a present, meme communication could be more akin to being introduced to a new place that you can explore (or not) at your own volition. This research would argue that memetic transmission is actually a memetic introduction.

8.3.4: Feedback loop

One of the clearest examples of the feedback loop from the case studies came with the Peace Organisation. It is situated in buildings that have previously been imprinted with
trauma and conflict. It was a church run reformatory for boys. It is haunted by that past (1439). Interview participants wondered 'if the recurring cycles of conflict 'in the current Peace Organisation 'has something to do with the un-cleansed decades of pain and trauma in this place. The wider scandals of abuse' (1461). There was discussions around whether the conflicted nature of the organisation was reflecting its days as a reformatory. '[The Peace Organisation] spent the longest time as a reformatory' (1440). The feedback loop was observed as the current staff repeatedly reported feeling like an abused or victimised child. 'Being here is like being an abused child, trying to fit in, acting ridiculous, it is a victim' (1309). From the model presented in chapter four, the longevity of a meme is dependent on the intensity of its original activation and the amount of repetition with which it was reinforced. According to Besant (1912) the intensity of the imprint is directly proportional to the level of astral intensity of the original experience. If trauma, conflict, severe lack and emotional or physical pain are imprinted into a space of consciousness it is reasonable to assume that these images will be reflected back at a later stage. It could be argued that staff reports of feeling like an abused or victimised child are the memetic imprints left from its history as a boys reformatory reflecting back to the current meme members. With this example, it is important to be aware that memetic imprints are not limited to the corporate messages. Any psychically intense experiences will be imprinted and reflect back, particularly if they are repeatedly imprinted.

8.3.5: Memes repel thoughts?

Memetic research argues that memes repel thoughts. If we take the model in chapter four, memes do not repel thoughts. Within intermediary worlds like attracts like. Astral vibrations resonate with similar astral vibrations. In the Sight Foundation for example, when they had an executive director who 'tried to destroy our spirit (814). This experience reveals a clash of memetic patterning. The Sight Foundation meme has a certain astral structuring, a way of doing things that rests on metaphysical principles including the universal principle it was established to master. The Sight Foundation is founded on Buddhist principles, on questioning the establishment on the music and drug hippy culture of the 1960s. A person or situation carrying a different astral vibration will either be extracted from the meme or they will destroy the original. 'He came in wearing a big gold cross. He tried to re-do everything and to white wash it. [He wanted] to make it acceptable to a bigger audience. It was a battle of the souls. 'Then they asked him to
leave' (814). 'He came close to destroying the organisation (814). This ED held Christian values in an organisation founded on Buddhist principles. It is not that memes repel thoughts; it is that two patterns that are highly incompatible cannot co-habit or find it difficult to resonate. This principle could be compared to attempting to unite oil and water.

A second example from the Emergency Service revealed their discomfort in dealing with women. 'It was male dominated. It held those kinds 'of macho sexist fairly blue collar attitudes towards woman and other cultures' (783). 'Men are the protectors of society, the protectors of women. Maybe, with women coming in as the protector there was a feeling of a loss of role' (577). 'One of my instructors used to say [the Emergency Service] was the last bastion of white, English speaking, male dominated Australia' (813). The traditional astral patterning for the Emergency Service is an action orientated and male dominated. Its domain is the protector role, traditionally given to the males of the community. Accepting women into roles has been extremely difficult transition. Again the astral patterning was structured around male roles, male attitudes and male approaches to life. Accepting women in the service due to changes in the social mores of the larger societal meme required an adjustment in astral patterning. Rather than repelling thoughts relating to women, the astral patterning of the Emergency Service was not immediately compatible with the astral patterning that supports women taking Emergency Service roles.

8.3.6: Longevity

The longevity of a meme depends on the intensity of the original impulse and the degree of reinforcement the impulse receives (Besant 1912, p. 14). The emotional intensity of the original impulse and the amount of times it is reinforced will ensure its survival in the long term. Take the Emergency Service, the impulse has been around since at least Roman times and the service has been active for more than 130 years in NSW (Calfee 2011). Fires and accidents are a universal phenomenon. They have been present in society through time. Fear of fire affects all levels of society. The impulse to 'protect life and property' from fire is continually reinforced, almost daily. It is reasonable expect the Emergency Service impulse to have longevity.

Another example of an impulse that was powered with incredible intensity was the impulse behind the Sight Foundation. (My Guru) 'Sri Neem Karoli Baba Maharajji told
me to leave the ashram and go and eradicate small pox and I completely trusted him. [The Sight Foundation] was a continuation of that, the path of union with God for which you don't take credit', (1287). The force of this impulse was observed in the metaphysical mapping. There is 'a particular force behind it' (mm). It is like a stream of nectar with thunderbolt intensity from a high celestial platform. It brings awareness of the essence of service to the West. The force behind the Sight Foundation is 'wild, volatile and intense' (mm). It has extreme levels of Will and an 'uncompromising desire to serve humanity. It is clean and clear. It is a force that presences as it incarnates' (mm). These impressions from the metaphysical mapping and the open interviews reveal the intensity of this original impulse. From the standpoint of intermediary worlds, the original impulse was by far the strongest of all those studied and it is reflected in the commitment and intensity with which people put into the Foundation. To fund the Sight Foundation initially the people who were present gave what they had. We had $520 in the bank. 'We all dumped our pockets out. I wrote a check for $500' (926). The intensity of commitment to the mission was described as; 'I will walk through hell fire, this will happen. I don't care if my feet are chopped off, I will keep going, (933). 'We were on fire with what we could do' (931). From a metaphysical standpoint, the Sight Foundation began with a purity and intensity that was exceptional (and visible in intermediary worlds) and the impulse was reinforced as people gave their mental and emotional energy to it. Despite financial and managerial difficulties, despite the difficulties of operating with subtle Buddhist philosophy in a primarily Christian country, (See section 7.2.3 and 7.4.3). The Sight Foundation has survived and flourished. It has longevity. Memetic longevity relates to the intensity of the original impulse and the amount of mental and emotional reinforcement it receives over time. This concludes the examination of memes using the case studies and the framework presented in chapter four. The next section explores some of the main principles of culture from this new standpoint.

8.4: Reinterpreting organisations and culture

This section explores the primary principles discussed in organisational cultural literature and reinterprets them using the material from the case studies within the context of the framework presented in chapter four. It explores the idea that culture is a single whole or a super organic entity, the idea, similar to memetics, that it is in the mind, that of instruction notices also similar to memetics, that culture is shared and that culture is
made up of a collection of variables. This section begins by exploring the use of metaphor to understand organisational culture.

8.4.1: Organisation as metaphor
Organisations have been studied using metaphors for example organisations as; bureaucratic systems (Weber 1978), social units, as structures (Mintzberg 1980), learning systems (Senge 2006), complex adaptive systems (Stacey 2003), psychic prisons, organisms, and as instruments of dominion (Morgan 2000). Rather than one organisation being recognised as for example a learning system, each organisation embodied elements of different metaphors. The Emergency Service could be described as an instrument of dominion because of its hierarchical military structure, ‘It is very bureaucratic. You have a military structure but it is quite free thinking but then over laying that is a squared off bureaucratic system’ (748). It could also be described as a psychic prison; 'I would call it locked in syndrome' (748); or as a social unit, 'the organisation is in fact their second family' (317). 'The comradeship and the mate-ship are phenomenal' (229). A metaphor is a conceptual framework that exists within intelligible realms. Metaphors are used to conceptualise the organisation and its culture. Morgan (2000) argues that they are powerful tools but taken to their extreme they impose limitations. To benefit from the use of metaphor, a separation between the visible and non-visible components of organisations is important. Researchers need to recognise that the metaphorical aspect is subject to the laws of intermediary worlds, for example fluid dimensionality, whereas the physical components are subject to physical laws. The metaphor does not have limits in the same way as physical creation. The metaphor is an artistic determination of the shape of the organisation within intelligible realms.

8.4.2: A single whole or super-organic entity
Both organisational cultural and meme literature explore the idea of a single whole. White (1959) argues that culture in mankind is actually a single system on which all cultures rest (p.17). There are several writers who suggest culture is a system (Keesing 1974). From the case studies, in the metaphysical landscape of the case studies there appears to be a single whole, a metaphysical body that can be identified. One of the simplest examples of this is that in all the five case studies the metaphysical body wanted to survive. In the metaphysical mapping there was a metaphysical body, a being that had its own beliefs, values, fears and desires. It was not a loose coalition or a collection of
variables; it was an entity that wanted to survive. There was something that was more than the sum of the astral bodies of the individuals (past and present). It was a dynamic being that wanted to survive. It was more or less interested in the mission but more than the mission they wanted survival and recognition (even the Bio-Cultural Fund who have a stated sunset clause of 40 years). All metaphysical bodies wanted approval from the wider memetic landscape. This observation supports the idea that culture (or flavour of consciousness) has been used to describe multiple phenomenon that exist within intelligible realms, including the single whole or super-organic entity that researchers have argued is culture.

8.4.3: In the mind

Organisational cultural literatures argues that culture exists in the mind (Sathe 1983), that an organisation is a system of ideas, (Aunger 2000, p. 177) or a cognitive system, (Keesing 1974, p. 6). Dennett (1990) goes further when he argues that 'a memes existence depends on a physical embodiment in some medium' (p.4) which he suggests are a mind, a voice, a physical body or physical vehicle such as a piece of paper or symbol. He argues that 'if all such physical embodiments are destroyed, that meme is extinguished' (p. 4). This argument indicates that memes are somehow structured in the physical brain or in a physical object. This thesis argues that the brain is like a translator but the instruction notices are imprinted within intelligible realms. The example of the imprints from past traumas experienced at the Peace Organisation suggests that memetic imprints are 'in the space' not in the mind of individuals. If imprints were 'only' in the mind of organisational members, the imprints left from previous tenants at the Peace Organisation site would have no impact on the current employees. There are no physical artefacts that suggest that the boys in the reformatory were abused, but the space of consciousness the buildings hold tells a different story. 'It is like working in a mortuary' (0234). 'There are all kinds of funny energies in here' (1434). Similarly, the history of the Peace Organisation as a reformatory and a military barracks gave it a certain standing. It had greater weight within the Irish peace movement because of its' history in dealing with conflict and reform. Given that imprints from the distant past still affect employees and volunteers suggest that there is something that exists beyond the mind of the individuals and beyond the artefacts. The framework presented in chapter four argues that acts that carry an astral intensity will be imprinted in the space of consciousness of an organisation and people who come later will resonate with the intent of the act. The
intent of the act and the reaction to it are imprinted at the level of intelligible realms, at a non-physical level. Organisational culture and memetic literature argue that instruction notices and mental information is held within the minds of people, the policy documentation and organisational procedures. This thesis argues that in addition to these mediums, there is a metaphysical body within intelligible realms which is fashioned by and holds mental and emotional patterning.

8.4.5: Instruction notices or pre-set patterns

Organisational cultural research argues that there are mental patterns and behavioural norms within culture (Geertz 1973, Cialdini 2001). This thesis argues that instruction notices or pre-set patterns are imprinted into the space of consciousness of an organisation by the intensity of Will executed at the time of imprinting. As in the Peace Organisation, the imprints of past traumas are still affecting the current staff, it does not matter if the act is part of organisational protocol or not. It does not matter if the act is covert or overt; the intention behind the Will shapes the quality of consciousness that is imprinted within the metaphysical body. The more prevalent the 'act' is the more obvious it will be within intelligible realms and the more it will shape the culture.

The Sight Foundation and Aravind (the eye care hospital in India) began concurrently. Dr 'V' was the founder of Aravind and much of his philosophy resonates with the Foundation. 'Many of us were founders of Aravind' (1305). A lot of what I did was with Dr V (Aravind Founder) and Aravind' (740). At the foundation of Aravind, Dr 'V' requested money for the foundation of the hospital and he was treated like a beggar. The incident was described as leaving a deep imprint. It was at that moment when Dr 'V' decided that Aravind would not work on the charity model; it would bring in a new kind of capitalism. Aravind works on the principle of maximising distribution instead of profit described as 'the Aravind model' (758). Dr 'V' took on the philosophy of 'do the work and the money will come' (422). During the interviews this sentiment emerged several times. Dr 'V' was a founder. The quality of consciousness of his Will is reflected throughout the organisational metaphysical body of Aravind and the close relationship with the Sight Foundation means that some of the instruction notices of Aravind are also imprinted in the Sight Foundation. The following comment reflects this sentiment in its breadth.

‘Keep your vision and aspiration out front and don't worry too much about feeding the beast. Don't forget what you are trying to do. If you do that, the money will come. Stay true to your vision' (421). Instruction notices that are imprinted at the foundation
particularly if there is hardship involved will be more deeply imprinted and therefore more readily return to modern day organisational members. These instruction notices are a reflection of the culture. They encapsulate a certain flavour of consciousness.

8.4.6: Culture is shared - A collection of variables

That culture is shared or a collection of variables is described in the organisational culture literature (Sathe 1983, p. 7, Pettigrew 1979). From the case studies, if culture is experienced as the flavour of consciousness a simple example can be observed in the Tibetan symbolism of The Sight Foundation. If we compare Schein’s (1985) three levels of culture and look for a flavour of consciousness that resonates through the different levels the Sight Foundation provides a clear example. At the level of artefacts, not only are there images of Tibet (a Buddhist country) on the walls but the Sight Foundation symbol is the eyes of Buddha. In addition, the Sight Foundation uses the Tibetan Dorje as a talking stick and a puja table as a spiritual centre in meetings. At the level of values described by Schein the Foundation principles also reflect Buddhist values. 'Compassion in Action' and 'Selfless Service' are both principles with links to Buddhism. Furthermore, the Sight Foundation means service in Sanskrit. At the third level which Schein (1985) described as the tacit assumptions or subconscious aspects, there are Tibetan symbols visible within the metaphysical scaffolding. The metaphysical mapping revealed Tibetan shapes are within the metaphysical scaffolding and Tibetan forces upholding its structure. Taking the three levels of culture discussed by Schein, we can see that there is a flavour of consciousness reflected in the artefacts, the behaviours and within the non-visible structures of the organisation. From this analysis it is simple to understand why researchers have considered culture to be a collection of variables. The Sight Foundation has a Tibetan flavoured culture. Its' flavour of consciousness is coloured with the symbols, values and attitudes of Tibetan Buddhism. For the Sight Foundation, the collection of variables described by Sathe as 'shared things, shared sayings, shared doings, and shared feelings' (Sathe 1983, p. 7) are flavoured with a quality of consciousness that is Tibetan. This thesis argues that culture is a flavour of consciousness not a collection of variables or a collection of shared things.

8.4.7: In summary

In chapter five memes and organisational culture were explored from the perspective of the framework presented in chapter four. This section examined those same principles
from the standpoint of the case studies. It has used the material that emerged in the Sight Foundation, the Bio-Cultural Fund, the Dairy Cooperative, the Emergency Service and the Peace Organisation to explore the fundamental principles of memes and organisational culture. This section argues that rather than survival of the fittest, meme survival is dependent on the emotional and mental energy that fuels them; that memetic replication is more akin to an introduction; and that there is a feedback loop between meme members and the meme. It also argues that culture is a flavour experienced at throughout the levels within the hierarchy of worlds rather than a collection of variables; that what is experienced as the single whole is the metaphysical body of the organisation; and that memes and culture exist within intelligible realms, they are not limited to the human mind or to artefacts. This concludes the exploration of the current principles of memes and organisational culture using the case studies to redefine elements. The next section explores a model for memes and culture by examining the process of formation of a metaphysical body of an organisation.

8.5: The Model

This section presents a model for organisational culture and memes using the material presented in chapter four as the framework and the case studies as the explanatory tool. Throughout the research the focus continually returned to the foundation of each organisation. To understand the elements behind organisational culture and memes it is essential to examine the formation of the metaphysical body of an organisation. That is, the elements occurring as the organisation was founded. It begins with one of the most profound elements of the research that metaphysical realms are known through the flavour of consciousness and the flavour of consciousness is an experience of culture. It continues with the main elements of memes; it explores how the meme emerges from the confluence or interplay of forces, it discusses what emerges and how these have been interpreted through organisational culture literature. Finally it presents how a meme can be experienced in higher mode or lower mode and what it means for each. The section begins by exploring how memes and culture are experienced through the flavour of consciousness.

8.5.1: Experiencing the metaphysical organisation

During data analysis it became apparent people relate to organisational culture and to the meme through its flavour of consciousness. The flavour of consciousness is experienced
as a tactile sensation within the mind. In the same way that when you rest your consciousness on copper, there is a different qualitative experience as when you rest your consciousness on pumpkin soup. In the research, flavours of consciousness were experienced as being, light, open airy, dancing (the Bio-Cultural Fund archetypal light), and feminine, divine, spread, eternal (Sense of place at the Peace Organisation). The flavour of consciousness is experienced through tactile sensations such as light, heavy, dark, light, open, closed, fresh, stale, clear clouded, metallic, like water, airy, earthy, soft, fluid, rigid, harsh, angry, calm, conflicted or harmonious. By resonating with the tactile sensations in consciousness awareness will emerge of particular emotional state or psychic standpoint. When you recognise that the Sight Foundation feels different to the Emergency Service you are resonating your consciousness with the flavour of consciousness of each metaphysical body and this is what has traditionally been described as culture.

Organisational culture literature attempts to map the cultures of organisations through instruments such as the OCAI used in this research. In this style of analysis, the flavour of the culture is described as clan, hierarchical, adhocracy or market (Cameron 2004) with different weightings given to each (see section 8.2.3). This research was not designed to analyse culture, but to reveal the difference between memes and organisational culture. What is profound is that recognition of memes occurs through the flavour of consciousness or memes are recognised through the flavour of the culture. Similar to Schein's (1985) idea of three levels of cognition, recognition of the different levels within the meme comes through experiencing the flavour of consciousness at each level. For example memes can be experienced by exploring: 1) the super-organic entity, the metaphysical body or single whole; 2) the archetypal light; 3) an artefact such as behaviours or a ritual object; or the 4) modus operandi. (The flavours of the archetypal light, the modus operandi and the artefacts are discussed in section 7.4.6). In this section we will limit the discussion to the flavour of the super-organic entity, the meme as a whole, as a way of illustrating that the flavour of consciousness how we experience the meme.

When resonating consciousness with what is experienced as the single whole or metaphysical body of the organisation, certain questions can bring greater clarity. For example, 1) is the meme upward or downward looking. From the case studies, the metaphysical mapping revealed that the Sight Foundation meme is looking up, the
Emergency Service is looking down (see Table 11). Further questions reveal the emotionality of the meme, for example: 1) what does it believe about itself; 2) what does it believe about the world, god or people; 3) what does it want; 4) what is it avoiding, what is it afraid of; 5) if it had an emotional wound what would it be? A few points are listed to highlight the phenomenon; an example of a full description is available in Appendix 5.

**Beliefs**

What are the beliefs about the world, God or people and beliefs about itself held by the metaphysical body? Each metaphysical body had beliefs about itself as well as about the world. The Sight Foundation meme saw itself as special, the Peace Organisation saw itself as superior, the Emergency Service meme saw itself as a hero, but it was secretly ashamed of itself. The Peace Organisation thought God was a useful concept but it was not sure that God had much to do with its daily operations. The Bio-Cultural Fund saw its playground as the material world, it believed in its power to 'do things' in material creation.

**Desires**

What does the metaphysical body want for itself? Experientially all memes wanted to survive, to be recognised to grow. The Emergency Service meme wanted public recognition, the Dairy Cooperative wanted to be left alone to get on with its own things. The Peace Organisation wanted to continue.

**Fears**

What is the metaphysical body afraid of? What is imprinted as negative wanting’s is often an element that galvanised the Will to establish the organisation initially. For the Emergency Service, one of the worst things was loss of life. Loss of life meant failure, and that meant the meme was of no value. While it was stronger in some organisations, all memes were afraid that they would be 'found out'. All memes had a fear that they would be discovered expressing the darker side of their universal principle. The Peace Organisation was afraid it would be discovered that it lives off conflict (internal and external) and that it uses conflict to survive. The Emergency Service was afraid that it is destructive and chaotic behaviour would be exposed. The Bio-Cultural Fund was afraid it would be
discovered that it needs the money machine that is destroying the planet.

**Emotional wounding**

With this question, at times people shared that an event had led to a major organisational wound, such as in the Sight Foundation with the loss of important staff members. Interviewees also discussed what appeared to be an inherent schism or wound that was present at the foundation of the organisation. The Foundation appeared to be carrying the national wounding around the treatment of Native American people. The Native American program was the poor cousin to the sight program and the dialectic between the two caused a continual rift, even though work had been done to heal the rift. The Dairy Cooperative emotional wound is that it is powerless against the 'big boys'.

**Character patterns**

As you resonate with the flavour of consciousness of an organisation it can feel like the organisation has a complex personality or character. Table 20 provides an overview of some of the elements making up the character or flavour of the case study organisations.

There are different flavours depending on the level of internalisation of consciousness.

*Table 20: Elements of character recognised through the flavour of consciousness*

<table>
<thead>
<tr>
<th>Case Study</th>
<th>Beliefs about itself</th>
<th>What does it want</th>
<th>What does it want to avoid</th>
<th>Emotional Wound</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Dairy Cooperative</td>
<td>It wants to support the growers of the west cork Hinterland</td>
<td>Dying, being taken over by a multinationals</td>
<td>We are vulnerable to the big guys</td>
<td></td>
</tr>
<tr>
<td>The Peace Organisation</td>
<td>Believes it is superior to most in the peace network</td>
<td>To incarnate into nodal points around the world and awaken them to the essence of peace and individuality.</td>
<td>Losing its superiority and exclusivity by working with other organisations</td>
<td>Abused child</td>
</tr>
<tr>
<td>The Sight Foundation</td>
<td>It is special, it has special people on its side</td>
<td>It has a ruthless desire to serve humanity</td>
<td>Loss of its preciousness</td>
<td></td>
</tr>
<tr>
<td>The Bio-Cultural Fund</td>
<td>No-one is as beautiful, wonderful and wild as it is</td>
<td>To awaken the dominant paradigm (western corporate world) to the beauty, uniqueness in the diversity of Gaia.</td>
<td>The world has gone too far, it is too late to save it from western corporate greed. That the beauty and uniqueness of Gaia will be a memory.</td>
<td>It might be fake because it lives off capitalism and it is trying to stop the effects of capitalism</td>
</tr>
<tr>
<td>The Emergency Service</td>
<td>It is important and needed. It is shy It is a hero but it is ashamed of itself</td>
<td>It wants to serve in protecting the home and family from dangers</td>
<td>Bad publicity, public scrutiny, not being able to save people,</td>
<td>Shame for bad behaviour</td>
</tr>
</tbody>
</table>
For example, in the Emergency Service there was a flavour of open hearted caring at the core, while a nodal point above showed a sense of arrogance and an ability to take charge. The Peace Organisation held feelings of being contracted, conflicted and traumatised. It also held a lightness of being and a sense of vision, peace and devotion at less emanated levels. From the research, experiences of the meme and of culture were experiences of a flavour of consciousness at different levels of emanation. With this foundation the next section presents a model of memes.

8.5.1: The principles

Universal principle

In the metaphysical mapping each organisation was formed as a response to forces or universal principles. It became obvious the first time with the Peace Organisation, that there were existing principles that were the foundation of the organisation. These principles were a given, they existed beyond the organisation and it was the dynamic tension between the two that created the astral environment of the organisation. In the Peace Organisation it was the dynamic between peace and conflict; it was the dynamic between freedom and control, rebellion and order.

In the Peace Organisation, the ecumenical Christian community in Dublin were tired of a small group of angry Irish people dominating the agenda. They wanted Peace. The establishment of the organisation was a 'protest against the atrocities being carried out in the name of the Irish people' (Murphy and Adair 2004. p. 2). It was a protest against 'violence and vandalism, intolerance and sectarianism' (p 1). The polarities of the principle were that of opposition, conflict or liberation verses a principle of harmony, peace and unity. There was a force of conflict, war, trauma, injustice/justice, rebellion and freedom working with a nurturing, mothering principle bringing harmony, compassion, peace, unity and understanding.

The need for the Emergency Service emerged as the people in Sydney in the late 1800's wanted to protect the infrastructure that had been created in the 'new city'. The landing at Botany Bay occurred in 1788. Sydney was only 100 years old. The city was in a development phase with systems being established to protect it from disasters or destruction such as fire (Adrian 1984). The Service was established to deal with two forces or two principles. The force of destruction, transformation, chaos and change
reflected in uncontrolled fires; *verses* the force of preservation, protection, structure and order, reflected in groups of people being trained to control fires and contain dangerous situations. One impulse was to protect, the other was to transform or destroy.

Traditionally, in organisational culture literature metaphor is used to manage the outcomes of the tensions between opposing forces. Metaphor is used to embrace the unknown, to provide a map of the terrain and to maintain the balance between the dialectic (Smith and Eisenberg 1987, p. 369). Smith and Eisenberg describe how the dialectic between stability-change and autonomy-coordination that exists in organisations is managed. The cultural theory developed by Hofstede (2013) has eight opposing dimensions. The competing values framework developed by Cameron (2004) rests on principles of opposing dimensions. More than merely tools for the analysis of culture, this research argues that the opposing forces are the reason an organisation is created.

During data collection phase and analysis it became obvious, that the universal principle creates discomfort that instigates a desire for change. Organisations emerge in the tension between opposing polarities. It is not the words that are attached to the principle, but experiencing the tension in the polarity that is important. To understand the metaphysical body of an organisation is to consciously recognise the dialectic, to rest in the dynamic tension within the polarity. The meme emerges because people are attempting to better manage a universal principle.

*Table 21: Universal principle in the case study organisations*

<table>
<thead>
<tr>
<th>The Dairy Cooperative</th>
<th>The Peace Organisation</th>
<th>The Sight Foundation</th>
<th>Bio-Cultural Fund</th>
<th>The Emergency Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>Universal principle</td>
<td>Preservation, protection bringing longevity, security, stability</td>
<td>Mother, nurturer bringing peace, unity, stability, harmony, empathy and nurturing</td>
<td>Being Inner: Bringing, entropy, disintegration, dissolution, suffering</td>
<td>Materialism: bringing economy, materiality, separation, intellectualism</td>
</tr>
<tr>
<td><strong>Verses</strong></td>
<td><strong>Verses</strong></td>
<td><strong>Verses</strong></td>
<td><strong>Verses</strong></td>
<td><strong>Verses</strong></td>
</tr>
<tr>
<td>Creator: Bringing solutions, overcoming obstacles</td>
<td>Liberator/opposer; bringing action freedom, rebellion, independence, conflict, war.</td>
<td>Doing, or Action Outer; bringing solutions, overcoming obstacles, service</td>
<td>Spirituality, bringing unity, diversity, creativity, earth based spirituality</td>
<td>Protector or preserver: bringing safety, security, order, stability, protection, longevity</td>
</tr>
</tbody>
</table>
Table 21 presents a summary of the universal principle in each of the case study organisations. Note that the words describing the principle are labels attached to a living force. Another researcher may have used different labels. It is not the labels that are important but the force of consciousness or principle that the label is trying to reflect.

The tension between these universal principles has an impact on people. In an attempt to manage a situation that has become untenable, people begin to explore what can be done to address the impact of a universal force. For example a major flood for the Emergency Service. It is in this situation that a new organisation emerges.

**Emergence: The founding impulse and the archetypal light**

The universal principle is a given, they exist eternally. Each organisation began because something happened that galvanised the people into action in a particular moment. People often want to change something; however, it is the interaction of essential elements from which a new organisation emerges.

Something occurred that reflected one polarity of a universal force, for example, could be a death, a tragedy, a great injustice, a birth or some life altering event. Something happened that was a reflection of one polarity of a universal principle and it galvanised the Will of one or more people. In the Sight Foundation, on her way to a plane in India, one of the founders stepped over a woman in the street who had just given birth. 'I had $30 in my pocket that was all I had. I stepped across a woman who was laying on a sari with an umbilical cord still attached. I said there is nothing I can do. I could have given her the $30. I didn't think to hand it to her. It rocked my world. My need to get a cab, to get to the airport [overruled] and I didn't respond. That hit me hard' (921). At that moment this founder made a pledge that she would not forget the experience. She vowed that an opportunity arose for her to help stop the suffering in the world that she would do whatever she could. Later she shared that at the foundation of the Sight organisation she and her husband had $520 in the bank. *We all dumped our pockets out. I wrote a check for $500* (926).

With this force of Will came a response. People wanted to change something and because they focused their Will and intention on solving the situation, there was a response from above, an 'idea' a new paradigm that could solve the situation emerged. From a level of purity came an archetypal light, a response like a 'grace', like a light bulb that goes off inside your heart in the middle of the night when a solution emerges to something that
has been troubling you. The essence of a new metaphysical body is the connection or ignition that occurs when the 'Will' of the people meets the celestial Life found in the *archetypal light*. One without the other will not produce a new organism. It is when the two unite, when they create a spark in the eyes of the founder, when they fuse, that the founder has the energy AND the ideas on how to solve the problem. It can feel like an idea whose time has come and as the founders put energy, *Will* and mental attention on the space of consciousness that is the archetypal light, the space of consciousness grow, it becomes visible in intelligible realms and the metaphysical body of an organisation begins to form.

Throughout the research it became clear that at the birth of each organisation three elements were present. These can be described as:

1. A *founding impulse* is described as an impulse of 'Will' from a person or group of people united in a joint purpose. *Will* is 'the power by which consciousness achieves and manifests' (Sagan 2007, Will section).

2. An *archetypal light* is a response or matching from celestial realms to the aspiration to 'do something'. The archetypal light is pure Life; it holds clarity, universality and a purity described by Plato as divine luminosity (Grimes 2009). It emerges from levels of creation where matter is 'unfallen'. Matter in the visible world is an aggregate of 'elementals – which are penetrated by chaos' and therefore decay. (Sagan 2007, Fields of peace section). It holds a way of being, or instruction notice that can be understood by resonating with the sensation of it. This can be described as pure Life or an archetypal light a blueprint or an instruction notice (or way of being) that answers the desire in the Will, in that it is a direct match or perfect response for the qualities held within the Will.

3. The *universal principles* are forces within duality that uphold the harmony of creation through their inherent opposition (Aurobindo 1998).

It is the interaction of the 'archetypal light' and Will within the dialectic of the universal principle from which the organisation emerges. The seed pattern or archetypal blueprint for the organisation exists within the desire held in the founders and is mirrored by the archetypal light.

**Founding impulse**

The *founding impulse* was described by people during the interviews. It was a raw force
of Will with a desire to stop or change something that they saw as an injustice or unnecessary. If the foundation of the organisation was within living memory, the interviewees often told the stories of the founding impulse in a similar way to legends or myths. It was part of the organisational identity. In the Sight Foundation for example, while travelling on a bus from London to West Pakistan, several of the founders saw levels of suffering and kindness that left deep imprints. 'The organisation was founded out of all the pain and suffering they saw in the world' (410). ‘We decided that if our life circumstances would allow we’d try to give something back’ (857). With the Sight Foundation there are several events that the founders will name in telling the story of its beginnings. Also, with the Sight Foundation there is a definite date when it first began.

The Bio-Cultural Fund had phases where the primary impulse evolved. The first impulse; the founding father wanted to give in a philanthropic sense without occurring taxes. This morphed into collecting tribal artefacts and working with museums, supporting education and supporting indigenous communities. The next phase occurred after the founder’s death when another family member (referred to as the second director) took over and collated, sorted and re-distributed the 35,000 artefacts that the father had collected. The current phase began when [the second director] decided that to take the Bio-Cultural Fund into the next era; it needed the intelligence and energy of an independent Executive Director. To do this the second director changed the Bio-Cultural Fund from a family run foundation to an organisation run by a board. Its activities also evolved into supporting bio-cultural diversity. Three phases, all triggered by a change in desire.

Conversely it is difficult to date when the Emergency Service began. According to Captain Calfee (2011) who collated a history of fire services, there was an organised fire service in Ancient Rome and there are relics of fire fighting equipment in ancient Egypt. The current the Emergency Service has evolved through several iterations. In NSW prior to 1884, volunteer and insurance company Brigades provided fire protection to Sydney and major towns. The [metropolitan emergency service], the precursor to the current Emergency Service, was established in 1884 (Rashbrook 2011, p 3). You could expect that the impulse to gather as a community to fight fires was repeatedly reinforced as fire incidents continued to occur. While the exact incident that galvanised people to gather together to fight fires is lost to history, the need to control wildfire is continually reinforced. People engage their 'Will' to reduce the impact of the force of destruction and transformation that fires bring. The Emergency Service is entering a new phase as the
rescue impulse is being driven by increased fears of terrorism and the damage caused by tsunamis and major weather events.

Organisational culture literature uses the concept of the root metaphor to define the essence of an organisation. It could be argued that the root metaphor attempts to capture the essence behind the founding impulse, the archetypal light and the universal principle. Smith and Eisenberg (1987) suggest that the concept of root metaphor captures the essence of the 'symbolic and dynamic character or organisational life' and that it can be a useful tool in assessing the source of organisational conflict because there will be different perceptions of the root metaphor (p. 377).

The archetypal light

The archetypal light for each organisation was experienced during the metaphysical mapping as a sensation or visual feeling for example, as a fresh breeze, a star of light and a flow of pure nectar. Through resonance words and meaning were attached to the sensation. From Plato’s model this could be compared with an experience of nous or divine luminosity (Grimes 2009) or a light reflecting the light, life and blueprint of archetypal realms. It could be likened to a 'grace' a feeling that the wish had been heard and there was a pathway to solving the earthly problem. In some cases, the interviewees were aware of the celestial impulse and they would describe its purity or inspiration while being interviewed. For example; the Sight Foundation was founded as a continuation of the impulse to eradicate smallpox. 'Sri Neem Karoli Baba Maharajji told me to leave the ashram and go and eradicate small pox and I completely trusted him. The Sight Foundation was a continuation of that, the path of union with God for which you don't take credit' (1287). These words reveal the events around the founding impulse; however it could be argued that the interviewee was connected to the archetypal light.

This thesis argues that the concept of the root metaphor used in organisational culture literature, is focusing on a similar essence. The difference is that the archetypal light is experienced through an internalisation of consciousness, through an experience of a sensation experienced by resonating with less emanated levels within intelligible realms. The root metaphor and the founding impulse are observed through conceptual (or lower) levels of the mind although it could be argued that sourcing the root metaphor would lead the mapper to the archetypal light.

A metaphysical body of an organisation (or meme) forms as a group of people put mental
and emotional energy towards the space within intelligible worlds that is a reflection of
the archetypal light. It forms when a group of people aspire to better manage the dialectic
within the universal principle. It begins when there is a connection (or perfect match)
between an 'archetypal light' and the (colour shape and flavour of the) desire in the Will.

Table 22: The founding impulse, archetypal light and the root metaphor

<table>
<thead>
<tr>
<th>Founding impulse</th>
<th>The Dairy Cooperative</th>
<th>The Peace Organisation</th>
<th>The Sight Foundation</th>
<th>The Bio-Cultural Fund</th>
<th>The Emergency Service</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The spirit of the cooperative movement started by Horace Plunkett captured the Clonakilty farmers, small private creameries were purchased and The Dairy Cooperative was established (Pers comm T Dineen The Dairy Cooperative)</td>
<td>A 'protest against the atrocities being carried out in the name of the Irish people' (p.2. Murphy and Adair 2004). It was a protest against 'violence and vandalism, intolerance and sectarianism', (p.1. Murphy 2004).</td>
<td>Having a victory with the eradication of smallpox, the founders wanted to continue to ride the impulse to relieve needless suffering</td>
<td>To give without incurring taxes on the financial gifts</td>
<td>The first full-time fire service, in western culture, may have been in Ancient Rome. Caesar formed &quot;Corps of Vigiles&quot; from slaves. They roamed the city, sounded the alarm, put out fires &amp; enforced fire codes. (Calfee 2011)</td>
</tr>
<tr>
<td>Archetypal Light</td>
<td>Like a star with a quality of light that reflected the spirit, strength unity and power in collaboration</td>
<td>Like a river of light from a pure celestial source that reflected a sense that there can be peace, unity AND individuality, and that there is life and joy in the difference</td>
<td>Like a lightning bolt of pure celestial force from a high clean platform it brought the impulse of relieving suffering and the idea of selfless service to the West</td>
<td>Through resonance with a high clear, clean dancing God space there was a sense of knowing how we can just 'be', in joyfulness; revel in difference, in freedom, in 'Life'.</td>
<td>Like a fresh breeze, a gift from a high celestial being there was a knowing that there is strength, efficiency and a future in collaboratively protecting what is created together</td>
</tr>
<tr>
<td>Root metaphor</td>
<td>Cooperation</td>
<td>Reconciliation</td>
<td>Service</td>
<td>Diversity</td>
<td>Protection</td>
</tr>
</tbody>
</table>
8.5.2: Emergence at the confluence

A metaphysical body (or organisational-meme) emerges from and resides at the confluence of a range of forces or principles. The universal principle is universally active; it operates continually throughout intermediary worlds. People who attempt to more effectively manage the forces are located within a particular geographical place, for example the Peace Organisation is in Wicklow in Ireland. The organisation that emerges is located within a particular energetic landscape and the organisational-meme emerges as the people grapple with the universal principle within this energetic landscape using the archetypal light as a guide for their Will or desire.

In organisational culture literature the relationship to the environment is sometimes discussed as if the environment is a separate or external phenomenon, including; 1) functional perspective of organisational culture as 'the way humans solve problems of adapting to the environment or living together' (Bodley 2011); 2) a set of techniques for adjusting to both the external environment and to other men (Geertz 1973); 3) as 'open systems continually interchanging with their environment' (Walonic 2004); or cultures as socio-cultural systems within particular environments') (Keesing 1974, p. 82). These perspectives argue that the environment is an external element that influences the culture and changes to organisational culture occur because of something external. Conversely, when comparing organisations to living systems, Morgan (2000) argues that living systems are characterised by three principles, autonomy, circularity and self-reference (p. 243). The idea of self-creation or self-renewal called autopoiesis refers to this capacity for self-production through a closed system of relations (p. 243). Morgan argues that organisations interact with the environment in ways that are specified in the internal patterns of relation. Organisations cannot interact with the external environment in ways that do not support the internal astral patterning. They are closed self-referential systems, meaning the environment is part of the system. The results of the data analysis suggest that the environment is more akin to what Morgan describes: 1) that the environment is part of the system; 2) that changes in one part of the system will render changes in another; and 3) that 'each element simultaneously combines the maintenance of itself with the maintenance of the others' (Morgan 2000, p. 244, original emphasis). The model presented in chapter four argues that the meme or metaphysical body emerges at the confluence of different principles of which the energetic environment is one.

The elements to explore in the energetic landscape or organisation that emerged during
the interviews and the mapping were: 1) the sense of place, 2) the energetics of the built environment, 3) the mental landscape of the founders, 4) energetic relationships, 5) significant events and flavours in the time or era. The next section explores the relationship to the environment for the case studies.

**The sense of place**

People felt that the geographical location of the Peace Organisation had 'something special', that it is somehow closer to God' (0763). The ambient environment was considered to be an important factor in the healing process. 'There is quietness, you could take a breath' (1219). The nature of the land, the healing waters of the river brought 'feelings of peace, tranquility and safety as they drive to the Peace Organisation. The Wicklow Mountains are amazing, it does have a sense of a safe place' (0723). 'The environment contributes to the atmosphere' (0910). In the metaphysical mapping spirit of place appeared to be aligned with the archetypal light. The sense of divinity, femininity and peace was evident. 'The divine feminine feeling has something to do with the land. It softens things down here, it makes people more receptive' (mm).

In each of the five case studies the impact of the spirit of the place varied. In some, such as the Peace Organisation the natural energetic environment was a significant factor, in others such as the Sight Foundation, the compatibility with the energies of the surrounding socio-environment were more important. '[The Sight Foundation] fits in with the land energies that cover the area. It is suited to the Bay Area, because of the like-minded people. It is what the Bay Area holds as a city. It attracts people who are interested in the concept behind [the Sight Foundation]. [The Sight Foundation] is a product of the society and the people (rather than a product of the natural energies of place). When I go down I don't get strong land energies. [The Sight Foundation] is here because of the people that were here, so the land energies were not so important in the placement of [the Sight Foundation]. [The Sight Foundation] is not a lighthouse but it fits with the Bay Area (mm). These experiences indicated that the relationship to the natural and social environment is important in understanding the metaphysical body of an organisation.

**The energetics of the built environment;**

There was no organisation where the energetics of the built environment was as evident as in the Peace Organisation. Imprints from past tenants were having an impact on the
space of consciousness of the current employees. Employees wondered, if 'the recurring cycles of conflict has something to do with the uncleansed decades of pain and trauma in this place. The wider scandals of abuse' (1461). The Peace Organisation 'spent the longest time as a reformatory. We have never looked at that' (1440). 'It is like working in a mortuary' (0234). 'There are all kinds of funny energies in here........ people have seen things' (1434). This experience with was the clearest example where the energetics of the built environment were having a major impact on the current metaphysical body of the organisation. With the Sight Foundation there was very limited impact from the building, with the Bio-Cultural Fund, the weight of the corporate building was not entirely compatible with the Bio-Cultural Fund mission. The experience of the Emergency Service was not explored as the organisation has centres throughout NSW and an exploration of them would have proved too cumbersome. The research indicated that the energetics of the built environment is an element that impacts on the organisational metaphysical body.

The mental landscape of the founders

In each organisation the mental landscape or culture of the founders had a significant impact on the organisation and was still evident today. With the Peace Organisation the cultural flavour of the ecumenical Christian roots, continues to flavour the organisation today in that one of its primary principles is inclusivity. 'What inspired me were the values, non-religious, inclusivity, everyone should have a say' (0716). With The Sight Foundation we can still see the influence of the counter culture roots, music psychedelics and the hippie culture. 'What set [the Sight Foundation] apart from the crowd is that they had counter culture roots' (965). 'Concerts, there is a lot of people high' (295). 'People who started the organisation had a counter culture. They have formed their own culture' (294). 'Some thought I was a threat because I wore clean shirts and stood up straight' (182). 'It is seen as professional in the counter culture movement, those on the fringe. It represents their beliefs that people like them are doing 'good' in the world. I love [the Sight Foundation]. It is hippies doing good work' (999). The culture reflected in the founders is still reflected in the organisation today. It is what the interviewees called '[the Sight Foundation] Way' (521). The cultural, intellectual and spiritual flavour of the founders had an impact on the flavour of the organisation. For the Bio-Cultural Fund, the eccentricity, freedom and appreciation of beauty of the original founder was clearly evident within the meme. While it was more difficult to source in the Emergency Service,
in each of the case study organisations the cultural roots of the founders shaped and continue to shape the organisational culture and the meme.

**Energetic relationships**

The *relationships* with other organisations both formally and those within the surrounding landscape have an effect on the organisational-meme that emerges. The people in the Sight Foundation were extremely aware of the importance of being strategic in partnerships. *'The whole thing with Toms* [corporate partnership with eyewear] if *it would change the way we do business the answer would have been No. They [the board] *spent months before they agreed to go into partnership with Toms, because they wanted to make sure that it didn't happen* [a loss of integrity] (671). The Sight Foundation was consciously avoiding, *relationships that might taint its image. A gold corporation who had a horrible track record in Guatemala offered to give [the Sight Foundation] money for Guatemala There was an issue about accepting it*, (1196). The Sight Foundation did not accept the money because board members were concerned about the impact the alliance would have on its own meme. There was a belief in the Sight Foundation that *'if the people are solid and partnerships were solid, the right things will follow'* (1011). In the metaphysical mapping it was evident that the Sight Foundation was at a critical stage. That there were partnership opportunities coming and that the integrity of the Sight Foundation was at stake. *'It is only a knife edge away from a hook and a twist in the integrity. In the new things that are coming, there is a potential for something (without integrity) to hook in'* (mm). Corporate partnerships or organisational relationships have an effect on the energetics of the organisation.

In the Emergency Service, the quality of partnerships varied between stations. Some officer’s spoke of good relations with police or state emergency services for example, others suggested it was a source of conflict and frustration. *'We have MOU’s [memorandums of understanding] with all others police, Rural Fire Service, SES [State Emergency Services]'* (287). *'Sometimes it is healthy and sometimes they will start attacking each other and bitching about territory'* (1034). *'You could go from the extreme where different services ignore each other, to being the best of friends'* (829). The relationships affect the working environment. *'The agreements they have with the other emergency services are often so confusing that we don't know if we need to go out or not'* (497). The relationship with the media has changed protocols as the press publicised bad behaviour. Managing the press at sites is critical. *If you don't manage the press, feed*
them the right lines and keep them busy, they will devour you' (1034). Reflecting Morgan's' (2000) idea that organisations are self-referencing. 'We are a bit of a silo; we do tend to keep to ourselves (805). As suggested by Morgan (2000) the element that was important here is that the energetic relationships with other organisations are part of the picture. Relationships shape the energetic landscape of the organisation under study.

**Significant events in the time or era**

The *era or socio-cultural time* is also part of the mix: For example in the Sight Foundation the interviewees said that the Foundation was established as young people began to question the validity of the existing social and political structures. *[The Sight Foundation] comes from an age when younger people questioned the establishment. They challenged the idea of war..... it was a way of bringing justice* (725). 'It was founded on the principles of the 70s' (175). The Sight Foundations' culture reflects the principles that were popular within the larger memetic landscape at the time it was founded. Similarly the instigating event that founded the Peace Organisation was a 'protest against the atrocities being carried out in the name of the Irish people' (Murphy and Adair 2004, p. 2). It was a protest against 'violence and vandalism, intolerance and sectarianism' (p. 1). The Peace Organisation would not have been established if the peace had reigned within Ireland in 1974. Memetically, the Peace Organisation is tied to the conflict in Northern Ireland. The energetic environment of an organisation is inextricably linked to the cultural mores of the time in which it is established but it is also shaped by significant events within its history.

For more than eighty years, the Dairy Cooperative has operated on a 'one member, one vote' policy. 'Before; all shareholders had one vote' (138). At the time of the interviews there was a vote taken to give the non-agricultural trading shareholders greater voting rights. *They want extra voting rights for those who trade agricultural commodities. It means a dilution of the power of the non-agricultural shareholders* (138). This event had the potential to shape the Cooperative meme, because it changed one of the fundamental principles, that of equality and cooperation. All members were no longer equal. This event changed the root metaphor, in the Cooperative (Smith and Eisenberg 1987). This decision reflects how the energetic organisation is interwoven within the larger memetic environment. The change in voting patterns was influenced by a larger astral wave occurring across Ireland. Nationally the cooperative movement has less strength as
they compete with multinational stores. "At Supervalue and Dunns [supermarkets] you get more for your euro than you get here. Multinationals have huge buying power" (282). Furthermore, a recent closure of a cooperative that was operating further north engendered fear within the board. The change in voting rights was designed to strengthen the position of the cooperative against perceived external forces, but the result has undermined a fundamental principle. As suggested by Morgan (2000) the larger metaphysical environment is part of the system. From the case studies, the energetic environment of the organisation cannot be separated into an external. The meme operates at the confluence of elements in which the larger metaphysical (energetic) environment is one.

In conclusion, an organisational-meme emerges at the confluence of archetypal light, founding impulse and universal principle in a particular energetic environment. The environment is not an external element that influences the organisation but it is one of the elements that participate at the confluence from where the organisation emerges. From the research with the case study organisations the forces and flavours within the energetic environment include; 1) the land-energies of the site; 2) the energies of the built environment; 3) the socio-economic; political and spiritual affiliations of the founders; and 4) the subtle energies of the era including; and 5) the energetic impact of significant events. In organisational cultural research these are sometimes seen part of the system and sometimes as external elements. This research argues they are one of the elements that interact at the confluence from where the meme or metaphysical body of an organisation emerges.

8.5.3: The emergence produces

The magic in this research is that at the confluence or interplay of principles a new astral form emerges. Similar to the idea of emergence in organisational culture literature, a metaphysical body with its own structure, its own flavour its own beliefs, agenda and its own Will emerges within intermediary worlds. This new form is experienced as a single whole. It is experienced as the meme or metaphysical body. It emerges as Will is imprinted into the substance of intermediary worlds. They use Will to shape and structure the substance of the energetic environment in their location. The flavours in the Will are imprinted into the fabric of intermediary worlds. For example, Will driven by selfishness will imprint selfishness into the structures created. Will driven by love and compassion
will imprint love and compassion into the substance of the metaphysical body. The metaphysical body emerges from the interplay of forces.

In an attempt to manage the universal principle, guided by the archetypal light (or other desires) the Will interacts with the surrounding energetic landscape and produces; 1) metaphysical scaffolding or astral structure; 2) organisational systems and character patterns; 3) modus operandi; and 4) artefacts. The next section explores these elements for the case studies.

**The metaphysical scaffolding**

Each of the five organisations revealed an astral structure. Described in the Section 7.4.6, each had an archetypal light; each had threads or channels that allowed a resonance with more emanated levels. Each had platforms or nodal points that held particular quality of energy or consciousness and each had a place where the different forces interacted to produce a flavour of consciousness. The metaphysical scaffolding is used to navigate the rungs on the cosmological ladder of manifestation (Miller 1974). The metaphysical scaffolding is built by execution of 'Will'. It holds pre-set patterns or ways of 'doing' like a computer program. As people engage 'Will', they structure ways of doing things in the metaphysical body (in consciousness). In the Bio-Cultural Fund for example, the second director had structured an aspirational column that connected the high archetypal light to the more emanated structures around daily operations. As a conscious or unconscious act, they wanted the organisation to remain connected to the founder’s impulse, so they designed pathways that facilitated continued connection. In the Sight Foundation, the continual commitment of the heart founder, to principles of heart-ness and integrity meant that in the core of the Foundation a pure structure developed with commitment, clarity and heart-ness that is breath taking. Furthermore, the inspired founder created structures that directed downstream navigation that facilitated connection to the archetypal light. In essence, each organisation has an astral structure that provides pathways that facilitate conscious connection between different levels within the hierarchy of worlds. Blockages or energetic static within the metaphysical scaffolding can create instability or dysfunction at a day to day level.

**Organisational systems and patterns**

On element of organisational culture literature works towards understanding organisational systems, standard operating procedures and behavioural norms. Handy
(1976) suggests that there are; 1) power cultures, where power comes from a central point; 2) role cultures, where authority relates to roles; 3) task cultures, where teams are the central power point; and 4) person culture, where the individuals are superior to the organisation. With each of these systems it could be argued that the Sight Foundation has a *person culture*, that is moving towards a *role culture* as particular individuals within the Foundation have had significant power. *'It was all about how close you were to inspired founder'* (1243). However, as the organisation matures there is more emphasis on roles. Within the Emergency Service, it could be argued that the culture is a *power culture* as power comes from a central point (the Commissioner), but there are also elements of *role culture* as authority relies on your place or station within the hierarchy.

More generally organisational culture is described as a set of patterns or standardised orientations to recurrent problems (Geertz 1973), as a set of fixed action patterns (Cialdini 2001), a set of techniques for adjusting to both the external environment and to other men (Geertz 1973) and as a set of patterns and interrelated ideas, symbols or behaviours (Bodley 2011). From the case studies, it became clear that the organisational systems and behaviours emerged from the interaction of forces.

From this research, behavioural norms and standard operating procedures emerge as the founders (and those who come after) grapple with the *universal principle* that is the reason for the organisation. Similar to the idea that 'certain features of organisations promote behavioural styles among subordinates, peers, and superiors' (Van Maanen 1978, p.36), the universal principle promotes certain behavioural styles and organisational systems. The interaction of the *universal principle, archetypal light and the founding impulse* produce particular organisational patterns. In the Emergency Service for example, people grapple with the force of destruction and the force of preservation. Interacting with the principle brings character patterns that are both higher mode and lower mode. By embracing the force of destruction/preservation you get the *hero* (higher mode) and the *bully* (lower mode) character patterns. The hero may need to used the principle of destruction to ensure all are safe (such as breaking doors to rescue people), they will use the principle of preservation and order to control a situation until all are safe. The *bully* also embodies both the principle of destruction and the principle of order, but they use the forces in a negative manner, for example to victimise sensitive employees. In essence, organisational systems (standard procedures, norms etc) and character patterns are created as people grapple with the tension within the universal
principle. Character patterns and organisational systems are what emerge from the interaction.

**Modus operandi**

*Modus operandi* is the way the metaphysical body gets what it wants. It is the metaphysical tricks it uses to function on a metaphysical level. The tricks are the activation of forces present in intermediary worlds for example, a movement of energy, opening a particular space of consciousness. In the Peace Organisation, mappers observed the opening of a circle of light or a Colosseum like space that attracted people and facilitated the reconciliation work. In the Sight Foundation a quality of special light on the skin of employees was observed, in the Bio-Cultural Fund there was a dome like structure that protected the regions from the influences of the west. In each of the case studies, in addition to organisational systems and standard procedures, the metaphysical body of the organisation had a way of assisting in achieving the mission. The meme had metaphysical tricks they used to get things done.

**Artefacts**

Similar to the idea presented by Plato, there are levels within creation that can be described as: 1) the visible world 2) the intelligible world 3) the creation (Grimes 2009). Artefacts are an emanation of what exists in intelligible realms. Clothing, beliefs, behavioural norms, standard procedures are artefacts. They carry reflections of a principle that occurs upstream. The artefacts are reflections or emanations that have been produced as someone resonates with the space of consciousness within intelligible realms (the meme). In the same way an art work is the reflection of the artist, the artefacts are the downstream reflection of a less emanated principle. In a similar way that an artwork from the same artists can be a master piece or a poor rendition, depending on the care put into creating the artefact, it can be an honest or unreliable reflection of a principle.

In the Sight Foundation the Puja table used to hold sacred objects is both a symbol and a ritual behaviour that reflects deeper principles of honouring all traditions and honouring spiritual life. The Dorje used as a talking stick in board meetings reflects the Tibetan symbolism in the metaphysical structure which reflects the organisations links with Tibet the country where the Foundation did its first work relieving needless blindness. Tibet, the energies of Tibet, the way of life and thinking from Tibet is imprinted in the metaphysical body that is the
Foundation. From the metaphysical mapping; there is a 'Tibetan feel of horizontal landscapes, images and a feeling of the emptiness of Tibet and the emptiness of the land. ... There are Tibetan deities behind it' (mm). In the Sight Foundation it is natural to have symbols of Tibet because they are a downstream reflection of forces acting within the metaphysical landscape of the organisation.

More than the physical emanations described above, the artefacts reflect elements that are the downstream emanations of the upstream principles. For example, the mission is an artefact. The founding impulse is a raw force, the archetypal light is a sensation or feeling, and neither have words. The words come when a person resonates with the Will in the founding impulse or the light in the archetypal light and they interpret the sensation and as words. Table 23 reveals an interpretation of the mission, an artefact that emerged as people grappled with universal principle.

**Table 23: The universal principles produce artefacts**

<table>
<thead>
<tr>
<th>The Dairy Cooperative</th>
<th>The Peace Organisation</th>
<th>The Sight Foundation</th>
<th>The Bio-Cultural Fund</th>
<th>The Emergency Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preserver/protector verses Creator</td>
<td>Mother/nurturer verses Liberator/opposer</td>
<td>Being/Dissolution verses Doing/ Creator</td>
<td>Materiality verses Spirituality</td>
<td>Preserver/protector verses Destroyer</td>
</tr>
</tbody>
</table>

<p>| | | | | |</p>
<table>
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</thead>
<tbody>
<tr>
<td></td>
<td>It was established in 1925 by a group of local farmers around Clonakilty to market their produce collectively and to purchase their inputs at the best possible terms.</td>
<td>It is dedicated to providing leadership and support in practical peace building, and works to transform violent conflict within and between divided communities in Ireland, North and South, Britain, and elsewhere in the world.</td>
<td>It partners with under-served communities to achieve health equity. The Sight Foundations locally-run partnerships innovate to end blindness in many countries and to support Native American communities in rebuilding healthy, diabetes free communities.</td>
<td>Its purpose is to enhance community safety, quality of life and confidence by minimising the impact of hazards and emergency incidents on the people, environment and economy of NSW.</td>
</tr>
</tbody>
</table>

The mission is an artefact. The rituals, symbols, beliefs, values, behavioural norms and standard procedures are all examples of artefacts. The artefacts are the downstream reflection of a metaphysical principle, force or flavour.

In conclusion, this section explored the emergence of the metaphysical scaffolding, the
organisational systems, the modus operandi and the artefacts. This concludes the exploration of what emerges when the archetypal light, founding impulse and the universal principle interact. The next section relates to how the metaphysical body is experienced.

8.5.5: Higher mode and lower mode

When mapping an organisation from a metaphysical perspective there is a sense that the organisation can engage in the higher or lower mode of its potentiality. It is possible to experience what the metaphysical body wants. All memes want to survive and be recognised for what they do, however there was a sense during the mapping that each organisation has a higher mode and a lower mode and that intrinsically, each metaphysical body has a desire to 'be the most they can be' (Wink 1986, p. 106). At times there was a sense that the organism wanted to be seen, heard and wanted to be engaged consciously with its members. Remembering that the organism is an expression of all the Will that has been expended in its name, the following is an expression of what could be the heart felt call from the Peace Organisation metaphysical body to its people (staff, board, volunteers). This could be likened to a possible higher mode of the Peace Organisation metaphysical body:

_I am the spirit of the Peace Organisation:_

_I intimately understand the nature of conflict and trauma. I understand the power of structure and order. I understand that human beings have a right to peace and that the nature of life means that true peace is a challenge to be continually strived for. I believe that conflict can empower people, it can galvanise resources and change destinies. I believe that peace can be gained through openness, transparency and by revealing the true nature of pain. I understand trauma from the depths of my being and I have the structure and courage to walk through all forms of pain with people who have experienced it. That is my role. I am the one who is game to walk in the depths of trauma and pain and in so doing to bring it into the light._

_I love structure, simplicity and elegant solutions. I understand cycles of lack. It is my nature to invent incredible solutions from nothing. I am a master of invention and I regularly surprise those who have more, with my ingenuity, sheer courage and radical solutions. I am an irregular leader born because I understand and_
embrace what is. I revel in the freedom that having nothing gives me. I do not try to alter others; I rest on myself and my place in the world. I know I have something to give, I know my relationship to conflict is unsurpassed; I use the minimal resources to keep my actions clean and simple.

Because conflict and trauma is my role, to keep me healthy, I ask that I am constantly cleansed. That I am taken through processes to open and clarify negativity I may have collected during my work. For us both to excel I ask that you create structures that are clear, flexible and bring order. I ask that you see me and work with me in an open and ongoing manner. To excel and to support you in a way that is positive, I need your attention and care. (This calling was generated after analysis of the data).

This calling was generated by drawing on the metaphysical mapping sessions and the open interviews. It is designed to give people within the organisation a sense of the metaphysical body in a way that can be further explored.

In conclusion, this section was drawn out the main findings from the case studies using the perspective of the framework presented in chapter four. It presented the main principles of a metaphysical body, the idea of the confluence where the new astral form or meme emerges from the interplay of forces. This new astral form or meme has metaphysical scaffolding, organisational systems, character patterns, a modus operandi and artefacts. The powerful learning is that while the meme is the metaphysical body or single whole, culture is a reflection of all levels of within the hierarchy of worlds and it is experienced through its' flavour of consciousness. The next section explores the limitations of the research.

8.6: Limitations of the research

This section acknowledges the limitations of the research including the bias and bounded nature of the study. It will also discuss how applicable the method is for future work.

8.6.1: Bias

The metaphysical body of organisations are objective phenomenon that are experienced subjectively (refer to framework presented in chapter four). The nature of the metaphysical landscape of organisations is that the consciousness of meme members is highly coloured by the meme space. Considering these elements, this research has taken a constructivist approach suggesting that perceptions of reality are at least partially
constructed (Guba and Lincoln 1994). Considering the subjective nature of the potential research results, the methods used were deliberately chosen to provide a triangulation of results. Mays and Pope (1995) argue that in qualitative research it is important to reduce bias and ensure 'validity, reliability and generalizability' (p 110). Triangulation is one tool that allows for the identification of 'data convergence patterns' between methods (p.111) to improve the reliability of results. By interviewing between at least twenty organisational members Guest and colleagues (2006) argue that data saturation occurs and provides validity in the emergent themes. The approach assumes that differences in interviewee results will reveal discrepancies and insights to the phenomenon being studied. The three methods chosen (OCAI survey, open-interviews and metaphysical mapping) were designed to reveal different perspectives and thereby allow cross referencing of findings. Although the results are largely subjective, the fact that there was five case studies (not one), that there were a number of participants and that comparisons were made between results of different methods worked toward reducing bias and increasing validity and reliability of results.

8.6.2: Researcher Bias

The researcher has spent thirteen years studying the metaphysical landscape of organisations from the standpoint of intelligible worlds, founded on teachings of the Western esoteric tradition discussed in chapter four. The conceptual framework gained during this previous work informed the research. The questions designed to reveal the metaphysical body of organisations for example, were designed from previous knowledge gained studying the metaphysical landscape of organisations. Without this previous experience the research would not have been conducted. It is important to acknowledge the researcher brought a conceptual framework to the study.

As a way of indicating the researcher’s perception or analysis, Mays and Pope (1995) argue that it is important to directly indicate quotes or research results prior to analysis. In this thesis, response numbers (000) were used at the conclusion of each sentence to identify responses from the open interviews and (mm) was used to indicate direct quotes from the metaphysical mapping. In this way, the reader has the opportunity 'distinguish the data, the analytic framework used and the interpretation.' (p.111). Furthermore, the results of different research methods are compared using a series of tables to allow the reader to easily observe results.

The metaphysical body of organisations are by nature are a dynamic, interactive and
participatory discussed in chapter four. In a highly controlled experiment conducted by the Weizmann Institute (1998), researchers concluded that a beam of electrons was affected by being observed and the affect was proportional the amount of watching. In addition, the metaphysical body of an organisation is sustained through the mental and emotional energy of people who interact with them, including researchers. Because of this double ended feedback loop (see section 5.3.5) the presence of the researcher may have influenced the metaphysical body of the organisations. However, case study research with mixed methods conducted concurrently was chosen as it limited the interaction to one point in time (Eisenhardt 1989). Longitudinal research could potentially have greater impact on the organisation, than a single entry. As this research was designed to explore the phenomenon not its evolution through time, the methods chosen were appropriate and minimised possible influence of research participants.

8.6.3: Bias of participants

The unique nature of the metaphysical body of each organisations studied leads to the conclusion that the participating organisations coloured the research. The metaphysical landscape is a personal and subjective experience. Five alternative organisations would have revealed different metaphysical bodies. However, the inclusion of five case studies provided the opportunity for comparison and cross referencing between organisations thereby reducing the impact of organisational bias. For example, the intensity of themes that emerged during the metaphysical mapping and in the open interviews varied between organisations. Had the study been limited to one organisation, the cross referencing between case studies would not have been possible.

Research participants were not chosen for their knowledge or understanding of memes or organisational culture. They were deliberately selected from a wide demographic within the organisations to reduce possible bias from one particular group (Mays and Pope 1995). However all participants were employees, board members, volunteers or clients of the participating organisation. It would be expected that they were all influenced by the 'meme' of the organisation and therefore it could be argued that potentially each person had a coloured perception of the organisation. Multiple participants were chosen for the interviews and surveys to reduce the impact of individual bias and ensure the breadth of themes were covered. Guest (2006) argues that data 'saturation occurred within the first twelve interviews, although basic elements for themes were present as early as six
interviews' (p.59). More than twenty people participated in the open interviews for each organisation to reduce possible individual bias. Metaphysical mapping was conducted by trained practitioners who had no prior connection with the organisations. The OCAI surveys were conducted by numbers of organisational members to reduce the possibility of individual bias.

8.6.4: Bound by time

We stand on the shoulders of our forefathers. This research rests on the thousands of hours of research conducted by academics; it rests on thousands of hours of work studying non-visible realms and the work of thinkers further back than Plato. It will be influenced by the era and time in which it is being presented. Indeed Plato argues that we are bound by the time in which we live. 'Now mankind are coeval with all time and are ever following and will ever follow the course of time (Jowett 1894, p. 1359). DiCarlo (2010) confirms the idea that we are constrained by the memetic landscape of our time. 'In philosophy, this is sometimes defined as facticity i.e. the idea that individuals and groups are historically and conceptually and epistemologically constrained according to memetic development at a given time' (p. 421). This research is no different. It is only now that the subject of memes has been discussed openly across the Internet. It is only now with the impact of the Internet, social media and technology combined with the impact of the mega-corporation has increased the opportunity to examine what drives organisations. This research is bound by the era it is conducted in, and perhaps that is what makes it relevant.

The research is also deliberately bound by the length of time allotted for each case study. Case study research allowed for an in-depth examination of complex social phenomenon at a given point in time. A longitudinal study would have provided a perspective on changes over time. This research was designed to reveal the current time sensitive picture.

8.6.5: Influencing the organisation

The impact on the organisations has been varied. In the smaller organisations like the Sight Foundation and the Peace Organisation the impact of examining and mapping the metaphysical body has altered the perceptions of the organisational meme, if only as it has now been formally introduced. For the larger organisations such as the Emergency Service, the impact was minimal as the number of people who participated was
proportionally smaller. Memes are a dynamic living structure; culture is how we experience it. This research introduced participants to the discourse of memes. There is a great deal of learning that can be gained through interaction with the metaphysical body of the organisation in the longer term. Once introduced to the concept, research participants have the potential to extend the learning over time, through continual interaction with the meme, through discussion with colleagues and an aspiration to gain greater meme awareness. This is not a limitation of the research however it is important to acknowledge as further research with the same organisations may be coloured by this study.

8.6.6: Bound by context

Any study of memes and culture will be coloured by the organisations that are to be studied and by the cultural environments they operate within. As such, the country, economic situation and cultural mores all impact the way memes shape the consciousness and structures they manifest. Bodeau (1999) compares a metabeing/meme to a writer in a shared universe 'constrained by conventions and history' (p. 30). Five organisations were chosen for the study as a way of addressing this, two in Ireland, two in California and one in Australia. This was because, while they all represent Western culture, they have different social morays that could potentially broaden the findings. The research however, was limited to NGO's or cooperative organisations. Its context is the non-profit world. Conceptually, being limited to altruistic organisations gave the research a focus. It does not mean the principles developed are not applicable to the for-profit or public sector, but it needs to be tested. 'For-profit' organisations may produce different results.

8.6.7: Generalizability

The research methods are generally applicable and could be conducted with organisations from NGO, for-profit or the public sector provided researchers are cognisant with the methods. The OCAI and open-interviews are both methods that are widely used and understood by social science researchers. The technique used to map the metaphysical landscape of organisation would require a trained practitioner to be repeated in a reliable manner.

The methods may need to be adapted for the mega-corporation as sheer size may require different parameters. There could be concerns that case study research is limited by its cross sectional design, however, for this study the cross section of participants was
deliberately chosen to allow for a diversity of perception (Busk 2005). Memes and culture are complex phenomena that alter over time. The research question was deliberately simplified to reduce this complexity so that the research could be easily repeated across a wide range of organisations. The idea was to answer a simple question about memes and culture and in so doing, reveal more about the phenomena that is the metaphysical landscape of organisations. The research would benefit from doing more longitudinal studies that reveal more about the evolution of the organisational-meme but the method as is, could be repeated with a variety of organisations.

The challenge with future research could be the competence in the technique of metaphysical mapping. A researcher wishing to repeat the study would benefit from having previous experience or a natural ability in navigating the inner space of consciousness through meditation techniques or other methods. Without some training, the research results could have been less.

8.7: Summary

This chapter presented an analysis of the results from the standpoint of the framework presented in chapter four. The first section compared different perspectives of memes and culture with a focus on the essential elements. This includes comparing things like the metaphysical scaffolding and organisational structure, comparing the mission with the archetypal light as well as comparing the modus operandi with the organisational principles.

The second section presents a re-interpretation of the academic literature on memes and organisational culture using the research results as a new lens. This section discussed the memetic concepts of survival of the fittest, the ideas of imitation, transmission and replication with longevity and the idea that memes repel thoughts. It reinterpreted some of the core principles of culture such as the idea that culture is a single whole or a collection of variables, that it is in the mind and that it is made up of instruction notices or pre-set patterns.

The third section of this chapter presented a new model for the metaphysical landscape of organisations including memes and culture. It began by discussing how people relate to memes and culture through experiences of the flavour of consciousness. The model was presented, beginning with the universal principle that is the challenge for humanity. They galvanise the raw Will of human beings and compel people to take action. From this
unease comes a founding impulse or Will which is like an aspiration that is answered with an archetypal light. Being guided by the archetypal light the Will begins to act within the energetic landscape, thereby shaping it and being shaped by it. The interaction of these principles within the metaphysical landscape and there is an emergence of a new organisational-meme complete with a metaphysical scaffolding or astral structure, a modus operandi, organisational systems and artefacts. The framework concluded by presenting an example of the higher mode of a case study organisation.

The fourth and final section presented the limitations of the research, including the bias of the researcher and participants. It explored how the research is bound by the era it is conducted within, by the context and by the organisations chosen for study. Finally this chapter examined the generalizability of the research.

This concludes the presentation of the analysis of the research results. The next chapter concludes the thesis with a summary of the contribution the research will make for researchers, managers and practitioners.
CHAPTER 9: CONTRIBUTION

9.1: Introduction
This final chapter presents the main contributions of this research: 1) it presents the contribution a structure for the metaphysical landscape of organisations brings to researchers and practitioners within organisations; 2) it argues that defining the difference between memes and organisational culture provides a contribution for both memetic and cultural research; 3) it discusses the benefits of a defined language for the metaphysical landscape of organisations including memes and culture; 4) it argues that the research results have implications for managers; and 5) it presents the possibilities for future research. The first section discusses the contribution provided by defining a structure for the metaphysical landscape of organisations.

9.2: A structure for the metaphysical landscape of organisations
Perhaps the most profound element presented here is a structure for the metaphysical landscape of organisations. Organisations can be said to emerge at the confluence of interacting forces. When a founding impulse of Will is matched by an archetypal light of Life in an attempt to grapple with the universal principle, a metaphysical body of an organisation emerges. Ignition occurs when the life in the archetypal light and the Will in the founding impulse connect within an energetic landscape. A metaphysical body emerges from the interaction of different principles and the interaction of forces within the metaphysical body produce metaphysical scaffolding, modus operandi, organisational systems and character patterns. People interact with this new metaphysical body through the flavour of consciousness experienced at any level in the hierarchy of worlds. This structure presented (in detail in chapter eight), is the major contribution to theory and to practice. It provides a way of looking at the metaphysical landscape of organisations that allows greater understanding of memes and organisational culture.

9.2.1: Implications
Organisations are a phenomenon that affects every living person, every day of their lives. Organisations are a foundation of modern society. They underpin social systems, industries, the economy, health and most things between life and death. So far, academically, organisations have been only partially understood. With a metaphysical
map of organisations, practitioners and researchers can begin to explore the nature of organisational reality from the perspective of intermediary worlds. This research puts a 'Google maps' view of the organisational landscape in front of us. It allows us to see organisations from an entirely different perspective. A perspective that is less emanated (upstream) and therefore, a perspective that has greater power, greater reach, greater functionality. With the principle of upstream controls downstream, it is much easier, simpler and it has more finesse to change the culture of an organisation by working at the upstream or metaphysical level.

With the metaphysical model for organisations presented, the upstream component of organisations can begin to be addressed, consciously, directly and actively. Managers can begin to develop an active and conscious relationship with the main drives of the organisation. With a structure, secretaries, managers, metaphysical wizards and administrative staff have greater ability to become consciously and collectively involved with the evolution of the metaphysical body of the organisation. Having a conscious relationship with the metaphysical body has the potential to change how we relate to organisations. It has implications for organisational integrity and for creating a culture that consciously and unconsciously aligns with the mission. Each decision, each action within the organisation impacts on the 'confluence of Will forces' that makes up the meme. Google has a code of ethics 'Don't be evil' (Google 1 2009). How would the metaphysical body we experience when we interact with Google be different if they had the benefit of a metaphysical structure to consciously, actively and openly work with the integrity of the Google meme since its inception? Being consciously aware of the impact of decisions allows for a very different management of the metaphysical body of the organisation (or meme).

If you want the organisation to agree, get the meme to agree and the manager will follow suit. If you want a job, speak to the meme. If you want to partner with an organisation explore the memetic landscape and find an upper current and utilised it to engage the two organisations. An understanding of the metaphysical structure of organisations and an experiential ability to operate within intermediary worlds, gives phenomenal power and ability. With these tools, they can capture the flow and benefit from world trends, movements of people and fluctuations in organisational positioning with the finesse, simplicity and style. It is only by observing their behaviour through time that one can truly see the ability of a person who has mastered metaphysical dynamics, because it is
covert. They are active within intermediary worlds. Their best work is done internally, the emanated actions we see, are not the source of the ability they exercise. This ability allows metaphysical wizards to transform failing companies into global players, to turn financial crisis into opportunities for growth, to inspire employee when all seems lost. It is this ability that makes metaphysical wizards so valuable to organisations.

This research offers a structure for the metaphysical landscape of organisations. It brings a subject that has previously been only discussed in esoteric circles into the realm of managers, practitioners and academics. It provides a tool to begin to work in a realm that has previously been only accessible to the initiates of esoteric traditions. Collectively, society is creating a future through the organisations it has birthed. This structure can help us to keep them on track.

**Puppets or players**

In meme research there was controversy from the beginning as Dawkins (2006) suggested that a religion is only a meme and then Dennet (1999) fuelled the flames by suggesting the memes 'use' us for their own replicative benefit (p. 129). This added to concerns that large corporations are becoming instruments of dominion rather than tools for the betterment of mankind (Morgan 2000). By developing a structure for the metaphysical landscape of organisations this simplistic notion has been reconfigured. Memes are a dynamic mechanistic forms structured through the patterning in the mental and emotional impulses executed by meme members. They are dynamic, mechanistic patterns that people replicate. This research places people in a position of power within the metaphysical landscape of organisations. This research argues that if people are puppets, they are puppets to their own impulses. The power of using the metaphysical landscape is that conscious awareness of the metaphysical body of an organisation allows people to become active players in the shape and direction of the organisations we create. Memetics can be used to gain master-ship of the metaphysical bodies that are shaping the future.

**Stanford Experiment: Why good people turn evil**

Research conducted in 1971 by Zimbardo (2007) explored the nature of human behaviour by using a simulated prison environment as the experimental field. The research sent shock waves through the academic community and the broader public as previously, perfectly balanced students displayed characteristics embodied in the role of
prison guard and prisoner with such intensity that researchers felt it was inappropriate to continue. The experiment was shut down after only six days as the brutality of those acting as guards and the psychological impacts of those acting and prisoners was considered too extreme.

While it is beyond the scope of this research to explore this in detail, the framework presented in this thesis would argue that, the seeds for brutality and victimisation revealed in the student’s behaviour are present in the universal principles being addressed by the archetypal blueprint of a prison. Within the framework of a prison there is a universal principle that embodies both 'right' and 'wrong', or criminal and controller. By defining the experimental space as that of a prison, the roles that emerged, emerged from the universal principle. Some are righteous and responsible for punishing and reforming those who have transgressed. This thesis would argue that, as roles were arbitrarily assigned to students, the blueprint for character patterns and organisational systems were accessed from within intelligible realms. The students embodied roles within the archetypal prison. Naturally, they embodied both the higher mode and lower mode of the different roles. Observations revealed extreme brutality, victimisation and emotional instability usually seen in real prison situations. This thesis would argue that the brutality, victimisation and emotional instability are inherent in the universal principle of wrong and right, the criminal and the controller. The universal principle that upholds the blueprint for a prison contains the organisational systems and character patterns that can be expressed as abuse in lower mode. It is beyond the scope of this research to explore this in detail, however the Stanford prison experiment could be analysed using the metaphysical framework presented.

In summary, a contribution of this research is to provide a structure for the metaphysical landscape of organisations. This structure provides a foundation that allows further research, critique and discussion to continue.

9.3: Defining the difference

Culture, like organisations is a phenomenon that affects every person throughout their life (Hatch 1997). With the cross cultural nature of modern society, at this time in the evolution of humanity, understanding culture is of paramount importance. In chapter eight, the difference between memes and organisational culture was summarised as terms used to describe similar phenomena from a different standpoint. While culture is
experienced the *flavour of consciousness*, the meme is the vehicle for emotions and thoughts of an organisation. It is the single whole that is the non-visible component of organisations. Memes and organisational culture cannot be separated. The metaphysical body of an organisation and the organisation are the same phenomena, the meme is the non-visible component, and the culture is how we experience it. Experiencing the flavour of consciousness is an experience of culture. The flavour of consciousness is how we experience the meme; it is how we experience the metaphysical body of the organisation. Organisations embody organisational systems, structures and behaviours encompassing both visible and non-visible components. Memes and organisational culture are defined as:

- Meme is the reflection of a perfect archetype into emanation through the power of *Will*.
- Organisational-meme; is the confluence of forces and principles that power the reflection of a perfect archetype within intelligible realms. It is the psychic entity or the vehicle of thoughts and emotions for an organisation. It exists at the *confluence* of the; *founding impulse*, the *archetypal light*, the *universal principle* and *an energetic environment*. It forms whenever people come together with a joint purpose.
- Culture, is the flavour of consciousness experienced by resonating with the non-visible component of organisations. The flavour of consciousness is the 'particular *inner atmosphere or quality of consciousness* which accompanies an experience' (Sagan 2007, Flavour of consciousness section).

These definitions offer researchers and organisational managers a new perspective on two subjects that have been extensively studied.

### 9.3.1: Implications

By recognising that the metaphysical body of an organisation is experienced through the *flavours or qualities of consciousness* researchers and managers have another tool to understand organisational culture. This research argues that culture is actually an experience of a variety of phenomenon that exists in metaphysical realms. The organisational-meme can be accessed through the flavours or qualities of consciousness. By becoming aware of the metaphysical component of organisations, people have ability to work (upstream) where the culture is generated. Meme members and managers have
an ability to go to the source instead of working with the artefacts. Experientially it can be compared to speaking with the designer rather than those who execute the programs and systems.

Defining the difference between organisations, memes and culture provides researchers with a framework for future research. Instead of arguments over the difference between memes and culture, research can move towards further defining each phenomenon.

9.4: Redefining key terms

By using knowledge of the metaphysical landscape of organisations drawing from principles presented by Plato (Jowett 1984) and experiential techniques of the Western esoteric tradition, the research has redefined some key terms in memetics, particularly the idea of survival of the fittest, meme transmission and re-defining the unit of cultural transmission.

9.4.1: Survival of the fittest

Survival of the fittest has been a founding principle in memetics as it draws from the principles of Darwinian evolution. This research argues that memes do not rest of survival of the fittest; they are subject to universal principles such as competition and collaboration. Memes are subject to principles of intermediary worlds where like resonates with like which means that memetic structures appear to collaborate and well as compete. Memes are dynamic, mechanistic forms that reflect the astral patterning that structured them. Memes are not endowed with free will, although it may appear so when, subject to forces of consciousness within intelligible realms, they seem to take on a life of their own.

Memes follow the astral patterning of their nature, the more mental and emotional energy they receive the stronger they become. They do not actively co-opt people to ensure replication. Survival of a meme depends on the amount of Will, in the form of mental and emotional energy given to it. Without mental and emotional energy a meme will fade into obscurity.

9.4.2: Meme transmission

Meme transmission is more akin to memetic introductions. Meme transmission gives the impression that something is transferred between people in the same way as a gift is
transferred. When a new person is introduced to a meme they gain access to the (meme) space of consciousness that exists within intermediary worlds, nothing is transferred beyond the 'address' of the meme space within intelligible realms. Put another way, by being introduced to a meme, the receiver’s consciousness recognises the space of consciousness within intermediary worlds through resonance. Once they have been introduced, it is up to the individual to decide if they will actively explore it or not.

9.4.3: A unit of cultural transmission
Rather than a unit of cultural transmission, a meme is an emanation of an archetype powered by Will. By redefining the term meme within the context of metaphysical realms there is greater awareness as to why it is so difficult to define the memetic 'unit'. There is no unit of cultural transmission. By defining memes as the emanation of the archetype powered by Will, memetic theory has been turned upside down. Rather than the meme changing location it is that a person has had a change of standpoint in consciousness.

9.4.4: Implications
The parameters defined in this research, that: 1) that an organisational-meme emerges at the confluence of the archetypal light, the founding impulse, universal principle and an energetic environment; 2) that memes do not rest on survival of the fittest; 3) that memetic transmission is more akin to an introduction; and 4) that there is no unity of cultural transmission, there is only a reflection of an archetype; redefine the study of memetics, they challenge its foundations. Memetics has been described as a theory without a methodology. This research brings a new perspective. It is possible that further development of a framework for memetics could take it into a whole new area. These elements bring insights that will benefit from further exploration and critique.

9.5: Language for the structure of memes
This research contributes to the development of a language for the study of the metaphysical component of organisations and for the structure of organisational-memes. This language allows the development of a discourse where critical analysis and sharing can build the theoretical framework to a more robust level. Refer to the glossary (Appendix 1) for a list of the terms used.
9.5.1: Implications

Previously the landscape of intermediary worlds was a landscape of sensations, moving forces and principles that certain people understand and work with intuitively. Through the research some of the principles and elements of the landscape of intermediary worlds have been made conscious. Some of the principles have been drawn from nebulousity, crystallised and named. Within esoteric literature, there is a principle that suggests that until a phenomenon is named, it does not exist (Genesis 2:19-20). A language for the metaphysical landscape of organisations means that a degree of clarity emerged out of the nebulousity. There are now handles, stations and platforms that enables researchers to collectively explore further. The metaphysical landscape of organisations has been partially mapped. By naming elements, people can share experiences, researchers can share theories, people can begin to explore the phenomena and academics can begin the critique. This language provides the opportunity to collectively explore a landscape that was previously beyond reach or the ordinary mind and thereby improve the maps made of it.

9.6: Implications for managers of organisations

In a similar way to the Human Resources' Department that was non-existent thirty years ago, the meme department or the Department of Organisational Spirit will be in evidence in major organisations thirty years from now. The spirit of organisations is an essential component in managing the modern organisation. It is an essential component for organisational integrity and with the transparency brought by the Internet, organisational integrity will become increasingly important. This research has huge implications for managers. For example with public recognition of the phenomenon, public debate, discussion and critique of the organisational-spirit will occur in the media, inside companies and within the corporate world. A societal awareness brings the topic into open discussion and naturally supports initiatives to improve it. A further implication for managers is that it will be necessary for managers to learn the language of memes, how to interact and presence their organisational-organism, how to create opportunities for conscious staff/meme interaction and how to realign a meme that has become disconnected from its archetypal light.


9.7: Limitations

The benefits of the research are described previously; however there are limitations on the scope and applicability of what has been found. Firstly, the research was limited to the non-profit or NGO sector, which suggests that while many of the findings may be applicable, it is necessary to do further research to ascertain the parallels or possible discrepancies for the for-profit sector. Secondly, the Emergency Service was the only case study organisation with employee numbers in the thousands. To make reliable assumptions regarding the structure and dynamics of the meme of the mega-corporation requires further work. Thirdly, the five organisations chosen had very different missions, which limited the ability to make assumptions about specific organisational structures (e.g., charismatic leaders, organisations run by a board). Doing research with particular organisational structures could reveal specific memetic elements.

The research was also limited by three research methods, open interviews, OCAI (survey) and metaphysical mapping. The results could be extended through methods involving interactive workshops with organisational members for example.

The research is also limited by the era it is conducted within. The fact that memetics has gained in popularity (refer to section 1.2.3) means it is more likely to be accepted, however, it is important to be aware that the mental frameworks presented are coloured by our time possibly in ways that are not currently visible.

9.8: Further research

The material presented is the beginning in an incredibly large topic crossing into psychology, biology, the evolution of the species, the evolution of group consciousness and the relationship between genetic and memetic evolution for example. There is a variety of areas that could benefit from immediate work.

Initially, it would be beneficial to see another researcher move through a similar process with for-profit organisations and compare the results. This would provide an indication if there are differences in how a for-profit organisation is established and if the metaphysical body of a for-profit has different elements. Along similar lines, research with the mega-corporations could potentially bring benefits for the organisations themselves but also for society at large. These mega-corporations are shaping the course of history (Fishman 2006). Researching the metaphysical landscape of Microsoft, Shell, BP and Google, for example, could potentially bring huge benefits for society. Morgan
(2000) argues that large corporations have become instruments of dominion where social and environmental survival has become subservient to economic success. Master-ship of metaphysical landscapes within the mega-corporation has the potential to create greater awareness of why this occurs. Studying the metaphysical landscape of the mega-corporation may also reveal memetic elements that did not show up in this work.

There are several further areas that could benefit relating specifically to memes and their relationship with other life forms, particularly their relationship with animals. This work could cross into work on herd mentality, crowd behaviour and work on the spirit of a species. How does collective consciousness actually work, what are its mechanisms? How does the consciousness of a dog for example, affect an organisation?

There could be research on the flood of endorphins that people feel when they act in a manner that is in accordance or in direct opposition to a meme. What actually happens in consciousness when a person receives a flood of pleasurable chemicals when applauded for a well delivered speech (Kenyon 1993)? This research would help to reveal the specific pathways and mechanisms between an individual and a metaphysical body. It could be combined with the work on mirror neurons that suggest that people have the ability to empathise (Goleman 2006). This research could provide greater understanding of the relationship between the brain and the metaphysical body of organisations.

Research with multiple organisations using the OCAI (survey) could provide interesting insights, in that while all memes were different through the metaphysical lens, four of the five held clan cultures as the strongest (the Emergency Service held the hierarchical culture as the strongest). Conducting metaphysical mapping alongside the OCAI with a larger number of organisations could reveal themes that were not apparent in this sample. For example, does the metaphysical body of an organisation with a clan culture look different to that of a hierarchical culture and different to one with a market culture? Do specific cultures have specific metaphysical structures?

Finally, research into the relationship between memes and meme members would be beneficial. Particularly, what are the techniques or mechanisms that facilitate a conscious and active relationship between the two? What are specific techniques that bring awareness of the metaphysical body into the organisational culture and what techniques support its higher mode. This would support an active conscious relationship with the metaphysical body which helps facilitate alignment between the metaphysical body and the organisational mission.
9.9: Conclusion

This thesis has presented a picture of the metaphysical landscape of organisations comparing memes and organisational culture using a literary framework with foundation in Plato (Jowett 1894) while drawing on the esoteric traditions. It used this framework to explore the metaphysical landscape of organisations and thereby, bring a new perspective to the discussion. Through research with five case study organisations in Australia, the United States and Ireland, a picture has been revealed that suggests memes and organisational culture are similar phenomena viewed from different perspectives. It has used Plato’s (Jowett 1894) idea of the divided line, between the visible and the intelligible worlds as a way of discussing that aspect of organisations that is within metaphysical realms and that which exists in the physical.

The project utilised mixed methods research across five case study organisations over a twelve month period, between mid-2011 and mid-2012. Qualitative and quantitative methods were used in open-ended interviews, surveys and metaphysical mapping to provide comparative data that would allow for cross referencing in analysis. The results were analysed using both computer databases and construction of themes.

The results revealed common elements in the metaphysical landscape of the five organisations which have been drawn into a framework that reveals how memes and culture fit into the management of organisations. The research revealed that each organisation is founded on a discontent with the impacts of a universal principle. The meme or metaphysical body of an organisation forms as the connection between the founding impulse and the archetypal light create an ignition within a certain energetic environment. From the confluence of forces, metaphysical scaffolding, modus-operandi, organisational systems and character patterns emerge and a meta-being (Bodeau 1999), corporate angel (Wink 1986), corporate-being (Sagan 2007), an organisational metaphysical body or a meme is formed. That culture is the flavour of consciousness experienced at all levels within the hierarchy of worlds brings new insights that can potentially allow the discipline to develop.

The research has addressed specific gaps in the understanding of memes and organisational culture. This research has given organisational culture an experiential definition. Culture can be experienced through the flavour of consciousness, as consciousness is in resonance with the different levels in the hierarchy or worlds. It is experienced as a tactile sensation, for example, light or heavy, open or closed, rigid or
fluid, heavy or light. The research revealed the meme as a reflection of the perfect archetype powered by Will. It revealed that the meme-complex emerges at the confluence of forces within intermediary worlds powering the reflection of the archetype. The metaphysical body of an organisation (or meme-complex) emerges at the confluence of; universal principle, upper currents, the Will of the meme members, archetypal light and the astral form or metaphysical scaffolding. It also revealed that memes are experienced through the flavour of consciousness of the metaphysical body of the organisation.

These findings give managers, researchers and meme practitioners a new platform to continue to explore and critique the landscape of memes and organisational culture. Both disciplines have been somewhat stalled, without new insights to allow the discourse to develop. Bringing in the metaphysical perspective re-opens the landscape. Providing the beginnings of a language allows the discourse and critique to continue.

Future research could take a variety of directions including, exploring the mega-corporation or the 'for-profit' organisation from the metaphysical perspective. The model presented in chapter eight could be adapted and applied to ideologies, industries or social movements. Particular elements that could be studied, such as the relationship between genetics and the meme (Sharpiro 1997), the relationship between the metaphysical body and the flood of endorphins received with public achievement or failure. Certain aspects could be studied in more detail, such as how the archetypal light is interpreted downstream. Research into organisational integrity and the effect of organisational members actively engaging with the meme could be incredibly important research in reducing the deleterious impacts of the mega-corporation. This thesis is the beginning of a field that is potentially incredibly broad, far reaching and encompasses many disciplines. It opens a world that could take organisational management research to a whole new level.
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APPENDICES

Appendix 1: Glossary of terms

Archetypal light

The archetypal light is an emanation or reflection of the perfect archetype that is the essence of the organisation or meme. Similar to Plato’s ideas (Jowett 1894) the archetype is pure, immutable truth, it is perfect. The archetypal light is an emanated expression of an archetype. It holds clarity, purity, universality as it emerges from levels of creation where matter is ‘unfallen’. It holds the organisational blueprint. It holds a way of being, or instruction notice that can be understood by resonating with the sensation of it. It can be described as the organisational blueprint which is the answer to the quality of desire in the Will, in that it is a direct match or perfect response for the qualities held within the Will.

The archetypal light originates at higher or less emanated levels of creation. As the impulse incarnates, it is reflected down through hierarchical layers of increasing emanation. In a similar way that the home archetype is reflected into an idea for a house, is reflected into a drawing of a house, which is reflected into a model, which is reflected into a building on a street. With each emanation a degree of purity and perfection is lost (but may be retained in the mind’s eye). In the emanation scale the archetypal light is the highest or least incarnated of the organisational structures. It can be found by resonating consciousness with the most internalised source of the metaphysical scaffolding.

Artefacts

The artefacts are what are produced, what can be seen, or experienced in an objective way. The expressed values, and beliefs are artefacts. The dress codes, standard procedures and social morays are all artefacts holding the flavour of consciousness of the organisational-organism. A belief, a behavioural norm or a symbol is an interpretation or translation of the tactile sensation of the flavour of consciousness. It can be experienced as heavy or light, closed and dark, or open and bright, sharp, spiky, uncomfortable, or smooth, clear and harmonious. In the same way as the colour red can permeate different clothing, cars, doors on homes, flowers and the soil of the Australian outback, the flavour of consciousness is recognisable within artefacts like chocolate is recognisable in ice-cream, even though it may be expressed differently.

Astral form

See meme-complex

Astral wind

See upper currents

Character patterns

Character patterns and organisational systems emerge from interaction with the universal principle, the archetypal light and the Will of the organisational members. Character patterns are like personalities patterns the meme holds. They are structured by the Will of the founders as they repeat certain actions, thoughts or desires as they grapple with the universal principle. They are a way of operating that is acceptable within the meme. Character patterns will have a lower mode or victim mode where the pattern exhibits the worst of itself and a higher mode or master mode where character pattern exhibits its structure in a good way. An example of the lower mode of a character could be the boring old school mam who scolds and controls children. The higher mode of a teacher character could be the inspiring teacher who provides structure and order to allow each child to excel.
principle

When consciously using a character pattern imprinted within the meme people will often adopt a certain behaviour, attitude and flavour of consciousness to get something done. It is like putting on an energetic cloak that supports the role they need to play. Unconsciously character patterns force a person into certain behaviour. If the meme has a victim role, unless it is made conscious, someone within the organisation will behave as the victim and the role of victim could be embodied by different people at different times.

Corporate being

See meme-complex

Dimensionality

The more a level of creation is akin to the three-dimensional Euclidian space (that is, to our immediate experience of the physical world), the more dimensionality it has. (6 Sagan 2007).

In dimensional realms, movement happens by a change in location or a change in geography

Egregore

See meme-complex

Emanation

The 'doctrine of emanations' is a theory of the creation (cosmogony) which considers that out of the original creative spark a highly subtle world was manifested, then a slightly less subtle one, and so on, producing worlds of greater and greater denseness and materiality (Sagan 2007).

Emergence

When different principles interact something new is created. There is an emergence or emanation out of the interaction between different forces.

Favour of consciousness

The Flavour of consciousness is the 'particular inner atmosphere or quality of consciousness which accompanies an experience' (Sagan 2007). Like the difference between the smell of a rose and the smell of eucalyptus the flavour of consciousness of an organisation is difficult to explain but easy to experience. It is experienced as astral tactile sensation such as a lightness, or heaviness, openness or closed-ness; it could be spiky, sharp, disjointed, or smooth, open and harmonious, or bright, awake and fast moving.

The flavour of consciousness is how we experience intermediary worlds. Each space of consciousness holds a certain quality; the flavour of consciousness reflects this quality. As such, if the organisational-organism is built on compassion and selfless service the flavour of consciousness will reflect those qualities. Within an organisation there will be different flavours depending on which level in the hierarchy of worlds the person is interacting with. The flavour of consciousness is also metaphysical, it cannot be seen or measured, people relate to it in a subjective personal way, and yet it exists as a phenomenon itself, it exists objectively. The flavour of consciousness is what is felt when people discuss organisational culture. Artefacts are coloured by the flavour of consciousness.

Fields of peace

'The Fields of Peace (or 'World to Come') are the incorrupt level in which humanity will dwell after completing its evolution on Earth........The material things of the kingdom are aggregates of elementals – those elementals which are penetrated by chaos, and always end up decaying. The materiality of the Fields of
Peace is clean (that is, devoid of the messy chaos principle)' (Sagan 2007, Fields of peace section).

**Fluid dimensionality**

Fluid dimensional states of consciousness are 'sort-of dimensional' states, in which there appear to be directions (as in up and down, front and back, left and right), but in which movements occur with much greater fluidity than in the physical world. Being in location A can suddenly turn into being in location B, without having to traverse the distance between the two points. 'Movements' occur by changing state rather than a change in location. .........The more consciousness involutes or internalises, the less dimensional the levels it encounters. (Sagan 2007).

**Founding impulse**

The *founding impulse*; can be described as an impulse of 'Will' from a person or group of people who want to 'change the world'. It can be described as pure 'Will', a desire to act in a certain direction and the time is 'Now'. The founding impulse is objective, it exists but it can only be experienced subjectively.

**Higher mode/lower mode**

Higher mode and lower mode is an expression of the quality of intent coming through a principle. For example, a message can be yelled with hatred or sung with love. An action can be performed with negativity and violence or with simplicity and generosity. Each principle, each organisational-organism or each character pattern or organisational system can be expressed as higher mode or lower mode.

**Ignition**

*Ignition* occurs when the Will of the people meets the celestial *Life* found in the archetypal light.

**Meme**

A meme is the reflection of an archetype powered by *Will*.

**Meme-complex or organisational-organism**

A meme complex emanates at the confluence of principles and forces powering the reflection of an archetype within intelligible realms. It emerges whenever more than twenty people come together with a joint purpose (Sagan 1990-2000).

A meme complex is the vehicle of thoughts and emotions for an organisation (Sagan 2007)

The group spirit of an organisation.

A meme-complex emanates at the confluence of the *Will* or founding impulse, the *Life* or archetypal light, the tension within the universal principle and the surrounding energetic environment. The metaphysical scaffolding, modus operandi, organisational systems and artefacts that emerge are experienced through the flavour of consciousness.

The meme-complex is the totality of the organisational organism in intermediary worlds. Similar to the astral body for human beings, the astral form for an organisation is the *vehicle* of emotions and thoughts for the organisation. The astral structure is a *vehicle*, it exists in intermediary worlds or consciousness and it can be compared to a cattle yard on a plain that channels the movements of the cattle. The astral structure is a recognisable form in astral (intermediary) worlds that channels consciousness. It is an objective phenomenon, but it is experienced
subjectively.

The organisational-meme has been described as the:

5. Organisational spirit
6. Corporate-being (Sagan 2007)
7. Meta-being (Bodeau 1999)
9. Meme-plex (Blackmore 2000)
10. Corporate angel (Wink 1986)
11. The psychic entity of a group (Dubuis 2000)

Meme-landscape
The meme landscape is the realm of intermediary worlds where forces of consciousness, social macro forces, world trends and memes interact.

Metaphysical scaffolding
The metaphysical scaffolding is a non-dimensional structure that acts as an intermediary or pathway of incarnation between the archetypal light and the more emanated levels.

A non-physical scaffolding for consciousness between the archetypal light and the meme.

The scaffolding can be experienced as pathways, threads and platforms that lead from that which is less emanated to that which is more emanated. The non-dimensional links, foundational pillars and energy flows can be observed as one moves between the less emanated levels to levels of greater materiality. The scaffolding is a metaphysical structure in consciousness.

As each impulse of Will is executed to create organisational systems, another piece of scaffolding has been forged.

Mini-meme
From Dawkins - A single idea or thought, a catch phrase (Dawkins 2006).
From Sagan - an 'astral pattern that exists in the lower level of mind' (Sagan 2007).
From this research - A meme is the emanation of an archetype powered by Will.

Modus operandi
The memes modus operandi could be likened to the operational pattern used to engage with the world on a metaphysical level. It could be described as it is non-dimensional behaviour pattern or the organisational dance moves, used to get what it wants.

The modus operandi is used to attract or move people to participate. It can be felt as a non-dimensional wave or pull that compels people to behave in a certain manner, for example drawing people in or encouraging people to go out and adventure. It is an energetic action that occurs on a metaphysical level. People who participate in the meme will know how to behave as they are influenced by the energetic patterns of the modus operandi.

Non-dimensionality
A level of existence in which there is neither length, width, nor breadth. (Sagan 2007).
In non-dimensional realms, movement occurs through a change in intent.

Nous
Nous is an experience of divine luminosity (Grimes 2009) or a knowing of truth that is beyond the ordinary mind (Sagan 2007). Equivalent to experiencing the level of the perfect Form or archetype described by Plato (Louth 2007) Nous is an experience where consciousness resonates with immutable truth.
Organisational -meme
See meme-complex

Sense of place
Sense of place relates to the natural energetic environment of a given landform, stream, waterfall, grove of trees for example. It can be understood as the non-physical forces that are engaged in particular locations or simply – the way a place makes you feel. Also described as nature spirits, that exists behind the visible forms of plants, animals and land. Heindel (1937) suggests we experience them 'as FORCE moving matter in various ways but always under immutable conditions' (p.2). Wink (1986) describes angels of nature (p.158-171). They are the 'interiority or conscious species-pattern of every physical entity' (p. 160) … or the 'numinous interiority of created things' (p. 169).

Thought-form
A thought-form, is a mental image, created or moulded by the mind out of the subtle matter of the higher psychic plane, in which, it works. This form, composed of the rapidly vibrating atoms of the matter of that region, sets up vibrations all around it. (Besant 1905/1, p. 10)

Universal principles
Universal principles are cosmic principles operating at a level of abstraction. They embody opposing forces that uphold the harmony of creation (Aurobindo 1998) within duality. Examples are the force of destruction and chaos, with the force of preservation and protection.

Upper currents or astral winds
Upper currents are forces of consciousness that move through intelligible realms like waves or astral currents that influence the thinking of populations. Sagan (2007) describes them as waves that sway a meme-complex under the influence of corporate beings (Upper current section).

An upper current or astral wind can be experienced as, world trends, social movements, hunches of financial crisis, a sense that something is coming on a global or social level. Astral winds are like ocean currents within intermediary worlds. Each current is different, each has a flavour of consciousness, and each is compatible with forces that carry a similar vibration. Astral currents can be caught, like an ocean current can be caught and ridden to a new place within intermediary worlds.

Upstream/dow nstream
In a principle of emanation, the force or principle that is less emanated has control over those more emanated. For example the artist has control over the painting. Or your thoughts control the movement of your hand. In the metaphysical landscape of organisations, it means the person who has access in less emanated levels has control over those who are operating at the levels that are more physical.

Will
Will is 'the power by which consciousness achieves and manifests' (Sagan 2007). It is a force. Will is what powers consciousness; it powers action to achieve desires or to block negative wanting. Will is objective, it exists, but it can only be experienced subjectively.
Appendix 2: Theories of cultural evolution

This section explores the link between cultural evolution and memetic transmission as a way of exploring the relationship between the two streams. Organisational culture has emerged from cultural research more generally. Cultural evolution provides keys for the spread and development of culture. Memetic transmission discusses how memes spread. These two streams are beginning to be discussed in parallel. This section explores where they overlap.

The idea that culture evolves, or develops is something that has been discussed within cultural research. From the perspective of culture as civilisation, the study of culture initially moved through a variety of phases. Haas (1996) lists Tylor (1871) and Lewis Henry Morgan (1877) as defining culture within three categories, savagery, barbarism and civilisation, with the idea of progress or cultural evolution evident through the three stages, the latter being the most 'evolved'. Tylor includes, language, mythology, the arts of life or the arts of pleasure, while Morgan discusses the growth of intelligence, the growth of the idea of government, the growth of the idea of family and the growth of the idea of property as essential components in studying culture. In both cases there is the notion that culture evolves (Haas 1996).

The idea that cultural evolution occurred in a staged way (Childe 1946), was superseded by those who suggested that cultures transform. According to Haas (1996) it was Julian Stewart (1951) who defined the evolutionary levels of the family, the band, the folk society and the state. (p.380). Cross cultural comparisons were discussed in the 1960's with Morton Fried when he suggested that culture is a 'sequence of egalitarian, ranked, stratified and state society' (Haas 1996). However Durham and William (1990) describe cultural evolution as explaining 'decent with modification' (p. 203).

The idea that culture evolves in a staged way has received some criticism largely because the archaeological evidence is too varied to suggest that all cultures evolve through sequential stages such as of band, tribe, chiefdom, state (Haas 1996). Thus this way of looking at culture and evolution has to some degree been stalled.

The more recent study of cultural evolution takes the selectionist or the transformational approach. The transformational model suggests that cultural evolution involves certain fundamental shifts from one organisational structure to another. The idea that a few houses may gradually grow into a village and that new organisational systems will
naturally evolve to accommodate the new settlement (Haas 1996). The foundation of the selectionist approach is that there is a range of variability in any culture and that evolutionary change occurs through the selection of certain criteria (Haas 1996). Braum (1990) uses Darwin’s terms of ‘descent with modification’ (i.e. socio-cultural rather than biological) to describe it. There has also been criticism of using the biological metaphor for culture (Aunger 2006), as there is no 'unit of cultural transmission' (Dawkins 2006); however, this is explained as 'the analogy between genes and culture is quite loose' (Henrich 2008) and needs to be understood as a metaphor. There is some suggestion that the study of culture through the selectionist and transformational rather than being contradictory is complimentary. That the transformational model studies general patterns of cultural evolution and that the selectionist model tries to define the specific reasons one cultural unit survives (Haas 1996). This is an area of research where cultural evolution and memetic transmission overlap.

In an attempt to combine the selectionist view and the transformational view, more recently two systems for cultural evolution are being discussed in parallel. The tinkering method (Haas 1996) is where cultural players are constantly tinkering or improving ideas and methods. The second method, is agent based modelling where the 'agent (be it a cell, ant or corporation) is a generator of behaviour and interaction among the agents is the source of structure' (p. 19). In this model, which moves towards the complex adaptive systems or self-organizing systems model (Lansing 2003) the agent could be a village, family, individual or organisation and the crucial element is the inter-relationships (Haas 1996). With complex adaptive systems emerging from computer modelling and being applied to both artificial intelligence and to natural systems, (Gell-Mann, 1994) it is the self-organising component that is of interest. In complex adaptive systems, emergence is the key. The idea is that 'complex global patterns with new properties can emerge from local interactions' (Lansing 2003 p.183), rather than adopt the 'new method' completely. Cultural evolutionary theory has had some difficulties. By using the biological metaphor, cultural evolutionary theory has a less than solid foundation. In a paper entitled Advances in Evolutionary Cultural Theory, Durham and William (1990) blame the diffusion issue as the reason that evolutionary cultural theory has been slow to develop.

'Anthropologists have recognized four major kinds of similarity among human cultures. These are 1) coincidence (i.e. similarity by accident or chance), 2) analogy (similarity by convergence or independent invention), 3) homology
A series of papers entitled 'Towards a unified science of cultural evolution' moderated by Alex Mesoudi and colleagues (2006), have highlighted the differences in views around the issues of explaining cultural evolution through the metaphor of biological evolution, similar to the selectionist approach. They were collaborating with eminent scholars to discuss the current theories of cultural evolution.

'Human culture exhibits key Darwinian evolutionary properties', and that the 'structure of a science of cultural evolution should share fundamental features with the structure of the science of biological evolution' (p. 329).

In the open peer commentary that summarises the papers moderated by Mesoudi et al (2006), Aunger argues that is unclear if there is a unit of cultural transmission, a DNA equivalent. (p. 247). Barklow suggests that incompatibilities in research disciplines need to be addressed. (p.248). Blackmore, suggests that the study of memes will help to make sense of the issues with cultural evolution because in memetics culture is not about adaption (p.250). Bridgeman suggests that the differences between genetic and cultural evolution are fundamental and they should be kept separate, (p.252). Dennett makes the point that there is a continuum between 'intelligent, mindful evolution through to oblivious, mindless evolution' (p.253). Fuentes argues that cross disciplinary approaches are essential because of the complexity of the evolutionary story (p.255). Kindcaid argues for greater emphasis on the selectionist approach (p.256) Lyman suggests that idea of cultural integration developed by Boas (1896) is still the strongest creative force of culture, (p.258). Read, criticises the transference of selection mechanisms based on the individual to cultural constructs for the human society (p.262). Stoper suggests that the role of conscious human choice may need to be considered (p.262).

From this selection of writers (Mesoudi 2006), the issues around the parallels between biological and cultural evolution are still being defined, but cross disciplinary approaches are the most favoured. Mesoudi (2011) has subsequently released material that works with cultural psychology to try to re-produce laboratory like experiments that track specific changes in cultural variation. In this paper Mesoudi argues that cultural evolutionary studies require cross disciplinary approaches between experimental social psychology, cultural psychology and cultural anthropology, where the idea of studying culture without the psychological component seems unbalanced (Kroeber 1917). In 2010
O'Brien et al, produced a paper suggesting that 'cultural transmission must affect Darwinian fitness and Darwinian fitness must also bear on cultural transmission' (p.3804). In the same paper O'Brien and colleagues argue that 'archaeologists in particular are beginning to take what Dawkins (2006) called the 'memes eye view' or the perspectives of the cultural attributes themselves' (p.3804). Here the main point is that as (Kroeber 1917) suggested nearly100 years ago, that biological and cultural evolution goes hand In hand and must be looked at in parallel.

So the study of culture has evolved, from the simple three tiered model of Tylor (1871) and Morgan (1877) where categories of savagery, barbarism and civilisation were considered to be sequential; to a system where both biological principles of selectionism are applied alongside anthropological principles of cultural transformation; to a reliance on the complexity of cross disciplinary research drawing on biological, psychological, anthropological and social sciences to explain the cultural phenomena. Despite the vast range of material published, a unified science of cultural evolution has not emerged. Perhaps we can look back to almost 100 years for direction as (Kroeber 1917) suggested that 'two wholly disparate evolutions must be recognized: that of the substance which we call organic and that of the other substance called social' (p.208). Drawing on Darwin theories, Kroeber recognised that there are two evolutionary streams, one floating 'unimmersibly upon' the other, the psychic or social resting on the genetic (p. 209). While cultural evolution rests on genetic evolution, it is a different stream and it cannot be understood by researching organic (or biological) phenomenon alone.

'The mind and the body are but facets of the same organic material or activity; the social substance-or unsubstantial fabric,...-the existence that we call civilization, transcends them utterly for all its being forever rooted in life. The processes of civilizational activity are almost unknown to us. The self-sufficient factors that govern their workings are unresolved. The forces and principles of mechanistic science can indeed analyze our civilization; but in so doing they destroy its essence, and leave us without understanding of the very thing which we seek' (p. 212)

The study of culture is now combining the psychic or mental evolution with the organic or physical evolution. It is combining the idea of memetic transmission with cultural evolution which is bringing our two disciplinary streams together.
Appendix 3: Competing values framework

The Organisational Cultural Assessment Instrument (OCAI) was given to participants in manual form and electronically. The instructions and surveys that were given to participants are outlined below.

Instruction for completing the OCAI.

The purpose of this survey is to assess six key dimensions of organisational culture. In completing the instrument, you will be providing a picture of how your organisation operates and the values that characterise it. No right or wrong answers exist for these questions just as there is not right or wrong culture. Every organisation will most likely produce a different set of responses. Therefore, be as accurate as you can in responding to the questions so that your resulting cultural diagnosis will be as precise as possible.

You are asked to rate your organisation in the questions. Because the instrument is most helpful for determining ways to change the culture, you’ll want to focus on the cultural unit that is the target for change. Therefore, as you answer the questions, keep in mind the organisation that can be affected by the change strategy you develop.

The OCAI consists of six questions. Each question has four alternatives. Divide 100 points among these four alternatives depending on the extent to which each alternative is similar to your own organisation. Give a higher number of points to the alternative that is most similar to your organisation. For example, in question one, if you think alternative A is very similar to your organisation, alternative B and C are somewhat similar, and alternative D is hardly similar at all, you might give 55 points to A, 20 points to B and C, and five points to D. Just be sure your total equals 100 points for each question.

Note, that the first pass through the six questions is labelled 'Now'. This refers to the culture, as it exists today. After you complete the 'Now', you will find the questions repeated under a heading of 'Preferred'. Your answers to these questions should be based on how you would like the organisation to look 5 years from now.
<table>
<thead>
<tr>
<th></th>
<th>Dominant Characteristics Now</th>
<th>Now</th>
<th>Preferred</th>
</tr>
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<tbody>
<tr>
<td>A</td>
<td>The organisation is a very personal place. It is like an extended family. People seem to share a lot of themselves.</td>
<td></td>
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<tr>
<td>B</td>
<td>The organisation is a very dynamic entrepreneurial place. People are willing to stick their necks out and take risks.</td>
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<tr>
<td>C</td>
<td>The organisation is very results oriented. A major concern is with getting the job done. People are very competitive and achievement oriented.</td>
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<tr>
<td>D</td>
<td>The organisation is a very controlled and structured place. Formal procedures generally govern what people do.</td>
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<td></td>
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<tr>
<td>Total</td>
<td>100%</td>
<td>100%</td>
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<table>
<thead>
<tr>
<th></th>
<th>Organisational Leadership</th>
<th>Now</th>
<th>Preferred</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>The leadership in the organisation is generally considered to exemplify mentoring, facilitating, or nurturing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>The leadership in the organisation is generally considered to exemplify entrepreneurship, innovating or risk taking.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>The leadership in the organisation is generally considered to exemplify a no-nonsense, aggressive and results-oriented focus.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>The leadership in the organisation is generally considered to exemplify coordinating, organising, or smooth-running efficiency.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
<td>100%</td>
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<thead>
<tr>
<th></th>
<th>Management of Employees</th>
<th>Now</th>
<th>Preferred</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>The management style in the organisation is characterised by teamwork, consensus, and participation.</td>
<td></td>
<td></td>
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<tr>
<td>B</td>
<td>The management style in the organisation is characterised by individual risk-taking, innovation, freedom, and uniqueness.</td>
<td></td>
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</tr>
<tr>
<td>C</td>
<td>The management style in the organisation is characterised by hard driving competitiveness, high demands, and achievement.</td>
<td></td>
<td></td>
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<tr>
<td>D</td>
<td>The management style in the organisation is characterised by security of employment, conformity, predictability, and stability in relationships.</td>
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<td></td>
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<tr>
<td>Total</td>
<td>100%</td>
<td>100%</td>
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<thead>
<tr>
<th></th>
<th>organisation Glue</th>
<th>Now</th>
<th>Preferred</th>
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</thead>
<tbody>
<tr>
<td>A</td>
<td>The glue that holds the organisation together is loyalty and mutual trust. Commitment to this organisation runs high.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>The glue that holds the organisation together is commitment to innovation and development. There is an emphasis on being on the cutting edge.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>The glue that holds the organisation together is the emphasis on achievement and goal accomplishment. Aggressiveness and winning are common themes.</td>
<td></td>
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<tr>
<td>D</td>
<td>The glue that holds the organisation together is formal rules and policies. Maintaining a smooth-running organisation is important.</td>
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<td></td>
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<tr>
<td>Total</td>
<td>100%</td>
<td>100%</td>
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<td></td>
<td><strong>Strategic Emphases</strong></td>
<td>Now</td>
<td>Preferred</td>
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<tr>
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<td>-----------</td>
</tr>
<tr>
<td>A</td>
<td>The organisation emphasises human development. High trust, openness, and participation persist.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>The organisation emphasises acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities aren't valued.</td>
<td></td>
<td></td>
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<tr>
<td>C</td>
<td>The organisation emphasises competitive actions and achievement. Hitting stretch targets and winning in the marketplace are dominant.</td>
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<tr>
<td>D</td>
<td>The organisation emphasises permanence and stability. Efficiency, control and smooth operations are important.</td>
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<tr>
<td></td>
<td><strong>Total</strong></td>
<td>100%</td>
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<thead>
<tr>
<th></th>
<th><strong>Criteria of Success</strong></th>
<th>Now</th>
<th>Preferred</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>The organisation defines success on the basis of the development of human resources, teamwork, employee commitment, and concern for people.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>The organisation defines success on the basis of having the most unique or newest products. It is a product leader and innovator.</td>
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<tr>
<td>C</td>
<td>The organisation defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key.</td>
<td></td>
<td></td>
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<tr>
<td>D</td>
<td>The organisation defines success on the basis of efficiency. Dependable delivery, smooth scheduling and low-cost production are critical.</td>
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<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>100%</td>
<td>100%</td>
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</table>
## Appendix 4: Tools for the open-ended interviews

### 4.1: In-depth interviews: Question guide

<table>
<thead>
<tr>
<th>Time frame</th>
<th>Relating to</th>
<th>Examples of questions:</th>
</tr>
</thead>
</table>
| Past       | Personal    | **When did you start** at the organisation?  
             |             | What were your **aspirations** when you began?  
             |             | **What did you find** when you first started with the organisation?  |
|            | Stated mission/culture | What was it about the organisation/ stated mission that **attracted you**?  
             |             | What were the organisations **beliefs, values** when you started?  |
|            | Meme        | What was the **vibe** of the company when you started?  
             |             | What did you feel was the **real driver** behind the company?  
             |             | Were there any **elephants** in the room when you started?  
             |             | What were the **unspoken rules**?  |
| Present    | Personal    | What do you **want** now? Does the organisation **support your personal goals**?  
             |             | Do you **believe in the organisation**?  
             |             | Major **milestones** that changed your relationship with the company?  
             |             | Do you feel part of the organisation? Do you feel your **ideas are respected**?  
             |             | **How do you feel** when you are at work? What are your thoughts and emotions?  
             |             | Are you more happy or more frustrated?  |
|            | Stated mission/culture | What does the organisation **want**?  
             |             | Tell me about the **hierarchy, structures or order in the organisation**.  
             |             | **How do things get done** around here?  
             |             | What **rites of passage** exist within the organisation?  
             |             | What does the organisation **believe** about itself?  
             |             | Does the organisation **walk its talk**?  
             |             | **Are there any major milestones** that changed the mission of the company?  
             |             | Are there **common sayings** that you notice ….. instruction notices?  |
|            | Meme        | **If the company was an animal, what would it be?**  
             |             | What does this **animal really want?** what are the hidden drivers?  
             |             | **Who** is the organisation serving? What does the organisation **value**?  
             |             | **What does it want to avoid?**  
             |             | **What does the organisation believe** about the world/people?  
             |             | If the animal was driven by an **emotional wound**... what would it be?  
             |             | Are there any ‘elephants in the room’?  
             |             | Describe any **unspoken taboos**?  
             |             | How does the organisation sit in the **bigger corporate environment**?  
             |             | What does the **animal want to say to you**, or to the company?  
             |             | What would you say was the **founding impulse** of the organisation?  |
| Future     | Personal    | What are your personal aspirations for the future?  
             |             | Do you agree with where the organisation is headed?  
             |             | If you saw a way to improve things, do you know the pathway to get it done ?  |
|            | Stated mission/culture | What would you do to the organisations mission/ culture if you could change it?  |
|            | Meme        | **Where is the company really going.... what is the real goals/aspirations of the organism?**  |
|            | Future scenarios | Describe a **possible future** that you believe is fairly likely and how will it affect the organisation?  |
4.2: Keywords

As a way of drawing out themes from the open-ended interviews, a list of keywords was generated from the open-ended interviews for each organisation. Below is a list of the keywords that emerged for the Bio-Cultural Fund.

**Keywords used as themes for the Bio-Cultural Fund**

<table>
<thead>
<tr>
<th>Keyword ID</th>
<th>Keyword</th>
</tr>
</thead>
<tbody>
<tr>
<td>73</td>
<td>Beginnings - Aspiration - Why I started at the Bio-Cultural Fund</td>
</tr>
<tr>
<td>42</td>
<td>Beginnings - Founding impulse</td>
</tr>
<tr>
<td>65</td>
<td>Beginnings - of the Bio-Cultural Fund</td>
</tr>
<tr>
<td>20</td>
<td>Beginnings - Of this phase (2002)</td>
</tr>
<tr>
<td>55</td>
<td>Culture - Approach How things get done around here</td>
</tr>
<tr>
<td>22</td>
<td>Culture - Before</td>
</tr>
<tr>
<td>34</td>
<td>Culture - Current (Now)</td>
</tr>
<tr>
<td>67</td>
<td>Culture - Differences</td>
</tr>
<tr>
<td>81</td>
<td>Culture - Mental impulses - instruction notices</td>
</tr>
<tr>
<td>40</td>
<td>Meme - Beliefs about itself</td>
</tr>
<tr>
<td>40</td>
<td>Meme - Beliefs - about the world, people &amp; God</td>
</tr>
<tr>
<td>23</td>
<td>Meme - Beliefs and values</td>
</tr>
<tr>
<td>76</td>
<td>Meme - Character archetypes</td>
</tr>
<tr>
<td>39</td>
<td>Meme - Emotional wound. What is it avoiding</td>
</tr>
<tr>
<td>49</td>
<td>Meme - Mission - the work, what we do</td>
</tr>
<tr>
<td>35</td>
<td>Meme - Rites of passage</td>
</tr>
<tr>
<td>75</td>
<td>Meme - Sense of place</td>
</tr>
<tr>
<td>38</td>
<td>Meme - Spirit of the Bio-Cultural Fund - Animal</td>
</tr>
<tr>
<td>44</td>
<td>Meme - Spirit of the Bio-Cultural Fund- what would it say to you</td>
</tr>
<tr>
<td>27</td>
<td>Meme - Taboos/ Elephants/Unspoken rules</td>
</tr>
<tr>
<td>43</td>
<td>Meme - The Bigger landscape</td>
</tr>
<tr>
<td>37</td>
<td>Meme - Walk its talk - integrity</td>
</tr>
<tr>
<td>32</td>
<td>Meme - What does the Bio-Cultural Fund want</td>
</tr>
<tr>
<td>60</td>
<td>Operations - Financial stability and resources</td>
</tr>
<tr>
<td>33</td>
<td>Operations - Hierarchy/structures</td>
</tr>
<tr>
<td>62</td>
<td>Operations - Leadership</td>
</tr>
<tr>
<td>58</td>
<td>Operations - Milestones/Transitions/Crisis</td>
</tr>
<tr>
<td>31</td>
<td>Operations - Public face of the Bio-Cultural Fund - marketing</td>
</tr>
<tr>
<td>63</td>
<td>Operations - Succession</td>
</tr>
<tr>
<td>45</td>
<td>People - Personal - what I want</td>
</tr>
<tr>
<td>30</td>
<td>People - Respected/value/part of it</td>
</tr>
<tr>
<td>64</td>
<td>People - Reward/challenges - why do I stay</td>
</tr>
<tr>
<td>46</td>
<td>xFuture - Ideal - preferred - wanted</td>
</tr>
<tr>
<td>48</td>
<td>xFuture - Possible future scenarios</td>
</tr>
<tr>
<td>47</td>
<td>xFuture - Real - what is really going to happen</td>
</tr>
</tbody>
</table>
4.3: Interview responses

The open-ended interviews were recorded, either manually or electronically and transcribed and entered into an access style database, where unique response number and key words were attached. The keywords allowed the responses to be grouped into themes. The response numbers ensure that responses can be identified without identifying the person.

Below are two lists of responses from the Bio-Cultural Fund. The first gives an idea of the responses to the question about *How do things get done around here!* The second list gives the responses to questions about the Mission of the Bio-Cultural Fund, *What we do!*

Note the number on the left, is the response number: given to each unique response as it was entered into a database and keywords attached so it could be sorted into themes.

### 4.3.1: Bio-Cultural Fund:

#### How do things get done around here

<table>
<thead>
<tr>
<th>ResponseID</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1967</td>
<td>It was very flexible and there is a lot of bonding between the staff. There were a lot of fun times. We had the cultural hour. It was the idea of the finance director at that time. Every lunch time once a week, we would get together and share culture... I shared origami and sushi making. Sometimes we watched films about some of the regions we were working on. At the beginning it was culturally diverse but a lot of fun.</td>
</tr>
<tr>
<td>1940</td>
<td>We have also invested heavily in travel for the program officers. All of the program officers come in once or twice a year and interact and report on their programs in formal and informal ways with the board.</td>
</tr>
<tr>
<td>1934</td>
<td>There are complications with getting things done. Because we are so far flung. We have one program officer who has been working in Northern Australia another in Kyrgyzstan. It’s been complicated because of the geography and because of the reach of things</td>
</tr>
<tr>
<td>1918</td>
<td>The ED along with members created a compatible connection between Board and Staff. I have been around organizations where the Executive Director keeps the Board as little informed as possible. They minimize the amount of information you share to minimize the amount of contact. Ken’s approach is the opposite. It’s costly in the amount of time Board members are supposed to provide but it creates a very hands on experience. I could be quite involved with things.</td>
</tr>
<tr>
<td>1902</td>
<td>People recruited from those places (regions) who are indigenous, or who have spent most of their life in those places who are in touch with what’s going on. They are in touch with diversity, with the different cultural and biological traditions. They are in touch with the cultural livelihood, the structures of governance and spirituality that yield or create a fertile ground for those kinds of livelihoods. So Bio-Cultural Fund has been very meticulous in their choice of people in the regions. They are people who are absolutely in touch with the regions where they work. They know the languages. In a way you can trust them. They have the respect of the communities they work with.</td>
</tr>
<tr>
<td>1848</td>
<td>I don’t know how effective we are at it. It’s a gigantic problem because they are so far away and we are so different from them (the stewards).</td>
</tr>
<tr>
<td>1845</td>
<td>Money gets stuff done. In the transactions, we are involved in with groups, it’s the key. We gain knowledge, they gain capacity. Without the funds we might be friends, but with money (we work together).</td>
</tr>
</tbody>
</table>
### How do things get done around here

| 1844 | Because we are a Foundation, we have money, so everyone pays attention when you enter the room. And yet we try to be collaborative. We try to give far greater weight to the spiritual and moral value authority of the indigenous groups we work with. |
| 1814 | I found that the work was not that stressed. When you work for for-profit the work has to be done. Here it was easier, less stressful. |
| 1810 | Having people from one region visit those from another and sharing idea. They don't feel as alone. Through imitation, they learn how to address problems. So it is a kind of network and growth but you have to have the contact of networks to share ideas. It’s more important that when we realized at the beginning. It’s important to be exposed to ideas and then developing those ideas. |
| 1792 | When we have grants we ask them to identify, a steward an ally or an orchestra, i.e., someone who assist but is not involved directly. An ally assists more directly. They re-grant to local organizations, and the stewards are the ones who are planting the fields, weaving, making the music, carrying on these traditions, it’s hard because they are not set up. So we have put these labels on and create systems for them to function through. It may be re-examined later by the board, but it works, because it helps us conceptualize who we are giving money to. |
| 1777 | We need a scientist still. Someone come to help the program officers to evaluate the landscape. What the landscape we are in what are the threats to the landscape. What can be done? A lot had not been program officers before they were learning in the field as they went. He decided to focus on food, because the needs in the southwest, because of the diabetes. |
| 1752 | It’s relatively simple and open to work with. For such a small organization, there is not as good a communication as it could be because we are in different parts of the world; people forget to tell each other stuff. It’s relatively simple. |
| 1750 | Working with institutions around the world, but are very engaged in issues with indigenous people. |
| 1724 | There is a sense of playfulness and sense of fun in the mission. It’s supporting the people who are fighting the fight. It’s one step back from the confrontation, so it can work in the world of ideas. It’s a safe place, so it allows us extra flexibility and creativity that you don't have when you are putting out fires. We are not the fire fighter. We are the people who service the engines. We are step back. It’s an interesting place to be in, on many levels. Wanting to be part of fighting the fire without being a fire fighter. |
| 1702 | The things that might change might be more methodological. You can see that in the way that program officers are brought on. There is reluctance to change. If we are too rigid as an organism could get stuck in our ways and our modes. |
| 1682 | Australia is very different. Australia is very culturally and biologically diverse. Northern Australia it's not a biodiversity hot spot. We haven't chosen places as hot spots, but for the long term. We are working with government entities in Australia. We are working in south western Ethiopia with a whole bunch of NGOs which formulated to get funding from us. Civil Australia was highly developed. We don't normally do that. Our biggest project for the future is to manage this and not make people too dependent on us...We encourage people to look to the future as to when we won't be around. We won't be around forever. |
| 1673 | Our style of looking of things would start with people and move up to other things. Place is very important. We start with the people who are our grantees. By extension there are people on board or staff who have an association with those. We have an eclectic view of people. |
| 1667 | What we do now, is evolved closely with Ken, very innovative. We don't mid saying, from time to time, hey, this is not so successful. To question how things have been and why, and then make changes. We have been able to build a fantastic board from 2002. We have a diverse board, in terms of age, ethnicity and diversity. We have native Americans on the board and they are all very important to the functioning of the board. People interested in the arts and sciences. We've been able to take advice from the board without trying to run the organization. |
| 1666 | One thread, we base current program and practice, on what’s happened earlier and what we have learned from it. We haven’t just chopped and changed; we've looked at the past and tried to connect it but to do things in different ways. |
| 1605 | Planning is challenging, we are a global mobile organization and the folks in the field are very busy and very isolated at times. For a lot of us here in the HQ it can be challenging to move ahead without the input from those in the field which can hang me up in my work. There is always so much going on and all of it important and a lot of things get left to the last minute. So approaching deadlines are real motivators. |
How do things get done around here

1604 Chaos, but in a good way. I tend to think in musical terms, there is quite a bit of improvisation but within given keys. So there is infrastructure and parameters and within those bounds the improvisation happens.

1581 I'm negative about the move to pull out of Australia so quickly. How do you expect to make change so quickly? I don't understand that one. I sometimes wonder if there is something else behind it. Because it doesn't make a lot a sense to me. Why would you start a program and pull out.

1570 When you have a mission and vision that’s all about understanding and listening to indigenous people, but you aren't that good at understanding your staff. I tend to think it’s very American (to be like that). I tend to think it’s a very ingrained American view on organizational culture. It’s a bit corporate. We are battling the corporate world and yet we are a bit corporate in the way we run things.

1565 Board meetings have been excruciating. I give the director my presentation and it comes back at the last minute and he wants it to be a different way. When I suddenly have to take on other stuff its hard. And sometimes I have looked back at the comments, and most of the time its excellent feedback. He is so brilliant. It’s only some times when I didn't quite agree with how I was being pushed

1563 Instead of feeling like you can sit around and have a good honest discussion, it’s like they are the supervisors and we are the student. The Director is convinced it has to be that way. For reasons of time, there is all of that. I understand it. But I am not sure it has to be that way.

1561 In operations, I wish they could be more supportive. I have been trying to bring on support staff. I have to do so much of the work to bring the person on. I suspect they (in operations) are doing their best. One of the other program people was trying to do the same and said she got no support from operations

1554 There are people who love kids, but they have this really American view on the world (which means) they don't want to know about the kids (and work). Operations try hard to do things for me. But organizationally it's not there. With their fabulous mission and vision and it doesn't match with the human resource policy.

1553 I don't feel they do a good job with matching vision and mission with human resource policies. They don't do well at that. I am a single mother, my last organization, had a policy, they understood. Because I was the only single parent they would schedule things when they fell on my daughters school break. At the Bio-Cultural Fund it’s not like that at all.

1549 Where we get together. We try to do too much, they are not well facilitated. When I just have a Skype with The ED and Jeff, its good. When we try to get the whole gang together it’s too much.

1498 We are trying to be so cautious and thoughtful and trying to take a back seat that processes get drawn out too much. We should be led by a community. The reality is that when you give money to a situation you are already changing it. We should always be thoughtful. We do have power so sometimes I think we should want it a little more.

1497 How do things get done around here... slowly. It’s nice. There is a real consciousness of the privilege of money. But sometimes, ironically, that consciousness can be..... everyone here are very good about not pushing an agenda and not pushing the fact that we are here and that we are the place with the money. But at times (this attitude) can make things slower.

1447 There wasn't standard policy. There were a lot of things that were assumed or happened in conversation. Rather than formal policy. I'd come from organizations with flat management. Here there was a level of ownership. The program officers were the stars. The group of support staff who were considered support staff in an old fashioned way. I'd come from the other model.

1333 We could be still giving grants to big US based organizations, (but we don't. We identify and support excellence where we find it).

1331 (There has always been a focus on) identifying and supporting excellence. Finding excellence in small organizations. Finding the maverick individuals, [The second director] celebrated them.

1321 It’s not into top down management. Because with top down management, you can only do the things that you understand. The people who get the power are generally not the best people to help the powerless.

The next grouping of responses relates to the Mission. What the Bio-Cultural Fund does.
<table>
<thead>
<tr>
<th>ResponseID</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1993</td>
<td>The Bio-Cultural Fund as a disembodied thing? The people are the drivers. A deep sense of spiritual responsibility. Most people share a deep commitment to their concepts of bio-cultural diversity and the land and the implicit presence of ancient and traditional knowledge and that is at the core of the work. A sense of a desire for connectedness.</td>
</tr>
<tr>
<td>1996</td>
<td>The advocacy, it has the chance to be ….. It’s difficult to be an American organization working in Papua New Guinea, and supporting organizations that are against mining, or against the government there. It’s one thing to support an organization that supports organizations in another country. We need to Figure out how to do it</td>
</tr>
<tr>
<td>1943</td>
<td>To what extent are we prepared to do grant making that is really advocacy? Are we prepared to give money to organizations who are trying to change policies that are affecting indigenous people? There are probably more occasions where we should be supporting that kind of things. If you aren't working towards changing the aid policies in Australia that are impacting on the indigenous people in Vanuatu, should we be? Should we support organizations that are looking at changing Australia's policies? So we do try to walk the walk, but there is always more to do and conditions keep changing so how to be sure that we are alert to these things.</td>
</tr>
<tr>
<td>1937</td>
<td>We are a relatively new organization. And hiring a program officer to work on bio-cultural diversity is challenging. They won't have had previous experience in bio-cultural diversity. There has been a lot of learning.</td>
</tr>
<tr>
<td>1931</td>
<td>I read the New York Times almost every day. There is an article in there that touches on issues that the Bio-Cultural Fund is dealing with every day.</td>
</tr>
<tr>
<td>1923</td>
<td>It has evolved, over several years. Right now it is strongly driven by the concern for the condition and situations in which indigenous people find themselves. It’s tilted more towards the concern with indigenous people (rather than the biology concerns) because the board made the explicit decision to add people to the board who are members of indigenous communities…….. from Canada, United States and……..</td>
</tr>
<tr>
<td>1909</td>
<td>Bio-Cultural Fund has played a role in bringing awareness of the diversity of spirituality of religious experience beyond rationality. Focus on the spiritual encourages human rationality as a way of combating religious extremism in all its forms. By focusing on the diversity of spirituality we are narrowing the space of extremism in all of its forms. This is one of the main achievements of the Bio-Cultural Fund.</td>
</tr>
<tr>
<td>1908</td>
<td>The idea of also paying attention to the sacred and the spiritual has been added. With the Bio-Cultural Fund it's not just focusing on the Judeo-Christian or Islamic traditions, but other traditions which are numerous are also important. It’s not only from the religion of the book, but those of the traditional communities that see those traditions as central to their life. It’s about allowing them to enjoy the traditions as part of life. Respect for sacred places. Not just the religions of the books but the natural sacred sites, the streams and mountains where worship is practiced by all kinds of people. These have been recognized more because of the Bio-Cultural Fund.</td>
</tr>
<tr>
<td>1881</td>
<td>The mission was backing of the steward’s biological and cultural diversity. It’s supporting traditions that have sustained humanity for millennium. It’s supporting traditions that have given humanity lots of knowledge of food, of the landscapes, of language and cultural things that could benefit the rest of us in many ways. There wasn't anything better than maintaining traditions that would help us survive as humans.</td>
</tr>
<tr>
<td>1850</td>
<td>We have grabbed onto a gigantic mission that spans times and space and goes back 10,000 years. You are battling the ideas of governments. The people we support are usually the most marginalized. Just trying to do it in Australia would be huge, and we are trying to do it in five places. The elephant is how are we ever going to focus and why don't we focus more.</td>
</tr>
<tr>
<td>1812</td>
<td>The elk, bear are migratory; they have to migrate, giving them a corridor to migrate. They are trying to build a corridor from Yellow stone to Alaska.</td>
</tr>
<tr>
<td>1811</td>
<td>And then you fight the forces</td>
</tr>
<tr>
<td>1791</td>
<td>Its government tie its feet to the ground because they make all these rules and laws that make it difficult, and funding internationally there is a lot of things that are government regulations that take up a lot of time. Instead of working on what you want. Our program officer he helped funded organizations that re-granted a lot of so that we could fund them. Funding indigenous people in a lot of parts of the world, You have to help them to work out how to deal with the bureaucracy in making reports and receiving money so we work a lot with partner organizations.</td>
</tr>
</tbody>
</table>
Mission: What we do

1789 I see all the bad things. It wasn't bad to dump some toxins in the river when there is a few of us. When population grows it is a problem. We've already used up the resources to feed the planet. With climate change populations will have to move and where can they move. It's narrowing focus to do what you have do. They firmly believe that tradition is important for tribal people. I am Irish, Norwegian Swedish and I know nothing about my people. I see the importance of it when I visit people and how important that is. Music, culture, art is very important to the richness of the soul.

1788 the Bio-Cultural Fund as an organization doesn't believe that that is a healthy trend because life is more full of life, The more diversity you have the richer life is, and the more idea that come to the fore, allowing ideas to propagate. Plants and animals and music and dance. To be more, more variety is healthier. That is what it sees. We are fighting against a trend; My big thing is over population of human beings. We don't even address that. It’s not politically correct to address that. The Bio-Cultural Fund ignores that population growth. People don't like to hear it, so they don't talk about it, they don't want to hear it. It has nothing to do with your education or intelligence. It’s in our nature to want to have as many babies as they want. So they use marketing that says it’s hard on women to have a lot of children. They phrased it differently. It’s almost an impossible task. You wouldn't get ahead. You have to narrow your focus enough and it’s not sexy.

1781 I went to one of the slow food events. It was great. People from 136 different countries. In the Olympic stage, they had people carrying their flags down. The global is important.

1780 The ED also established the regions but also the global programs. And that is becoming more and more important. By taking the people from the indigenous people from the regions and bring them to conferences and see an overall problem, and talk to people, they are so stimulated.

1778 The food idea, expanded and I like our mission statement. It allows us to focus broadly and to adapt as the needs change. You have to allow things to change. It allows us flexibility to deal with the needs.

1690 We are dealing with longer term problems; we can make a dent and create a legacy that will carry on beyond us.

1585 The regions are so diverse. Trying to get people to work within the regions is very difficult. It’s only been 50 years that the missionaries have been here getting people to work together. That is why it’s so diverse. I feel the time frame is so unrealistic.

1546 The people I am working with mostly are still on the land. They don't have computers. Board wants us to get the funds to the stewards. But sometimes I think the Board hasn't thought enough about what that means. They have a completely different way of relating to money. OMG. To function, I am more and more having to relate to the bi-cultural people, who went to school long enough to get both worlds.

1545 The Bio-Cultural Fund is different. In principle, at a programmatic level, the kind of things we support. We fund people to be who they are. We fund people to develop their own systems. It gets complex. It's true. Where it gets complex, in order to make a grant for an organization, we have to meet all the requirements of the US tax system.

1518 It did feel like it was a trade. I am located in this place. It’s a different kind of work. I am not working directed in the same way. I have to trust that my value and input is serving this larger goal.

1517 Our grants are very crafted. They are led by the grantees. There are less serendipitous grants. Things are very strategic and focused. I hadn't appreciated the complexity. I feel that a lot of the assumptions are changing. I think a lot of the beliefs that I had at the beginning, I was really adamant at maintaining and now they are changing.

1510 But people find a lot of enjoyment and I think that we are what we believe. We are trying to be interested and try to create and be interested in all those opportune moments. They notice. That people are kind that the weather is good. They notice if something about them changes. That people are very thoughtful of each other in that way. I learn a lot from that.

1509 I am quite surprised how I really appreciate it and I am very humbled by how directors have such insane amounts of work and what we do is heart breaking.

1505 It does seem very intimate. A lot of what we do is a specific vision of a very few people. It’s shared by everybody. But I have never been in an organization where the mission is so intimate to someone.

1376 Our programs are fighting against the machine that’s eating up the planet.

1373 The Bio-Cultural Fund vision and capacity to engage is beyond its capacity financially. In the beginning we thought if we engage properly we could solve the problem. Now, we are engaging more and more in partnerships with people and organizations who care deeply. It’s us working with them here (in the US
**Mission: What we do**

<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1348</td>
<td>It's not because of our own perfection, but we were the only ones (in the beginning). We were the ones with the money in the bank. We offered a means to do this. It hadn't existed on the planet before. There are people who cry when they read our mission statement. There is a slice of humanity who is passionate about it. We are living in a world where it's either romanticized or trivialized or without support (this beauty and preciousness).</td>
</tr>
<tr>
<td>1339</td>
<td>We are aware of the impact we have and that they have consequences politically overseas. I wish we were having that impact here, then we could attract serious attention. We are now more conscious of our potency and of its consequences.</td>
</tr>
</tbody>
</table>
Appendix 5: Report of the open-ended interviews

5: Stories of the Emergency Service

The result of the open-ended interviews was presented to each organisation as a document. Below is the main body of the document that was presented to the Emergency Service as an example. (NB: the Executive Summary and title page have been removed in the interests of brevity.

5.1: Introduction

In April 2012, Helen Russ approached the Emergency Service with a request to be one of five organisations to participate in research to identify the difference between the organisational culture and the organisational meme. Helen is a PhD student from the University of Western Sydney.

The following document presents stories gathered from 24 semi structured interviews conducted with the Emergency Service employees during May-July 2012. Each interview has been entered into a database as a series of responses with a response number attached. In the following document, partial and complete quotes are identified with a response number following the quote in italics.

Responses are presented in themes, including their perception of the mission, what was the Service like in the past, why people were attracted to the Service. They were asked to share their experiences of the changes over time, the culture now, the beliefs and values, main drivers and their vision of the future including possible future scenarios.
People interviewed included the following:

<table>
<thead>
<tr>
<th>Roles of those interviewed</th>
<th>Locations of those interviewed</th>
<th>Years of service</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acting Superintendent</td>
<td>Alexandria</td>
<td>3 yrs X 2 (people)</td>
</tr>
<tr>
<td>Captain</td>
<td>Ashfield</td>
<td>6 yrs</td>
</tr>
<tr>
<td>Chief Superintendent</td>
<td>Bathurst</td>
<td>10 yrs X 2 (people)</td>
</tr>
<tr>
<td>Communications operator</td>
<td>Burwood</td>
<td>14 yrs</td>
</tr>
<tr>
<td>Community Safety Coordinator</td>
<td>Canberra</td>
<td>15 yrs</td>
</tr>
<tr>
<td>Deputy Captain - Retained</td>
<td>Cootamundra</td>
<td>16 yrs</td>
</tr>
<tr>
<td>Fire Fighter</td>
<td>Dubbo</td>
<td>22 yrs X 2 (people)</td>
</tr>
<tr>
<td>Inspector - Deputy Manager HAZMAT</td>
<td>Eastwood</td>
<td>24 yrs X 2 (people)</td>
</tr>
<tr>
<td>Inspector - Zone Officer</td>
<td>Greenacre</td>
<td>25 yrs</td>
</tr>
<tr>
<td>Investigator</td>
<td>Katoomba</td>
<td>26 yrs</td>
</tr>
<tr>
<td>Permanent Fire Fighter</td>
<td>Kogarah</td>
<td>27 yrs</td>
</tr>
<tr>
<td>Relieving Station Officer</td>
<td>Maitland</td>
<td>28 yrs X 2 (people)</td>
</tr>
<tr>
<td>Retained Fire Fighter</td>
<td>Metropolitan East</td>
<td>29 yrs X 2 (people)</td>
</tr>
<tr>
<td>Senior Fire Fighter X 3</td>
<td>Regentville</td>
<td>30 yrs</td>
</tr>
<tr>
<td>Station Officer X 5</td>
<td>ShellHarbour</td>
<td>31 yrs</td>
</tr>
<tr>
<td>Station Officer - Operational Appliance Training</td>
<td>Sydney X 5</td>
<td>32 yrs X 2 (people)</td>
</tr>
<tr>
<td>Superintendent and Zone Commander Training</td>
<td>Sydney- Greater</td>
<td>36 yrs</td>
</tr>
<tr>
<td>Training Coordination and Resources</td>
<td>The Rocks</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tweed Heads</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Wollongong</td>
<td></td>
</tr>
</tbody>
</table>
5.2: The Results of the interviews

5.2.1: The mission

You are there to serve the community. The need to protect the community is the driver. To keep the community safe: 541

We are trained to save life and property: 558. Everybody is running out, and you are running in. We have to go in and fight that. To get over the fear, the adrenal is overwhelming, you shake, you get scared, and you have to get control of the situation. People have always looked at the fire fighters as heroes. When we turn up, things get better. Things are sometimes really bad. We hope that we can control it and make things better: 515. That is what fireys do. They fix things: 471. It's what fireys do; go into burning buildings and save people. There is an image of a firey carrying a young girl out of a burning building. It's the fire fighters prayer. Protect everyone keep them safe and make sure they go home to their family that night. Our slogan is we will protect you and make you safe. That's the image that every fire fighter wants to maintain. Don't be silly, be strong. Keep on doing that work because that is what the public expect of us: 731.

Moving into rescue: The driver then was mainly to save life and property and the big push had just started with rescue. At the time they were getting everyone trained in rescue. It was one of the feathers we wanted to have in our cap: 844. The ambulance has 6 rescue units we have 180. It’s been a fairly long and strategic process to achieve that. We are the biggest provider of rescue in NSW. It hasn’t been something we have just taken on overnight. It has been going and going ... a large proportion of work was non fire related. Flood rescue, storms, roofs ripped off. We have been doing a lot other than fire. In the last 20 years it has gone ahead in leaps and bounds. It is consistent with world models. 433.

We are there every time 7-8 mins. We have the best response time of all emergency services: 287.

Something about this organisation is that really negative things can be positive for us. It gets us money: We are war mongers, war is good for us: 1043.

Questioning the way forward: I am very very disappointed in the organisation going the way it is. The service delivery just isn't there: 942. Lost sight of primary functions: 595. Externally we seem to think we should take on more capabilities to survive. I question if we have to keep on finding new roles to justify our existence: 1040.

The only way they can be seen to do a better a job is to be seen to be doing it cheaper. We can't sell more things. Just do it cheaper. Change response time: 695. Our response times have blown out because of discipline and technology: 932. It’s not about the television coverage. It about getting staff and equipment to an incident in the smallest time. It is the key things that have slipped away in the last 20 years. We are not effective as we used to be. It has become like footpath fire fighting: 953.

One of our charters to protect the environment: 729.

Multifunctional service: Before fire fighters would only go to fires. Now they are seen as a multi-disciplinary emergency service. There is an expectation that if the shit hits the fan we will be there to assist if someone rings 000. A lady had a bird caught in the slow combustion stove. She had called everyone, police, SES, National Parks and Wildlife: I couldn't believe we said yes.... We’d be there in 5 minutes because there is an expectation we are there to help. And that is our role: 435.
5.2.2 What it was like before

Provide the service under the old board of fire to respond and extinguish fires: 905.

An **old fashioned hierarchical boys club** that participated in pranks and hoodwinks. But when the bells went on everyone went and did their business. It was extremely hierarchical. 1047. It was pretty regimented. Yes sir no sir; paramilitary; 1011. You had to follow the chain of command. There was little guidance from senior level: 904. **Don't challenge the senior officers.** Do as you are told. If any of the senior officers were to attend an incident, it was catered to their needs rather than the needs of the emergency: 906. It was steeped in history: 1050. Team work was really important... knowing someone had your back. **We didn't talk about team work but we were doing it.** It was really important: 1013. He's a good fireman. That was a valued thing. There wasn't much in terms of values. **Nothing was actually expressed.** It was understood: 992.

It was a bloke's world, men being men. Working with characters that were larger than life: 369.

I found a **close knit community:** 1047.

I don't think we pronounced to the outside world what we did, we operated in a silo: 1050. The big thing was **holding a positive public image.** Do the right thing to maintain a high public image. Particularly when you were on display with the public. 714.

Community engagement was non-existent. The idea of getting people to take responsibility, pre-planning, going to schools, getting business operators to take measures was unheard of. Now it's all about a little bit of prevention. In those days we would wait for it to happen. We'd sit around playing cards until a fire happened. Now we need to be preventing, engaging, and proactive: 1016.

Drug and drinking policy was a joke, in those days: 493.

At the time there was a belief that if you had a **gut full of grog, you'd be a better fireman** because you'd go places that wouldn't go sober, you'd be braver: 1012. Big parties and guys would be drunk on the job. 4-5 stations would get drunk together and turn out to calls drunk: 493.

You had to **prove yourself.** But once you had proved yourself they were intensely loyal, regardless of whom you were: 571.

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You had to **prove yourself.** But once you had proved yourself they were intensely loyal, regardless of whom you were: 571.

It was **male dominated.** Those kinds of macho sexist fairly blue collar attitudes towards woman and other cultures: 783. There was going to be a group who were going to make it uncomfortable because I was a woman: 580. Men are the protectors of society, the protectors of women... maybe, with women coming in as the protector there was a feeling of a loss of role; 577. Because I was a woman, it was ridiculous. The pornographic magazines would come out: 574. One of my instructors used to say it was the last bastion of white English speaking male dominated Australia: 813

**Masonic movement.** Lots of things were done behind closed doors. I was brought up by Irish Catholic: 455. I had no idea of the range of opportunities available but later I realised that you could only get to certain places if you were in the **right club:** 824.

There was a distinct separation between officers and fire fighters: 783.

There were us and them..... The **workers and the bosses.** They had their own lunch room in those days. It was my way or the highway then: 452.
5.3: Changes and Transitions

The focus was saving lives, putting the fire out. We have now taken on a lot of extra roles with HAZMAT, and rescue services: 1015. The change in fire safety. We used to get a lot of house fires, bush fires and grass fires. It has eased, largely because of fire safety, fire alarms in houses, the media. Initiations were tolerated. We don’t tolerate those kinds of initiations nowadays. We were a bit of a tribe and still are. The silly antics are a part of initiation that says you are one of us. You look after us and we will look after you: 784. It was designed to strengthen you; 242. There was a bit of bastardisation, a few trials to be passed. By today’s standards it would be harassment. You’d be sacked for it now: 241.

People would turn up to work drunk and sleep through the day. It doesn’t happen anymore: 889. The raid in the 90’s that stopped everyone drinking in fire stations overnight. Some people were suspended and disciplined. Before you would get in trouble if you didn’t invite the boss: 1014.

Never dob anyone in. If something was wrong you turned a blind eye. The culture was that you don’t shit on your mates. You protected your own. Now it’s more open and transparent than it ever has been: 405.

There was a militant union base that is probably watered down now. It used to be 90% of the people would vote in the union election. Recently it was only 20%. The union has weakened dramatically. Now people tend to freelance and have their own opinions: 405.

They never had the beliefs and values up there for all to see. Now we have the four pillars from the commissioner. There was an unwritten code: 312. We have now clearly enunciated our values. The 4 pillars and the change of the name. Just changing the name does not mean it’s a new organisation: 330.

Years ago when there was a big incident we would have a beer and talk it out. That doesn’t happen anymore. Now they use councillors: 517.

Volunteer-ism is on the way out. Young people don’t want to hang around waiting for a call: 273.

They do have a strange and weird relationship to women: 583

It used to be that we as a community had room for volunteering. I think less and less that is true. The basic level of families is that both people work 394. It is difficult to get people to volunteer in the small towns: 291. There is a cultural shift from true ‘service to community’, meaning less generous self-sacrifice and more emphasis placed on income and freedom, with people leading busier lives: 295.

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There is no answering to anyone. And yet there is lots of bureaucracy: 554.

Perfection and incompetence: There is no mechanism to do anything with recalcitrant people. There are no consequences for anyone who does the wrong thing. In management 5% take up about 90% of your time. 735. There is still a culture of protecting people who do the wrong thing and protecting incompetence. 627. There are no repercussions if you don't do what you are supposed to, there is no yearly review. I have sat at my desk and done nothing for months, and nothing happened. You can get away with whatever you want. Unless the outside media got hold of it. A lot of things that you should get your bum kicked and you don't: 554. There is a certain element that believes they can do as they please with no real repercussion: 295. The bullying and harassment you go through in higher management is unbelievable: 586. It wants to avoid mistakes: 1064.

Re-active verses Pro-active: By the nature of our business we are reactive organisation. The bells go on and we go. We have to be proactive... climate change, global warming, fiscal policies we have to improve and show we have value; 1056

Stability/Order/Bureaucracy verses Transformation/Chaos/Creativity: Some parts need to change. The fireys like a constant. 338. Fire Brigade as a whole doesn't want to change. But the commissioner and the superintendent look at it and see that something needs to change. We need to adapt to what the rest of the world is doing. 895. We work in uncertain work places with little control and we want to do things absolutely perfectly: 1063. They are caught in the past. The old traditional ideals of the past and moving forward with technology and social structure. The fire brigade is trying to marry that with the old culture and its totally clashing all the time: 914. Instructors encourage us to think outside the square if it's safe. The organisation as a whole that is the last thing they do. It's very bureaucratic. You have a military structure, but it's quite free thinking, but then over laying that is a squared off bureaucratic system. I would call it locked in syndrome; 748. A risk assessment is a dynamic thing. Part of our operational system is that we have to fill out a risk assessment when you pull up at a burning building. Nobody does it. It's ridiculous: 801.

People verses Budget: There are logger heads between the union and the senior management and state government. The union's job is to get more money for fire fighters. The government's job through senior management is to save as much money as possible: 733.

Survival/Self-interest verses Service: In the past it was very much service based. Nowadays it's more focused on the corporate image. It has gone from an emergency service to a business approach: 929. Public service staff have been brought in to senior positions and it's a public service approach rather than an emergency approach to doing things: 943. They want to be a world class the Emergency Service, but all that is under pinned by the budget: 423. There is no money in this organisation for training because it all goes on overtime. They treat this job as their second job: 505. I can't afford for him to have time off (for training) because I have to put on someone who will be paid over time (to replace him): 691. You aren't getting people to join because they want to fight fires they join for money or position: 930.

When I joined the Masons and the Catholics fought each other. 346.

My Group verses The Whole: There is always been a bad taste in the mouth of permanents about the Vollos: 522. Permanent will go to 25% of calls because they will be on shift 25% of the time. The retained fire fighter goes to 80% of calls, and they call us the part timers: 924. We are trained and we are doing the same job as the permanents: 521. A retained who felt that "management" (permanent) had no authority over them. We are all same organisation, wearing the same uniform: 297. The union doesn't believe that a retained fire fighter should be doing any of the tasks that should be done by permanent staff. The retained staff; It is their second
line of employment. Permanent staff, it’s their first line of employment. So retained should step aside and allow the permanent to do the jobs: 907.

The primary rescue stations, they call them dicks, because they aren’t the norm. The rescue guys aren’t sitting around watching TV and doing nothing. The rescue guys are pretty professional: 505.

There is this competition between zones. Years ago…. the rules were the same everything was standard. Now they have set up regions and zones. We have 10 times the amount of officers that we had 25 years ago. They have to manage the zone, so they look at every means possible to save money. As a result we have had non response of a brigade: 935.
5.5: The Attraction: why people chose the Service

My father was in it: 1010. I was very young... the fire truck would come to school, and I would say, 'my dad is there': 567.

The fire Brigade has become a second job for us. It's a quarry: 866.

36 years and I still enjoy coming to work: 320.

I get a lot of time off to do the things I enjoy: 995. I was a full-time life guard and a firey: 989. It's paid for me to put myself through Uni: 761. The shift work has allowed me to spend a lot of time with my family. I looked after my kids: 381. I do a second job: 461.

A good place to work: I liked the job. I liked working with the blokes: 989. I love this job, it's a brilliant job. I am good at it; 514. It was challenging and interesting and you had to use your brain: 570. It was a social scene. Great organisation, it was a dream come true. I had always wanted to be a fire man: 228. A lot of the kids were drinking and drugging. A mentor didn't want me to go down that path, so he suggested it: 231. It was the most exclusive boys club in town: 237.

Benefits: With the Brigade I have travelled to lots of places all over the world: 716. Amongst my friends I am the guy who isn't put off by difficulties... that has come from the fire brigade: 370. Go to sleep at nights and get paid for it: 540. I have got a lot out of it. I am pretty happy with it: 710.

I worked out why I enjoyed it so much. The instant gratification that you get: 631.

Makes me strong: Amongst my friends I am the guy who goes out in the rain who isn't put off by difficulties, that has come from the fire brigade. It's in the fire brigade that I learnt to stand in the rain and not to be put off by it. It requires a degree of toughness that I hadn't experienced elsewhere. And it was all good fun. We got to squirt water and break things and at the same time provide a good service to people. Provide real time measurable support to people at a time of great difficulty. When it all goes wrong we put it right. We clean up the mess; we put out the fire we pick people up so they can start rebuilding their lives. I really enjoy that: 370. I am proud to say that I am a fire fighter: 379.

Depth of relationship: There are people in the fire brigade who have literally saved my life and not many other work places can do that. That does breed closeness and a level of trust that you don't get anywhere else: 378. You are developing a very close relationship with these people: 760. You get to know these people as much as you would your wife or your siblings. A lot of memories you will never forget your whole life: 268.

Trauma: A lot of fireys have them and will take them to their death. Child injuries, fatalities, all of them have them. Post-traumatic stress is an issue in the fire service. They are very resilient. They always assume they do the best with what they have: 293.

The organisation is in fact their second family: 317.

The comradeship and the mate-ship are phenomenal: 229. There was camaraderie, an esprit de corps: 310. Camaraderie was there. Look after your mates: 451. It's the people that make the flavour of the organisation. Fun loving and monarchical and have a boundless sense of energy and a touch of madness about them: 258.
5.6: The Animal or Spirit of the Emergency Service

A herd of bulls. Once it's in motion it takes a lot to change a culture: 891. A herd of bulls going in one after the other. Its shear man power, save people and protect our people: 1030. An old bull, strong and masculine, slow and been around for a long time: 1000. A buffalo. It's a big organisation, strong. Its gets into logger heads but the strength of it is what is driving it from behind: 473. If you cut its arms off; they will grow back. We will call in another fire station and to continue to do the job. The fire brigade has a shield and armour; it's pretty tough. If it needs to retreat it will. It's protecting its self: 1026. If you chop off an arm another one will grow: 911. If you cut its arms off; they will grow back. We will call in another fire station and to continue to do the job. The fire brigade has a shield and armour; it's pretty tough. If it needs to retreat it will. It's protecting its self: 1026.

Lions lead by donkeys: 277. A cross between a donkey and a lion. A donkey because they are stubborn, but they are hardy, they do their job and they go on doing their job. A lion because it has got prestige, it's bigger than anyone else: 976. Donkey because it's hard working, stubborn. Donkeys can't reproduce, it's infertile. We don't have people in here that can grow. The people who are at the pointed end of the ship are feathering their own nests: 863.

It would be a strong, tenacious animal and intelligent as well. A Labrador. A big dog that you don't muck about with, that is pretty smart: 722. It is an animal that is calm but gets the job done: 528. Always ready to respond. A lion, because we can come out and jump into response mode, and in the lion's den we are family orientated, Nurturing our relationship with our colleagues with a bit of playfulness: 771. A leopard or panther. It sits there and when the bells go on it can switch on from a state of stillness, to a rapid strong action. It reacts ... it is pro-active and reactive as soon as it has to leap into action: 420. Is it a predator, it has its own momentum: 1061. It's a blobby push me pull me: 600. Slim mould... its spreads out in an unwieldy manner. It lacks direction. Its lost sight of its primary function. It's an amorphous blob that lurches from one to another: 396.

The organisation at the coal face saves lives... but above us there is a big black cloud that is trying to stop us: 592.

It's cumbersome, clumsy, and a bit focused. It would be a male. We don't like to multi-tasking. It's a single focus; we protect life and property 387.

A Fire. A smouldering one, when it flares up everyone pulls together and works. When nothing is happening its simmering away and little sections have their bitchiness, and there is a big flare up and then you are waiting around again: 555.

Tissue tiger. It's a big façade. What is underneath it is a very thin shell with a few good guys holding it up. It's only a thin veneer keeping this organisation afloat even though there are really good people in here. It's a show pony: 505.

An elephant. Big strong and unchanging an immovable object, it never forgets it never forgives: 799. Slow and ponderous, but elephants are smarter than the FB: 641. A sloth. They move very slowly, have been around forever and are slow and cumbersome. It's going to take you at least 7 years to get anything done. Unless it's a knee jerk reaction to some event: 696. It's this great big lumbering thing. Its top heavy, creeping along with spindly legs... senior management bloated in the last few years: 610.

A large python. It takes you a long time to get in the swing with the practices and culture of the Emergency Service. If it makes a turn the head is in another direction... you are still on the tail going in the original direction. Let's follow the head. But it's not a venomous snake: 277.
### 5.7: The Beliefs and Values

**We are the safety net and we can do anything:** 1059.

- **Team work...** knowing someone had your back. You would be physically connected going into a job: 1013. Team work, honesty, commitment to service and helping others and a ‘can do’ attitude and ability: 814. It’s about rolling your sleeves up and having a can do attitude. It believes in team work: 759. It believes that it is part of a team, and as a strong united team you can fix anything. Together there are enough of us, we are smart enough and we can get it done no matter what. The esprit de corps..... spirit of the group: 726. We are all there together in a dangerous situation. There is a strong belief that we can handle these situations. 772. If all is going wrong we are quite capable of acting so that the environment becomes safer. This very strong belief in oneself: 769.

**On the job firefighting, it’s about working with people from any race, any background any age and helping them:** 759.

- **Community commitment.** 492. They are there to serve to help and assist: 423. When we put on the uniform we are saying to the community we are saying we are prepared to take a risk for you: 371. When we do a good job it makes a huge difference to people’s lives: 693. We are here for the good of the community: 1059.

**Of the four pillars, the most important element is the way we treat each other.** 316.

- **Belief in what we do.** We really believe it needs to be done. We are protecting people: 375. We had a strong sense of duty towards the service we provide. We are here to get the big red truck out to the burning house as quickly as possible: 785. They are delivering a quality service with a diverse and competent workforce, and servicing the community well. In Readers Digest surveys, the ambulance and fireys are always 1-2 in the most trusted surveys: 418.

**Respect for ourselves and for our colleagues:** 316.

- **There is a belief in a greater power.** Fire fighters are motivated by something other than money. A lot believe in Karma. The good I do now might help me in the future. There is a real belief in doing the right thing in the fire brigade: 391. Belief in the supreme being: 347. Some people might say the higher power is the commissioner: 343.

**Loyalty above all else:** 976

- **It’s the people who make it.** They are the glue of the organisation: 275. Its firemen that help people not fire engines or the organisation as a whole. It’s the individuals: 815. We are taught to look after ourselves. It translates into fire stations. We help each other in everything from study to progression: 362. It all comes back to the people in the organisation: 503. Good people making a shit system work: 1015.

**What’s said at the fire station stays at the fire station:** 968.

- **They prefer to deal with things in-house.** Resolved internally even it’s not always the best or safest option: 967.

**The public has got such great view of us:** 865.

- **It’s a fantastic organisation.** It’s a great organisation that has some room to move, to grow for the better: 900. It believes it’s the best thing since sliced bread. Aren’t we really good: 860? The world’s best fire service. They think they are getting close, but they are that far from it: 640. We are world class: 821. If you can put up with the boredom and the bullshit it’s a great job: 281.
5.8: What does it want

It wants to be a world class Emergency Service: 412.

It wants the recognition that is what it does and that it does it really well: 1062.

It wants to fight fires and to do that as best as it can: 977.

I don't think it knows what it wants. Influx of non-uniformed staff that are still grappling with what happens. The minister is still working out what he wants. I don't think they have a key line: 852.

I don't think this organisation knows what it wants. At the top ranks, it suffers from appeasing the next level up. The bottom just wants to serve. The support roles are disconnected from the real job: 1020. There is still a disconnect. There is a gap between the senior management and the fire fighters. I don't think we have found the happy medium: 329. Its two organisations. People at the coal face, the bells go out, and we go out and deal with it, to fix it. Much of the organisation is caught up within its own self. The bureaucracy becomes self-serving. It's serving itself. It's all to do with the whole political master thing. It believes its own publicity: 601

A safe community: 773.

To be left alone to do its job. If we could be allowed to get on with what we do we would be very happy: 388.

It wants to protect and it doesn't want to be mucked about with. It doesn't want to be treated out of hand. It doesn't want to be pushed around. It wants to be respected, It wants to command respect: 723. I wants to keep rolling along without rocking the boat. Keep doing what it's doing which is not a lot without anything getting in its way: 698. It just wants to go about its daily business and do its job. It's about delivering a service: 800. It is living on its past reputation and it's a bit scared to try anything new702.

Their entire aim is to please the minister: 598.

To meet political aims and objectives. It's the minister's function to save lives and property and to provide resources for that to occur; but the whole things is run by treasury. It's looking up its own posterior: 598.
5.9: Unspoken rules, taboos and elephants in the room

The issue with women: Being a female you do learn to fly under the radar and not be noticed: 539. Being a female, you are the minority; if you have a complaint they never know how to deal with it. It opens up a can of worms. They are still investigating how to handle it. 553. There is a tension when female staff are around or staff of other ethnic origins. Everyone gets cautious about how they talk and walk and behave: 790.

Level of accountability beside the political correctness: Lot of things were covered up back then, today other things are allowed to slide that would not have been allowed in the past... people are getting away with things that were sackable in the old days. 451. Now, there is zero tolerance for any sexist, racist or discriminatory behaviour. The fireys that are here today are the same guys who were here when I joined so while it’s not spoken there is still an undercurrent of those kind of activities: 790.

Rumour is rife. People like to start rumours to see what will happen. It relates to the boredom: 281.

The influence of the Masons: The Masonic influence used to run the organisation. It affects it in two ways. Actual or perceived. The result is the same. It encourages people that are aligned with that, to step up and go forward and apply for things... and it stifles those who aren’t aligned with that organisation. Whether it’s true or not it becomes a self-fulfilling prophesy. Those are the people that end up in position of power: 1051.

It’s a big taboo to go over someone’s head. Some of the more senior members may think they know more than the captain: 970.

Personal relationships shape promotion: Your ability to progress through the ranks is influenced by informal conversations that are had with senior officers. Technically they are not allowed to do that... the phone call made... 'No he is trouble', will mean that your promotion doesn’t happen: 916.

There is a culture to keep your head down and do not ask questions. If you ask questions you are the heat seeker: 885.

There are dinosaurs. They have been around for a long time; they are in a position of influence, are set in their ways and not open to change: 830.

You could get rid of the entire upper echelon and we would still put out the fire, clean the station: 597.

The great thing that wasn't spoken but was expected was that you would fit in be a team player and do what everyone else did: 377.

Surveys are useless. 1024.

Internal consultation: Every Tuesday, one station will come in here. They will say things when they are in here face to face, but they will never do the surveys. We need to encourage them more. We've had so many surveys... we restructure the restructure, so there is cynicism there now: 352. If they don't like the results of surveys they will hide them. If they don't like what they hear they hide it and get another consultant: 880. When we do a survey, there is a lot of talk about the statistics but we don't get as good a response as we should: 351.
5.10: Emotional wound: What is the Service avoiding?

Frustration and feeling that they aren't heard: 941.

A firey's biggest fear is coming across people who need help and being unable to help them: 732.

Being unable to help: It's a very wounded organisation. Not being able help is the worst. It's distressing when you have the staff and equipment and you cannot help because of political reasons: 959. There is nothing worse than getting to a scene if the people are deceased. If you can't help you have failed: 254.

Avoid: Losing a piece of itself, loss of its own people: 1031.

They are caught in the past. They won't let go of the ideals of the past: 914.

Failure: Failure to protect their own staff to protect the community. Then it feels like it's failed to protect its own history. It's trying to live up to the legends from the past: 1065. Afraid of a lack of safety: 422. Firey's don't handle the loss of a colleague: 364. Someone doing something wrong and someone dying: We are trained to save life and property: 558. No-one wants to take responsibility for anything. They are afraid of failure: 605. We lack the emotional intelligence to critically examine when things don't go 100% correct. In the early days when you did what you did and if something went wrong you'd cover it up. Our debrief process, we still have tendency for it to turn into a finger pointing exercise: 1060.

They do not adapt to change very easily: 894.

Change: We want to avoid change for changes sake, meaningless change pointless bureaucratic change: 801. They like to avoid the unknown. Things they can't see clearly. It only happens if they know what the result is going to be. It doesn't like being spooked. They don't like it when suddenly something goes wrong somewhere. There tends to be an over the top reaction to it: 747. Afraid of change, I don't think they have any founded reason except that there is a lot of militant unionism: 278. Having cultural changes enforced on them: 913.

It wants to avoid conflict and negative scrutiny. It wants to avoid mistakes: 1063.

The bad publicity it has had. Bastardisation, publicity it had years ago: 559.

The bullying and harassment. It's still healing from all that: 979.

We don't want to be too complicated. Our task is very simple, put out the fire, clean up the HAZMAT: 389.

Public shame: Public embarrassment. They tell you to 'look good the public are driving past'. We have to show them we are there to protect them, everything is about public appearances: 978. Being scrutinised. Poor publicity: 913. The emotional wound is shame. It's a shame because it is constantly trying to cover up the things that it does wrong, to shield itself from the public: 865. Losing the perception of public respect: 724. Negative public perception: 339. Bad publicity. That is what they run and hide from: 643. It's afraid of the public finding out that it really doesn't do a lot: 864. We are out there to show how good we are. We seem almost paranoid in making us appear as this really good organisation: 279. The hazing or bastardisation was destroying the public image. Fireys want to be well regarded. No-one looks well on fire fighters that do the wrong thing. There are lots of stories ...everyone jokes about them but they hurt the Fire Brigade: 727.

The bullying and harassment. It's still healing from all that: 979.

Internal crisis: Work confrontation. It wants to go along without any troubles. When there is a dispute, they don't have a clue how to handle it: 506. There is an avoidance of conflict. There aren't many hard conversations; it's about maintaining the status quo: 775. To avoid conflict and negative scrutiny: 1064.

Complications and paperwork. People are petrified of crashing a truck because there is that much paperwork: 475.
5.11: Structure and Hierarchy

We run off an act through parliament that gives us powers to act: 535.

Commissioner is overarching. There are two deputy commissioners. Those sections are divided into sections and ... then chief superintendents, they are in charge of zones, and then duty commanders. They are in charge of a fire district which includes 10-15 stations, and then there is the station officer; and then the fire fighters... who don't have responsibility for anything: 794.

It's an extremely hierarchical organisation. It's a disciplined organisation and a uniformed organisation. The higher up you get the more influence you can have. I like the rigid structure, but it makes change very difficult: 719. They are still archaic in their structure: 873. We know that the system doesn't work, but the hierarchy doesn't know it.549. I am a station officer; I get paid more than an inspector. If I want to buy $5 worth of ball point pens, I have to take it up to my supervisor: 854.

There is too much bureaucracy and we just want to get the job done: 551.

Triangle. Now it's inverted. There are very few troops at the bottom, but a huge upper management who are fighting amongst themselves: 960. The people who are supposed to be the most important part are the lowest down the ladder. The pyramid is turned upside down now. We are very heavy with higher paid public servants. We are top heavy with staff: 867. Too many people in the middle. Too much hierarchy. The workers down the bottom, There are too many bosses, they are always at meetings. 551.

As much as they focused on team work it's hard to get team work in a straight line hierarchy: 1049.

The hierarchy works in combat zone, during incidents. For the bulk of our time (is not in a combat zone): 1057. There is a definite chain of command. There needs to be. On the incident ground. There needs to be a clear and defined chain of command. But we can be a little bit looser at the day to day stuff when we are not involved on the ground: 413

Having two deputy commissioners at the same level we have split the organisation down the middle: 1021. Two deputy commissioners; support staff and emergency management. The support staff should plug in lower down the chain. The organisational stuff is seen to be as important as the response, I don't agree with that: 1020.

It's rare for a junior to speak to the district officer: 1049.

You have to come up through the ranks: 974. There was a strong culture of submission to the station officers and to more senior officers. Still had a strong culture of seniority based progression: 786.

There is a break down in internal communications. It's more of a procedural thing. They have a shit system in place. There is a big brains trust out there and a lot of knowledge and they need to tap into it better: 409. Taking an idea and hoping it will progress up the chain no, I don't believe it will be taken up: 689.
## 5.12: How things are done around here

**The job has to be done now.** We can’t wait for the weather to fine up. I like that. It has to be done now: 380

**Proactive and reactive:** The fireys are most happy the more they do. Morale is highest when they have stuff to do. The more difficult the job is the greater sense of satisfaction for doing a good job. There is probably more negative stress. There is all that down time that can cause more problems than when you are really busy: 252. By the nature of our business we are reactive organisation. The bells go on and we go. But we have to be more proactive with climate change, global warming and fiscal policies: 1056

If a complaint comes in because someone has done something wrong, they change procedure... they don't train people better: 640.

**The great divide:** We put out guidelines and safety bulletins and everyone is supposed to have read it or heard it, therefore, it’s been treated. But there is a divide from the superintendent upwards... or downwards, we say we do this, but we actually do that. Its good people making a shit system work. If you know the people well enough for them to be honest... you would find that they never do that when we turn up to jobs we just say we do it. If it’s a culturally accepted thing not to do it we don’t... if something goes wrong... then there is trouble, the person who is in charge of the job is left holding the baby. Its management taking the easy way out. Less than half a dozen people can write up a document to lessen a risk so if we are up in front of work cover or coroners courts we are covered. 1028.

**Getting thing done:** If it’s within the guidelines... you do it. If it is a little outside the line (as the boss) I can just do it, and say I will check later. If it’s way outside the line, you ask the next person up the chain. To get the police to do something it will go out at the commissioner level. If it’s internally, it will go out at inspector level. You are relying on the other person to take it on. Writing a bit of paper and put it through the system almost never works. Or, go to the union. It then gets priority. Stack the union meeting, use people power. It also means that good change is blocked by someone with a vested interest 1023.

**It is based on the chain of command:** 972.

We have moved from snail mail, to email twitter, streaming live pictures onto the web in real time. That creates a more critical view of what we do: 1071.

**People who can rote learn are not always the sharpest knife in the draw:** 851.

**Getting things done around here** is like mating of elephants. Lots of noise, lots of faecal matter; it takes ages to get a result and you are not sure where the result is coming from. If someone likes what you are offering... we can move mountains quickly. If it doesn’t get the support... you may as well be speaking in Chinese. 820. If you want something done it’s going to take you at
We tend to make decision for a short term political fix and not for a long term strategic benefit: 355. least 7 years to get it done. Unless it’s a knee jerk reaction to some particular event: 697. It’s like pulling teeth: 307. We ask for things, it can’t be done, why not, because it costs too much. If it suits them above, they put it in and say you guys make it work: 482. Sometimes it’s easier for junior fire fighters to get change than the senior officers: 331. It’s like pulling teeth: 507. We ask for things, it can’t be done, why not, because it costs too much. If it suits them above, they put it in and say you guys make it work: 482. Sometimes it’s easier for junior fire fighters to get change than the senior officers: 331.

A lot of paper trail and ass covering: 460. Administration and policy: At the station level it is; ‘let’s just get in and do it’. The further up the chain you go, the more complicated it gets. I wrote a policy document with no flowery stuff. Then we began the review and editing process. They brought consultants in and six to seven weeks later, I was so jaded. I was cutting and pasting it ended up was full of ridiculous flowery management speak. I sent a 2 page to the stations (from 14 pages) That is how things are done at the administrative level: 795.

We restructure the restructure: 352. Re-structure: When we change structures, the job is the same, putting the fire out, rescuing the people from car accidents. When we change the systems that support that it’s clunky and difficult: 384. We have a re-structure after re-structure after restructure. We don’t manage change well. It pushes staff back towards the union. At the time of the name change the union said that we don’t stand in the way but then they retain the old logo and the old name: 335.

Earning a place: The new guys are given the crappy jobs. You do need to learn things from the group up, and that can be used as a hazing. If you are in someone’s bad books you can expect to be given all the boring or crappy jobs; 972. If they can do it well, if you can do the work they respect you. If you don’t cry or cause dramas, they will respect you. 552
5.13: Characters

It was very masculine, macho, bravado, tough, resilient. One dimensional. Mono cultural. Very working class. 993. Boofhead macho type characters and that is not gender specific. Some horrible ladies as well as blokes. The big tough, swears and has no regard for people. 950

A good caring and protective parent that tries really hard are good to deal with. They are level headed and think things through for the best outcome. 952

Management is the old school principal with cane in hand, toe the line or else. They psychological beat you down with threats. The younger managers you see the snivelling snotty nose child who wants to be in charge. Managers who have lost the respect for people in the organisation. They treat them with disdain because they don’t know what they are doing operationally. They have all the certificates in the world but couldn’t organise an operation: 949

Some are self-interested. Others are driven by the community service and getting results. Others are there to do the bare minimum to stay employed and keep my job. There are some who are driven by trying to have some sort of personal achievement. They strive to become the boss at all costs. They will engage in unethical things to get one up to get to the top. 912

There is the devout team player. There is your devout fitness freak. There is your occasional religious Jesus freak. There is the jack man. 'Bugger you jack I'm all right'. There is the lounge lizard who wears out the recliner in front of the TV and there is the fire brigade freak. Full blown everything fire brigade is good: 832. When you get a bunch of men together, there will be an; I've been everywhere man; I'm too sexy for my pants man. A big part of wanting to do this job is the excitement of putting on the uniform, women might find you attractive and then racing round in the big red truck: 749.

The 5/8s in the team, guys who are carrying the comb in their sock, the pretty boys.... then there are the front rowers, busted heads but they carry heavy loads. There is more to being a good fireman, than having bulging biceps and a good hair do. The guys in the calendar don't generally pull people out of houses or out of cars that are mashed up: 824.

The heart of the organisation is the instructors. They work hard. They are away from their families a lot. They are bloody nice blokes. If you had to pick the heart of the organisation I would say the instructors are the heart: 751.

The clown, there is always the lazy dopey sleepy fellow. There are a lot of clowns. There are not too many really serious people. A lot of altruism. Altruistic clowns: 294.

People switch on when they go to a job. They say that guy is mad. He switches on. And other end is the mess room, or around the table (where they will be switched off): 266

It's the people that make the flavour of the organisation. Fun loving and monarchical and have a boundless sense of energy and a touch of madness about them. It's like a giant shifting spanner because it fits all nuts: 258.
5.14: Leadership

We have one of the best commissioners we have ever had because he has come through the ranks. He knows every nut and bolt of the vehicle and of the on-ground procedures: 276.

Support from higher up: It all hands off. It’s this one step removed thing. Everything comes back to leadership. No-one wants to take responsibility for anything. They feel they have no-one at that higher level is taking on advocacy and backing them up: 605. They don’t get things done because no-one will make a decision. If it’s a decision they just pass it up, and pass it up, otherwise they will be held accountable: 633. They have watered down the authority in management roles: 587. The higher up you go in the organisation the less support there is for your decisions:324. There are areas of disconnect between executive and senior officer ranks: 333. At senior management level there tends to be a knee jerk reaction, if a fire fighter says something, it is taken as gospel... they blame the officers: 326.

A divided organisation: At the top ranks, we can often suffer from appeasing the next level up. The minister the commissioner... we have to watch that we don’t disconnect the bottom from the top. .... I don’t know if there is enough connection to the front line: 1020. These people consider themselves fireys and these consider themselves politicians... the folding line, between the deputy commissioner and below, or above the inspectors... it’s a folding line: 1027.

There is a gap between upper management and those on the ground. The commissioner is at risk of listening to his advisors too much. He is not getting the full picture. He believes we are a world class fire service. The gap between what he thinks the brigade is and what it really is, is getting bigger and bigger: 692. They will jump up and down with a fire man who does something wrong; but senior guys do whatever they want. It is a do as I say not do as I do: 638.

You are following the most senior man or woman present. 975.

They can change commissioners and change systems but until they master leadership they will continue to have problems: 615. Leadership should be fearless, have courage, it should be out in front. There needs to be trust. They have no concept of leadership. It’s not there. It never has been there. It has been the Achilles heel since I joined: 614.

The fire brigade union, the power it has is phenomenal: 496.

The good and bad of the Union: The union have a strong control. There is some hostility towards the union but the fire fighters would tend to follow their direction rather than senior management: 325. The union protects them. They join the union from day one. The union just wants their money. You can do whatever you want and stuff up but you will never get sacked: 546. The other way to get things done is to go to the union. It then gets priority. Stack the union meeting, use people power; we are going to block this if they don’t do that. It also means that good change is blocked by someone with a vested interest: 1023.

Accountability and leadership: They need the balls to stand up and be counted and to be able to discipline staff who aren’t behaving appropriately. We need to be accountable for our actions. There are acts and regulations and standing orders but they are never used. They hope it goes away... sweep it under the carpet: 445. With critical incidents and health and safety they do a good job. But they fail to support things when an issue needs to be dealt with relating to personnel: 406.
5.15: Finances

It doesn't make money but it costs money: 852.

The source of funds: The state government put in 12.5% the local government put in 12.5% and insurance puts in about 75% of our funding. 852. The biggest contributor is the insurance revenue. They give us about 74% of our income: 857.

We are given money by insurance companies to help. Things will change. The belt is tight. We are respected. The bean counters have been brought in from outside to try to help things a bit: 532. The innuendo is that they are paying big money for the new fiscal managers. To be effective they need to save at least $170,000 a year: 281.

Premiums and level of service: There are two ways we work out how we need be. The biggest contributor is the insurance revenue. They give us about 74% of our income. If I pay a lot of insurance. I believe I have an entitlement to a certain level of fire coverage: 833. Why can't the organisation or government work towards improving service for the people who pay for it. That is not saying people who can't afford insurance shouldn't have a fire engine turn up at their house. We should do fire by rates paid on the land not on the insurance paid on the house. If you own a house... if you didn't pay your fire insurance support money they (the council) could levy a fine or take action to make sure the service was there. With the state politics and the interaction between the two services, it's based on risk, and population density... On the flip side as a rate payer/building owner/insurance my position is more about equality for everyone. Why is my family any different for getting a fire truck or ambulance to my place. Why different to anyone else. Still do it on insurance. If insurance was compulsory like council rates. Fire service goes to more fires in low socio economic areas. It's about evening out service delivery and cost recovery. It means more fire engines around the state. More fire stations means better service to the people and that is why we are here: 834.

The bottom line is budget and everything is only possible if it comes within financial parameters. They want to be a world class Emergency Service, but all that is underpinned by the budget: 424.

Budget effects service: With budgetary restrictions... we used to say we would arrive at your door step within 7 minutes on 90% of occasions. Rather than build more stations, they just blew the time line out to 10 minutes. Those first few minutes in a house fire are the most essential: 694.

Money drives promotion: I am a senior fire fighter; I'd earn 75,000 a year. As a trainer, I get 90,000 a year. People are drawn to these positions because they don't have shift work and want to be home for kids and they want more money. The higher paid positions shouldn't necessarily get more money. If it wasn't always money driven you would get better people in the right positions: 550.
5.16: Relationships

We have MOU’s (memorandums of understanding) with all others police, Rural Fire Service: 287.

Respected: On the job we get on with everyone really well and we do what we have to do. We are held in high regard: 805. It’s respected by other organisations. To a degree it is feared, because it’s a bit of an unknown. Other services or agencies don’t really understand what it’s all about they see it as an authority figure. 917. In the greater corporate world and in the fire world, it’s well respected. 729. We have a high position in society. We are a highly respected group: 803. The agreements they have with the other emergency services are often so confusing that we don’t know if we need to go out or not. 497. The people generally think we are angels. We will do anything for people. Others are squawking to the press, trying to get a feed out of what we have done. If you don’t manage the press, feed them the right lines and keep them busy, they will devour you. That is the emergency scene. 1034.

If you don’t manage the press, feed them the right lines and keep them busy, they will devour you: 1034.

That bigger world has layers quite large layers. Police health and education are in that bigger layer. The Emergency Service is a secondary layer to that layer, along with SES RFS and the rest of the emergency management sector. We sit at the fore front of a lot of those things: 1066.

We don’t like being lumped in with the Rural Fire Service. Our relationship with the Rural Fire Service I would classify it as a good relationship although it’s not always smooth. It’s a relationship where couples blue for 20 years but they are still together: 752.

VRA, RFS, SES, Police. Sometimes it’s healthy and sometimes they will start attacking each other and bitching about territory: 1034. There are tensions with the rural fire service and other emergency service operation’s: 983. With police and the Roads and Traffic Authority and State rail we get on fabulously well: 868. Some areas there are a hostile relationship between our organisation and other services because of history and legislation. Some are excellent functional relationships. You could go from the extreme where different services ignore each other, to being the best of friends: 829. The city areas, they tend to sit in pretty comfortably with the police and the ambulance: 752. We don’t get along all that well with the other emergency services, police, ambulance, and the rural fire service. There is also a bit of tension with the SES. It’s about two dogs at a fence. Its sibling rivalry. They will fight and they will work together well: 728.

We don’t like being lumped in with the Rural Fire Service. Our relationship with the Rural Fire Service I would classify it as a good relationship although it’s not always smooth. It’s a relationship where couples blue for 20 years but they are still together: 752.

We have a lot of policies to minimise our environmental impact: 806.

We do training for other businesses They can utilise our services for professional training. We are a bit of a silo; we do tend to keep to ourselves. In the last 10 years we have tried to push ourselves out there more: 805.

Pressure from outside organisations and politicians has made it all warm and fuzzy with relationships with other organisations: 938. It runs on expediency. They use corporate partners to get stuff so they don’t have to pay for it: 606.
### 5.17: Corporate social responsibility - internally

**I am not well supported but it’s there if I need it. If I ask my boss for support he wouldn’t hesitate.** 1018.

**Caring at the station:** The fire brigade **genuinely care** about we fire fighters. At the station level. We do care about each other. But less so at the organisational level: 971. My station officer is very mindful of his crew: 763. If there were any personal problems, I know that I could go to my bosses directly, the Chaplin or the peer supporters. 717.

**Self-driven:** It’s not a case of what the fire brigade will give to you. You **have to ask them.** Which I think it’s the right way. You have to go out and get it. 886. There is a lot of support available but you need to pick up the phone and make use of it. 741. The Fire Brigade do a lot of things that tick the boxes. But when you ask for help especially if it’s about mental illness you get no help. It just goes into the bottom draw. They will have a huge **policy and it’s a lot of smoke and mirrors,** no substance. 849.

**Issues with training:** We are still very archaic in our exams. It’s still all **rote learning.** We have not moved with the times. The system rewards lazy people. Rote learning went out when Jesus played rugby in Jerusalem. 847.

**Budget drives training:** The looking after is not there anymore. We are seen as **economic units.** If we cost them any more than the basic economic unity they will punt us. 789. There are opportunities for personal development but there are a lot of impediments. A disproportional percentage of focus on budgetary savings: 788.

**Consultation:** We constantly get these top down projects delivered. They will say what can be changed. They will do an online survey but the project stays the same and no-one’s idea is taken on board. These top down unilateral decisions are made and they pretend to consult. And deliver what they intended to and bugger the effect that it has on the guys in the fire station. 791. When we do a survey, there is a lot of talk about the statistics but we don't get as good a response as we should: 351.

**Dealing with trauma:** There were 30 guys in the mess room. It was a bit like a scene from Mash, they are all cracking jokes and having a great time.... not taking what had happened seriously. It’s their way of coping with the pressure.... **dealing with the trauma.** They make jokes or they will go nuts. It’s a protection system: 376. We see people they are in pain, trapped dying, drug or alcohol affected so to cope some of the fireys have a black sardonic sense of humour.... macabre. People will make off the cuff remarks about tragedy... it’s not dinner party conversation so you don’t discuss it with your wife or family: 267.
5.18: Integrity

You walk the talk depending on who is in the room. You know what not to say if the inspector or superintendent enters the lunch room, the conversation will be different: 1028.

I wish the brigade would walk the walk: 879. Does it walk its talk: 60% - 70% yes: 419.

Our new front line is the budget; don’t worry if the house is on fire: 798.

The rank and file walk their talk, but not the management: 470.

There is no consequence for doing wrong. I can have an accident and there is nothing done. I can say, no, I don’t want to wear ear sets and there will be no comeback. They don’t maintain their skills and there is no consequence: 861.

The challenge between rules and the immediacy of the moment when someone is in trouble. We are not allowed to do any swift water rescue, but if a person is hanging on a car in the river and there are no SES crew there, we will go in and save them. All these things we do, we do differently than it is written in the protocols. The folding line, between the deputy commissioner and below, or inspectors and above. We say one thing and do another. We probably do it on an hourly basis: 1027. I question how much the deputy commissioner, expects the policies to be followed. There are more orders than you can keep up with. It’s whatever the most senior man thinks on the day. We disregard the commissioner’s orders. We don’t take notice: 973.

I wish the brigade would walk the walk: 879. Does it walk its talk: 60% - 70% yes: 419.

Being seen to do it well. It’s more like ‘do as I say, not as I do’. There have been problems of corruption. It’s more about being seen to be done; maybe it’s about public embarrassment. Most of the people are pretty honest. The values are not effective at all: 999. They have dropped the baton on our core business. They try to grab the media attention. Rather than doing our key tasks, saving life and property and attending to emergencies, the focus is on the media: 936.

The budget is more important than the mission. They are full of high fluent talk, but they only back that up if it doesn’t conflict with the budget: 798. They waste a lot of money. If they were a business they would have gone broke: 526. On a political level its run by treasury. Safety is the number one goal; it only applies when the budget allows it to apply: 591.

The mission and the actions are not fully aligned. Fire fighters look on the mission and the goals with a deal of cynicism. The 4 pillars have a different acceptance. We put all those things out there but we are not really doing anything about them: 334. There is a genuine attempt to run it as the corporate plan but there is lots of red tape and it’s heavy in middle management: 745.

Lack of accountability causes low morale. Some fire fighters shouldn’t be in here, their morals are wrong. Someone unfit and fat will be in trouble themselves if we get into a real incident. Some people have the wrong attitude: 525 People don’t leave. Because nothing happens to you if you do the wrong thing. You can manipulate the system to earn a second income or be off on workers compensation for what you did at another job: 862. One platoon may be active in community engagement, another crew may be lazy and sit around and do nothing. There is no consistency in the level of community engagement. There is no key performance indicators applied to the individual brigades: 910.

They spent millions of dollars putting everyone through respect for work place training. The training was supposed to teach us how to be nice to each other. They have shown the epitome of disrespect to us and our culture: 796.
### 5.19: Future Scenarios

<table>
<thead>
<tr>
<th>Scenario</th>
<th>Details</th>
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<tbody>
<tr>
<td>GPS systems installed on the trucks... big brother is watching me</td>
<td>Interviewees felt that it is difficult to predict the impact of technology on the</td>
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<td>incident ground, on the operational systems and on the relationship between the public and the</td>
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<td>Emergency Service. There is a perception that technology will be both good and bad. Technology</td>
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<td>creates a more critical and public view of the Emergency Service in action: 1071. Robotic</td>
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<td>technology playing a role. Robots replace humans: 986.</td>
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<td>Fireys work to remove people stuck on trains in the underground networks</td>
<td>Terrorist attacks are seen as an inevitable. Bomb thrown from the highway near Mascot into</td>
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<td>landing plane: 485. Australian ‘September 11’ takes a generation to get over: 363. Technological</td>
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<td>incident shuts down computer networks and Internet. Massive impact on essential services,</td>
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<td></td>
<td>transport systems and hospitals: 441. Media reaction and a military presence results from a bus</td>
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<td>bomb terrorist attack in Australia: 707. The amalgamation of the Emergency Service call centres</td>
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<td></td>
<td>was seen as a move backwards in light of possible terrorist activity. Terrorist hits the</td>
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<td>Emergency Service call centres at Sydney and Newcastle: 957. You put it in the city and you</td>
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<td>only have to hit one target and you have wiped out everything. As an organisation it’s a</td>
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<td>corporate decision that is atrocious. It’s a huge threat from terrorism: 958.</td>
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<td>Private sector in the fire industry: 535.</td>
<td>Privatisation of the brigade was discussed from a variety of perspectives. Privatising fire</td>
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<td>brigades for towns, fire fighting for profit: 810. Private fire service all based on contracts:</td>
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<td>616. Each council has a brigade: 616. Fire service sponsored by a fast food organisation that pays</td>
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<td>the wages. If someone calls 000 there is no guarantee that a fire truck will turn up, especially</td>
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<td>in the smaller areas: 616. There are even people who are starting their own little private fire</td>
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<td>brigades. I work for one at the moment: 531.</td>
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<td>Religious beliefs and the public disorder increase demand for emergency</td>
<td>The aging population was seen as having a significant effect with within the brigade and within</td>
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<td>services and fire protection in riots: 440.</td>
<td>the community. Aging population impact on the role of the Emergency Service: 443. The aging</td>
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<td>population makes work for emergency services: 439. The demographics of an aging workforce mean</td>
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<td>that the Emergency Service has lost 1/3 of their workforce in less than 10 years: 1072.</td>
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<td>Government cut backs: 363.</td>
<td>The recent budget was seen as a major setback. However interviewees felt that government cut</td>
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<td>backs and financial difficulty is a continual and ongoing issue that needs to be managed in a</td>
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<td>proactive manner. Fireys are bounced back half a century with conditions and wages in the</td>
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<td>budget: 292. Our new front line is the budget; don’t worry if the house is on fire: 798.</td>
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<td>The Sydney tsunami takes the CBD times five and cuts all the legs and</td>
<td>As you speak with the Emergency Service employees there is a feeling that major weather events</td>
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<td>arms off the fire brigade: 1042.</td>
<td>of all kinds are expected. Climate change, more frequent and severe bush fires and storms: 286.</td>
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<td>More training and equipment needed: 534. Things get busier with climate change: 535. Weather</td>
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<td>related incidents, landslides, bad weather: 434. Blocks of units built too close to the tidal</td>
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<td>levels are undermined by huge swell: 434 Fireys job increases: 425. Extreme weather, changes</td>
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<td>access to water and services: 1070. Catastrophic fire with a greater death toll than Black</td>
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<td>Saturday: 835. Climate change and bigger fires has a massive impact on work load. Emergency</td>
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<td>services criticised as they have been unable to cope with the demand: 809.</td>
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<td>Growth in emergency management: 1007.</td>
<td>A possible scenario is that the Ambulance Service as we know it folds, and a new structure is</td>
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<td>created in-conjunction with the Emergency Service. Ambulance service as part of health has</td>
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<td>folded. The Emergency Service has taken the first responder role. The ambulance officers do</td>
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<td>patient transport to individual hospitals: 645. Fire service has medical first response and</td>
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<td>emergency: 434. Fireys who don’t want to be part of the medical response team leave the service:</td>
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<td>536.</td>
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<td>Fire and ambulance services amalgamate: 619.</td>
<td>With increasing levels of transparency, cost cutting and scrutiny from the wider</td>
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<td>The union is ousted:</td>
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public there is a prediction that the Emergency Service may be forced into 
restructures and or investigations of conduct. The Emergency Service 
Management sacked. Big managers sacked for fraud: 511. Fireys are sacked and 
brought back on contracts with performance criteria: 511. New the Emergency 
Service boss brings massive restructure. No beds in the fire stations. No TV’s in 
the fire station and a loss of one third of staff: 874.

**Difficult to get people to volunteer in the small towns:**

**Changing relationship with volunteering:** The difficulty in getting people to 
volunteer in small country towns is already seen as an issue and is expected to 
increase. No country people are being trained in the industry. There is a lack of 
young replacement people in the country: 531. It used to be that we as a 
community had room for volunteering. I think less and less that is true. The basic 
level of families is that both people work. If we go back to 1900s or 1950s when a 
lot of these stations started in the small towns, the average family was a one 
income family. That allowed room for volunteering: 394.
### 5.20: What could be?

- **Integrated budgets**: I’d like to see it more integrated. So we aren’t fighting over budgets: 1039. At the moment with budgeting and costing. Every section has its own budget. We are one fire department. It should be all together: 563.
- **Culture change**: Safety culture change. We have all this equipment, but at an individual station level the message hasn't come through that there is no need to have this attitude that you have to be macho and tough. I like to see things come more in line with the national standard: 985
- **Share ideas**: I’d be interested to find out where the other people in the organisation think we are going. It’s good to look outside the square and get another person’s perspective on things: 840
- **Personal aspirations. To leave the service happy and fit. You see a lot of people go out injured**: 533.
- **Pension plan**: The one thing I would really like to see is a pension plan. Fire fighting is a young person’s game. I’d like to see a pension plan for 25 or 30 years of service: 808.
- **Get ready for terrorism**: It would be far better to have one communications centre in Dubbo, Wagga or Tamworth would be better for an emergency service control centre: 958. We are pretty good at adapting. We adapted to terrorism. We have adapted already. We need to be more proactive rather than re-active. If the first one happens here we won’t be ready: 651.
- **Clean up**: We need to build a big bonfire and get rid of the dead wood within the organisation, at all levels. There are too many passengers in the place: 444. A definitive tenure for retained captains (2-3 years) then they must reapply: 304.
- **Improve Service**: I don’t think we are aggressively pushing or improving our services. We have identified a need for additional services in several locations but we do it at the expense of existing services: 354. I want the organisation to be more proactive in reality. They need to push more to improve the key roles. Response time, performance at incidents. It’s not about the television coverage. It about getting staff and equipment to an incident in the smallest time: 953.
- **I would like to see this organisation turned on its head from the minister down**: 612.
- **I would love to see it go back to having a guaranteed response of 7 mins call out time**: 704.
- **I'd like to see a little bit of genuine leadership that involved advocacy. And putting yourself in front, not leading from behind**: 613.
- **I like to see it employing more women and a more diverse culture. I would like to see the fire brigade become into line with other commonwealth agencies to take obligations to employees**: 984
- **Courses for middle and upper management to increase interpersonal/communication skills**: 303.
- **I'd like to see it employing more women and a more diverse culture. I would like to see the fire brigade become into line with other commonwealth agencies to take obligations to employees**: 984
- **Discipline**: Discipline that results in active repercussions: 302. Guidelines which set out that lawful instructions in line with organisational protocols and reasonable requests MUST be followed: 301. Individuals should be held accountable: 920.
- **Training and screening of new people**: Better screening on recruitment to cull candidates with egocentric, bullying, negative, complaining, selfish and power tripper personality traits: 299. The massive changes will change the way we operate. We need to capture recruits, and get them to realise it’s not just fire fighting, we need to target people who are prepared to take on a diversity of roles, over and above fires: 436. Better trained fire men, Better trained station officers. What I would really like to see is that everyone has to do a psychological profile and psychological testing when they join so you get the right people into the brigade: 647.
- **I’d like everyone to have equal opportunity to apply for it and to get the job based on their background and merit. I’d like to change the application process. Who can do things with their hands? We should be appointing people who are identified to be practical and do things on their feet, as opposed to those who look good on paper or who look right on the equal opportunity criteria. We need people who are well balanced. If you could
The entrance exam needs to change psychologically and physically: 649. To see the change in exams: 871.

I would love to see more training. More realistic training. That would be the single best thing to have a training system and a training centre that is life like. Queensland is leaving us for dead in that department: 732. A more coordinated training structure. Outside of the college. Once a recruit is out of the college there should be a lot more training and inter-agency activities or scenarios: 898

I would like to see more stations doing emergency medical work. I’d like to see every station have basic rescue capability: 285.

Amalgamations: There is a lot of duplication of resources in NSW. I would change emergency management. I would have the VRA (Volunteer Rescue Association) absorbed into the SES (State Emergency Service), and then absorbed them into the fire brigade. So there is a volunteer division within the one organisation that has the ability to do everything.... Then the rural fire service would come in. The police dealing with law enforcement, and then the ambulance and rescue all in one department. If I could see one emergency service that would be a good thing: 706. The amalgamation of the two fire services Rural Fire Service and the Emergency Service: 272. I’d like to see us merge with the rural fire service for cost savings, and streamlining We’d be the largest fire service in the world if we did that: 290.

**Conclusion**

The above document has been developed as a courtesy to the Emergency Service. The questions asked were designed to reveal the 'spirit of the Service' rather than give a corporate picture of the financial, strategic or management direction. As such what is presented could be likened to a Story of the Emergency Service. Rich in colour, characters, revealing a depth of commitment and uniqueness that reflects the Spirit of the organisation at a moment in time.
Appendix 6: Metaphysical Mapping

6.1: Methodology: Metaphysical mapping

Mapping the meme involves people trained and experienced in mapping the inner space of consciousness using meditation based techniques to source the root of material phenomena.

The process:

Gather 2 or more people trained to map memes through meditation based techniques

If possible, take a walk through the organisational head office to experience the organisational space. This involves observing:
• The office layout, general tidiness, structure and order visible
• Images on walls and dress codes

Sit in a quiet room where you will not be disturbed for a period of 60-90 minutes

Using meditation based techniques focus your awareness on the meme of the organisation, observing levels of consciousness from the most emanated (close to the physical), to the least emanated (more celestial).

Allow images and impressions to emerge

Note any qualities that are charged or hold a degree of intensity that suggests that greater observation is necessary

Focusing questions that can be asked include:
• Describe its flavour of consciousness
• What is its intention, what does it want?
• What are its Boundaries/Jurisdiction
• If it had a wound in the psyche, what would it be?
• What does it want to avoid: Negative wanting?
• What is its attitude to growth and learning?
• How does it feel about, people, God, the environment, itself?
• What does it smell like?
• What is its higher mode?
• Are the employees aware of the meme?
• Is anyone in the organisation actively interacting with the meme?

The object of the practice is to focus your conscious awareness on the meme, to observe and allow images to be revealed. There is no active doing in the practice.

Metaphysical mapping sessions were recorded either electronically or manually and transcribed. Below is a copy of a transcript from the first metaphysical mapping of the Sight Foundation.
6.2: Transcript - Metaphysical mapping

6.2.1: The Sight Foundation metaphysical mapping transcript

Feb 1st 2012 5 – 6.30pm at the Sight Foundation Office in Berkeley
Meme Mapping with Donal Minihan, Karen O'Connell and Helen Russ

- There is a straight vertical space
- There is a clean ladder, the space is easily accessible
- There is an openness and a sense of acceptance
- The meme is interested in us. It is surprised that there are now this group of people who are going to interact with it and it is interested to see what they will do. Its wondering what is our expertise and how will we work.
- There is a Tibetan thing that is so strong in the space. It’s not explicitly Buddhist, (it’s not not Buddhist) but it’s very Tibetan or its more Tibetan than Buddhist
- There is easy access to images that come
- There is heartness and softness as you go up (the verticality) and then it becomes chaotic, above that it is smoother, cleaner and more streamline.
- Tibetan feel of horizontal landscapes, images and a feeling of the emptiness of Tibet and the emptiness of the land. It is freeing (rather than being voidness)
- There is a buzz, like an (super) astral static. There are vertical strings, and some are straight, vertical and have more integrity, some are chaotic or turbulent.
- The being is looking at us. Interesting that we have come to look
- It’s very structured column. There are incredibly structured symbols that are very Tibetan Geometrical shapes, an ornate column (or spirit), there are ritual symbolism in the column. I wouldn’t be surprised if the Being is of Tibetan origin. There are Tibetan deities behind it
- There is a certain horizontal heart-ness
- There is a chaotic section, and its streamline above (the chaotic section). Overall it has a centre of focus and then it spreads out. The spreading out is a moving outwards. (In comparison the company I work for that has a pulling in focus). It doesn't feel focal, it’s multi-focal, or dispersed (there is a better word for that); there is a sense of an epicentre. It’s easier to hold itself because it’s easy and outgoing. Its centrifugal
- It has a rich ethericity. There is a luminosity of the skin of people who work for The Sight Foundation. It helps with the sense of moving out. There is a roundedness or a softness, and plumpness to how they feel. It deals with native cultures
- It doesn’t like to be called a meme
- Structure. There are different levels of alignment
- There is a whiff of an assault by Christianity, it’s like an assault from behind, like a slap
- There is chaos and images of food preparation
- There is a clash happening at a higher level. Christian Catholic like a meme war
- Chaos, an uneasy incarnation into the current landscape. It’s not quiet doing it (incarnating) the way it wants to, and that creates an agitation
- One part is clean and straight, and one part is turbulent. Something above that is clean and clear (something less emanated) doesn't quiet translate through a structure (that is lower down the incarnation ladder). It’s having an effect on the structure. It’s stable enough to hold it (despite the turbulence). It (the turbulence and agitation with incarnation) has always been there, (The incarnation) wasn't a holy marriage; it was there from the start. There is like a 4 walled structure coming up from below, one of the foundational pillars is affecting the structure. It’s like dissonant voices or agitation its part of the structure
- It’s structured, it’s unbelievably structured. Maybe it needs to structure to hold it where it needs to be held. There’s a particular force behind it (behind the structure). It’s the best of structure (good structure)
There’s a movement, a circulatory movement outwards, like the lines of a magnetic field.

It’s a force (behind the structure). I wouldn’t like it not to be presenced (held by a person). It’s the presencing influence in itself and it’s the force. If the force is not presenced it shouldn't be left alone for too long. The inspired founder was aware of the force. The inspired founder worked with the force, its bigger than they were, but they made the linkages with it for The Sight Foundation. It’s not structured (the relationship with the force) in a way that another could take over. It feels like it washes over someone rather than being stamped on them.

It’s unconscious at the level of the organization. They could be clearer about their principles that would sharpen and anchor the force. What they stand for, rather than needing a knight in shining armour (to come in and rescue the place, i.e. the inspired founder).

In a sense they need to make something (the relationship with the force) conscious.

There’s really nice and sweet feeling and people feel it and respond to it, but there is something very unconscious about it. The inspired founder could recognize who could hold the force, but that is a way of getting around something that is unconscious. It would be better to make it conscious. There are two or three around the inspired founder who are more conscious.

In the verticality, the heart of the heart founder is below the place where the inspired founder holds the force. The heart founders’ heart has purity and a cleanliness that has held the integrity. It’s like a clean clear structure that holds things at a more emanated level. It’s like a gateway where the force that the inspired founder holds interfaces with a greater level of materiality.

There are other movements at hand that feel harmonious, it could change the culture but not in a bad way. It will create a more flat structure. They have heart, those (partners) who are going to come into the field of play. Structurally it is like wings spreading out they will help The Sight Foundation to reach a broader base. It feels good. It will be able to hold something bigger cleaner. It will have an impact; it will be a stabilizing influence. Other organizations are aligning around the Sight Foundation; it will mean that the Sight Foundation has a more fluid base. Whatever is coming, they hold fields of peace impulse, and it’s a wider platform that is upturned. They (the others that are coming) are already upturned, they are already aligned to the upturned principles and they are highly respectful of what has been here (in the Sight Foundation) but they are more future orientated. They hold principles of similar aspiration. They hold their own, but they join forces, but they also land forces, it’s a consultative, supporting as opposed to taking over. There will be an effect on the internal workings of the organization that are not bad, but it will feel different. It could go over wider area (The Sight Foundation could have a much wider influence) because of the nature of the organizations that are gathering. They hold the principles, it’s about a larger strategic direction.

With this new structure, it feels like The Sight Foundation will no longer have to go to Tibet to breath. It has been keeping its head down here, and with this broader platform, it begins to work above the level it has worked in the past.

It’s only a knife edge away from a hook into darker more selfish forces. It’s only a knife edge away from a hook and a twist in the integrity. In the new things that are coming, there is a potential for something (without integrity) to hook in.

The single focus is what has helped to keep it clean.

I keep getting a warning, warning – there is a mounting challenge in retaining integrity.

And finally, the overall impression is that there is purity and a simplicity that holds things together. There is a sense of heartness, cleanliness and simplicity and an abiding memory that touches something inside; it fills something inside (when you interact with it). The memes purity is clear.
Appendix 7: Report – The Three lens

A report which presented the corporate view, the narrative view and the metaphysical view of the case study organisations consecutively was generated as a way of seeing the different perspectives in parallel. Below is the report for the Sight Foundation presented without the executive summary and without the table of contents.

The Sight Foundation: The three lens

1: Introduction:

The following document is designed to reveal a picture of the Sight Foundation from a metaphysical, corporate and narrative perspective.

The corporate picture has been adapted from material presented on the Sight Foundation web site and the Sight Foundation Story by Alan Morinis unless otherwise stated.

The narrative or stories of the Sight Foundation have been drawn out of the series of 21 semi structured interviews conducted with the Sight Foundation Board, staff and volunteers between December 2011 and March 2012. Interview transcripts were taken of all interviews. The interview transcripts were then entered into an access database using response numbers for each unique response (idea). A single interviewee could have between 20 and 50 unique responses. In the document below, the numbers following a comment in italics are the response number. For example: - There are enough blind people in the world for everybody; 525

The metaphysical picture of The Sight Foundation has been developed using three independent people (trained to use meditation based techniques to map the metaphysical structures of a meme). These mapping sessions were conducted in February 2012 on two separate occasions by Karen O'Connell, Donal Minihan and Helen Russ. One meme mapping session was conducted on Feb 1st 2012. A second meme mapping was conducted with the same group on February 23rd 2012. Mapping transcripts were taken of both sessions. For example; It feels like It is on the level of good works. It has a horizontality that is humanist (mm). (This is part of the transcript from the mapping on Feb 23rd).

The document is not intended to be a complete picture of the Sight Foundation. The research is a process designed by the author to see if it is possible to use the metaphysical theory of memes within a professional context. Traditionally, metaphysical interpretations have not been discussed within business or management contexts. However, it is the author’s sense that this is the next step for organizations, to begin to look at the factors working behind what we create in the material realm. Developing a relationship with the metaphysical level of an organization is something that takes gentleness and a combination of intuition and meme mapping exercises conducted over time. Meme mapping is something akin to discovering layers within an underground landscape, what you discover in the beginning could be hiding something completely different underneath. The images presented are first impressions. They are meant to open discussion and present the concepts rather than define the metaphysical picture of The Sight Foundation. In addition, rather than being complete pictures in their own right, the corporate and narrative lenses are used to bring clarity to the metaphysical picture.
2: The Beginnings

The corporate lens

In 1978, a remarkable conference of friends and colleagues gathered at the Waldenwoods Conference Centre, near Ann Arbor, Michigan to consider this question: How could they be of service? The answer turned out to be to create the Sight Foundation.

After working with the World Health Organization (WHO) to end smallpox in India, Dr. Larry Brilliant and his wife Girija Brilliant, a public health specialist, published an article entitled Death of a Killer Disease. It was a personal account of their decade in Asia, first as youthful travellers, then as spiritual seekers, and eventually as part of WHO's successful smallpox eradication team. They concluded the article with an appeal to readers to find the compassion and understanding to support international health programs to benefit those struggling with poverty. Readers were moved, and soon $20,000 of donations arrived in Larry and Girija’s mailbox—with the first $5,000 coming from not-yet-famous computer inventor, Steve Jobs.

Inspired by the supportive response, the Brilliants convened the conference to consider ‘how could they be of service’? Using their personal Rolodex of health professionals and cultural activists, the Brilliants invited an eclectic group that included the World Health Organization’s Dr. Nicole Grasset, spiritual teacher Ram Dass, and Berkeley activists Wavy Gravy and Jahanara Romney.

Dr. Grasset introduced the group to Dr. G. Venkataswami, a retired eye surgeon in India known as "Dr. V" who was just setting out to fulfil his vision of making cataract surgery as "ubiquitous as McDonalds," and therefore affordable to the poor.

The narrative lens

The founding impulse for The Sight Foundation was a continuation of the impulse to eradicate smallpox. The Sight Foundation founding impulse was really clean; 1278. Sri Neem Karoli Baba Maharajji told me to leave the ashram and go and eradicate smallpox and I completely trusted him. The Sight Foundation was a continuation of that. The path of union with God for which you don’t take credit; 1287.

A group of charismatic founders gathered a diverse group of people who have collectively shaped The Sight Foundation. It was a confluence of meditators, public health practitioners and epidemiologists and members of the hog farm commune. There were people with very different life paths, but their motivation was the same; 300. There was a common denominator amongst us, which was the need to serve; 1285. The spiritual founder, me, and my wife, were disciples of Sri Neem Karoli Baba Maharajji, Some were focused on the Dali Lama, we had a practicing orthodox Jew, a yoga instructor, and later a catholic nun, a Buddhist teacher. We weren't following any single denomination, but we had a puja table that is made for us; 1286.

The following comments from the interviews captures a sense of the focus of the original founders. We'd made an unambiguous commitment; 1304. The spiritual founder, other founders and the inspired founder, were into 'service' more generally. The heart founder wanted to do 'good' and have fun doing it. There was a common denominator amongst us, which was the need to serve.

The metaphysical lens

The founding impulse for The Sight Foundation can be sourced to a high spiritual platform with qualities of precision and fortitude. There’s a particular force behind it The impulse behind The Sight Foundation is an impulse to bring awareness of the essence of service to the West. The force behind The Sight Foundation is wild, volatile and intense. It has extreme levels of will and an uncompromising desire to serve humanity. In its essence the impulse is pure and refined and ruthless in its desire to serve. There is something above that is clean and clear (something less emanated) that doesn't quite translate through the structure that is lower down the incarnation ladder.

The impulse behind The Sight Foundation can be experienced as a force of consciousness, neither good nor bad, but flavoured a particular way. It's a force (operating through the metaphysical scaffolding). It has its own psychological structure, its own modus operandi, and its own way of doing or flavouring things. It's a structuring force that changes the space of consciousness of what it interacts with. I wouldn't like it not to be presented (held by a person). It is both a force and a presencing influence which means it brings a sense of fullness and purpose, while having the ability to influence the way people experience their surroundings as they interact with it. It's a presencing influence in itself and it's the force. The founding impulse changes the flavour of consciousness of a given group of people while compelling them to think within its paradigm. The force is neutral, it will execute its mechanistic patterns without regard for the Sight Foundation.
That was the beginning of The Sight Foundation and the partnership in the high-volume eye clinic that would become the internationally known Aravind Eye Care Systems. (Adapted from the Sight Foundation web site).

That in giving we receive. In serving we are able to reach for the highest meaning. It has been the motivating spark all along: 128. What became The Sight Foundation turned out to be a vehicle; 494. The Sight Foundation was created by people who are all about raising consciousness; 819.

Placing the corporate lens beside the story of The Sight Foundation and the meme mapping reveals a strong degree of congruence. The founders recognized and acted on the founding impulse, a ruthless desire to serve, that is observed in the meme mapping. The narrative and corporate picture reflects the influence of this high impulse.
3: The structure of The Sight Foundation

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<th>The corporate structure</th>
<th>The narrative</th>
<th>Metaphysical scaffolding</th>
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| The Sight Foundation is directed by a Board of Directors comprising of 16 members supported by an addition to three honorary life members the and an Advisory Circle of 41. Reporting to the Board are three executive staff, followed by four development directors who together coordinate the 28 staff and a varying number of volunteers. There are a total of 10 Field officers of which three are in Cambodia, three in Nepal and four in Tibet. Currently The Sight Foundation has two operational areas, 1) The Sight Program- the eradication of needless blindness and 2) Native American Health, with the aim of reducing the incidence of diabetes. The Sight Foundation is decentralized, with a head office in Berkeley California. It works through partnerships offices in Nepal, India, Cambodia, Tibet, Bangladesh, Tanzania, Egypt, Pakistan and Guatemala. **Financially** The Sight Foundation is a small non-profit organization with contributions for 2011 at $2,155,153, with total revenues of $3,874,460 and expenses for 2011 were $3,748,286 (Adapted from the Sight Foundation website). Currently staff are required to develop three year plans that include both aspirational, pragmatic and budget elements. **Structure:** There are domains. Board, paid staff, volunteers, service program partners, those doing the work and the donors; 527. (There’s) hierarchy with directors and programs. It’s compartmentalized, people have roles. With the Board there is a chair and committees. There is no division, just those willing to take responsibility; 1188. We have structure; we have directors and program managers. But when we all sit around the table we are all equals. No-one is pulling power trips; 831. Jack, Julie and Deborah. They are the big people. It’s a hierarchical structure but not in feeling. They are all accessible; 800.

There was criticism of the decision making culture, and a sense that it had improved. It leans towards consensus and opinion. It can be good and yet it’s frustrating because of all the opinions. Sometimes how decisions are made is questionable; 1062. The decision making culture has historically been laborious. Now it’s more streamlined, more definite, (there is) a delineation of roles in decision making and responsibilities; 1092.

Now we are planning by objectives. Each department has to define its objectives, within budgets. Its transparent, it’s clear. We wanted to see the annual plan on one piece of paper. We are trying to do a three year plan, (that is) aspirational and pragmatic; 381. Plans are in place, but not the play list. 1062. **Turbulence.** Why have we had so many Executive Directors who don’t quite fit (1057). One staff person wanted to unionize the staff (576), There is lots of staff turnover; (1236). The organization was in trouble. There was a lot of conflict (208). There have been some rough spots (201). We used to have a lot of confrontations between the doers and the be-ers. There was a lot of friction in The Sight Foundation, the metaphysical scaffolding, or spiritual structure, is complex, very structured with Tibetan flavoured geometrical shapes. It’s very structured. There are incredibly structured symbols that are Tibetan. There are geometrical shapes, within an ornate structure. There is ritual symbolism in the (scaffolding). Tibetan symbolism in the scaffolding suggests that the organization is supported by energies of Tibetan origin.

Metaphysical scaffolding has the potential to become overly complex and therefore cumbersome or limiting. For The Sight Foundation the complexity has remained clean. It's the best of structure.

There are different levels of emanation. At the height of the scaffolding is a platform where the metaphysical wizard can hold a link with the force behind the founding impulse. Below this, there is a nodal point where a centre of heartness is held. In the verticality, The heart founder’s heart is below the place where the inspired founder holds the force. The heart founders’ heart has purity and a cleanliness that has held the integrity. It’s like a clean clear structure that holds things at a more emanated level. The node where the heart founders’ presence is; is like an interface platform, between the higher more volatile level, and the more emanated level further down. It’s like a gateway where the force that the inspired founder holds interfaces with a greater level of materiality.

The scaffolding exhibits an overall smoothness with turbulence or chaos in one section. There is a sensation of a burr, or an electrical charge preventing a smooth incarnation of the founding impulse. Ascending up the scaffolding, there is heartness and softness and then it becomes chaotic, above the chaos it is smoother, cleaner and more streamline. The static affects the
around whether The Sight Foundation incarnation of the founding impulse.  
should just be a blindness There is a buzz, like static. There are  
organization (891). Native American vertical strings, some are straight,  
and Sight. There is an historic trauma and some are chaotic or turbulent. There is  
being played out in the Board (442) a chaotic section, and its streamline  
above that. The static in the scaffolding will be experienced down-stream as a  
feeling of discomfort, like something is not quite right or not quite settled.  
Becoming aware of the nature of the scaffolding opens the possibility of the  
turbulence being resolved.

The structure of The Sight Foundation has been explored from an organizational standpoint; who is above who in the hierarchy, from a narrative perspective, what are the perceptions around hierarchy and from a memetic standpoint, looking at the metaphysical scaffolding that supports the incarnation of the founding impulse. For The Sight Foundation, the stories mirror the turbulence that is revealed in the scaffolding.
### 4: Values – The philosophy that shapes The Sight Foundation

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<th>The corporate lens</th>
<th>The narrative</th>
<th>The metaphysical lens</th>
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<tr>
<td>The Sight Foundation culture rests on three main philosophical paradigms, including;</td>
<td><strong>Beliefs about the world, God and people:</strong></td>
<td>The Sight Foundation is a humanitarian organization. It is evident from a metaphysical level that The Sight Foundation may have a high spiritual impulse, but its focus is about helping humanity as they move through the physical realm. It feels like it’s on the level of good works. It has a horizontality that is humanist. From the metaphysical level the seed that was planted in the beginning has grown to include a broader number of people. The seed that came through the inspired founder may have had a higher impulse. He got a seed from his Guru, but now it’s not only him. It’s got transformational power. The inspired founder knew what to do with the seed. It then unpacks to those at the next level down the emanation ladder. The strength of force behind the impulse is stronger in the material realm because it has gathered support. There is a variety of people who hold it now. It has credence. Good works. It has umph.</td>
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<td><strong>Volunteer-ism:</strong> The Sight Foundation counts on the skills, energy and compassionate spirit of our volunteers to help it carry out its work. <strong>Non-profit:</strong> The Sight Foundation is an organization focused on the welfare of beneficiaries rather than the welfare of shareholders. <strong>Philanthropy:</strong> The Sight Foundation focuses on the love of humanity <strong>love</strong> in the sense of caring for, nourishing, developing, or enhancing human potential. It is an initiative focused on the public good, focusing on quality of life. That simple statement conveys something about the nature of compassion that is expressed in most spiritual traditions around the world — that compassion is not just about helping those less fortunate than ourselves, it’s about the realization that we are all connected as one human family. That sense of compassionate service motivates all of The Sight Foundation's work, as it builds programs that support people around the world in their efforts to build healthy communities. (Adapted from the Sight Foundation Web site).</td>
<td><strong>Selfless service</strong> is an aspirational goal; 1298. We all should serve; 396. We are equal to those we serve; 647. It is all done with people; 728. People are good inside; 252. <strong>Shared ideas</strong> are more resilient; 690. People bound around a philosophy survive better; 435. You are always supposed to be expanding and growing; 250. It believes in looking ahead to solutions; 1035. Doing <strong>soul work</strong>, helped the work; 184. The world is a place with enormous disparity; 989. With life comes suffering; 404. It's a difficult world; 1035. The world is one of constant <strong>conflict</strong> but also one of love; 253. The 'keeper of the heart'. If someone was getting beaten up verbally, they’d sound a bell and we’d stop and breathe; 888. It believes in spirit; 678, a higher <strong>power</strong>; 251. The world, God, people, are one, grounded in a oneness that is life; 404. <strong>Beliefs about itself:</strong> It believes that it is a <strong>survivor</strong>. That it is getting old and that it needs some more young blood in the mix; 239. The Sight Foundation survived because it has a brain, a heart and a spirit; 707. It's special, in a good way. Because of the spirit, it's more than a do good organization; 396. It has a lot of self-confidence. No organization is God’s gift to humanity; 482. It believes that its doing good. It's the right thing to do. To relieve suffering, to benefit mankind in a pragmatic way; 397. 3. <strong>The Sight Foundation is steady, committed and tenacious. It's not bold;</strong> 1080. 4. It has a spiritual <strong>foundation</strong>; 348. 5. <strong>We care</strong>, we are constantly stretching to provide more resources; 532. It is open hearted and accepting; 1150. The beliefs and values of the meme are humanist. Valuing humanity for its own sake. This meme is not interested in the environment or in spiritual development directly. It is focused on uplifting humanity.</td>
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The philosophy that shapes The Sight Foundation is one that values humanity for its own sake. Observing the corporate picture, the narrative picture and the metaphysical picture there is a congruence, that The Sight Foundation cares, that people are valuable and that energy spent on uplifting people is energy well spent.
The corporate lens

Mission: The Sight Foundation partners with under-served communities to achieve health equity. The Sight Foundations locally-run partnerships innovate to end blindness in many countries and to support Native American communities in rebuilding healthy, diabetes free communities.

The Sight Foundation creates partnerships to provide financial resources and technical expertise to help communities build sustainable solutions to poverty and disease.

In the past year, The Sight Foundation-supported sight programs served more than 500,000 people worldwide; with 25,000 children receiving care to prevent blindness and over 30,000 people received cataract surgery.

The Sight Foundation’s Sight Programs focus on three primary initiatives: Direct Eye Care Services, Sustainable Eye Care Programs, and The Centre for Innovation in Eye Care. Recognizing the impact of poor nutrition and unhealthy lifestyles on Native American communities, The Sight Foundation works towards helping Native American organizations develop self-reliant prevention strategies. Our community partners voice the vision, and The Sight Foundation brings the financial, technical, and other resources to help the vision take root and grow.

Native American Health focuses on three areas; Camp Qalhay in Alaska, partnering with Ilmiagvik Attautehikun;

The narrative

Interviewees were asked; What does The Sight Foundation want?

To serve; The Sight Foundation wants to help to bring about change to under serviced communities; 1066. We are giving of ourselves. It’s not about wanting something back; 571. To put my good where it will do the most, 881. To alleviate the suffering; 909. Unfettered health for all; 1195.

To teach by being: Its emanating rather than doing; 1043. It wants to be free to experiment, to dream, to innovate, and to have an active role in developing what’s next; 861. To be unique: They want far out ideas; 591.

Keep going, forge ahead; 1152. It’s looking for our next growth; 1061. Survival is our big issue; 674. For it to exist; 1195. To pay for itself; 591.

Respect & recognition of our quiriness. It’s our way; 1079.

The metaphysical lens – The meme

The Sight Foundation meme has an intense core that is aligned with a clean clear impulse. There is a central core of the meme that is like clean, clear water, with a force field. It is intense, focused and committed (mm). This core is incredibly committed. It carries the ruthless desire to serve seen in the founding impulse. The intensity of the force field prevents consciousness that is less focused from having an impact on the core of the organization. The quality and intensity of this core attracts people and also keeps the organization strong.

This core is surrounded by more diffuse waves that emanate out in circular horizontal patterning. And around this is a carnival, a mix of characters. It’s colourful and creative. It moves, and morphs, and evolves. But the core is constant and incredibly focused. It’s more dense(mm)

The Sight Foundation fears - What is The Sight Foundation avoiding?

Corruption in a direct or an indirect way; 1114. For-profits who take advantage; 309. Relationships that...
2) Good Heart Garden with the Dakota Yankton Sioux. Partnering with Brave Heart Society; 3) Living Native, a Bay Area Native Community initiative. Partnering with the Intertribal Friendship House's in Oakland California

**might taint its image; 1196.**
Bad faith. Doing things for the wrong reasons, not being true to itself. **Causing suffering; 1038.**
Weak leadership; 464. Executive who will drive the organization to become a conglomerate; 464. **A top down approach. ...not dictatorial; 995.**
**Being mainstream:** Corporate crassness and all that matters is the bottom line; 1153. Becoming a corporate environment that’s cold and square; 992.

**Turbulence.** Things that hold it back. Negative energy. A mushy lack of consciousness; 836. **Hatred and discord; 411.** Miss motivation, stagnation; 464.
Hitting a platform and not being able to grow; 249. **Scarcity and famine.** It hates being closed in; 538.

**A fear of change; 1236.** Fear that change means losing the spirit of The Sight Foundation; 1245. It’s not willing to look at its own challenges. Its afraid of losing its precious; 1234.

The corporate driver focuses on the mission, what does the Sight Foundation do. The stories of the Sight Foundation were focused on revealing the driving forces of the meme. Meme theory suggests that an organization is driven as much by its emotional wounding and its fears as by its mission and values. The Sight Foundation meme is a form in its own right. The Sight Foundation is driven by a ruthless desire to serve, by a fear that there are not enough resources, time or energy for all the need in the world. Ironically, the fear that it could lose its precious, unique nature could be the element that prevents it from continuing to challenge and therefore change the world.
The metaphysical lens

The movement of the meme could be described as being centrifugal and multi-focal, with a circulatory outwards movement. Overall it has a centre of focus and then it spreads out. The spreading out is a moving outwards. (In comparison with the company I work for, which has a pulling-in focus). It doesn’t feel focal, it’s multi-focal. There is a sense of an epicentre (mm) The multi-focal nature provides a degree of stability in that the multiple centres mean it can survive if one is destroyed. It's easier to hold itself because it’s easy and outgoing. It’s centrifugal. There’s a movement, a circulatory movement outwards, like the lines of iron filings around a magnetic field (mm) The movement out is gentle. It is not aggressive or arrow like, it’s more like an emanating outwards that attracts people or organizations who have a similar vibration.

Interacting with the Sight Foundation meme brings a certain quality to people. It has a rich ethicery. There is a luminosity of the skin of people who work for The Sight Foundation. It helps with the sense of moving out. There is a roundness or a softness, and plumpness to how they feel. It deals with native cultures (mm) This luminosity that The Sight Foundation employees carry, helps to make interactions smooth. There is an abiding memory that touches something inside, it fills something inside (when you interact with it); People feel good when they are interacting with The Sight Foundation, like they are part of something greater that has a softness and an awareness of the interconnection of all life.

The picture of how The Sight Foundation operates is different when viewed through the different lenses. The Corporate and narrative lens, both give the principles of operation. How The Sight Foundation conducts itself in the world. The metaphysical lens reveals the way the meme interacts with people on an energetic level. It brings a picture that is not usually discussed in the management of organizations. However the metaphysical picture is one that people in The Sight Foundation are aware of intuitively as they recognize the multi-focal nature of the organization and they constantly talk about The Sight Foundation Way and that there is a special quality, about The Sight Foundation.

6: Principles of operation – The Sight Foundation Way

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<th>The corporate lens</th>
<th>The narrative – The Sight Foundation Way</th>
<th>The metaphysical lens</th>
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<td>On the Sight Foundation web site, the principles of operation are outlined as follows; -</td>
<td>Below are interviewees descriptions of; <strong>The Sight Foundation Way. It’s all done with people.</strong> Others focus on building buildings and imposing programs. We are about <strong>partnerships</strong> and connecting people; 1010. If the people are solid and partnerships were solid, the right things will follow; 1011. We foster long term relationships; 278. We are like an <strong>intermediary</strong>; 306. We makes <strong>linkages</strong> to help less successful organizations; 286. We try to be <strong>apolitical</strong>; 679. We steer away from politics and religious beliefs; 278. We <strong>work with grassroots</strong>; 698. We respect local decisions; 278. Focus on developing local talent, enabling people; 497. We participate in <strong>active listening</strong>; we are not experts; 496. Its focused on people who are marginalized; 1179. Everyone has something to offer. <strong>Inclusivity</strong>; 497. It’s an inclusive approach; 496. Over time our support becomes less; 273. Its <strong>community driven development</strong>; 215. <strong>Self-sufficiency</strong>; 1192. Helping people become sustainable; 763. Teach surgeons; pay it forward and scaling it up; 215. We invite trainees to come to be trained; 274. <strong>Help the competition</strong>, we’re all trying to make a difference; 521. We have a philosophy that the money is not everything. We fund raise but ... if the <strong>Will is there, the money will come</strong>; 276. The <strong>spirit of The Sight Foundation is peace</strong>; 708. The deepest purest truth is inner peace. The founders travelled that path to find it in their life; 726. Board meetings open with a message of peace: 712. <strong>Being multi-focal.</strong> We are in an earth quake zone. Are we prepared? Can we survive? There would be a glitch (but) our field staff and partners would maintain things; 615. <strong>The Sight Foundation is alive</strong>; 706.</td>
<td>The picture of how The Sight Foundation operates is different when viewed through the different lenses. The Corporate and narrative lens, both give the principles of operation. How The Sight Foundation conducts itself in the world. The metaphysical lens reveals the way the meme interacts with people on an energetic level. It brings a picture that is not usually discussed in the management of organizations. However the metaphysical picture is one that people in The Sight Foundation are aware of intuitively as they recognize the multi-focal nature of the organization and they constantly talk about The Sight Foundation Way and that there is a special quality, about The Sight Foundation.</td>
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1999. The framework categorizes results into four quadrants, giving a percentage of value to each quadrant.

Within The Sight Foundation, the survey suggests that staff and Board members consider the culture primarily a Clan culture (48%), which suggests that commitment, communication, and development are the most important values. In this quadrant leaders are facilitators, mentors, and team builders. The organization can often feel like a family. The advantages in this quadrant are that people are highly valued and leadership is cultivated, that success comes from focusing on human capital. In this quadrant long term focus is important. The drawbacks are that the organization can resemble a relaxed, social community, or sporting club. Outcomes are often slow to arrive and goals are often not clear or well defined.

The second highest area for The Sight Foundation is the Hierarchical culture (26%). It’s focused on efficiency, timeliness, consistency and uniformity, with leaders who embody the roles of coordinating, monitoring, and organizing. From more general research, the advantages of being focused on this quadrant is that the incremental improvements usually materialize, that the organization is focused on the long term and that there is usually high quality and consistency in organizational success. The downside of being focused in this quadrant is that, the organization can become bureaucratic and static, that radical ideas are often suppressed and goals become more important than what is being achieved.

The Hierarchy or control culture usually compliments the Clan or collaborative culture. These organizations emphasize elaborate systems for continuous improvement. Outcomes are often slow to arrive and goals are often not clear or well defined.

The Sight Foundation was born from a group of people who had shared spiritual experiences while traveling in India. At the inception of The Sight Foundation, there was a strong spiritual core (878). This spiritual foundation is still reflected in The Sight Foundation. Whoever I met was doing some meditation. They had strong spiritual ideas, (1100). In the beginning there was a deep and complete commitment. We all dumped our pockets out... I wrote a check for all we had (926). They had high ideals back then (1130). The intensity of commitment is imprinted within the meme. The hours are never a regular work week; 1078. The program director needs to be superwoman; 243. Its long hours; 518. We are over worked and underpaid in a chronic way; 383. The do-be-do-be culture came from the mix of people who put heart and energy into The Sight Foundation. The do-be-do-be-do battle. The doing founder would say, I will walk through hell fire. I don’t care if my feet are chopped off, I will keep going. And the spiritual founder would say, until you are settled in the heart and spirit you cannot really give’ (933). Today, the will and intellect of these two alternative philosophies are imprinted as a dialectic within The Sight Foundation and continue to colour the culture. The Sight Foundation’s hippie counter culture was seeded as people from the Hog farm commune drove from London to Kathmandu, in painted buses. It still colours the flavour of The Sight Foundation today. I love The Sight Foundation. Its hippies doing good work (999). Hippies on the Board, they’re doctors and people who have other kinds of spirit (940). The organization is run by hippies. If you come here with a tie and shiny boots you won’t get on well here (292). The Sight Foundation comes from an age when younger people questioned the establishment. They challenged the idea of war, the lack of justice; 725. We wanted to bring people in who had the right attitude, perhaps had a spiritual focus without a Ph.D.; 1279. The flavour of The Sight Foundation is an uncompromising commitment to serve, broadly aligned with the Buddhist philosophy. Our logo is the compassionate eyes of the Buddha. And The Sight Foundation is the Sanskrit word that means serving to humankind’ (885). Tibet also is significant. Tibet was against all our criteria we’d established but we went ahead anyway because of the need; 1050. We are the only NGO, in rural Tibet. In Tibet 90% of cataract (work) is done by The Sight Foundation; 1020. In an environment where the work is extremely serious, there is a focus on fostering humour to help people retain perspective. If you say...

When first interacting with The Sight Foundation, there is a sense of warmth and heartiness, that simplicity and commitment to the mission are more important than corporate branding. There is a certain horizontal heart-ness The overall impression is that there is a purity and a simplicity that holds things together. When you interact with The Sight Foundation personnel, there is a softness, a caring and an openness that permeates the space of consciousness. Attributes of this kind are expected in a The Sight Foundation interaction.

Interacting with The Sight Foundation there is an impression that there is depth and integrity to the organization. This impression is reflected into the culture where visitors or staff interact. There is a sense of heartiness, cleanliness and Simplicity and an abiding memory that touches something inside, it fills something inside (when you interact with it) (mm). The idea that people are touched or filled, by interacting with the meme is perhaps what people are referring to when they say that The Sight Foundation is special. The meme excretes a flavour of consciousness that warms the heart and gives the feeling that you are part of something greater.

Tuning into the metaphysical landscape of The Sight Foundation there are images of Tibetan landscapes, Tibetan symbols and a feeling of the openness of Tibet. A Tibetan feel of horizontal landscapes, images and a feeling of the emptiness of Tibet and the emptiness of the land. It is freeing, rather than being voidness. The forces that help to facilitate the incarnation of the impulse are Tibetan in origin. There is a Tibetan thing that is so strong in the space. It’s not explicitly Buddhist. It’s not that it’s not Buddhist, but it’s
improvement, best practices, and training. Organizations anchored in both quadrants focus internally, with the Clan organizations focusing on people and the Hierarchy cultures focusing on processes. A Clan culture might prioritize frequent performance reviews and continuous employee feedback, while a Hierarchy culture might prioritize frequent after-action reviews.

There is also a sense of play; you can’t say the word serious. It’s an idea from the heart founder to try to keep us from getting too soulful; 191. The colour of The Sight Foundation is an important cultural element. Sometimes it’s in a fully beaded costume, and sometimes it’s in a clown outfit; 594. In The Sight Foundation, sometimes there is an entrepreneurial zeal, sometimes not. When they combine its most powerful. I was able to be an entrepreneur within The Sight Foundation. The Sight Foundation will let someone be entrepreneurial, but it will not grow an entrepreneur; 767.

The Sight Foundation believes in being open hearted and accepting. That diversity and talent come from all different spectrum; 1150. They are accepting of everyone’s views and personal choices; 255.

very Tibetan or it’s more Tibetan than Buddhist. I wouldn’t be surprised if the Being is of Tibetan origin. There are Tibetan deities behind it. The Tibetan and Buddhist roots are reflected in images and philosophy as the cultural flavour of The Sight Foundation.

There is a sense that the colourful nature of The Sight Foundation has kept people involved. People would have stayed because it’s fun. There would always be interest. It provides them with a bit of entertainment, comic relief (watching the shenanigans) and there could be sustained interest from people for that reason.

The organizational culture or flavour of consciousness is expressed as a downstream emanation of the meme. Like an artist who paints a picture, the cultural flavour emanates out from the meme. For The Sight Foundation it’s like the downstream expression of the intense core with the carnival flavoured peripherality. The cultural elements that we can see are therefore a sense of heartiness and caring, counter culture, humour, Buddhist or Tibetan essences and maverick elements.
## 8: Tools and artefacts

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<th>The corporate lens</th>
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<td>&quot;Our logo is the compassionate eyes of the Buddha. And the Sight Foundation is the Sanskrit word that means serving humankind, so it's bubbling around there; 885. What attracted me was the Buddhist background; 1124. The Buddha eyes are our symbol; 1201.&quot;</td>
<td>There are Buddhist or Tibetan symbols in the metaphysical scaffolding. The forces that help to facilitate the incarnation of the impulse have Tibetan or Buddhist roots. There is a Tibetan thing that is so strong in the space. It's not explicitly Buddhist. It's not that it's not Buddhist, but it's very Tibetan or it's more Tibetan than Buddhist. I wouldn't be surprised if the Being is of Tibetan origin. There are Tibetan deities behind it.</td>
<td>Tuning into the metaphysical landscape of The Sight Foundation there are images of Tibetan landscapes, Tibetan symbols and a feeling of the openness of Tibet. A Tibetan feel of horizontal landscapes, images and a feeling of the emptiness of Tibet and the emptiness of the land. It is freeing, rather than being voidness. The Dorje is a physical representation of these Tibetan forces and symbols.</td>
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<td>The Dorje is a Tibetan symbol used as a talking stick in The Sight Foundation Board meetings. Symbolically it represents the 'thunderbolt of enlightenment,' that abrupt change in human consciousness which is recognized by religions as a change in human consciousness which is recognized by religions as a pivotal episode in the lives of mystics and saints.</td>
<td>Tibet was against all our criteria we'd established but we went ahead anyway; 1050. We do a lot of work in Tibet; 687. I was interested in Tibet; 629. Linguistically, geographically, politically, logistically, the Tibet program it broke all the criteria (for choosing where The Sight Foundation will work) But we did it anyway; 19.</td>
<td>The puja table is a downstream emanation of a packed instruction notice that honouring all spiritual traditions and all hearts is at the core of The Sight Foundation work and ethos.</td>
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<td>Puja is a Sanskrit word meaning expressions of honour, worship and devotional attention. A puja table is used in Buddhist traditions as a place of sacred objects to prayer or to conduct devotional offerings.</td>
<td>There was a unique way of holding Board meetings with the puja table. It has all kinds of objects or photographs of people who have passed away. Objects from different countries where we work, things that hold energy are in the centre of the room. Anyone could put something on the table. It was energy to be celebrated; it set the tone of the meeting. It was really special; 971. The heart founder would put a table in the centre with something of significance upon it. Something humorous or representing some action, love or God, our kids, or wire from a nuclear plant; 935. Now it has the 'doing founder' and Dr V, who have blessed The Sight Foundation. It's not as imaginative as it used to be; 936.</td>
<td>The glasses are a downstream artefact (emanation) of an instruction notice held within the meme. The instruction notice held behind the glasses is that an inspired lightness of being will have greater impact on life than a heavy serious nature. It's that humour, a sense of fun and play are the oil that keeps the mind clean and clear. In a similar way the respect for the vulnerability of individuals was reflected in the 'keeper of the heart' (888).</td>
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<tr>
<td>Glasses</td>
<td>The glasses for those who say the word serious, are a reminder that we are here doing what we can, but it's important to have fun. There is also a sense of play. The glasses you have to put on if anyone says the word serious. God know where they came from. Whenever anyone said serious, everything would stop and you'd have to wear the glasses. First they were Groucho Marx, then glasses with the eyes of Buddha, then with a moustache made out of wool that the Navajo women liked for weaving; 886.</td>
<td>The glasses are a downstream artefact (emanation) of an instruction notice held within the meme. The instruction notice held behind the glasses is that an inspired lightness of being will have greater impact on life than a heavy serious nature. It's that humour, a sense of fun and play are the oil that keeps the mind clean and clear. In a similar way the respect for the vulnerability of individuals was reflected in the 'keeper of the heart' (888).</td>
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Above are some of the symbols of The Sight Foundation. By observing the metaphysical lens alongside the narrative, we can see the essence of why the symbols or artefacts exist.

9: The sense of place

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| **The Sight Foundation**  
Head-quarters: Berkeley, CA 94710 | **Being seen in Berkeley:** One thing that is weird to me is that it has been in Berkeley for 32 years and almost no-one knows it’s here or has heard about it. It doesn’t have that much of a local presence. There is something about it that’s separate. The people I know don’t know of it. And yet, it’s so integral to Berkeley; 810. It seems like a potential market here in Berkeley; 811. The hippies know of The Sight Foundation; 225. In Berkeley we are well respected. Outside the Bay Area, (in the USA) we are unknown. There are pockets of people who know about us. There are circles who know but we are not well known out there in the country; 847. | In the initial mapping of The Sight Foundation, the presence of the buildings, or physical structures did not emerge as an important element. The second mapping was focused on the land energies and it became clear that The Sight Foundation is in the Bay Area for the like-minded people. The Sight Foundation fits in with the land energies that cover the areas of Berkeley and Marin and the Bay in between. The Sight Foundation is suited to the Bay Area, because of the like-minded people. There are more supportive land energies. It’s what the Bay Area holds as a city. It attracts people who are interested in the concept behind The Sight Foundation. The Sight Foundation is a product of the society and the people (rather than a product of the land energies). When I go down I feel the wateryness, the muddiness, so I don’t get strong land energies. The Sight Foundation is here because of the people that were here, so the land energies were not so important in the placement of The Sight Foundation. The Sight Foundation is not a lighthouse but it fits with the Bay Area. |

| **The Sight Foundation**  
Field Offices  
House #222, Group 3, Runchek 4 Village, Ratanak Commune, Battambang district and province  
Cambodia  
Eye Hospital  
Compound  
Netra Jyoti Bhawan  
Tripureswor, Kathmandu Nepal  
27 North Linkhor Road  
Lhasa 850000 Tibet, China  
Aravind  
Eye Hospital  
1, Anna Nagar, Madurai - 625 020, Tamilnadu, India | Many of the founders were instrumental in starting Aravind. It’s Aravind that was the initial focus for The Sight Foundation. Many of us were founders of Aravind; 1305. A lot of what I did was with Dr V and Aravind; 740. The relationship with Aravind is exceptional. I can understand that it is sacerdotal; 1224. I used the Aravind model; 738. Globally trying to institutionalize the Aravind model; 584. Aravind always stayed true to the ideal of service. I give Aravind and Aurolab a lot because I know that they aren’t greedy or corrupt; 757. The Sight Foundation used to have much greater effect on groups like Aravind; 779. Everything I do today is all based on that whole program of learning that I gained with The Sight Foundation, Aravind; 765. | There is a grounding of the Sight Foundation impulse in Aravind, more than in the head office in Berkeley. There is a sense that the Berkeley office could move or change with very little impact on the Sight Foundation meme. The Sight Foundation feels more anchored in Aravind. It hovers over places around the world. It makes sense that it in the Bay Area, because of the nature of the people. It could perhaps be in New York, but it couldn’t be in many other cities. Unlike other organizations, The Sight Foundation is not energetically anchored in its head office. It doesn’t feel rooted or anchored. Energetically, it’s not imperative that it is anchored into the land. That’s the way it operates. Conceptually, there is more of the air element than the earth element. The Sight Foundation has a hovering nature. It doesn’t anchor into the ground. But there is a global-ness that gives it stability. It’s like a hover craft. The Sight Foundation is anchored into the land at Aravind, perhaps because it’s where the site work generates from. It has grounding in Aravind. It’s not ungrounded here, it’s not floating or drifting, but the hovering is the way it operates. It is more about people than the land. It’s more of a humanist, more about holding the human spirit. In some organizations the physical containers for the meme will have an impact on the meme due to their nature, history or where they are situated. For The Sight Foundation the physical buildings have very little impact. The impact of Facebook and Twitter did not emerge during the mapping. |

The sense of place is interesting when compared across the three lenses, as Aravind is not officially a Sight Foundation site, and yet that is the location where The Sight Foundation is anchored into the earth. Apart from Aravind, The Sight Foundation operates like a hover craft. It’s focused on being a presence in places while it’s needed, and then it moves on. That The Sight Foundation is not well known outside the alternative community in...
Berkeley is also interesting. The Sight Foundation's focus is overseas.

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<th>The metaphysical lens – The meme landscape</th>
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<td>The Sight Foundation operates through partnerships in every location it works with. Its first partnership was with Aravind Eye Hospital in Madurai India. Now, there are three native American partners in the USA, there are partner organizations within each location where The Sight Foundation works with Sight.</td>
<td><strong>Well respected with partners:</strong> We are very well respected in our program work with partners. In the big world of public health we are well respected but are a small player; 846. It's the nature of the beast that we aren't better known; 1042. In the sight world, I like to think we are seen as having integrity. We set an example of collegiality. We do communicate well with other organizations; 1039. In the broad public we aren't seen at all; 1039. It's a well-respected player in the public health community; 999. <strong>A small player with punch:</strong> We are not overly ambitious to be big. We want to deliver the best work we can. It's not about outside image; 1083. We have fund raising arms. There is something in our nature that keeps us small; 1042. We are definitely playing, we are in the game. We are well recognized, which is to do with our longevity and the work that has been done; 1080. The Sight Foundation attracts a different crowd. There is a sense of counter culture, those who are interested in doing good without bureaucracy or conventional values. It's seen as professional. It's seen as professional in the counter culture movement, those on the fringe. It represents their beliefs that people like them are doing good in the world. I love The Sight Foundation. It's <strong>hippies doing good work.</strong> There are no hippies in Bangladesh. It doesn't describe the individuals in The Sight Foundation but it represents that to people; 999. The hippies know of The Sight Foundation. I hope we can branch out to more people and more groups (beyond the hippies); 225. <strong>Then corporate partnerships with Toms</strong> drawing us in. Their promotion is helping The Sight Foundation. With Toms, there is a symbolic moving more into a corporate model; 1204</td>
<td>The Sight Foundation is an eclectic, counter culture meme that is supported by Tibetan deities, with its headquarters in a primarily Christian country. From a meme level, The Sight Foundation is a force with different vibrational pattern, a different modus operandi and a different flavour of consciousness. Being in the Bay Area, memetically, The Sight Foundation sits within and is therefore protected by the larger non-profit meme. However, while The Sight Foundation is supporting Native American Health, it is not supporting the dominant American paradigm. Its primary focus is overseas and in cultures that carry a different psychological pattern to the USA. This can make for difficulties. In the meme landscape, like attracts like and there are forces constantly moving and adjusting to gain stability and control. The Sight Foundation manages this by using its core of integrity, its connections to powerful and unique people and its partnerships with organizations (in every place it works), including its founding connection to the World Health Organization. The Sight Foundation values diversity and memetically it uses this diversity of connections and networks to provide a stability and flexibility that gives The Sight Foundation incredible strength. While The Sight Foundations headquarters are in the USA, The Sight Foundation operates outside the USA which means memetically, it must fit with the USA meme but it is not under its control. Memetically the corporate partnership with TOMS brings an alignment of the two organizations at a metaphysical level. It gives The Sight Foundation greater strength and a higher position within the meme landscape. It gives The Sight Foundation greater credibility within the memetic landscape of the USA. There does however, appear to be a jostling for position, between the Sight Foundation meme and the Christian community meme. There is a whiff of an assault by Christianity; it's like an assault from behind, like a slap. There is a clash happening at a higher level. It's like a meme war.</td>
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The Sight Foundation is a strong player in the Sight world; it is a small player in the non-profit meme and within the US, memetically it operates within a particular paradigm or memetic stream. The corporate partnership with TOMS brings a memetic partnership that changes the status of The Sight Foundation from a memetic level. The corporate relationships with the World Health Organization also give The Sight Foundation memetic grunt.

### 11: Leadership

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<td>In the early days the Founders, were the Board and the volunteers within The Sight Foundation. It was the original founders who established The Sight Foundation in Michigan, and who went to India to begin the first survey to ascertain if there was sufficient need to work towards eradicating needless blindness. While The Sight Foundation transitioned to having a more conventional structure including a (non-Founder) Executive Director in the 1990s, throughout the years, the Founders have continued to exercise influence through the Board.</td>
<td>The Sight Foundation was instigated by a couple returning from the success of eradicating smallpox. The inspired founder had a small house on the lake in Chelsea Michigan. There was a cabin across the road which became our international headquarters. 875. He was the charismatic founder who established The Sight Foundation and helped to keep it functioning through difficult times. When I came, the inspired founder was accepting $1 as his salary for a year. 209. Others recognized the influence he had. If the consensus building is at a stalemate, I would guess that folks like the inspired founder would move the balance if it was too weighted one way. 1271. For some working within The Sight Foundation, being close to the inspired founder meant you had greater power within the organization. It was all about how close you were to inspired founder 1243.</td>
<td>The Sight Foundation's metaphysical wizard has been the inspired founder. He caught the founding impulse and had an ability to align and hold the impulse and the people who gathered around it long enough for the metaphysical scaffolding and the meme to form. The inspired founder was aware of the force. He worked with the force, it's bigger than him, but he made the linkages with it for The Sight Foundation. The inspired founder has worked actively with the force behind The Sight Foundation. He understands its sense of place in the memetic landscape and can see how alignments can alter the memetic platform in such a way that it changes the downstream results. There may have been several other people who were also aware of the impulse; however in memetics, there is usually one person who is the Master of Ceremonies, or the focal point.</td>
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Staff and Board: The Sight Foundation is directed by a Board of Directors with sixteen members and three honorary life time members. Meeting twice a year, the Board is responsible for the strategic direction, hiring and firing of leadership positions and overseeing financial expenditure. The Board is supported by a 41 member Advisory Circle which is primarily made up of founders or previous Board members who are now taking a less active role.

The Executive Director is responsible for communication between the Board and staff. This role is supported by an Executive Assistant and the Director of Development. These three positions are responsible for overseeing the current leadership: The executive director is responsible for leading the organization, while the Board is responsible for strategic direction. Communication works through the Executive Director to the Board, who are highly trusted and skilful and should be used as needed: 529. When the Executive Director does not communicate well, no-one knows anything. Now everything goes through the Executive Director, he supports the staff and it all works; 448. There is the core group who've known each other from the early days. If they want to accomplish something it holds much more weight: 1221. It's hard for executive directors coming in. There is a power structure set up. They can be effective as long as they fit into the existing power structure; 1220. Currently there are several people who have strategic roles within The Sight Foundation, however there are not many who are aware of the metaphysical form of the founding impulse or of the importance of aligning programs with its intent. There are two or three who are more conscious. To help The Sight Foundation retain its alignment with the founding impulse, it is important to identify:

- Who has an awareness of the metaphysical nature of the impulse behind The Sight Foundation,
- Who actively works towards aligning downstream events with the founding impulse and
- How people can be made more aware of it?
day to day operations within The Sight Foundation.

The Sight Foundation is currently working on succession planning within the Board and staff.

Succession for both for staff and for the Board is critical. It’s highlighted in the possible consequences of the founders leaving. If one of the key people decides to leave how will that affect the organization? The initial affect will be negative. They need a plan in place for how you deal with this change. The heart founder and the inspired founder could be gone. The heart founder is a big part of the spirit of the organization; 1209. It’s important to recruit to the Board. Throwing the net out again and trying to get more fish; 1269.

Generations of The Sight Foundation support: The second generation of The Sight Foundation have big expectations. They are very smart in many ways; 1119. It’s important to get the right kind of people. (People who) are not seeking medals or honours but have a sacred desire to do good for others; 461. Recruiting people who are cognizant with the "The Sight Foundation Way". If we are recruiting (for the Board) what do we need to be successful? Do we take the first guy who walks down the street? What is the Sight Foundation way? It’s largely done on personal recommendations. Do we need to be a bit more corporate? If we need lawyers, they have to be the right kind of lawyers. If you have a strategic plan, you can use it to recruit. Its part of the succession planning that’s needed; 1191.

Succession for The Sight Foundation could be difficult as there is not the necessary metaphysical scaffolding in place that would allow another person to easily link to the founding impulse. The relationship with the force is not structured in a way that another could take over. Most people do not have direct interaction with the founding impulse or the force behind it. While the founding impulse is usually held by an individual, it reflects into the meme which then reflects into the culture of human operations. Most people experience a reflection of the force without interacting with it directly. It feels like it washes over someone rather than being stamped on them.

If someone is to hold the founding impulse it is necessary that they have an ability to see and interact at the level of the impulse. The inspired founder could recognize who could hold the force, but that is a way of getting around something that is (largely) unconscious. The most interesting approach is to train people within the organization to become aware of the founding impulse and the meme. It would be better to make it conscious. There are two or three who are more conscious. For succession planning, it is important to identify who has an awareness of the impulse behind The Sight Foundation and who actively works towards aligning downstream events with its quality.

Exploring leadership within The Sight Foundation, the corporate lens and the narrative lens are aligned fairly closely. The metaphysical lens brings into clear focus the importance of recognizing the person, or people who are actively conscious of the metaphysical impulse behind the organization. In The Sight Foundations case there have been several people who were aware of retaining the integrity of the impulse. When the organizational founders leave or retire, many organizations are in danger of losing their direction. As The Sight Foundation continues to move forward, the importance of identifying people who can consciously and actively hold the impulse becomes more critical.
## 12: Corporate social responsibility—internally

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<th>The corporate lens</th>
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<th>The metaphysical lens</th>
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<td>Corporate Social Responsibility (CSR) is the concept (and reality) of doing and being good with environmental, social and financial outcomes and considerations in mind. The Sight Foundation’s CSR is not just a program but is a wholly-presenced and driving impulse. Through a variety of means, The Sight Foundation has woven an internal culture of corporate social responsibility throughout the culture. While not overtly apparent, there are suggestions in certain areas of action that have helped to build a social environment that is supportive of people. Some of these are: The focus on aligning a personal spiritual path with an action based path is not expressed as a corporate principle, but it is reflected in the Do-Be-Do-Be culture that interviewees discussed. In the strategic principles, the first principle is that: WE AFFIRM</td>
<td>both the rational and the intuitive in all our work. This principle acknowledges there are ways of knowing that are beyond the rational or material phenomena. During Board meetings, there is time set aside where Board members share elements from their personal life journey.</td>
<td>People within The Sight Foundation are staunchly aware of the spirit of The Sight Foundation—Staff and Board members discuss it openly, and protect it fiercely. They are aware that The Sight Foundation is special. Every one of them thinks The Sight Foundation is special; 363. Because of the spirit of the organization, it’s more than a do good organization; 396. There is a fear that change means losing the spirit of The Sight Foundation; 1245. While the interviewees were not aware of the terminology of memetics, they have been aware that there is a spirit, and that at times, people have tried to change or destroy that spirit. Let’s ignore the spirit and try to appear as a bunch of scientists trying to cure blindness, but it didn’t work, because the people who are attracted to The Sight Foundation are attracted to the spirit; as much if not more than the actual programs (837). He tried to destroy the spirit of The Sight Foundation, They got rid of him; 815. Within the founding culture there were two distinct philosophies. There was a philosophy that we needed to understand ourselves to be able to do good. Both could be complimentary; 185. The spiritual founder said ‘to be’ is important. The doing founder, said ’to do’ was important; 310. There was a tension between those who followed the spiritual founder style, the ‘Be-ers’, and the small pox crowd or the’ Do-ers’; 176. Circle sharing. Everyone would talk about what was going on in their life. So you had the temperature of the group and where the mustard seeds were. I’d recommend it to any group. We sit in a circle; 883. People aren’t just colleagues. We have lives outside of work; 972. Just to be comfortable in a group of 50 sharing personal stuff, especially when you are young. It’s neat to go through it and then to feel accepted into the family; 833.</td>
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<td>People within The Sight Foundation are consciously aware of the meme, where there is an active relationship with the meme and members consciously work towards manifesting its higher mode. The Sight Foundation meme was open to this research. If the meme had not been interested there would have been practical obstacles that would have prevented it. This suggests that the Spirit of The Sight Foundation is open to try new things. That it is interested in looking at itself. During the meme mapping, the meme responded in a way that is not uncommon, for memes that encourage interaction. The meme is interested in us. It is surprised that there are this group of people who are going to interact with it and it is interested to see what they will do. Its wondering what is our expertise and how will we work. The openness and interest in the research show that the meme is imprinted with patterns of openness and an interest in the diversity of life and what can be learned. People in the Foundation protect the spirit of the organisation. They protect it without knowing that the impulse comes from higher up. There is awareness that the Foundation is special but there is less conscious awareness of the high impulse. Most people interacting with The Sight Foundation do not see the founding impulse, and there are only a few who see the meme. At the daily operational level, they are (largely) unconscious of the impulse or the force behind it. There is also a sense that mostly, staff, volunteers and the Board are not consciously interacting with the meme. That they are unconsciously responding to the space of heartness and simplicity, without actively managing it. There’s a really nice and sweet feeling and people feel it and respond to it, but there is something very unconscious about it. Becoming conscious of the meme, means that people are aware of the group consciousness (that can feel like a conscious organism or being) behind the space of heart-ness and simplicity. Moving into the future, there will be benefits, for The Foundation is becoming more aware of the meme and developing an active relationship with it. They could be clearer about their principles, what they stand for; rather than needing a knight in shining armour. That would sharpen and anchor the force. In a sense they need to make (the relationship with the force) conscious.</td>
<td>A presented meme is a meme where members are consciously aware of the meme, where there is an active relationship with the meme and members consciously work towards manifesting its higher mode. The Sight Foundation meme was open to this research. If the meme had not been interested there would have been practical obstacles that would have prevented it. This suggests that the Spirit of The Sight Foundation is open to try new things. That it is interested in looking at itself. During the meme mapping, the meme responded in a way that is not uncommon, for memes that encourage interaction. The meme is interested in us. It is surprised that there are this group of people who are going to interact with it and it is interested to see what they will do. Its wondering what is our expertise and how will we work. The openness and interest in the research show that the meme is imprinted with patterns of openness and an interest in the diversity of life and what can be learned. People in the Foundation protect the spirit of the organisation. They protect it without knowing that the impulse comes from higher up. There is awareness that the Foundation is special but there is less conscious awareness of the high impulse. Most people interacting with The Sight Foundation do not see the founding impulse, and there are only a few who see the meme. At the daily operational level, they are (largely) unconscious of the impulse or the force behind it. There is also a sense that mostly, staff, volunteers and the Board are not consciously interacting with the meme. That they are unconsciously responding to the space of heartness and simplicity, without actively managing it. There’s a really nice and sweet feeling and people feel it and respond to it, but there is something very unconscious about it. Becoming conscious of the meme, means that people are aware of the group consciousness (that can feel like a conscious organism or being) behind the space of heart-ness and simplicity. Moving into the future, there will be benefits, for The Foundation is becoming more aware of the meme and developing an active relationship with it. They could be clearer about their principles, what they stand for; rather than needing a knight in shining armour. That would sharpen and anchor the force. In a sense they need to make (the relationship with the force) conscious.</td>
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In The Sight Foundation the meme reflects an environment where there is an awareness of internal corporate social responsibility. There are no organizational guidelines that suggest that working on yourself is important in The Sight Foundation, and yet, people within The Sight Foundation support initiatives to do so because it is imprinted in the meme. The principles behind circle sharing, behind the Do-Be culture are imprinted as instruction notices within the meme and therefore people within the organization intuitively respond.
## 13: Integrity and the Sight Foundation

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<td>Corporate organizational integrity can be defined as; How closely an organization embodies its values and principles, (for non-profits) The impact of its programs What percentage is spent on overheads or administration verses direct services or programs.</td>
<td><strong>Everything is straight:</strong> There is an overall feeling that The Sight Foundation walks its talk. Repeatedly, interviewees suggested that The Sight Foundation does what it says it does. That its mission and its programs are aligned. <strong>Everything is very straight.</strong> They believe they are doing what they set out to do. There is no conflict or dissonance. Their mission statement and the way they think of themselves is the same. It’s coherent; 804. The buzz phrases are all true. <strong>Compassion in action. I took it on whole heartedly; 1008.</strong> Most organizations as old as The Sight Foundation have skeletons in the closet. The Sight Foundation doesn’t; 1295.</td>
<td>From a meme level The Sight Foundation has a core that is clean, clear and fortified. The memes purity is clear: There is a sense that the simplicity of The Sight Foundation programs has helped in retaining integrity. The single focus is what has helped to keep it clean. While the inspired founder and more recently the executive assistant appear to have retained a connection to the founding impulse, there is also a sense that the heartfounder has been instrumental in retaining the integrity and there may be others. The heart founders’ heart has a purity and a cleanliness that has held the integrity. It’s like a clean clear structure that holds things at a more emanated level.</td>
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<td>It is beyond the scope of this research to conduct a detailed analysis of the integrity of The Sight Foundations financial systems.</td>
<td><strong>Not caught by money:</strong> In an effort to prevent a twist in integrity, The Sight Foundation refused a substantial donation from an organization that was deemed to be interested in gaining prestige by its association with The Sight Foundation. There was a corporation that wanted to donate money. It would not have been the right thing to do. We didn’t do it. But we could have gotten a lot of money... but then, who are you beholden to because you accepted that money; 675. Do you take funds from corruption (and put it towards something good); 485. There was concern that the money spent to be part of the World Health Organization initiative Vision 20/20 does not align with the ethics of The Sight Foundation. Very expensive trips to Switzerland, staying in expensive hotels, (it costs) $10,000 a year to be a member. That’s the kind of culture we are fighting against: 304.</td>
<td>However the meme mapping revealed that The Sight Foundation is at a critical juncture as external forces move towards The Sight Foundation, there is the potential for relationships or decisions that lack integrity. The Sight Foundation is at a critical stage. It’s only a knife edge away from a hook into darker more selfish forces. It’s only a knife edge away from a hook and a twist in the integrity. In the new things that are coming, there is a potential for something (without integrity) to hook in. A similar sentiment was reflected during the meme mapping in that there is a warning that there are challenges at a memetic level that could be reflected into the material level. I keep getting a warning, warning – there is a mounting challenge in retaining integrity. The high nature of the Sight Foundation founding impulse can mean that there is a degree of difficulty in incarnating cleanly. The metaphysical scaffolding is turbulent and chaotic in places. There is a certain astral static in the incarnation pathways. This means that the incarnation of the impulse is not smooth. One part is clean and straight, and one part is turbulent. Something above that is clean and clear (something less emanated) doesn’t quite translate through a structure (that is lower down the incarnation ladder). It’s having an effect on the structure. It’s stable enough to hold it (despite the turbulence). It was interesting that despite the turbulence, The Sight Foundation has sufficient stability to retain its trajectory.</td>
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<td>This research will also not objectively quantify how closely The Sight Foundation is aligned to its mission.</td>
<td><strong>Aligning with Partners: The whole thing with TOMS.</strong> If it would change the way we do business the answer would have been No. They (Board) spent months before they agreed to go into partnership with TOMS, because they wanted to make sure that it didn’t happen (lose integrity), 671. The Sight Foundation is focused on retaining integrity.</td>
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<td>However, if apparent, a lack of organizational integrity will usually emerge during open-ended interviews with staff, Board and volunteers. The broad message from the interviews was that programmatically, The Sight Foundation has integrity, that The Sight Foundations execution and approach is aligned with its mission. Conversely, while staff turnover has settled, repeated loss of staff under negative circumstances, could suggest that there are some inherent internal systems that may need improvement.</td>
<td><strong>Brutally honest:</strong> When asked if The Sight Foundation has integrity, an interviewee responded with, Yes, it does. <strong>We talk the talk too much. We are brutally honest.</strong> (Another organization) does voodoo accounting. No voodoo accounting here. We could make ourselves look better. The organization is very honest with accounting, with how we describe our programs; 391.</td>
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<td>During the interviews staff and Board spoke of tumultuous times within The Sight Foundation particularly with the leadership.</td>
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*Russ 2014* 436 University of Western Sydney
When we have a leadership that’s not fitting with the spirit of The Sight Foundation (it doesn’t work). People can’t fit with The Sight Foundation without a spiritual life. When people have been put there who don’t fit (it’s difficult); 942. We’ve had a couple of executive directors that said that staff shouldn’t fraternize with the Board. It didn’t work. The choice of ED’s has been one of the big problems; 939. The last Executive Director tried to destroy our spirit. He came in wearing a big gold cross. He tried to re-do everything and to white wash it. To make it acceptable to a bigger audience. It was a battle of the souls. Like a missionary. He came close to destroying the organization. They asked him to leave; 814. I came in after a tumultuous period. I missed it. The high turnover of Executive Directors has been hard. At the end of the previous Executive Directors term it was bordering on a period of real turmoil. That’s the last big brouhaha we had. When the last Executive Director left there was a low period; 628.

This turbulence in the structure means that the impulse has difficulty incarnating or translating into material realm in a way that is simple and clean. There is a chaos, an uneasy incarnation into the current landscape. It’s not quiet doing it (incarnating) the way it wants to, and that creates an agitation.

What is interesting is that the metaphysical scaffolding is incredibly structured. Perhaps this is partially to hold the level of volatility produced by the turbulence. It’s structured, it’s unbelievably structured. Maybe it needs the structure to hold it where it needs to be held.

Organizational integrity from a corporate perspective can be an exercise in qualitative and quantitative analysis of the alignment between the mission/vision and the actions on the ground. Mapping the metaphysical scaffolding and the precision with which the Sight Foundation founding impulse emanates, provides a completely different and yet complimentary picture. The fact that the core of the meme is clean and clear reflects in the interview responses that The Sight Foundation operates with integrity, it walks its talk, and it’s aligned with its mission. The turbulence observed in the incarnation of the impulse can be seen in the challenges around leadership and staffing issues. By addressing the turbulence within the metaphysical scaffolding, The Sight Foundation may be able to overcome future inner disruptions. If un-addressed, the downstream effects of upstream turbulence will continue to be felt.
### The Sight Foundation possible futures

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<th>Corporate lens</th>
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<td>All The Sight Foundation divisions are currently working on a three year plan.</td>
<td><strong>Possible future scenarios</strong>&lt;br&gt;<strong>I see huge environmental disasters. Hurricanes and floods are increasing</strong>: 1049. Resources will and energy will be drawn away from our normal programs. We will probably have more focus here (in the US); 1049. <strong>An earthquake</strong> has already suspended work in Pakistan; 480. We (in Berkeley) are in an earth zone. Are we prepared? Can we survive? 615. However, The Sight Foundation has stability through partnerships operating from multiple locations. Our field staff and our partners would be able to maintain things; 615. Global warming and floods will change governments. Anything that changes government priority financially will change things for The Sight Foundation; 481. It’s OK, because we try not to rest on one funding source. It’s also the reason we try to get them (beneficiaries) to support themselves; 481. With environmental calamities, The Sight Foundation has to make a programmatic shift. To meet the most immediate needs facing humanity; 1002. We will have to adjust to act in the place where the need is greatest; 1053. There is an explosion in global communications, an increase of skilled people locally. NGO’s need to examine what we have to offer. The time for holding onto information as power is gone. We need to be very attentive. The Sight Foundation needs to radically change how it has been working; 552. <strong>The partnerships with TOMS</strong> drawing us on. Their promotion is helping The Sight Foundation. With TOMS, there is a symbolic moving more into a corporate model; 1204.</td>
<td>During the mapping, there was a sense that The Sight Foundation has some forces moving towards it. Partners, other memes who are interested in working with The Sight Foundation. There are movements at hand that feel harmonious, it could change the culture but not in a bad way. It will create a more flat structure. They have heart, those (partners) who are going to come into the field of play (mm). Whatever is coming, they hold a Fields of Peace impulse, and it is a wider platform that is upturned. They (the others that are coming) are already upturned, they are already aligned to the upturned principles and they are highly respectful of what has been here (in the Sight Foundation) but they are more future orientated. They hold principles of similar aspiration. They hold their own, they join forces, and they also land forces, it is a consultative, supporting process as opposed to taking over (mm).</td>
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<td><strong>What would people like to see for The Sight Foundation?</strong>&lt;br&gt;More robust, financially stable; 1206. A much larger resource base. Bring in $5m within the next year; 781. Become endowed financially. Not completely, because if it’s too comfortable, it’s not good either; 425. <strong>Reciprocity</strong> from groups it serves; 779. Have an earned income model and to participate in the whole game of changing capitalism; 793. Be more entrepreneurial. Manage the risk; discover its own earned income strategy. Entrepreneurial people; 788. Have a for-profit, where you create a market in the social impact realm. Where investment might be highly profitable with adherence to social equity model? 770. A resolution of the division between health and sight programs; 625. The Native American program set up to help to get clean water to communities; 262. I’d like to see major donors get more involved. More direct relationships; 1090.</td>
<td>This change will affect the internal workings of The Sight Foundation. There will be an effect on the internal workings of the organization that are not bad, but it will feel different. It could go over wider area (The Sight Foundation could have a much wider influence) because of the nature of the organizations that are gathering. They hold the principles, it’s about a larger strategic direction;</td>
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<td><strong>Successful succession:</strong> To leave The Sight Foundation in a couple of years with a match made in heaven (between the Board and the Executive Director) a person who will stay here for 10 - 15 years.</td>
<td>It feels like The Sight Foundation could have a different way of operating as these new partnerships come on line. With this new structure, it feels like The Sight Foundation will no longer have to go to Tibet to breathe. It has been keeping its head down here, and with this broader platform, it begins to work above the level it has worked in the past (mm).</td>
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years; 428. To get good Board, staff and Executive Director. To get the next generation lined up. A mixture of people who know the technology. People around the world (who know the projects) and people who know the fund raising; 476. **Mentoring:** Apprenticeships for at least a year to ease people into their jobs; 259. Mentoring young people, get them going and then maintain them so they can have a trajectory in The Sight Foundation long term; 774.

I'd still like to **keep contributing**; 1047. To communicate our spirit to the rest of the world; 1206.

The Sight Foundation could be **writing about eye care**; 781.

To get us to be more **environmental**; 856.

To move out of this building in Berkeley; 855.

Looking at the future of The Sight Foundation from a narrative lens brings into focus the calamities that could occur, and that financial security is something that is a constant concern, that people want to continue to do what The Sight Foundation has always done, which is to serve. The metaphysical lens brings an insight into what could happen to The Sight Foundations metaphysical structure if some of the partnerships come to fruition.
### 14: Spirit of The Sight Foundation speaks

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<th>Corporate lens</th>
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<th>Metaphysical lens – The Spirit of The Sight Foundation speaks</th>
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<td>Not usually discussed</td>
<td>When people were asked to share what they felt the Spirit of The Sight Foundation would say to them, responses were of encouragement, and to keep an eye on the mission. Don't lose sight of the vision and founding principles. Hold fast. What's important is serving the people we work with in a way that works for them, that can be sustained by them, and has been defined by them; 1085. I love you. I appreciate what you are doing for me and for the world; 1205.</td>
<td>I am the Spirit of The Sight Foundation. I am blessed with a fortified inner core that has a spiritual purity, innocence and a ruthless desire to serve humanity. I understand the abysmal cycles of suffering that permeate the globe, and my presence is designed to alleviate this suffering through action, resources or by being.</td>
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<td>It's always about compassion. The spirit of giving; 572.</td>
<td>I came from spiritual roots, I have a spiritual core. I do not adhere to confines of a particular religion, but I believe in a higher power and it is in my nature to turn towards higher realms. I believe in the power of personal transformation and I am attracted to those who are spiritually inclined. I am fortified by those who are focused on action and results and I am strengthened by the tension and life I gain by the embodying these opposing philosophies.</td>
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<td>Be here now. Being grounded, aware of what you are doing. Mindful of what you are doing. Do it for the right reasons; 1046.</td>
<td>I am committed to relieving suffering without reservation. My power is my ability to create partnerships. I understand the strength in diverse relationships and unusual friends. I select and benefit from the innovations my maverick friends create. I believe in the principle of self-reliance, in the value of each individual and that all people have a right to whole life (including good health).</td>
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<td>Keep up the good work. The task is to do what we can to help alleviate some of human suffering; 896. Keep it real. Stay true to your beliefs; 998.</td>
<td>Because my role is to relieve suffering, I ask that you remember (and that you remind me), that, in any moment a lightness of being is more powerful than suffering, and that dwelling on suffering does not bring resolution. To prevent a heaviness of spirit or Tamas developing in my operational systems, I ask that you regularly take me and those who work with me, through processes to cleanse and uplift the spirit and to ensure that there is joyfulness in what we do together.</td>
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<td>Plan long term, do transition planning. We are too teminous with individuals (there is too much information, relationships and connections in too few hands). Keep a good Executive Director. Get your message across better. Incorporate new people. Recruit new volunteers to be Board members; 474.</td>
<td>For us both to excel I ask that you create partnerships that are clear, honest and foster our integrity. I ask you to look to the future for solutions that carry the principles of caring, integrity, self-reliance and recognition that all life is connected. In the tumultuous times that are coming, I ask that we remember that in service there is life, love and the connectedness of humanity.</td>
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<td>A comment that was attributed to Dr V and has been adopted throughout the organization was; do the work and the money will come. The comment below reflects this sentiment in its breadth. Keep your vision and aspiration out front and don't worry too much about feeding the beast. Don't forget what you are trying to do. If you do that, the money will come. Stay true to your vision. To achieve health equity for all people; 421.</td>
<td>(NB: This is a first draft of the Spirit of The Sight Foundation speaking to its people. The most powerful approach is for The Sight Foundation staff and employees to write this passage together by listening to the meme.)</td>
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Using a memetic lens to understand an organization begins to uncover that the organization is an organism in its own right, with its own *Will*, agenda and flavour of consciousness. As such, listening to the instructions from the meme helps to make conscious the exchange which is essential in establishing a relationship with the meme.

15: Conclusion

The above document is a first attempt at developing a language and a structure to enable The Sight Foundation (and other) organizations to begin to use the theory of memes to assist with the management of organizations. What is presented is a taste of what is possible. Developing a relationship with a meme is an exciting, deep and ongoing process where insights and intuitions gradually build. As such what is presented above is not a definitive description of the Sight Foundation meme. It is the very first pass, from an absolute minimum of mapping sessions. It’s a snapshot, a collection of impressions that could be integrated in different ways. For The Sight Foundation to maximize the benefits possible from the material, its recommended to use it as a structure designed to introduce a way of looking at the organization and then to take the concepts and begin to develop a more presenced relationship with the Spirit (or meme) of The Sight Foundation.