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A Sense of Being
by
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PLEASE NOTE

The greatest amount of care has been taken while scanning this thesis,

and the best possible result has been obtained.
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—Deborah Lange, November 1998.
Contents

Chapter 1 Introduction: In the beginning ............................................. 4

Chapter 2 Messy Events .................................................................. 11

Chapter 3 Heartaches and Pain ......................................................... 25

Chapter 4 Knowing About Things .................................................... 44

Chapter 5 Values & Beliefs ............................................................... 83

Chapter 6 One foot forward ............................................................. 113

Chapter 7 In the Passing of Time ...................................................... 138

Chapter 8 A Sense of Being ............................................................ 171

Chapter 9 To Live Another Tale ...................................................... 192

Appendix A My Images ................................................................. 203

Bibliography ................................................................................. 209
Chapter 1
Introduction: In the beginning...

"Reading furnishes the mind only with the materials of knowledge, it is thinking that makes what we read ours."
—John Locke

To this thought I would add that "it is experiencing with all of our senses, body, mind and spirit that integrates what we read into our being so that we become more conscious, to increase our choices to be better people."

My thesis has emerged from my quest to increase my personal and professional effectiveness, to become more congruent, and to be a better person in the world.

One personal story is particularly significant in establishing the direction of my journey. This story is one where I gained a personal insight through ‘reflection in action’ (Argyris and Schon 1974) in my home setting some 11 years ago.
Chapter 1 In the Beginning

A Surprise Insight—1987

I was stressed and tired at the time. Michael, my six year old, had teased me just one too many times. I was ready to snap. Then it happened. He did it again. My small frame grew tight and taut, my shoulders raised, I turned sharply, loomed up into what must have seemed like a monster to a small child, arm poised ready to strike.

I didn’t.

In an instant something happened—I could see myself as if I was standing in front of a mirror. Who was I? I had turned the clock back. I was my father; angry, being physically threatening. Michael was me as a child, shaking, hovering, fearful, wide-eyed and innocent, questioning “What have I done?” My body slumped and tears fell from my face. Instead of hitting my son, I drew him gently to my body and hugged him, sobbing.

After comforting my son I slumped in a chair and thought, “who am I?” I espouse peace and love and kindness and here I am acting violently, intimidating, threatening a six year old. How can I become more conscious, how can I become a better person? How can I be more congruent? What was it that made me see more clearly at that critical moment? How can I see earlier in an interaction so that I don’t become a person that I don’t want to be? I knew ‘about’ Schon’s models. How could I learn to be more Model 2?

In that critical moment I felt in some way that I was in a different consciousness to my previous conscious state, as if I had the ability to be in two or three planes of reality at the same time, as described by Kitchener (1983):

1. Being in the act
2. Thinking about the act whilst doing it and sensing the effect on me and the other person
3. Thinking and feeling what I was thinking and feeling whilst I was thinking it, sensing it and doing it.

This critical incident where ‘cognitive dissonance’ (Dalmau 1992) occurred helped me realise that I had to ‘know’ the theories within a deeper sense of myself, not just know the theories in my head. The experience affected my whole state of being. My thoughts were thrown into confusion, which allowed cognitive reframing to occur.
Chapter 1 In the Beginning

My body was affected—I felt the entire sense of incongruence in my body and shifted from one highly emotional state to another.

My soul was affected at some level that I do not understand and can only describe as a change in energy or a change in spirit and so at all levels this changed my state of being.

This led me down a path of personal and professional development that included work on:

- the body—emotional (Goleman 1995)\textsuperscript{iv}
- motor skill development (Grinder 1994)\textsuperscript{v}
- mind and soul—spiritual development (Hall 1991)\textsuperscript{vi}

I have predominantly focussed on the connection of my thoughts, feelings and actions to become more congruent, more connected with a deeper sense of myself, connecting Body, Mind and Soul (Suryant 1996)\textsuperscript{vii}.

This path took me to an internal world. I could not find the answers I was looking for in text books, or if I found them I could talk about them but I could not do them or ‘be’ them until I focussed on myself and the consequences of my presence on others. I explored my feelings and emotions, where they came from, the triggers, my habitual patterns of action, my underlying values and beliefs—a journey that went deep into the underworld with Persephone (Downing 1994)\textsuperscript{viii}.

In the external world I wandered at will (Wheatley 1999)\textsuperscript{ix}, intuitively seeking out other disciplines. I have sought out the new scientists, (such as Bohm and Sheldrake\textsuperscript{\textdagger}), the biologists (Maturana\textsuperscript{\textdagger}), the social scientists (Reason\textsuperscript{\textdaggerii}), the philosophers (Bookchin\textsuperscript{\textdaggeriii}), the psychologists (Hillman\textsuperscript{\textdaggeriv}), the Buddhists, the Balinese, the artists and actors and many others that have helped me on my quest. I learnt and I am still learning skills (Grinder 1995) and strategies to be and act in a Model 2 way (Argyris and Schon 1978\textsuperscript{\textdaggerv}) from wide ranging sources and accessing insights from delving into multiple intelligences (Gardener 1993\textsuperscript{\textdaggervi}). Non-rational, aesthetic actions through drama, singing, music, dance, art, story, celebration and ritual (Houston 1982\textsuperscript{\textdaggervii}), to name a few, have been just as important as critical reflection through conversation to help me be more congruent and to help me work with others for their learning and professional outcomes.

Technical skills and strategies from the rational domain alone are not enough. I may have the external techniques but unless they are connected at a
Chapter 1 In the Beginning

deeper level to my values and beliefs, from my heart and my soul, to my sense of being, I may still be incongruent. I believe Schon’s Model 2 is a way of being that is sensed through our body, mind and soul, through a sense of ourselves that is more than these three. To summarise Argyris & Schon’s behavioural models, Model 1 values and behaviours are:

- Seeking answers external to ourselves
- Blaming others
- Avoiding responsibility for one’s own actions
- Wanting to control and dominate the world, the organisation, the family
- Believing there is one right way
- Unilaterally controlling situations

Within the same moment there is the potential for different values and behaviours.

Model 2 values and behaviours are:

- Seeking answers from within
- Accepting responsibility
- Living in a state of flow, surprise and emergent possibilities
- Believing there are multiple ways of looking at the world
- Collaborating with others for mutual outcomes

This experience made me curious about other people’s experiences beyond what is recorded in academic papers, beyond the formal learning of management development and tertiary education.

- How have people learnt, either consciously or unconsciously, the emotional, conceptual and spiritual qualities necessary to be better people in the world?
- What have been the significant experiences that have helped others make a shift towards more Model 2 ways?
- If the experience was designed, how was the experience designed?
- If significant learning experiences come as a surprise, what are the conditions that allow this deep learning to occur, and how different is this learning from traditional education and training settings?
- When cognitive dissonance occurs, what does this trigger?
Chapter 1 In the Beginning

- What is it that happens to a group when I can see, feel and hear a shift in the collective sense of being of the group?
- What is significant in that moment?
- How does it happen?
- How can I create the conditions for similar experiences to occur with others?
- How do my insights increase my personal and professional effectiveness?
- How do group insights increase the effectiveness of the group?

These are some of the questions I have asked as a result of my experiences working with groups and individuals in holistic ways. It has not been learning about Schon’s models but living and experiencing the fullness of my humanity and the humanity of others that has helped me on my way:- This has at times been painful. It has at times brought up shame, embarrassment, and humiliation. I have felt attacked, I have felt intimidated, I have felt inadequate, and I have had to journey into the unconscious as Persephone did, to unravel the mysteries of my unconscious behaviour. I have walked forward three steps only to be knocked back four. I have had to pick myself up again to face a new hurdle, overcome an inner obstacle and regain the energy and will to go on.

I have consciously chosen to be Model 1 at times and had to live with the result and myself. We can consciously know that we are acting incongruently and still be incongruent. I believe conscious knowing needs to be integrated with emotional and spiritual development that makes a shift in our sense of being. Even then it is not a one-way street. Our behaviour moving habitually, at times spontaneously, is often surprising. How many times do we say, “I can’t believe that I did that as I know xyz...?” Depending on the context, our skills and our state of being in a moment in time, we can revert back to die-hard incongruent habits. We must remember we are human; we are not perfect, and we must support one another in these endeavours to become better people.

Making this connection has impacted on how I create and design learning experiences and how I work with others in creating and designing the work environment and the articulation of skills for personal and professional development. The foundation stone laid by Argyris and Schon has been strong. The challenge for me is to build on this and make a difference to who I am, as well
as to work with others to make a difference to the individual identities and the collective identity of groups and the outcomes we achieve in life.

The understanding I have gained has led me to believe that at this time in the development of our society there is a need to increase our awareness in the present moment of our lived experience; the awareness of ourselves, our identity, our thoughts, our emotions, our beliefs and our actions and the consequences of these to others and the environment.

In this thesis I mean “the present moment” to be the lived experience in which we participate and the reflections we have on our lived experience.

What is in “the present moment” includes:

- what is not seen and what is not spoken; the values and beliefs that are deep within our mind, body and soul that impregnate our identity and our actions.
- what is felt, our emotional experience and the emotional experience of the other people with whom we are interacting and the emotional experience reflected in the physical environment.
- the spiritual connection, within ourselves and through the connection with other people and the environment at the time.
- an imaginal world where the people interacting are making meaning through the images, memories, metaphors that are being evoked within the interaction.
- the skills and strategies that we use to act and to think and to be in the world.
- the process (what we say and what we do and how we say the words and how we do what we do) as well as the content.
- the reaction of the other person or group that we may be interacting with and their values and beliefs, skills and strategies, and process.

I mean “lived experience” to be what we are thinking, what we are feeling, what we are imagining, what we are perceiving through body, mind and soul in the experience.

The “lived experience” is all of what it is to be human—body, mind and soul and the connection with the environment in which we live the experience. 

\[\text{Page 9}\]
environment includes people; the natural and man-made physical, emotional and spiritual environment.

In this thesis I outline why I believe the focus on all that is in the present moment is necessary at this time. I examine how I believe we currently think, and the prevailing beliefs that underpin our actions.

I then describe new and different skills that are needed to focus on the present moment and on our lived experience, to increase our effectiveness in achieving mutually satisfying outcomes that consider the best interests of all.

I believe that a focus on the present moment of our lived experience, which includes uncovering and making explicit our beliefs will enable us to increase our personal and professional effectiveness.

My focus on this is about being intentional and creating choices about how we want to be and what we want to create as human beings. This idea is supported by Humberto Maturana who asks:

"That which should concern us, if we want that concern, is what do we want of our human existence, what course do we want that our humanness should follow" (Maturana 1997). xvii
Chapter 2
Messy Events

Gaze

Gaze to seek flaw within my character
And ye may find many
Gaze upon thine character and ye may find less
If it be so that less ye find then allow me the love of thine wisdom so
as I may learn
Judge not my choice of learning for no two have the same level of
learning as each reflects learning to another
All experience is life and has purpose
To each given individual
—The Dalai Lama
Documenting my thesis

As my thesis is focussed on my sense of being in the moment, so too is the documentation to support evidence of my learning. Documentation of this thesis in a format of making propositional statements and talking about the world as I know it in conceptual terms would be incongruent with my focus. This is not where the significant learning has occurred. The significant learning for me has been the experiential, the emotional, the spiritual learning that has occurred in the moment or in reflection on the moment as what is happening, what I am thinking, feeling and experiencing has stirred my body and soul. Based on my experience I agree with Bawden (1998) that there are differences between conceptual meaning, spiritual insights and sensual experiences that result in experiential learning, inspirational learning, cognitive learning, meta-learning, or epistemic learning.

Cunningham (1997) describes this different form of knowing—"My mind, which may have appeared to be passive, makes a sudden leap. And what has been obscure, at least to me, becomes clear. What were disconnected fragments for me, fall into place, are 'understood', are integrated, take on a pattern. And it may be difficult for me to analyse the synthesis that has presented itself to me. And if I do I may displace my understanding of 'mystery', my insight into intuition, my excursion into my imagination. In any case I find myself accepting my understanding of what I perceive with my inner eye even though I may have difficulty in articulating it verbally or in writing."

Whilst Cunningham here writes of the conceptual and inspirational features that occur within the moment, there is also the sensual or emotional fluid within which this is occurring; my sensual knowing. This may occur as a deeply felt change of emotional state; shivers down my spine, or as a wash of emotion gently or vibrantly passing through and enfolding my body. This results in a different felt state and a different presence is felt by others.

Propositional writing or speaking does not come close to what I have learnt or now know as a result of 6 years of intensive self-exploration and other exploration to increase my sense of being as a Consultant, mother, friend, wife and person.
Chapter 2 Messy Events

A question I often ask is "When we have so many learned people in the world with doctorates, why is it that there is little wisdom?" A person with a doctorate has provided evidence of propositional knowledge but this does not necessarily result in wiser actions in the world; in wiser states of being. The emphasis in academia does not seem to be on acting and being and yet I believe that "To know and not to act is not to know" (Way Yang Ming, 9th Chinese General).

'To be' is what is important to me in this thesis not 'to know' in the traditional academic sense of the word. The question for me is how to provide evidence of my changed sense of being and the result of this in this thesis.

As Cunningham says, "I will be subject to verification procedures. In propositional terms, though, justification or verification is tied up, as Eisner acknowledges, "with matters of truth. Truth is related to claims, and claims cannot be made without making assertions. Assertions, in turn, require propositions ..." (p7). However, Cunningham goes on to say, that matters of truth and matters of values do not just exist as propositions but as felt lived experiences in how I live and know my life and work (p38 Cunningham).

The stories I share throughout my thesis are "living standards of judgement of how I have lived and known my life" as a Consultant, mother, wife, friend throughout this period, "and these different forms of explanation are my way of acknowledging, among other things, the importance of rigour, but also of my form of epistemology" (p39 Cunningham).

In this being there is caring, compassion and empathy for myself and others which does not arise from intellectualising but arises from a deeper sense of myself and my emotions ignited by a spiritual need to know myself deeper, to feel a sense of strength and peace within myself and to connect with others. It is the emotional and spiritual, not the intellectual, that have kept my fire burning.
Habermas’s Three Generic Domains of Human Interest

My focus on ‘being’ as my area of human interest has influenced the methods I undertook.

Habermas differentiates three primary generic cognitive areas in which human interest generates knowledge. These areas determine categories relevant to what we interpret as knowledge. That is, they are termed ‘knowledge constitutive’—they determine the mode of discovering knowledge and whether knowledge claims can be warranted. These areas define cognitive interests or learning domains, and are grounded in different aspects of social existence—work, interaction and power.

Work Knowledge

‘Work’ broadly refers to the way one controls and manipulates one’s environment. This is commonly known as ‘instrumental action’—knowledge is based upon empirical investigation and governed by technical rules. The criterion of effective control of reality directs what is or is not appropriate action. The empirical-analytic sciences using hypothetical-deductive theories characterize this domain. Much of what we consider ‘scientific’ research domains—such as Physics, Chemistry and Biology are classified by Habermas as belonging to the domain of Work.

Practical Knowledge

The Practical domain identifies human social interaction or ‘communicative action’. Social knowledge is governed by binding consensual norms, which define reciprocal expectations about behaviour between individuals. Social norms can be related to empirical or analytical propositions, but their validity is grounded ‘only in the intersubjectivity of the mutual understanding of intentions’. The criterion of clarification of conditions for communication and intersubjectivity (the understanding of meaning rather than causality) is used to determine what is appropriate action.
Chapter 2 Messy Events

Many of the historical-hermeneutic disciplines such as descriptive social science, history, aesthetics, law, ethnography, literature and so forth are classified by Habermas as belonging to the domain of the Practical.

**Emancipatory Knowledge**

The Emancipatory domain identifies 'self-knowledge' or self-reflection.

This involves 'interest in the way one's history and biography has expressed itself in the way one sees oneself, one's roles and social expectations. Emancipation is from libidinal, institutional or environmental forces which limit our options and rational control over our lives but have been taken for granted as beyond human control. Insights gained through critical self-awareness are emancipatory in the sense that at least one can recognize the correct reasons for his or her 'problems'. Knowledge is gained by self-emancipation through reflection leading to a transformed consciousness or 'perspective transformation'. Examples of critical sciences include feminist theory, psychoanalysis and the critique of ideology, according to Habermas.

In relation to Habermas's explanation of domains of human interest, my interest, and therefore my methods and my style of documentation, are centred on emancipatory knowledge. I have been able to uncover the beliefs that I held that inhibited me from achieving the outcomes I wanted to achieve. I have been able to develop new beliefs and act with a freedom that was not known to me before. This has included the self-knowledge of my state of being and the development of a different state of expression of my being.

However I have also focussed on practical knowledge, as self-knowledge does not necessarily lead to being able to be a different and better person in the world without practical skills. My methods to uncover and learn skills were based on observation of my own and others' human interactions which was checked out with the people with whom I was interacting. The validity of this approach is based on the inter-subjectivity of the mutual understanding of what we observed and what we agreed we observed of actions and words and the consequences of those actions and words to others.
Chapter 2 Messy Events

Action Learning

I initially thought I was implementing my own style of Action Learning process. This involved systematically observing and taking note of what was happening in the present moment in relation to what was trying to be achieved and what was actually happening. This data was made explicit by the people involved and fed back into the system, which resulted in a modification of words and action strategies. We would continuously evaluate the results of the actions by collecting more data and modifying and improving the action.

However, in analysing the following definitions of Action Learning and Action Research, they are not exactly what I have done. I have created my own methods to suit my own need for emancipatory and practical knowledge.

Bob Dick says:

"Action Learning is a process in which a group of people come together more or less regularly to help each other to learn from their experience."

I have worked with many groups of people for differing durations of time. This is not a study of one group over one designated period of time. This is a study of me as I have worked and lived over the past 6 years which has involved being a part of groups where we have come together to learn from one another.

Bob Dick says:

"Action Research is a process by which change and understanding can be pursued at one time. It is usually cyclic with action and critical reflection taking place in turn. It is commonly done by a group of people."

I have pursued change and understanding, I have cycled through periods of action and critical reflection. At times the critical reflection has occurred within the action or within moments of it occurring. I have rigorously applied a method of slowing down meetings to include much critical reflection on the actual action and words that occurred in the most recent moments of time.

Bob Dick goes on to say,

"A distinction could be made—in Action Learning each participant drew different learning from different experience. In Action Research a team of people drew collective learning from a collective experience. More recently in-company Action Learning programs using a common project or problem have started
Chapter 2 Messy Events

blurring the differences between Action Learning and Action Research. I now wonder whether the distinction is worth preserving?"

I have learnt different things from the people I have worked with and we have learnt collectively as well, and so I would agree with Dick that the distinction may not be worth pursuing.

Zuber-Skerrit (1990)*xi says:

"Action Learning is a basic concept of Action Research.

Revans' concept of Action Learning is based on a five stage scientific model—observation, theory, experiment, evaluation and review. It has similarities to models of experiential learning developed by Lewin and Kolb.

The common assumption of these models of learning is that knowledge can be gained from concrete experience or action, through observation of, and reflection on this experience or action, formulating abstract concepts and generalisations. These constructs, when applied to new situations, lead to new concrete experiences and start a new experiential learning cycle.

Action Learning can be used when no one knows the solution to the problem or knows the way out of a complex situation.

The difference between Action Research and Action Learning is the same as between learning and research in that Action Research includes Action Learning, but is more deliberate, systematic and rigorous and is made public.

The aims of Action Research are to learn and develop one's performance as well as to improve one's practice and to change those existing conditions and organisational constraints which impede practical improvements."

The work that I have done meets the criteria laid out here by Zuber-Skerrit.

The results of the work that I do with my clients are more and more often made public to either internal employees or to external organizations, as the emphasis is on sharing the learning and developing the corporate knowledge.

I have not done a study on one group or on a group that has chosen to initiate a Participatory Action Research (PAR) project. The work that I do has involved groups who have asked me to work with them as a facilitator to improve their working system for a period of time. This involves meeting regularly using challenging questions, reflection and synergetic creativity. It has not necessarily involved stating that this is an Action Research project.
Chapter 2 Messy Events

Action Research is perceived to be academic by people in work settings and not something to which people have time to commit. However, if they ask me to work with them on improving their system they will do so collectively by acting, reflecting, observing, synthesising, and making changes. They may even publish the results or present them at a conference as I have done in some of my work projects. However the projects are not called Action Research projects even though they may well fit the criteria. I have not found it widely acceptable to use such a name in industry.

Shankar Sankaran (1998) has had similar experiences. He says:

“My own study of managerial learning is based on Action Research study but I used Action Learning as a vehicle to carry out Action Research. I felt that using the term AR might bring objection to my research both from my management and my co-researchers as the former may think it was an academic exercise and my co-researchers may think that I am using them as pawns to get my doctoral degree both of which are not true. I felt that the term Action Learning was ‘politically’ more acceptable in an organisation such as mine. The feeling that the term Action Research may not have acceptability was a common thread among six of us who did Action Research studies in Singapore. All of us used different terms to define the processes of Action Research to camouflage it!”

So whilst initially I thought I was acting in an Action Research mode on reflection of Action Learning and Action Research I believe a better way to state my methodology is to describe it as generative and appreciative inquiry.

Generative and Appreciative Inquiry

I did not set out to predict that I would go looking for something and find it. What I have done might fall under the category of understanding that defines social and behavioural science in terms of its ’generative capacity’, that is, its “capacity to challenge the guiding assumptions of the culture, to raise fundamental questions regarding contemporary social life, to foster reconsideration of that which is ‘taken for granted’ and thereby furnish new alternatives for social actions” (Gergen 1978, in Cooperrider and Srivastva, 1987).
In Chapter 8 I describe my story of a management team. It was the generative capacity of the present state that enabled the participants to recognise the theories that they were acting and to form new theories about better ways of acting together. In the appendix I have included my understanding of the “Beliefs and Values” that are prevalent in society. Here also, it was generative and appreciative inquiry methods that allowed me to uncover these beliefs.

As in all the short stories I share, it is the generative capacity in the present moment that has been important in my learning and the learning of others.

Traditional Action Research as described by Cooperrider and Srivastva has no capacity to be generative. They state that “the Discipline has an unquestioned commitment to a secularised problem-oriented view of the world and thus to the subsequent loss of our capacity as researchers and participants to marvel, and in marvelling to embrace, the miracle and mystery of social organization.”

I have not looked for problems and tried to solve them, as stated in traditional Action Learning and Action Research methods. I have helped people notice what is going on in the human state of being together at a moment and inquire, explore and generate new meaning from discovering something that none of us knew before.

This is called ‘Appreciative Inquiry’ by Cooperrider and Srivastva—a mode of Action Research that meets the criteria of science as spelled out in generative-theoretical terms.

“Going beyond questions of epistemology, appreciative inquiry has as its basis a metaphysical concern. It posits that social existence as such is a miracle that can never be fully comprehended (Quinney 1982; Marcel 1963 in Cooperrider and Srivastya 1987). Proceeding from this level of understanding we begin to explore the uniqueness of the appreciative mode. More than a method or technique, the appreciative mode of inquiry is a way of living with, being with, and directly participating in the varieties of social organization we are compelled to study. Serious consideration and reflection on the ultimate mystery of being engenders a reverence for life that draws the researcher to inquire beyond superficial appearances to deeper levels of the life-generating essentials and potentials of social existence. That is, the action-researcher is drawn to affirm, and thereby illuminate,
Chapter 2 Messy Events

the factors and forces involved in organizing that serve to nourish the human spirit" (Cooperrider & Srivastva 1998).

Thus my methods have gone beyond a secularised problem-solving framework. They have included a focus on the ethical, aesthetic, emotional and spiritual qualities of my human interaction. Rather than my methods being set out as an Action Research project or a problem within an Action Learning group, I have rather focussed on making sense of the messy events, connections and relationships that have occurred throughout the period of time of my undertaking this thesis.

My methods were not predictive—they might be seen more as messy events, connections and relationships (Bawden 1998)xiv. I believe this is a more accurate representation of what actually happens. I have participated in messy events throughout my life, events that have not been pre-determined, calculated and designed. These messy events have connections and inter-relationships with one another and form sub-systems of the whole system. We often act as if we can look at one event in isolation, see this as the problem and develop a solution for the one event. However, if we see the connections with other events a whole new pattern may emerge which then gives us insights into understanding the problem differently and the development of very different solutions. Or the whole pattern may enable us to reach understanding that does not necessarily require problem solving or solutions—understanding is a different solution that has the capacity to change the state of being in the present moment. This is all that is required and it may be sustainable whereas an external solution may neither be sustainable nor result in any change.

Where I am now is not as a result of a linear series of events that have accumulated over time. Rather there have been multiple things going on at any one time and I have looped backwards and forwards going over the same questions and over fresh questions as I gradually create for myself the opportunity to learn how to be a better person in this world.

Richard Bawden proposed that Leadership is about “learning how to be a better person in the world, to be able to make better decisions, to take better actions, for better outcomes”.

Page 20
Chapter 2 Messy Events

This is the essence of my thesis, learning to ‘be’ a better person for myself, for my family and for the clients with whom I work, and doing this through appreciative inquiry and integration, through a focus on emergence, through the connections, the relationships, the wholes, the substance that emerges rather than the focus on the parts as discrete, disconnected units.

What actually is ‘better’ is open to discussion. For me, to be a better person means not to violate another person at either a physical, emotional, psychological or spiritual level. To be a better person is to nurture, care for and respect every human being for what they bring forth into this world, honouring their expression of life.

I define ‘better’ in systemic terms—better for the individual, better for the group, better for the organisation and better for the whole system. If we could only learn to make decisions and act in ways that contributed to the betterment of society not in ways that contribute to one part becoming better at the expense of another. So many people are responsible for large organisations and make decisions that are better for shareholders for economic gain and at the same time the consequences cause trauma, suffering, social problems, perhaps environmental problems.

The decisions that we make and the actions that we take based on a linear, selfish, individualistic paradigm are causing society huge social, environmental, and economic costs. So in my case, my ‘better’ is defined in aesthetic, social, environmental and economic terms.

The last 20 years of constant re-structuring and down-sizing, mergers and acquisitions have had their toll on the health of the individuals in those companies and the families of those employees. There are many people in the workforce who are de-energised, and fear taking too much initiative or responsibility. The Managers look at the workforce through a narrow lens and see this lack of energy as the employee’s problem—they blame the individuals. The solution is to “get rid of them”, there are other people with the ‘right attitude’. They seem unable to see that their actions have consequences that are intimidating to others. In my terms, ‘better’ in this context involves acting in ways that are respectful of others.
Chapter 2 Messy Events

So how have I learnt to be better? How have I helped others to learn to be better? Being better is the essence of my story which resulted in my choice of the following methods undertaken in the present moment.

Methods

Self-study

As the purpose of this thesis was to increase my effectiveness, I became the initial subject matter in relation to others with whom I work and interact.

This has involved:
- One-on-one reflective sessions with colleagues, peers and mentors
- Facilitating group sessions as the Consultant
- Individual reflective sessions, journaling and image recording.

It has included the following range of methods:

Appreciative Inquiry (Cooperrider and Srivastva)

My self-study has included inquiring into what I say and how I say it and the effect this has on others with my clients. In studying myself, my action strategies, my underlying values and beliefs I have looked for recurring patterns over time.

Model 1 and Model 2 (Argyris and Schon)

It has included engaging others in appreciative inquiry so that they can understand what they say and how they say it and the effect this has on others. This has included re-telling stories of events, asking questions and making explicit the action strategies; the espoused values and actions; the values in action; the consequences to self and others.

Three Positions (Grinder)

I learnt how to consciously use three positions to conduct my inquiry. Learning how to state what I feel (position 1) learning to listen to understand
another person's view (position 2) and learning how to stand back from both views and let other views emerge (position 3). This is presented in more detail in the appendix of models and strategies.

Systemic Inquiry
I learnt how to use Bawden's Model for systemic inquiry to inquire into:
- the values and beliefs inherent in our actions and language
- the propositional knowledge behind our theories of action.

Peer Reviews and one-on-one contemplative sessions
I have conducted peer reviews with my clients and peers. An example of a contemplative session with a peer is described below.

At first we would engage with one another, usually including touch through a gentle hug, or brush of hands, cheeks or arms; through connection with our eyes and voice. Then we would walk and talk, taking it in turns to freely engage in an inquiring conversation about what was going for us that week. What event, action, thought that either we or someone else had said had stirred us to think or feel passionate, to want to engage with it, to inquire "what does this mean for me?"

We would take turns to listen, asking gently probing questions—Have you considered this? What was it that has touched you? What is it about that? We would talk until we seemed to come to a natural ending for the topic, or when we had reached a point that intuitively seemed right to stop for some reason. This could be overload, or the need to synthesise at another time or because the conversation was complete.

On completion of us both having a turn we would stop, and in the ambiance of a coffee shop, with warmth, and light and passion and the nurturing environment that a coffee shop conjures up for both of us we would sit and contemplate further.

We would both sit quietly for a minute and just focus on being there, present for each other and ourselves. Then on a blank sheet of paper, and with coloured crayons or pens we would draw whatever our hands felt like drawing. In a contemplative mode we would let our hand wander at will over the page and draw. Sometimes we would use our non-dominant hand.
Chapter 2 Messy Events

When we had both finished we would then take turns sharing the story of the drawing. Once again we would ask each other what the images meant for us, helping each other make connections. These conversations would usually continue until something was stirred at an emotional and spiritual level, until there was a shift in our state of being. Sometimes the learning would occur at a predominantly cognitive level, but at most times the significant learning occurred when we were touched, when we were stirred deeply from within.

Sometimes at a physical level this would result in a stronger sense of being physically and emotionally present in the environment. Sometimes the connection would send shivers down my spine or shivers in both of us. Sometimes tears would well up into my eyes as I was touched at a deep level. A wave of emotion would pass through me and would leave behind a different sense of myself. These were the moments that resulted in changes to my state of being that were sustained; that resulted in looking at events, decisions in my life in different ways; that would result in insights, in changes that I would make to decisions that I was confronting.

Checking Assumptions

A form of validation has been checking of my thoughts, feelings and intuition constantly with the people with whom I have interacted; whose stories I have told. The checking process has been applied rigorously not only for me but also for those with whom I work, to check their assumptions and the validity of their assertions.
Chapter 3
Heartaches and Pain

"Your problem is that you think with your head. You must think with your heart."
—Hopi Chief to Carl Jung

"I am certain of nothing but the holiness of the heart's affections and the truth of the imagination."
—John Keats
In The Beginning was the Word—Corinthians 1

The First Letter of the Apostle Paul to the Corinthians, chapter 13, reads**: “Though I speak with the tongues of men, ‘women’ and angels, and have not charity, I am become a sounding brass or a tinkling symbol.

And though I have the gift of prophecy, and understand all mysteries and all knowledge and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing;

Charity suffereth long and is kind; charity envieth not, charity vaunteth not itself, is not puffed up;

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail, whether there be tongues they shall cease: whether there be knowledge it shall vanish away

For we know in part, and we prophesy in part

But when that which is perfect is come, then that which is in part shall be done away...

When I was a child, I spake as a child, I understood as a child: but when I became a ‘woman’, I put away childish things.

For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

(Paraphrased for inclusiveness of language)

“For we know in part”

When I commenced my self-inquiry for this thesis I had completed a Bachelor of Business Degree, a Graduate Diploma in Teaching and a Graduate
Diploma in Language Arts. This was an intense time of seeking information, seeking what other people were saying, and learning from other people. I read widely, I regurgitated what other people said. However, what did I learn?

I learnt to ‘know about’ the world from other people’s perspectives. Did this make me more effective? More effective at what?

- I wanted to increase the success I have in understanding and making sense of the world that I live in.
- I wanted to increase the success I have in being able to communicate to others what I am thinking, my feelings, my curiosities, my questions.
- I wanted to increase the success I have in being able to listen to others and understand them.
- I wanted to be able to increase my effectiveness in being able to collaborate with others in one-on-one relationships and in-groups.
- I spent some time on my own in the world. When I was on my own I wanted to be able to have the personal sense of myself that I was OK—I could work things out for myself.
- I spent some of my time in one-on-one relationships. I wanted to be able to create a receptive state where I could honour myself and honour the other person at the same time.
- I spent some time in groups. I wanted to be able to evoke deep learning in these groups so that groups could change their sense of being.

What I could do was to go out into the world and ‘tell’ people about what I knew. I could tell them I knew more that they did. I could get entwined in my own self-importance of ‘knowing about’ things. Did this really increase my own effectiveness?

That depends on how effectiveness is defined. If it was defined as knowing and disseminating propositional knowledge, then I would probably be effective as long as I kept ahead of others, always knowing more, always in situations where I could show that I knew more—not necessarily doing anything, just telling people.

However, this was not enough. I needed something else beyond theory and practical skill.
A 3-dimensional world

The world of what I know is 1-dimensional (see Chapter 4, Models). I had to go beyond 1-dimensional knowing. I had to connect with 3-dimensional knowing.

The world of how I know it and the state it creates I perceive as a 3-dimensional world.

'What' and 'how' and the state they create are far more than the sum of the individual parts.

My thesis that we need to focus on all that is in the present moment is becoming perceptive at a 3-dimensional level.

1-dimensional knowing is focussing on 'the word'. Our perspectives on 'the word' seem to have predominantly focussed us on 'our thoughts'—if that is all there is; if the words are real, then the word is a map; just as a street directory helps us to find our way, it is not the roads or the houses. Our words are maps, they are not the experience. It seems to me that we have come to believe them as if they are the experience.

Have we become so engrossed with 'words' that we have forgotten how to connect; connect with ourselves, connect with others, connect with our environment?

When we are not connected, we can make decisions that affect others and not feel the hurt, pain and suffering of others or our own pain. When we cannot connect we cannot feel joy, beauty and the ethical and aesthetic qualities of life.

Is it time for us to open up to the physical, sensory and spiritual qualities of the moment? Is it time to stop protecting ourselves from feeling, from being emotional, from experiencing sacred moments? Is it time to heal our wounds, be humble, allow ourselves to connect again—to ourselves, to others and to our environment, to the whole system?

Have we lost our connection, lost our purpose (faith and hope), lost our sense of heart and compassion (charity)?

These three—faith, hope and charity have been overridden by efficiency, profit, and productivity—by our rational words.

My desire is to be a 'better' person, to help others be 'better' and to help create a 'better' world. What is better? How do I know?
Chapter 3 Heartaches and Pain

Why am I asking these questions? What is it that I am seeking? Is my search one of 'identity' for myself, a search for connection for others, for the world?

As a child was I that hurt that I lost touch with my feelings, with whom I really am? Has the last 7 years been getting back in touch with what I feel and think? My values and beliefs?

I did not know what I was looking for. As cracks opened and glimmers of light fell warmly over my sense of myself I delved deeper and deeper.

I uncovered my beliefs—beliefs that I was blind to—but others could see evidenced in my actions.

I uncovered my feelings, melting the cognitive wall that I had placed around my emotions, my felt experience, so that I could protect myself from feeling.

7 years
7 years
of reflection
action
reflection
spirals down
spirals up
still and quiet contemplation
active reflection
I sat still
I emptied my thoughts
I drew
I cried
I danced
I talked
I questioned
Chapter 3 Heartaches and Pain

My History

7 year cycles

- 0–7 the age of innocence 1955–1962
- 7–14 youth, wonder, joy and freedom and the dark side, fear, hatred, violence 1962–1969
- 14–21 a time of not knowing and trying to find out by being wild and rebellious 1969–1976
- 21–28 a time of not knowing and trying to find out in conservative ways 1976–1983
- 28–33 more exploration from a rational perspective, academic research and study 1983–1990
- 35–42 academic learning was not enough; exploration in subjective, highly experiential, mystical experiences 1990–1997
- 42–49 integrating the rational and the subjective; the mystic and the humanist, the economist and the scientist, becoming who I am 1997–2004

This thesis is a culmination of predominantly experiential learning. I have ventured into the myths, walked with dwarfs and giants, sung, danced and storied. I have walked the beaches in silence, reflecting, I have talked and walked with my friends I have found my voice I have found my body my heart and soul And oh to be uplifted so From the depths of depression, confusion, despair Debilitated, frozen in time

My time for healing wounds in my heart and soul Wounds that when opened were pregnant with pus
Chapter 3 Heartaches and Pain

Sore and festering on the inside
Gaping swollen eating away within
Diseased within
A diseased soul
Open these wounds open to the sun and the wind and the sea
I invite you to journey down the winds of time with me

7 years to overcome obstacles
7 years to learn to feel
7 years to gain my voice
7 years to find my soul
7 years to find my heart
7 years to integrate
7 years to become conscious of my unconscious incompetence
7 years to be conscious of my competence
7 years to learn new habits, new actions, better actions
in the moment
now

In thinking about this thesis my thoughts returned to my youth; to my secondary education where I went to chapel every morning for 5 years and spoke Corinthians 1 Chapter 13, repeatedly; it was our school prayer.

“When I was a child I spake as a child...and when I became a ‘woman’ I put away childish things...”.

When reflecting on these words I remembered my childhood, and reflected on my own children. What a rich experience children have. Immersed in the present, in a predominantly physical, sensory dimension they touch, taste, smell, play, and move. Children seem to be curious, and passionate about what they do. They express their emotions so openly—whether that be joy, sorrow, fear, love, kindness—the ‘body dimension’. 
Chapter 3 Heartaches and Pain

As I became an adult I gradually became ‘sanitized’—gone were the days of sensory learning—and entered the world of predominantly, rational, cognitive learning.

Touching, immersing oneself in a rich sensory world was now placed at arm’s length, almost as if that world is there but not really seen, like looking at a TV screen, or through a glass window. It is like seeing a world through a window and not being able to feel, taste, touch or smell that world and gradually learning how to stop noticing sensory information, stop noticing the colour, texture, scent of flowers, the warmth of the sun, the scent and warmth of a person. The focus is more and more on a rational, predominantly abstract, cognitive style of world—

learning ‘about things’—gradually becomes the way it is—the ‘mind dimension’.

Then it seems to me that the older I get and the more I talk to people as they grow older, the more I am seeking inspirational learning from what might be called the world of spirit—the ‘spirit dimension’.

And so perhaps it is that we “know in part, and we prophesy in part”.

We use the ‘word’ to make distinctions, to communicate, to understand and then we begin to act as if these distinctions, the ‘words’ are the reality.

The words are the expression of what we have felt and experienced in our bodies, in our mind and in our spirit. I believe, however, that

we are more than body,
we are more than mind,
we are more than spirit

just as combining
hydrogen
and oxygen
is more than the sum of these individual parts.

Water is the emergent property of these parts and the property of wetness emerges

We are more than our parts
Body, mind, spirit
Chapter 3 Heartaches and Pain

Faith, hope and charity emerge—all properties that we cannot find if we are looking at the parts.

I had to learn to integrate these parts, mind—conceptual knowledge, body—feelings and spirit—connection.

I had to learn to connect my thoughts, my underlying beliefs, with my emotions and with my actions.

I had to clean out my internal cupboard that was being held in my thoughts, images and body that were holding on to unresolved experiences.

I had to do this before I could integrate my thoughts, my feelings and actions in a 3-dimensional way and lead a more authentic life.

I was at a brick wall. I could not go forward until I confronted my own fears and obstacles.

Some of My Significant Events

The Mother—Child Drama

I first realised I was unconsciously modeling ways of behaving from my parents that I abhorred.

With hand raised, my small frame towering over this small child, intimidating this child....

Snap, the light bulb went on.

1 Corinthians 13 again:

"when I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a woman I put away childish things,

For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope and charity, these three, but the greatest of these is charity".

Face to face
Chapter 3 Heartaches and Pain

We see through a glass darkly, we are only seeing a part of our world; a 1-dimensional world, we only have one set of glasses on and we don't see in 3 dimensions.
Chapter 3 Heartaches and Pain

Face to face.

We see through a glass darkly, we are only seeing a part of our world, we only have one set of glasses on and we don’t know it. We need to be confronted “face to face” with the beliefs that influence our actions.

Out of the darkness shines an intense ray of hope and beauty which owes its brilliance to the terror.

Messy events such as the above triggered the unconscious patterns from childhood that I was yet to understand. I needed emotional and spiritual development that I could not find in traditional domains. Jean Houston and Brian Hall helped me uncover those blocked emotions.

As Louis Schmier (1998) wrote:

“If there is fear, there is no imagination;
If there is fear, there is no creativity;
If there is fear, there is no risk;
If there is fear, there is no daring;
If there is fear, there is no experimentation;
If there is fear, there is no dream;
If there is fear, there is no sacrifice;
If there is fear, there is no questioning;
If there is fear, there is no courage;
If there is fear, there is no honesty;
If there is fear, there is no looking forwards;
If there is fear, there is no freedom and independence;
If there is fear, there is no voice;
If there is fear, there is no action;
If there is fear, there is no individuality;
If there is fear, there is no real happiness, no real comfort;
If there is fear, there is no excitement, no vitality;
If there is fear, there is no reaching our full potential;
If there is fear, there is weakening;
If there is fear, there is silence;
If there is fear, there is surrender;
If there is fear, there is cowering;
Chapter 3 Heartaches and Pain

If there is fear, there is only an echo;
If there is fear, there is only acquiescence;
If there is fear, there is playing it safe, being conventional;
If there is fear, there is going along to get along;
If there is fear, there is a bondage;
If there is fear, there really isn’t very much going on except going through the motions.

My response to Schmier, if we give up fear and replace it with love, is:
If there is love there is connection
If there is love there is freedom
If there is love there is creativity
If there is love there is relationship
If there is love there is passion
If there is love there is play
If there is love there is curiosity
If there is love there is warmth
If there is love there is questioning
If there is love there is trust
If there is love there is risk taking
If there is love there is strength
If there is love there is peace
If there is love there is surprise
If there is love there is responsibility
If there is love there is difference
If there is love there is emotion
If there is love there is pain
If there is love there is sorrow
If there is love there is compassion
If there is love there is humility
If there is love there are possibilities
If there is love there is collaboration
If there is love there is an invitation to participate in the creation of life.
—Deborah Lange
Chapter 3 Heartaches and Pain

The Call

As a young woman, Deborah was intensely interested in changing the world. There was something that drew her to learn more about herself, more about her relationships, more about what was going on in organisations and the community. There was something 'calling' her?

At first her perceptions were of others not of herself. She seemed to perceive things that others were not seeing or that others would talk about in the corridors, toilets or at the pub but not talk openly about as a group where it most needed to be. She perceived inconsistencies in people's behaviour, she perceived people working diligently on activities, that seemed to complicate things and keep people busy, keep people distracted so there was never the time for what Deborah thought were the important things. Like how do we want to be with one another, what is it that we are really trying to achieve? She wondered, “What was going on? Why did people seem to avoid confronting the hard stuff, that others call the soft stuff?” It was OK to talk about objectives, measures, tasks, it was not OK to talk about principles, ways of being with one another. This was seen to be wasting time...

There were cover-ups about that fact that things were covered up. As issues were not able to be discussed, the tensions grew and grew. She must find out what was going on and so began the search.

The search took her to academic land where she learnt all kinds of rational things from the God of Apollo. If we would only break things into the smallest part, sequence them, plan what outcome we wanted, measure what we set out to do so the world would be a better place. Academic land itself was supporting what the soothsayers were saying in the organisations in which she worked.

So in the field of human resource development, competency based training developed as the answer from the soothsayers.

In schools for a small time in the 80s students were negotiating the curriculum with their teachers, and doing independent study but not for long. The focus shifted back to standardization. Standardized tests re-emerged. The reductionist paradigm was too strong for this bifurcation of approaching education more holistically.
Chapter 3 Heartaches and Pain

And in the business world standards for everything became the thing to do—competency standards for procedures, managing by objectives through to total quality management.

Deborah refused to believe that these were the answers. There must be another way of looking at these things.

Early beginnings...

There must be something else. Deborah felt that there was something missing. It was as if we were telling each other a story and trying to believe the story but that is not what actually happened in our organisations. In fact all the best plans never actually eventuated, events happened that people changed along the way.

There was something missing, and she found the first connection by going back in time and re-discovering her childhood.

"The so called traumatic experience is not an accident, but the opportunity for which the child has been patiently waiting—had it not occurred, it would have found another, equally trivial—in order to find a necessity and direction for its existence, in order that its life may become a serious matter."

—W. H. Auden


Myth of Deborah. Childhood—The dark side

Persephone—goddess of the underworld.

A small innocent child is watching, breathless, in the darkness of the hallway. Oh, to get in to the bedroom without being seen. Timing—how to stealthily creep out of the darkness and down the brightly lit hallway? This was the challenge. Timid, shaking, face drawn, body quivering, one small step forward, and then another...

Ahh, the fiery dragon has seen the shadow in the darkness, bellowing, lurching, breathing fire:
“What do you think you are doing? Come here. Sit at the table.”

Sit tight. Don’t say a word, unless you are asked. Just watch. Watch and listen.

The fight was on. Yelling, abusing, storming, raging, blaming.

Timidly she would ask, “Daddy can I go to bed now?”

A ferocious response, “What do you think you want?”

AAHH AAHH!

Who screamed? Who did that?

Too scared to speak. It was you wasn’t it, crack, crack, the violent hand swiped at the child’s backside, and then again a swipe across the face. Black and blue in the morning again.

“It wasn’t her it was me Daddy.” Too late, sister blamed guilt.

“Get out Get out of here.” screamed mother, pushing father unrelentingly down the hall. This small fragile figure. Push, shove, hold onto the door. Crash, tinker, glass, blood.

AAHH AAHH!

Mother is hurt. Call the police.

Night after night. Will it be tonight? Will it be tonight that he walks through that door in a wild rage?

The fear grew and grew.

The first story is of the dark side of life, filled with terror and fear. Here the child learnt of hope of finding a way out of the darkness. And of going into the underworld.

What did I learn from these experiences?

I learnt how to observe. I learnt faith and hope.

Fortunately I listened to my inner knowing that there was a better way to be in the world. I found an escape from the violence and repression at home. I found this and created this with a small group of peers, other wounded girls with whom I escaped in a world passionate about horses, nature and life. And so we developed a heaven from the external nasties and supported one another, shared stories, opened up, trusted one another with our innermost thoughts. And it was here that I learnt about connecting with other people and sharing and collaboration and mutual respect.

I immersed myself in a free spirited existence riding and mucking around with horses in all of the waking hours that I possibly could. Here I learnt about life.
and death, care and warmth and losing time and sense of self, just being and caring
and receiving warmth and affection from animals and people who gave so freely
when treated with mutual respect.

There is another way. There is friendship, trust, joy, compassion, and charity.

**Childhood patterns as an adult**

*Ah, a haven now, or so I thought. Work exciting, passionate, respectful... Oh no. Not
quite. Can this be the same experience I have experienced before, taken back to my childhood?*

**The setting**

*A meeting. The senior managers have observable personality differences and differences
in opinion managing the group.

All of the staff sit in the meeting, pretending that the verbal attacks being flung across
the room from the Senior Manager to his Deputy and back again are not occurring.

I sit there and wait. How can this go on? Surely we must stop this. We are adults, we
are professionals. Shall I speak now? Tension gaining, breathing shortens, moving legs from
one to the other. Stopped her from speaking, then a gap appears...NOW...Oh— missed it—
wait, wait...now...she blurts out something which comes out incomprehensible...shocks the
group...and they turn away.

How dare she speak? How dare she say what people are thinking? She has no right.
The group occasionally look across at her. Who is giving you the right to say such things? The
group refuses to collectively agree what has been said. Ask any one of them individually and
they will agree. Ask in the group, and the group takes on a life of its own.

The group is stronger than the individuals.

She shuts up. Damn! She did it again. Stuffed it up. She can't get anywhere. How can
she get people to listen? How can she stop being so nervous, which paralyses her from speaking
calmly, speaking credibly?

She must learn more. She must read more. She must study. then she will find out how to
do it. Then she will have the knowledge to do it.

If only she could relax, if only she could stop being tense.

What is it that makes her so tense?
Chapter 3 Heartaches and Pain

In adulthood there is a mirroring of childhood. The challenges faced in childhood are to be faced again as an adult, though this time with more resources than as a child.

I observed this recurring pattern over and over again. But it was not until another messy event that I realized I was a part of the pattern.

The unveiling of a blind spot

Buderim, Persephone—the underworld

“My story of Buderim—The Shedding of the Old the Awakening of the New”

A small group of travellers gathered together with two wise storytellers to share stories with one another and help each other on their journeys.

The two wise storytellers who had been ‘there’ before, gently guided each traveller to discover the secrets beneath the surface veneer of their stories. Each traveller is challenged to see things differently, to see beyond the outer surface.

And so began a peeling off layers to reach the essence of each story.

The masks and disguises of predators who placed obstacles in each of the traveller’s way were revealed and challenged. Each predator was looked at in a different light and was transformed into an abundant resource that was there all the time but couldn’t be seen before.

The travellers looked at each other as if looking in mirrors that reflected their own shadows and not only faced those shadows but turned them into allies.

As the depths were entered they caught glimmers of tools and resources which had been with them at the beginning of their journeys long, long ago. Whilst parched and dry and stiff from neglect they soon became nourished and rich as they were brought to the surface.

And on went the re-building and accessing from the depths what was needed to go on with the journey.

The travellers appeared as both Dwarfs and Giants. Gentle, humble Giants with rich resources who could do whatever wise thing they needed to do to and at the same time dwarfs ready and willing to give of themselves to others and serve the gentle Giants. Deep connections and trust with one another developed until it was time to part.

The Dwarfs and the Giants enjoyed a great celebration on the eve of their departure. There was much laughter, storytelling, jokes and singing to send the travellers on the next part of their journey replenished with insights and resources that had been reclaimed.
Chapter 3 Heartaches and Pain

Enriched with gifts such as unicorns, bears, smiles, hugs and stories the travellers began the next part of their journey a little wiser, a little more knowing than before the gathering. Knowing there were still many rivers to cross and mountains to climb, but knowing that they would find the keys to unlock all that they need from within themselves.

Observation not application

It is one thing observing a pattern, it is another applying skills and strategies to intervene. I was always looking for the right intervention, if only I could find the right strategy, if only I could be more skilled.

In this integration what has emerged?

I have learnt through increasing my perceptions at a physical/sensory level through movement, observation and listening.

I have learnt through increasing my perceptions at an inspirational level through symbolism, dance, connection and relationship.

I have learnt through giving myself permission to feel the pain and joy of childhood, adolescence, and adult events that I had protected myself from feeling in the moment. I had placed a wall around my feelings so that I could not feel the pain in the moment. However, this did not mean that it did not exist. Denial. I did not know it was there. I shut myself off from my emotions at a deep level. The underlying pain that I had not allowed myself to feel affected my actions in new moments. My actions at times were unexplainable. I did not know where the action and the emotion was coming from when something in a new present moment would unconsciously remind me of a past experience. My body knew before I knew at a cognitive level. I did not have the ‘body knowing’ the perceptual abilities to understand my body and my emotions.

It was not until I realised this that I gave myself permission to feel the pain, the anger the joy of past experiences that I had blocked. This was not only hurt. I wept tears of joy when sharing the story of the birth of my son with a critical friend. I had not allowed myself to feel this joy or to share it in such a way in the moment at the time of his birth. I wept tears of sadness over the harsh and violent childhood I had experienced. I had blocked both joy and pain.

As I have lived my life with a wall around my feelings I had not allowed myself to feel, I had not allowed myself to connect with the depth of emotion within
myself and others. My whole sense of myself changed each time I allowed myself to feel a past lived experience. At first it seemed I had opened a can of worms. I had an image of my body with open wounds sore to touch; I felt sensitive on a physical and mental plane. Over time, the image changed as the wounds, now open to the salt, wind and air were allowed to dry and to heal. As they healed, they stopped controlling me. The tension, the emotion in my body released slowly, leaving behind a state that is able to be in the moment, to be there. This may sound confusing—to protect myself from pain I had learnt how to be physically and cognitively present but for my 'self', perhaps what might be my spirit, would not be there. I could sit in a room with a hundred people and feel that I was not really there. Now I can do this intentionally if I need to. And if I do, I can then let myself feel and experience what I need to in the safety of a peer after the experience. In this way the felt experiences are not harboured in my body or my mind unresolved.

And as my emotional wounds were healed, I could now personally cope when attacked or in difficult inter-personal situations. However, I did not have the skill to turn these opportunities into deep learning for all concerned.

What I had was 'knowledge'; the content; the 'what'; the theories and models from others. The espousal of this knowledge would give me credibility in the public world, but would it really make a difference?
Chapter 4
Knowing About Things

“Technology is a way of organising the universe so that man doesn't have to experience it.”
—Max Frisch
Propositional knowledge

A. Introduction

The focus of this chapter is on the theoretical models and strategies that are in use today in organisations. Some of these strategies are embedded in the beliefs of reductionist science, some are embedded within new living systems beliefs about the world. They have all helped me make sense of the world as I relate to the individuals, groups, organisations and communities with whom I interact.

The models I describe here all have within them a set of beliefs which are often not made explicit. It is my proposition that if we made the belief behind the model explicit, we would then be able to make a more informed choice about the model or strategies we choose to use to increase our effectiveness in achieving the outcomes we desire. Some avoid this conversation often calling it philosophising and they seek out practical solutions, models or strategies that they can action. The consequences are that we implement solutions, strategies, actions that frequently sabotage our intentions because the beliefs inherent in the strategy, which have not been disclosed, are the opposite from what we desire.

Strategies and programs

The theory in action for many of our strategies and programs is based on economic rationalism and Newtonian science. Some of the strategies we have implemented, which are based on this paradigm are management by objectives, total quality management, business process re-engineering, strategic planning, competency based training programs and didactic management development programs, to name a few. All of these strategies achieve some outcomes, but they are all limited by their underlying paradigm. A theme of these programs is a belief that 'this is the one'—this is the strategy that holds all the answers we are seeking. This expert will guide the way.

We have a tendency to submit ourselves to a belief that there is one right way based on an expert's opinion and this creates a dependency on solutions and
programs. When experts fail to deliver what we expected we blame the person not the system or the program. So we keep operating within this cycle. We change the structures, we change the names, we change the words, we change what we believe is concrete and tangible. We do not question the underlying beliefs. The prevailing search seems to be focussed on Model 1 (Argyris and Schon) values and behaviours.

People often espouse that they are acting in Model 2 ways when they are actually acting in Model 1 ways. Hence an incongruence occurs between what they say and what they do. Often others observe the incongruence which the person is not aware of themselves, and cognitive dissonance occurs when there is a realisation of being incongruent.

For example, Competency Based Training (CBT) as a practical model was initially established with laudable educational objectives and a Model 2 learning environment. However, it appears that conversations regarding the underlying values and beliefs underpinning CBT were not undertaken rigorously enough in Australia. A model has been implemented that in some cases has undermined and sabotaged the values that CBT espouses. An example of this may be found in the story which follows, of a strategy that achieves some aims at the expense of others. This could equally be said for strategies such as Total Quality Management (TQM), Performance Management, Business Process Re-engineering (BPR), Strategic Planning and other current management strategies. They all come from a limited paradigmatic view. For that matter, all of our strategies come from a limited paradigmatic view. If we know this, we can stay open to new information as we become conscious of it and change and adapt the strategy as appropriate. If we do not know that we are limited from our way of seeing the world we expect that 'this' will be the answer and put all of our energy into this, and close off our perceptual senses to other possibilities, once again restricting the possibilities for learning and adaptation.

The consequence of the above strategies is a perpetuation of the prevailing beliefs of prediction and control which creates tensions with beliefs regarding freedom, choice, individual and collective responsibility and autonomy.

Sometimes our strategies are founded consciously on the beliefs that we espouse. As our thoughts and actions have become so separate, however we may still unconsciously act in ways that are incongruent with our chosen strategy. Either
way, there is a real need to bring our thinking and our actions together. We need to see the connection between our thoughts and our actions. It is critical to engage in open inquiry on our beliefs, our strategies and our actions if we are to be congruent and achieve better outcomes. I acknowledge that whatever I espouse in this thesis is also limited by my view at the time.

A new way of being in the world is to be open to inquiry, explore our strategies and actions and be open to the possibilities of changing our minds (Bateson 1972) xvi to allow adaptations and new creations. The old view was to rely on experts who would come up with the ‘right’ answer and then this would be fixed. Expert creators of strategies have a vested interest in maintaining the strategy due to the complex nature of identifying things external to us. The people implementing the strategies would achieve a sense of security in the stability of the strategy and so rather than allowing adaptation we allow things to become fixed, limiting our potential for growth. We limit the open inquiry into our strategies to elicit the beliefs underpinning them; our need for security, stability and control has resulted in ‘group think’, defending our existing ways and not allowing open inquiry and the emergence of new ideas and strategies.

We need to be able to create ambience with people, so that we can question the values and beliefs underpinning our strategies in a safe way, so that people feel secure with inquiry and adaptation. We must enable them to have the freedom to create change and re-configure their individual, group and organisational identity. We need to be able to help people understand that a human being needs to create meaning for fulfilment in their lives. In our social lives we act as autonomous individuals choosing to change and create our lives around the things that we are passionate about, or which we choose to take responsibility for and make meaning from. Our organisations have established ways of being that restrict our ability to create autonomously. An organisation has its own objectives; a person has his or her own aspirations. If there is strategic alignment, people are then able to work with a freedom within limits approach to take responsibility and create the future for themselves and their organisation.
To gain strategic alignment means the individuals and groups be given the opportunity to have conversations about their values and beliefs so that:

- Each individual understands his or her own values and beliefs
- Each individual understands how those values and beliefs would be expressed in action if they were congruent
- Each individual obtains feedback and is given the opportunity for open inquiry into the incongruence of their actions
- Each individual understands the values and beliefs of the organisation and how their values and beliefs are aligned or mis-aligned with the organisation
- Each group understands the values and beliefs being expressed through their actions as a collective

We need to allow the true potential of humans to come forth to access the greatness that is often dormant in organisations and our communities.

Our old ways

This is not the prevailing way to be in our organisations as our models have reinforced our beliefs of control and security. This is described in the following story.

The Cover Up of Incongruences

An example of a strategy implemented that is incongruent with the values it espouses

This is a story of a CBT program implemented in industry. Initially the program had intentions of achieving improved productivity through improved service, greater job satisfaction, improved career prospects and greater workforce flexibility. It actually achieved a reduction in productivity, job satisfaction and workforce flexibility. One significant factor was due to the increased stress and trauma associated with assessments and fear that employees would lose their jobs.

The program was interpreted within the logical, rational framework provided by national CBT principles and did not consider the systemic implications of the strategy to the
individual, the group and the organisation. This is a brief description of the process that occurred to implement a CBT assessment scheme:

An interpretation of a CBT assessment scheme

In this organisation approximately 120 employees were subjected to assessments under rules and conditions similar to public examinations on a fortnightly basis. The rationale from the line manager was "the supervisors were appointed for their people skills not their technical expertise, therefore they can not conduct on-the-job assessments or coach employees in the technical aspects of their jobs. Technical experts will have to design training and design assessments to be conducted off-the-job."

Rules and regulations regarding assessment conditions were then determined by the Line Manager. A model provided by the Hospitality industry was customised to suit the culture of this organisation. The prevailing culture was autocratic and controlling. The line manager, a traditional autocrat, soon 'encouraged' the supervisors to become compliant and agree to endorse the rules and regulations, some of which follow:

| Achievement of 80% of all elements of competencies (the minutest amount of detail) is required and only 5 second attempts are allowed for 5 different elements and no third attempts for a single element. The consequences of 'failure' will either be termination of employment if on contract, or re-deployment to a position at a lower level if a permanent employee. |

The employees perceived this as unjust, repressive and stressful and it induced a lack of trust of managers, trainers and their peers at work. However, they feared speaking up about the discrepancies between what was being preached and what was actually being achieved. When they did they were not listened to, or minor modifications were made which did not address the values and beliefs integral to the program. Statistics such as productivity increases when assessments were not being conducted and productivity decline when assessments were being conducted were ignored. Management refused to believe there was a connection between assessment, reduced productivity and staff turnover. The Training Co-ordinator, Training Manager and Consultants were ignored and all left one by one.

The Managers would not engage in conversations regarding:

- the present state of the staff as a result of the assessments
- the outcomes of the program
- the values and the beliefs inherent in the strategy
Chapter 4 Knowing About Things

- the process of the staff undertaking the assessments.

I generally did not have the skills to engage these Managers in this kind of inquiry. When I did I was not able to influence these people to suspend their judgements and stay open in an inquiring mindset. The Managers would only engage in conversations on the content of the program from their viewpoint.

This program was developing in a logical, rational method which the Industrial Commission endorsed. From this example, I believe there is a real need to uncover the values and beliefs underpinning our strategies and a need to develop the skills to engage people in these discussions non-defensively. We need to learn how to be able to do this. The fact that the rational, logical thinking behind CBT can be interpreted and endorsed in unhumanistic, uncaring, limiting and disabling strategies is a real concern.

This experience made me wonder about:

- the effectiveness of the current concepts integral to many strategies implemented in organisations that are underpinned within a narrow window of one belief system only, in this example a reductionist perspective

- the underlying values and beliefs which govern our prevailing action strategies such as CBT, Total Quality Management (TQM), Business Process Re-engineering (BPR), Strategic Planning, Performance Management

- the congruence or incongruence between what is being said will be achieved and what is actually achieved

- what is being covered up in organisations implementing the latest management strategies which is detrimental to the individuals and the organization,

- why these strategies perpetuate a limited paradigmatic approach to acquiring and creating knowledge

- the skills and strategies needed to engage people in non-defensive conversations at the meta and epistemic level.
Are the values espoused in CBT congruent with achieving organisational excellence?

The research that has been conducted in Europe and Japan (Ford 1991) provides evidence that leading organisations have made conceptual shifts from training to skill formation and integrated enterprise learning. This involves shifting from concepts of instruction and training to involvement and learning; from individual training to team and network learning; from occupational training to career learning.

Argyris (1990) says achieving organisational excellence requires a focus on three areas:

- learning—a cycle for continuous improvement
- competence—the ability to solve problems
- justice—the same rules and values for all employees

So where does CBT fit into this picture of learning enterprises and organisational excellence? From my perspective the CBT focus is on:

- training—dependence processes controlled, designed and driven by the trainer. For example, participants may not have the opportunity to mutually agree on the content and processes most suited to the needs of the learners at a particular time. Low levels of participation may result in reduced commitment and lack of relevance of the content or processes.
- competencies—narrowly defined and prescriptive. For example, the performance criteria endorsed by the NTB attempts to be sufficiently general and flexible to apply nationally and in diverse workplaces. However, an organisation may apply these prescriptively and not make allowance for the contextual differences of organisations and the participants involved.
- injustice—different rules and values for people at different levels.
In addition, Dalmau (1993)\textsuperscript{viii} says:

"...the current love affair for the last 300 years with reductionist, rationalist science is finally coming to an end (Capra\textsuperscript{ix} et al), yet CBT seems to be perpetuating what is clearly a limited paradigmatic approach to acquiring knowledge."

Are strategies associated with CBT congruent with the espoused values and with achieving organisational excellence?

The content of a CBT training program is based on the competencies, elements of competencies and performance criteria endorsed by the National Training Board.

The focus on competencies and performance criteria make it easy for a trainer to sequentially design a training program. However, industry trainers, selected for their technical competence may have little understanding of how people learn. The result—input only or at best, input and practice. Elements such as opportunities to reflect, review, plan, share information, discuss differing levels of experience, different interests and different applications may be omitted.

The result can be a linear program where the skills and knowledge which have been broken down into such minute detail are perceived only as separate fragments. The fragments do not come together into a synthesis. The participants become dependent on trainers and programs rather than becoming independent lifelong learners who are able to continuously learn on the job in a mutual, collaborative problem-solving framework.

An emphasis on the individual elements of competencies can lead to a program devoid of meaning with respect to the whole job. A parallel can be drawn from systems theory—the sum of the whole is greater than all the individual parts put together. The assessment strategy discussed above, although endorsed by the Industrial Commission did little to achieve organisational excellence.

From my perspective, if the espoused values of CBT can be interpreted in unhumanistic, limiting, disabling strategies I wonder what are the underlying values and beliefs which may be unconsciously affecting this choice of strategies.
What are the apparent underlying values and beliefs associated with CBT?

From the example above I believe the underlying values and beliefs associated with CBT can be interpreted on assumptions about people such as McGregor’s (1960) Theory X and Argyris and Schon’s (1974) Model I view of the world—that people need to be controlled and directed and they do not have any motivation to learn for themselves and from others. They are only motivated by external pressures such as “if you acquire these skills you can move to a higher level in your award.”

If my assumptions are correct I believe that those values and beliefs are based on invalid information regarding people, how they learn, how to create and manage a learning environment and the needs of people in a changing employment environment.

What might be the consequences to individuals participating in strategies that are underpinned by one view of the world?

Strategies where managers send messages such as “rule for one but not for the other” contribute to perpetuating a belief about hierarchy and positional status.

Expert model strategies that are controlled, designed and driven by the expert create an environment conducive to individual competitiveness, dependence, submissiveness and compliance.

The example outlined above resulted in increased stress, fear and submissiveness. It limited employees’ incentive to take risks and generate ideas as there was one clearly determined way of doing things. These people were emotionally, psychologically and spiritually traumatised, their self-esteem and sense of identity constantly under threat.

In this way people who were initially passionate about the opportunity to become multi-skilled, have access to training and work in teams, became repressed. They began to treat their peers in similar ways to those in which they were treated, without care and compassion. In addition, this affected the way they treated their clients. Consequently the behaviours of employees re-enforced the beliefs management held about them.
Chapter 4 Knowing About Things

What are the consequences to organisations participating in programs based on beliefs of control and dependence?

The constraints on the people limit the ability for individual enterprises, individual people, groups and sub-groups to be dynamic, and prohibit them from implementing necessary changes and improvements expediently as changes within the environment demand. Our conversations the strategy severely restricted intelligence from being created as discussions were stilted, protective and risk-averse.

The underlying values and beliefs reinforce compliance, dependence and an adherence to established values and ways of operating. They are not assisting organisations move to a more open, facilitative, mutual problem-solving Model 2 view of the world.

The Cover Up

In a time when one constantly hears of empowerment, it seems somewhat bewildering to think that some commonplace strategies may be achieving the opposite of what we wish to achieve.

How can the people responsible for implementing those strategies be blind to the consequences of those strategies? What is making them cover up injustices?

A., ris (1990) reveals that this blindness occurs as the underlying values and beliefs which drive our strategies are at an unconscious level and other people can at times see what we cannot.

In society, we have learnt that when we challenge issues or strategies that could potentially be embarrassing or threatening to the individual or an organization, this usually leads to a defensive reaction. Therefore, to protect ourselves and others we distance ourselves from situations and cover up the issues by not addressing them openly. It is these defensive social and organisational norms that inhibit us from critically examining the outcomes of our strategies.

In addition, our economic environment inhibits employees, supervisors and others from speaking up about the real outcomes of strategies for fear of losing their jobs.
Chapter 4 Knowing About Things

We would do well to reflect on espoused and actual strategies, actions and beliefs in all that we do. This applies equally to TQM, BPR, MBO, Performance Management or any other management strategy.

It is my assumption that the underlying values and beliefs integral to management strategies often serve to maintain the system. For example, this is the case for strategies such as:

- Management by objectives
- Strategic planning
- Total quality management
- Top down re-structuring
- Business process re-engineering
- Becoming more business focussed
- Working harder
- Being systematic

Therefore, questions that challenge the effectiveness of these strategies violate the rules under which they are operating and are not discussed openly.

We continue to change structures, improve processes, re-do plans, send people on courses and still our problems remain. These strategies have improved some things at the expense of others. They have been operationalised from a limiting view of the organisation, society and people. I do not believe in throwing the baby out with the bath water, but I do believe that if we looked at what we are trying to do and the problems we have to overcome from multiple perspectives we would develop different strategies for different purposes. TQM may be appropriate for equipment and technology but not for working with people and culture. Again as we focus our attention on concepts, models and strategies and not the underlying values and beliefs or the consequences to whole systems, we use strategies that perpetuate our problems rather than overcoming them.
The Next Wave of Strategies

If we take a close look at the next wave of strategies such as learning organisations and self-organising systems, I wonder if we have changed very much. These strategies initially look as if they focus on people, the whole, culture and the more subjective views of human experience. However, when I analyse these views in the next section we will see how they are still permeated with economic, rational, reductionist views.

Learning Organisations

Organisations are now expressing views such as:

"Organisations and communities as Centres of Learning, Growth and Development"

"The only competitive advantage an organisation has leading into the 21st Century is its ability to learn," said Arie de Gaius. This popular statement has led the most successful organisations to focus on enabling their people to learn how they learn, how they can learn better and how they can learn collectively.

However, the prevailing view once again is of learning as a competitive advantage not necessarily learning in the pursuit of the tensions between economic, social, aesthetic, environmental and spiritual ideals.

"The development of employees to a high level of creativity, decision making and responsibility has often been associated with laudable social objectives to improve human conditions at work, to fit work to humans, rather than the other way around. It is becoming increasingly clear, however, that the real driving force for such a change is an economic one. Investment in people and the production of self-competent lifelong learners have become essential labour market and economic tools in a world where flexibility and quality are the decisive factors in the competitiveness of enterprises and national economies. Such an investment can only be made on the basis of a dynamic model of human resource planning" (Eurotechnet Report by Barry Nyham 1993xxx).

Even our human resource models and strategies are based on reductionist, economic thinking. We only develop people in the pursuit of economic gain. This
limits our potential for greatness. Naming people 'human resources' relegates people to the same status as technological resources or financial resources.

A Dynamic Model

Nyham elaborates that a dynamic humanistic model starts with the optimal development of organisations; people that can create an environment where an organisation can respond to changing market, environmental, societal conditions. If we believe Nyham, the human factor can limit the health and growth of an organisation and the community if it is not allowed the ability to innovate and improve.

The ability of an organisation to change and adapt is directly related to its ability to capitalise on changing client, environmental, societal and political demands. The knowledge within the people; their ability to apply that knowledge in action to change their ways of working together to practise within high ideals, is what we are striving for.

However, if this is done within a rational, reductionist, economic view of the world, our strategies result in lack of employee loyalty. Employees acquiring knowledge for the company's economic gain alone are happy to move on frequently. The costs of labour turnover and recruitment are increased, thus lessening the decrease in costs of the company.

Organisations that constantly go through restructuring or downsizing often leave behind cynical, wounded employees whose resultant poor morale effects the productivity of the organisation and the organisation spirals downward.

The prevailing strategies implemented in organisations are usually within a management focus, not a cultural focus as described by Bawden and Stace. Their management focus is on 'content'. Content is concrete, which brings us back to the underlying prevailing beliefs of the 20th century. A cultural focus is a focus on "process"; the living state of being in the individual, group or organisation.

The approach that Bawden (1993) and Ackoff (1998) describe in their four waves of organisation development also supports my view of making explicit our values and beliefs and focussing on the process of our being with one another at the same time as we concentrate on the content of what we are aiming to do.
They describe two foci for our attention, one a management focus and the other a cultural focus. At each stage of an organisation’s development the focus is on different issues within either of the management or cultural agendas.

The **first wave** is when an organisation is primarily concerned with survival. Its focus is on its operations and its effectiveness.

The **second wave** is when it can be viable. Its focus is on allocation of resources and efficiency.

In the **third wave** it becomes concerned with growth and can now focus on issues of ethics and ever increasing complexity.

Finally, in the **fourth wave** it becomes highly sustainable and is now equally concerned with managing conflict and aesthetics.

The model developed by Ackoff, Bawden and Ulrich (Diagram 2) is accumulative. A highly sustainable organisation is as concerned with issues of efficiency and effectiveness as it is with ethics and aesthetics, and it can deal constructively with complexity, conflict and relationships.
Figure 3 A Wave Model of Organisational Development, Bawden 1993.

This model includes the whole human system: economics, ethics, aesthetics and the environment.

I assume that to focus on ethics, aesthetics, complexity and conflict means focussing on making explicit values and beliefs and discussing ethics and aesthetics that occur in the lived experience of the people concerned.

Doug Stace (1991) from the Australian Graduate School of Management at the University of NSW also believes there is a management and a cultural focus. His model describes three agendas for change.
Three Agendas for Change

The Management Agenda—a content orientation

The focus on the management agenda results in changes to technology, systems, structures and quality that will create some affect on improving the productivity and quality of the working life of an organisation. This is predominantly a view that if we fix up our external structures, the concrete things that we can talk about, our organisations will be better. It is based on a highly objective view of the world that is more often than not based on breaking things down into parts, analysing them and changing them. It is often comprised of much time spent on analysing of the past and the way in which the concrete tasks are performed.

The Intellectual Agenda—a conceptual orientation

The intellectual agenda focuses on strategic analysis, setting the direction, vision and strategy and stretching the conceptual limits of what the organisation is about. This view is based on the idea that if we focus on the whole, the conceptual view of the world and focus on the future we will develop a better organisation. It is predominantly future orientated and cognitive. However, being intellectually strategic alone will not embody a sustainable and strategically viable system in action unless there is also the focus on the process.

The Behavioural Agenda—a process orientation

The behavioural agenda focuses on the values, management and leadership styles, style of executive decision-making, systems of learning, reinforcement and rewards. The behavioural agenda has predominantly been interpreted within a rational reductionist framework; hence our love affair with competency based training and the measurement of behaviour. The behavioural agenda needs to shift to a cultural agenda that is little understood at this time. A cultural orientation would help us pay attention to an emotional and spiritual orientation.

The critical issue is paying attention to the three of these agendas and including the subjective, present, experiential, process of being with others, and issues of ethics and aesthetics. It is my assumption that there are many organisations primarily focussing on the management agenda, to the neglect of the
cultural (intellectual and behavioural). Stace suggests the management agenda is only about 40% of the job.

And as Dalmau (1998) says, “without addressing the intellectual agenda and the behavioural agenda, the leaders end up short-changing the organisation”.

What happens when we only address the management agenda?

I will now turn to a model developed by Kelman to help us understand some of the behavioural consequences of an agenda that lacks systems thinking.

Kelman (1958) describes the change in behaviour of individuals as working through three phases from ‘Compliance’ to ‘Identification’ and ‘Internalisation’.

With an emphasis on the Management Agenda alone, it is my belief that people comply with the wishes of Management. As structures are changed to be flatter, team based people tend to act out of a desire to conform to the wishes of the group as a whole. Ultimately, the motive is fear about what will happen if they don’t.

The consequence is that people will agree with the changes but their behaviours may be incongruent with the desired approach. At this level, it is my assumption that there is an unconscious sabotage of the strategies being thrust upon the people. I have even heard people say things like, “This is the latest fad, it will pass. We just have to say we will go along with it but we will continue to operate business as usual.”

I believe we may have more hope if people have the opportunity to understand the Intellectual Agenda proposed by Stace. Employees may then have the opportunity to identify with the concepts and practices being imposed on them. At this stage people act out of a desire to conform to an ego ideal as it is expressed in either an individual or a group ‘good member’ identity. However, if our aim is that people in our organisations ‘walk the talk’ congruently they need to have the opportunity to move to the next level.

If the organisation integrates a focus on the ‘Behavioural Agenda’ it may enable people to integrate the management and intellectual agendas in relation to their own behaviour. If necessary, people may reframe their behaviour in ways that are consistent with the espoused concepts. The Behavioural agenda needs to
incorporate reflection on practice, both in the present moment and after the moment.

What is missing from these agendas? They all fail to focus on:

- the purpose of human existence
- the lived experience
- the present within the context of the past and the future
- the unseen process of the relationships
- the subjective
- feelings
- imaginings, story, images and metaphor
- beliefs and values
- the whole
- the rituals, stories, heroes and heroines and deep archetypal patterns inherent within the culture
- the spiritual domain
- a human system with a need to create, be autonomous, have a purpose and make meaning in people's lives

What can we do?

It is up to us, as professionals in the design and management of learning, to accept the challenge and engage in non-defensive conversations regarding the effectiveness of our strategies. And we have to learn the skills to do this—the subject of the next chapter.

What do we have to give up to be more ethical and more humane—to be better people?

We have to give up:

- fear
- control
- projection
- blame
- right and wrong.
To what extent we are able to live from a place of love is dependent on how conscious we are of our thinking, how much we are able to trust ourselves and how we create mutual support between the people with whom we work and play. A strong sense of identity, values and beliefs, ethics, aesthetics, economics and the human and physical environment is needed to have a sense of being that comes from a place of love.

If people fear showing their vulnerability they are likely to behave in a more Model I state.

For the 21st century we need to develop:

- our sense of being
- our sense of identity
- our relationships
- our observation skills
- our process skills
- our sensory physical skills
- our emotional skills
- our spirituality.

We need to develop how to:

- understand our values and beliefs
- trust ourselves and others
- love ourselves and others
- be open to emergence and surprise
- be inquiring
- be playful
- be joyous
- be empathic
- engage
- discover.
Chapter 4 Knowing About Things

New frameworks

We need a new framework of understanding, a new set of possibilities, a new set of individual and group transformations, which are grounded in our purpose.

We need a shift in our sense of being and perspective which is grounded in the realities we face together. We need to give new skills to individuals to help them renew themselves and to give groups a new way of being and proceeding.

New Mindsets

In the new workplace scenario people are designers of their own learning, creators of their own jobs. Their learning will contribute to the development of organisations that continually re-invent themselves. They need to be able to do this in a way that respects the whole system:

- Economically
- Socially
- Aesthetically
- Environmentally

Dalmau (1991) also believes there is a need to increase our awareness of the present moment. He says the new mindset in the organisation needs to embrace the following:

- change as a norm
- systemic, strategic and flexible thinking
- process and interaction not just content and structure
- reflection on one’s own behaviour
- questioning and review of practices and procedures and goals and directions of action
- making the undiscussable discussable
- questioning values and beliefs underpinning action
- mutually supportive open inquiry

His emphasis on process and interaction is consistent with my belief that we need to be able to develop our observation skills to include the unseen processes of our human interactions, one-on-one and in groups.
Chapter 4 Knowing About Things

When people are able to become co-creators of their environment, that facilitates deep learning in all dimensions of their existences. If we can increase our awareness of our interactions we can become coaches, developers and facilitators of an environment where risks and innovative thinking can produce the creative solutions that we need for our complex problems and where learning can occur continuously. Without this awareness we can offend people, or create defensiveness and denial—a closed Model 1 environment where people are more concerned with protecting themselves.

We will never know what we believe unless we actually take the time to reflect on our purpose individually and collectively, to reflect on our actions and the consequences of those actions to the whole system. If we always act and analyse without reflection and synthesis, we continue to act without thinking deeply, and the unintended consequences may cause us more problems than we had initially.

The most successful organisations have to learn to live with the tensions created by economic and social objectives. For example, The Body Shop is a highly efficient and effective organisation and is renowned for its equal concern with global issues, ethics and aesthetics. The culture of Bosch has been created through principles of making a contribution to the community through research on health. A manager at Bosch said to me, “I would never have known what you were talking about until I experienced the Bosch culture, the commitment and loyalty and passion of employees who are here for a greater purpose than purely economic gain.” This is a company founded by a man who thought deeply about the values and beliefs upon which he wished the company to be founded on and aspire towards.

My experience has been that organisations are far more focussed on the management agenda than the cultural agenda. This is the major shift that is needed.

How do people in organisations make the transformational leaps necessary to go to another level? How do they become increasingly aware of their present state and consciously choose strategies to become something different? As many people act without thinking and therefore continue doing what they are doing even if they are not getting the results they want. It is as if the person or the organisation is on automatic pilot and each just does as they have always done. People may make
Chapter 4 Knowing About Things

incremental changes continuously but they will either plateau or decline unless they make transformational leaps that only occur when we learn at deeper levels.

Bawden (1993) describes these deeper levels of learning:

- Level 1 learning—this is when we look at ‘what’ we are doing and continuously make incremental changes. This is called ‘Single-loop Learning’ by Argyris (1978).

- Level 2 learning—at this level we now take a look at ‘how’ we are going about doing the kinds of things we do in our organisations. This is called double-loop learning (Argyris) or ‘Meta-learning’.

- Level 3 learning—at this level we learn by understanding what ‘values and beliefs’ we hold about our organisations and the people that affect the decisions we make, the issues that we address, and the strategies that we choose. This is called ‘Epistemic Learning’ (Bawden).
Within each level of the model people are continually assessing what they are doing and making incremental modifications. However, to move to the next wave of development, from survival to viability to growth and to sustainability, requires people to double-loop learn (Argyris). This involves assessing how an organisation is going about its business and reviewing how a person is acting. Finally, people need to become concerned with the third level, and make explicit their underlying values and beliefs.

Level 2 and Level 3 learning enable us to make the transformational changes necessary to leap from survival to viability to growth to sustainability.

Depth learning then becomes the critical and continuous process in organisational development. This ability to learn has not been identified as a key competency and yet is fundamental to developing independent, lifelong learners.
with new mindsets. Carl Rogers (1969) said, "the most socially useful learning in
the modern world is the learning of the process of learning."

**Implications for individuals**

We need to learn how to learn at those 3 levels; how to learn emotional
intelligence, and spiritual intelligence.

As individuals and in groups our prevailing western ways have been to
educate through level 1 learning. This is a compliance method. We have not been
taught how to think or how to think about thinking.

**Fourfold Knowing**

We need to learn multiple ways of learning and knowing as expressed by
Heron in his fourfold model of knowing:

- Practical learning—the skills of how we do what we do
- Propositional learning—our theories
- Presentational learning—the stories and images we have
- Experiential learning—the deep connection at a spiritual level

The behavioural agenda needs to be understood within a cultural framework
based on the unconscious beliefs, values and stories that are within the hearts and
minds of the people, as well as the external behaviour of what people say and what
they do. We have over-emphasised the conceptual to the detriment of the cultural.

I believe Heron, Houston, Bawden, Dalmau, Stace and Stacey are all
confirming my belief that we need to be having conversations beyond the current
level.

To make a connection that makes a difference and enables us to double-loop
learn and transform the way we do things. We have been learning about things as if
they are separate. Unless we make the connections ourselves the knowledge stays
separate to us. It remains as words not wisdom; words not wise action.

When people internalise knowledge and make meaning for themselves,
individual conscience and collective action can occur. It is at this level that people
are able to make decisions without referring to rulebooks or regulations, or seeking
someone’s permission to change something. They will know whether or not the
decisions they have made are ethically sound and consistent with their own philosophy and the organisation's philosophy.

The model drawn by Dilts has helped me give a language to what I feel and see in relation to a human being and the dimensions occurring in the moment.

- Identity—sense of self, emotions, spirit
- Values and beliefs
- Maps, models and strategies
- Skills and behaviours—what you do and say
- The environment

It seems that the prime focus of our conscious perception in human interaction is within the domain of maps, models and strategies. In the present moment we are often not conscious of the beliefs that underpin our strategies, nor of a deeper sense of the self and the interaction with the other person/environment at a deep level.

I believe that if we become more conscious of the words we use, and the behaviours we exhibit in relation to what we do in the world, we can increase our effectiveness. And if we bring to our conscious attention our values and beliefs, which are not spoken but are seen if you look deeply into our actions, we can become more effective in achieving what we want.

Most of the work that is done in organisations is done off the outside; on what is concrete and observable in the things that can be done and said. Work on the inside; on the collective values and beliefs held within the organisation is neglected. Yet an organisation is a collection of people, a collection of values and beliefs—that are unconscious, that synthesise together and emerge as the way the people work together in the organisation. Once again we do not make this conscious. We do not take the time to discuss what the collective values and beliefs are which are held by this group of people in action, and how they are different from what is being espoused.

Why my proposition that we need to become conscious of all of the dimensions of human experience in the here and now? It is my thesis that if we paid attention to all that is happening in the present moment, if we increased our awareness, we may be able to come to a realisation of what we believe; to see how
those beliefs are contributing to the success or failure of the outcomes we are seeking.

We become our way of thinking, doing and being in the world that shapes where we are and what we think and do and 'are' in our daily life. I have come to realise that the prevailing adult human interaction is often limited to a cognitive interchange, often about things in the future or things in the past. There is much more than this within our field of human experience, if we open ourselves to enrich our experience and the experience of others. Living in a predominantly cognitive thinking mode is limiting. My detachment from the whole field of human experience is more likely to lead to a lack of ethical and appreciative ways of being, than if I experience all the fields of human experience.

If we are predominantly living in a cognitive domain, what other domains complete the picture?

Jean Houston, in "The Possible Human" (1982), suggests that there are four domains of human experience:

- The Symbolic
- The Spiritual
- The Physical Sensory
- The Cognitive

As I have said previously, it is the cognitive that is given most credibility in the world and where I believe our conscious attention is most focussed. The prevailing cognitive domain breaks knowledge into parts. It is rational, objective, and reductionist. We do not pay attention to holistic, subjective views and the seamless flow of knowledge. There seem to be only a few of us who have developed the art of observing patterns in the world. Yet this critical skill could be one that also helps us make the leap forward, seeing what is happening in the moment and making the connection with other events so that we can see patterns over time and make meaning of the patterns, not the single events. It seems that we often try to generate solutions to problems as if they are single isolated events. We appear to be living in an extremely limiting view of the world.

The symbolic dimension of human consciousness has been relegated predominantly to recreation in the form of films, reading novels, music and theatre.
Chapter 4 Knowing About Things

The conscious spiritual dimension, for many people, is a Sunday morning activity for people who believe in predominantly traditional religions, even though there is a trend to participation in more spiritual organisations.

The physical sensory dimension is most often limited to sport.

To be fully present in the here and now there are multiple dimensions that a person can be open and present to:

**Self**

*Physical sensory, external and internal*

- being conscious of my feelings and my emotions within myself
- being conscious of the beliefs that trigger the feeling and the emotion.

*Concepts, rational and non-rational*

- being conscious of my thoughts and the beliefs that underpin those thoughts
- being conscious of meaning and understanding that is generated throughout my entire being through metaphor, story, imagery (external and internal), music and movement.

**Spiritual**

- being conscious of something that is more than my body, more than my thoughts, more than myself; a spiritual dimension
- being conscious of the other I am with; person and environment.

**Other Person**

*Physical sensory, external and internal*

- being conscious and fully present to the feelings and emotions of the other person, and inquiring with sensitivity into those feelings and emotions
- inquiring into the beliefs that trigger the feelings and the emotion.
Concepts, rational and non-rational

- being conscious and fully present to the other person's thoughts, and inquiring into the beliefs that underpin those thoughts
- being conscious of meaning and understanding that is generated throughout the other person's being, through metaphor, story, imagery (external and internal), music and movement, and inquiring into the meaning that is being made.

Spiritual

- being conscious of something that is more than the other person's body, more than their thoughts, more than themselves—a spiritual dimension
- being fully present to the spiritual connection or disconnection that occurs within the present moment.

Other Environment

- being conscious of the physical and spiritual environment that we are in at the moment, and making meaning of this relationship.

These other dimensions are with us in the present moment. They enrich human experience and the experience of the world beyond what is possible through the cognitive domain alone. As people open their attention to the field of human experience they have a tendency to become more sensitive to others, to more fully appreciate the beauty of life. They are more likely to act with integrity, with high ethical principles when open to all of life's qualities.

When I live in a predominantly cognitive, rational, reductionist domain I am more likely to not see, to not feel the other person or the environment. From an objective, mechanistic view of the world I am more likely to make decisions and act in ways that may be disrespectful to myself, to the other person and to the environment. In other words I may act as if I don't care for the 'other'.

Which brings me to a skill that I see sadly lacking in our society—the ability to see the world from another person's perspective; the ability to feel and sense how another person is feeling. To 'care' for another requires us to have this sense and the ability to see from multiple perceptual positions.
Epistemic Inquiry Processes for the 21st Century

What are the models and strategies that we may find useful if we believe in a human systems view of individual, group and organisation development?

Firstly, I do not believe they will be concrete products. We need processes to learn how to see the world with new eyes.

"Thus, the task is not so much to see
What no one yet has seen,
But to think what nobody yet has thought
About that which everybody sees."
—Schopenhauer

Multiple Perceptual Positions

One process that generates high impact in helping us to think differently about what we see, feel and imagine in the world is the process of seeing from multiple perceptual positions. Once conscious of this process it becomes a way of being.

Seeing the world from different points of view

This is a simple practice that sounds like commonsense. You may believe that you practice this process already, but in fact your actions may be the opposite from what you espouse. You may know the theory but practising this congruently to be better, more effective people is an integrating skill that can be learnt.

I will explore the theory and practice inherent within this simple model and examine what it is about our culture that makes it difficult for us to implement what sounds like commonsense.

The following quotation has resonated with me over and over again:

"If there is going to be any wisdom and balance in human affairs then it must surely come from our ability to hold multiple perceptual positions."—Dr John Grinder.

From multiple perceptual positions we access a richer view of issues and solutions to our everyday problems and a deepening of our understanding and appreciation of the people with whom we work and play.
Chapter 4 Knowing About Things

So what are multiple perceptual positions?

First position—Your own window on the world.
Second position—Standing in someone else's shoes.
Third position—Being a fly on the wall.

The First Position

The first position is your own. How you see the world through your eyes; listen through your own ears; understand the world from your own experiences and perceptions.

Take a moment now to feel what you are feeling, hearing, seeing, breathing, remembering as you are reading this text. Even though first position is a great place to live, if we live in this position to the exclusion of others, we tend to limit our ability to live in co-operation and harmony with others and be effective.

Our culture has repressed our ability to feel at a deep level. Often our feelings and our sense of ourself have been anaesthetised, or not even considered an option for development and knowing.

The Second Position

A second position is when we embrace other people's perceptions to increase our effectiveness in working with others. To do this "we need to be open about changing our mind and open about how we change our mind and open about the outcome of the changed mind" (Bawden, 1993).

If we are not open in this way, we merely pay lip service to other people's perspectives. We are not really practising a position 2 perceptual process if we listen and then discard the other person's view. Position 2 means really listening and inquiring into the other person's views so that we can empathise with them. We do not have to agree, however—being able to practise position 1, 2 and 3 multiple perceptual abilities means that we can become detached from our view and the others view, and play with the ideas until something new emerges that was not there before. If we genuinely believe other perspectives are just as valid as our own, we approach working from a collaborative, developmental perspective and we accept that our window on the world is just that—ours. Other people have different experiences that create their own windows on the world. It is okay, for people to see the world differently from our own perceptions.
Chapter 4 Knowing About Things

So what actually happens when we embrace a second position?

The second position is when you step into another person's shoes and try to see the world from their perspective through their eyes and ears. As each and every one of us has different experiences, our own perspectives can be vastly enriched when we see the world from someone else's perspective.

Whilst it is better done when you are with someone, you might like to try to see through someone else's eyes right now. Think of someone you know—of a familiar topic and think what the other person's perspective be on that topic. How is it different to yours? How could knowing both your perspectives add another dimension to both points of view and build a better view that may be more effective than either perspective would be on its own. Try to feel how the other person feels about their view. Try to sense the other person's emotional and spiritual ambience.

Embracing another point of view as well as our own is beginning to accept difference, build respect and validate other points of view. Adding another position to our perspectives will increase the opportunity of considering many consequences and many options before reaching agreement at what may be appropriate for the situation at this time.

This also generates an understanding of continually refining our actions, as there is an acceptance that not only is one way not the right way, but that through continual reflection of our own and others' perspectives we will build new perspectives. This will lead to an increase in our choices and enhance our abilities to achieve successful outcomes.

We also need to learn how to recognise and feel what another person is feeling, but only when we choose to. When we are with people we do embrace their feelings. If we are with a happy person there is a tendency to also feel happy, or if we are with a sad person we often feel sad. Often this is unconscious—we do not know that our emotional state has been affected by the other person's emotions. We need to learn to do this by choice to increase our outcomes. If it is unconscious we can become angry because another person is angry, we can become depressed because another person is depressed. This is not always helpful for oneself or the other. We need to learn how to feel what another person is feeling whilst at the same time maintaining the emotional state that is most beneficial for both partners.
Chapter 4 Knowing About Things

However, if we limit ourselves to only two positions we will still not be as
effective as we might be if we are prepared to embrace a third perspective.

Third Position

This is when you step out of yourself, step back from the situation, detach
yourself and take an overview of things. You might like to consider that you are a
Venusian anthropologist (Bob Dick) that has come down from Venus to study the
behaviours of people on earth. Try to look at yourself from this position. Imagine
what someone else would see if they were looking at you and how you relate to
others. What would be the patterns and unwritten laws and rules they could see
you and your organisation operating within?

If we immerse ourselves in this position to the exclusion of others we may
believe that our view is the ‘right’ view. Consequently we restrict our ability to
understand issues from broad perspectives. Even if we do listen to another point of
view, if we are listening from first position only, we may become competitive and
adversarial as we try to influence others that the way we see the world is the ‘right’
way. We may become defensive to protect our position and portray an impression
of being an expert. We stay on guard so that we will not appear weak, stupid or
inadequate. We limit the risks we take and play safe.

If we stay in this position only, we create situations where there are wins and
losses, competition, conflict, negation of other points of view and limited
perspectives.

By looking at issues from all three multiple perceptual positions, we can
enrich our understanding of the situation and develop new possibilities that
consider the issue at a greater depth than if we view the issue from our perspective
only and negate other views with a belief that our perception of the issue is the
right one.

You may now be thinking now, “I do this already—there is nothing new
here.” I agree, there is nothing new. We all do move in and out of the three
positions at various times. However, we are probably not conscious of what we are
doing.
It has been my experience that when we consciously discuss or reflect on an issue from all three positions we can gain insights that we would never gain by only looking at the issue from one perspective.

When we live in one position only we limit our views, and choices. It is through the tensions of all perspectives that we can create new choices, new and creative ways of doing things.

So why does it seem to be so difficult to practise this simple model?

Our culture has encouraged the view that there is one better way of doing things. This better way is usually supported by scientific or rational/objective data and is generated by some expert that we are dependent on. This expert view usually dominates and excludes other views so that we not only believe that this dominant view is the right way but we believe that other views are not valid and so we exclude them. This expert view tends to come from one position of the world.

This dominant view and reliance on some expert that is external from us creates within us a dependence on the expert, and with it a mindlessness, an avoidance of decision making and responsibility and a lack of commitment to plans. This inhibits a more collaborative and inquiry orientated mindset. We limit our choices and our solutions and place the responsibility on the expert’s shoulders.

The cycle is continually reinforced as the expert ‘tells’ us that we need him or her and our own views are not worthwhile. We continually feel that we should protect ourselves, rely on the expert and so avoid responsibility, risk etc. We do not want to look the fool, if we speak up we might be put down, so we play power and protection games.

We all play the expert role at different times depending on the situation and where we are in the pecking order. So we all reinforce this one view of the world. At times when someone takes up the challenge to make explicit what is going on and suggests it may be beneficial to embrace other views, they are often sabotaged and made vulnerable. We have all learnt how “not to rock the boat” and so there is a continual reinforcement of one view being the right one.

This is the complete antithesis of quality and learning. There can be no continuous improvement if people fear presenting their views, or modify their views to fit in with the expectations of others. Rather than being creative we
generate only what we know will be accepted. So much for creativity and innovation!

Any movement from one way of seeing the world to multiple ways assists into equalising power. Power can be shared, we can take risks, expose our thinking and our actions so that we can learn from one another. We can begin to live the model of participative management, and embrace what 'flatter structures' really means in ways that are respectful to human beings.

If we can learn to live simple processes such as these congruently, we may "enhance our abilities to be more effective in dealing creatively with the unknown, the unpredictable and the uncertain" (Bawden 1993).

By learning to see from multiple perceptual positions, understanding our own and others windows on the world, embracing all of these we may be able to develop new and creative solutions to our problems and "bring forth new worlds together" (Maturana 1987).

We need to be able to see in multiple perceptual positions in all of the following processes:

- Epistemic Inquiry Processes for the 21st C
- Bawden's epistemic inquiry process for thinking, diagnosing, problem solving & TWOACES
- Dalmau & Dick: Diagnostic processes
- Hames: Diagnostic Processes
- Knowles: Enneagram for diagnosing, planning and team building
- Bohm & Issaacs: Dialogue
- Wheatley & Kellner-Rogers Self-Organising Systems Model
- ICA: participative processes
- Search & Scenario Planning
- Outcome Models
- Questioning Strategies
- One-on-one epistemic inquiry.
Chapter 4 Knowing About Things

Skills

All of the above processes are effective if I have the skills that are congruent with the values and beliefs inherent in the process. Knowing the process in a theoretical framework alone will not increase my effectiveness.

If I make explicit my values and beliefs without gaining the skills to act within my framework my effectiveness will be impaired. If I use skills from one framework of values and beliefs, whilst unconsciously believing something different my effectiveness will be impaired.

I have discovered, through the art of reflective conversation, that at times I act to protect myself when I did not need to do so and this has resulted in an outcome that was less than desirable. This is useful for the situations where I do need to protect myself. However, when I use those skills and strategies in situations where I trust people, the consequences are that people are confused by my actions, and often mirror the defensiveness in my actions.

If I believe, as I do, that my thoughts and actions are responsible for the outcomes that I gain, then I will believe that I can do something different—that I can influence the outcome. On the other hand if I believe in a collective existence, that things are beyond my control, I will say, “There is nothing I can do about it.” Or if I believe my thoughts and actions are separate from the thoughts and actions of others, I will think that I am not responsible in any way for the thoughts and actions of the person who has been affected by me and say “They are responsible for their behaviour, not me. I can’t do anything about it. It is beyond my control.

I believe, however, that I am able to increase my area of influence with an understanding of my values and beliefs (Chapter 5 of this thesis), an understanding of strategies and models (Chapter 4) that are congruent with those beliefs, and practical skills (Chapter 6) that are congruent with my beliefs and strategies.

Knowing about my underlying values and beliefs in a propositional (cognitive realm) form of knowledge did not help me change and make a difference. I needed to make the connection at a presentational level (the symbolic realm, through making sense with story, myth, metaphor and imagery) and at an experiential level (spiritual realm) where my soul was touched. The connection stirred my state of being and my emotions (physical sensory realm). I opened up to the fullness of my humanity within myself and with the other people who were with me. These
experiences have been deeply moving and continue to evoke meaning years after
the events.

Whilst these events have resulted in a changed sense of myself (emotionally
and spiritually), this connection alone has not been enough to increase my
effectiveness. I have had to learn practical knowledge—the skills to be non-
defensive. I have learnt, and I am still learning, the skills to create the environment
where I and the people I am with can remain non-defensive.

If I gain the skills within a value and belief system at a technical level only,
without examining my values and beliefs my effectiveness is also limited. I can
practise a skill such as using a process called ‘Search’, a participative process, and I
can still act within a unilateral framework that controls the environment to the
detriment of the group.

At some stage I need the theory; the propositional knowledge. I need the
skills; the practical knowledge. I need to understand my values and beliefs and I
need to make a deep connection with this experientially in the present moment to
synthesize the knowledge into a new state of being.

When there is a change there has been learning. When there is no change,
the learning stays either in my head where I can espouse it, but not act within it or
it may be acted out inauthentically and others will see or feel the inauthenticity and
be suspicious of my motives.

I believe integration of all of the domains of knowing and realms of human
experience that are open to human beings is necessary to make a difference. If I
only have one part, no matter what part, my effectiveness is limited. All of these
forms of understanding and knowing are present in the moment, in the
experience, if we only open ourselves to them.
Courage

It takes great courage to reflect on one's practise in the moment. This is a reflection on one's state of being. The environment needs to be safe and at the same time challenging. People need emotional skills and a sense of ease with their own identity. Emotional development is ignored in our society, as is development of our inner sense of ourselves, our unique identity. So to engage in the present moment in the fullness of our humanity is not an easy step to take.

One day we may well have:

- Kindergarten
- Primary school
- Secondary school
- Tertiary education

and

- Quaternary life long human development—a 4th dimension that is beyond the current depth of the prevailing learning in our institutions. Or perhaps we may have a transformation so that all forms of education and development include and integrate quaternary learning—4th dimensional learning or multi-dimensional learning.

Why my thesis?

We seem to generate the same kind of strategies to solve our problems over and over again. We often use different names for the same thing, from performance appraisal to performance management, from learning by objectives to competency-based training, but fundamentally this is window dressing. The essence of our approach has not changed, nor have the values and beliefs.

The more we use programs and recipes based on a part of the whole system, the more we create a workforce and a community based on cynicism, despair, loneliness and alienation. It is as if we are marking time, tackling the symptoms but not the cause. We stay removed; we detach ourselves from the problems and issues as if they are not our own; we do not connect with them. We wonder why people do not take responsibility! We wonder why people do not care?
One of my strategies is to consciously attempt to engage people in the present, so that their vision for the future can be brought to some reality by living and enacting it now—to consider the multiple possibilities that could arise as a consequence of our actions, and to be open to being flexible and adaptable enough to change as new events and ideas emerge.

We need the courage that Dr Foote expresses in his paper on people:

"The necessary changes do not come easily. Getting to a new quality of thinking is not the easy roll out of a new program or a new method. It is a long-range process that can be easily stifled by a tight time schedule or a sense of urgency. The move to new thinking requires letting go of directly controlling the environments that let people behave productively. It calls for less fear of being seen as indecisive, passive, or weak. New thinking takes courage... but, it can be done" (Foote, 1996)\textsuperscript{xxxvii}.

To begin we need to make explicit the values and beliefs that underpin our action strategies, the focus of Chapter 5, and then we can learn the skills to think and act congruently to be better people in the world, the focus of Chapter 6.
Chapter 5
Values & Beliefs

"No problem can be solved from the consciousness which created it.
Everything has changed but our thinking."
—Albert Einstein

Let us transform our experiences together and create new possibilities for growth and development in ourselves, in our organisations and in our communities. Now in the present moment, in our lived experience, in our heart and soul and our innermost sense of being, so we can be better people and do better things in the world now.
Introduction

The focus of this chapter is on introducing the reader to my explanation of both:

- the prevailing beliefs and values that underpin our concepts, models, strategies and actions in use in our society, and
- the changing beliefs that have been emerging in the world in this century.

The understanding I have gained through making these explicit has led me to believe that at this time in the development of our society there is a need to increase our awareness in the present moment of our lived experience—an awareness of ourselves, our identity, our thoughts, our intentions, our emotions, our beliefs, our values, our actions and the consequences of these to others and the environment.

I believe that a focus on the present moment of our lived experience, will enable us to increase our personal and professional effectiveness, and be better people.

There is a need to understand our complex challenges in different ways.

What are the prevailing beliefs?

Old View

Whilst concrete and subjective perspectives co-exist in the world, the prevailing view in the Western world that has been given integrity and credibility is an abstract and conceptual perspective, which is assumed to be objective. Over time this has become further and further removed from our lived experience, from our emotions, and from our spirituality and is predominantly future and past orientated. In the prevailing view, thinking about the future and analysing the past from objective, and reductionist viewpoints, is given credibility. Thinking, feeling and seeing the whole system consciously through different perspectives in the present is predominantly avoided. I have observed this trend in my experience as a Consultant, as have many others, including Hames (1998)xxx, Bawden (1998), Dalmau, Wheatley (1992), Zohar (1993)xxx, Lewin (1999)vi, Kauffman, Senge (1990)vii etc. A consequence is that people’s visions of a better world are often just
that—visions and solutions from a limiting view. In addition, as they are often only future orientated without being grounded in the reality of the present moment, we tend to limit what we action.

New Views

What we know and how we know it have been expressed as different world views by Bawden in the following diagram. Bawden suggests that there are least four belief positions of how we view the world:

- Technocentric
- Ecocentric
- Holocentric
- Egocentric.
Worldviews

*What we know and how we know it*

```
  HOLISM
  |______________|
  |              |
  |  holocentric |
  |______________|
  |              |
  |  ecocentric |
  |______________|

RELATIVISM

```

```
  OBJECTIVISM
  |______________|
  |              |
  |  egocentric |
  |______________|
  |              |
  |  technocentric |
  |______________|

REDUCTIONISM
```

Figure 5 Four beliefs positions within a Worldview framework, Bawden, 1993.

In addition, societies, groups and individuals place an importance on different values, eg communism, capitalism, democratic principles, etc. Four different value systems are expressed in Bawden's following diagram.

*What we value and why we value it*

```
  COMMUNITARIANISM
  |______________|
  |              |
  |  Holonomic |
  |______________|

IDEALISM

```

```
  MATERIALISM
  |______________|
  |              |
  |  economic |
  |______________|
  |              |
  |  technonomic |
  |______________|

INDIVIDUALISM
```

Figure 6 Four value positions within a Worldview framework, Bawden, 1993.
Chapter 5 Values and Beliefs

There are tensions created between our beliefs and what we value. The economic and the technocentric worldviews have been, and still are, the prevailing views in our Western society.

Emerging Views

The emerging beliefs for the present and the future encompass living with the tension of multiple realities to allow new ideas and new thinking to emerge, which could not emerge when we maintained a rigid, mechanistic view of the world. In this way people with different beliefs are allowed to co-exist in a world where difference and diversity is appreciated as necessary for the growth of a systemically sustainable and viable living system.

Reductionist science and abstract thinking—1-dimensional model

The prevailing way we have made sense of the world is by conceptualising abstract theories and models that are external to our experience. Piaget’s theory suggests that human development is sequential and linear, moving from concrete experience in childhood to abstract conceptual thinking as adults. Piaget’s theory proposes that humans progress through a linear, sequential developmental model that matures as the individual focuses more and more on making sense of the world through abstract, conceptual thinking. The lens he looked through was one of thinking and believing that the world is made up of attributes based on reductionist science, which is

- Linear
- Hierarchical
- Abstract
- Focussed on separation of ideas, events, things
- Focussed on parts
- Focussed on boundaries

If I believe the nature of the world is dominated by these attributes I will see these attributes.
Chapter 5 Values and Beliefs

Piaget’s model was an expression of the prevailing view in the world at the time based on Newton and Einstein’s thinking, all limiting views. Firstly Piaget’s theory was limited by the lens through which he was looking at the time.

Secondly, the theory assumes that this model is the natural way humans learn to make sense of their world. I challenge this assumption as I believe that if humans are developing as Piaget suggested it is as a result of how we teach people; that is the norm that we reinforce within society culturally. His model represents one way humans have learnt to respond to and make meaning from the world.

A systemic view recognises the critical nature of culture in advancing the human condition. This means paying attention to our worldviews—the values and beliefs held deeply within people in the system, the systemic structure and dynamics, the patterns and trends, the ideas events and issues occurring in the individual, group, organisation or world (Dalmau and Dick, 1990).

“Organisations and people that will grow in the 21st century will be those that learn to understand these complex systems more deeply and see them as culture. We need to learn how to dance with them rather than control them.”

Complexity and Systemic Thinking—3-dimensional world

If, however, I believe the world is made up of attributes—based on the new science of complex living systems such as

- Inter-dependence
- Equal status
- Connections
- Wholes
- Seamless flow
- Self-organisation
- Identity
- Meaning

then I will see interconnections; I will see the whole. I am then likely to develop a very different theoretical model about human development than Piaget’s and develop very different ways of being in the world.

The new sciences support a need for the importance of the conversation in the here and now, and the consequences of our actions to all of the inter-
dependent people in the system. The new sciences suggest that it is a myth that we can control an organization; a myth that we can control a person. An organisation is a living system and living systems self-organise, transform and renew themselves. There may seem to be chaos on the outside chaos but within is a natural order and structure that emerges. Attempts to control living systems leads to stagnation. Attempts to control people leads to compliance or to defensiveness. Our Newtonian thinking, which has prevailed for approximately 300 years, has limited the outcomes that we have focussed on for organisations, hence the unforeseen consequences for the whole system that we are now attempting to address.

**Learning**

The underlying prevailing beliefs that adults use to make sense of the world through conceptualising the world, in abstract terms, have been learnt and are cultural. This does not necessarily mean that it is the way humans develop. It is more an explanation of the way we have learnt what is acceptable learning in our society.

As we have been pre-occupied with this one way humans make sense of the world, we have neglected to develop other domains. Not only that, when a person is making sense of the world through another domain that does not represent the status quo they are often alienated and intimidated by those people who believe in the dominant cultural view.

If you could speak German and French and went to a part of the world where German was acceptable and French was not and every time you spoke in French you were ignored or told you were stupid, it is highly likely that you would give up speaking French and just concentrate on German. And so it has been with our learning. By concentrating on the abstract we have not heightened our abilities to learn through our sensory functions—the physical sensory domain of human experience. We have neglected learning through a spiritual dimension (Houston 1982), and so we have limited our capacities and our intelligence.

The focus on the conceptual, removed from our present experience, has consequences that result in a need for emotional and spiritual development. This is more often than not solved from within the existing prevailing view that focuses on separation not integration, therefore there is still separation from what we think
and what we do and this does not necessarily lead to better, more congruent action. Our current solutions are embedded in the prevailing paradigm of separation, not integration and connection. What is needed is an integration of conceptual, emotional and spiritual development, which results in human beings being able to act better in the world now.

Rational thinking and language which looks for parts, separation, objectivity and linearity only gives meaning to elements of the world that are rational. This thinking may be appropriate for analysing machines. It is limited in its ability to help people make meaning from aesthetics, beauty, relationships, emotions, spirituality, the environment and cultural qualities. When things of this nature are analysed in rational terms alone, their essence is often lost, which brings me to an examination of the nature of learning and the prevailing beliefs about learning.

Learning Old view

In the past, learning, at the most basic level, was seen as a transaction of information. Kolb (1984)\textsuperscript{iii} explained the learning process as cyclic. We act in the world, we observe what is happening, think about these ideas and events, plan or generate new ideas to achieve more of what we want and then put that into action. This view also has elements of separation and linearity; characteristics of reductionist science.

New View

Knowles (1975)\textsuperscript{viii} emphasised the importance of experiential learning for adults, however, the emphasis seemed to be placed on the experience; the event; the action and reflection not necessarily on the whole person and the environment. It is Bawden who has enhanced Kolb’s and Knowles’s models with a complex, systemic view.

Bawden’s (1998) representation of the learning system includes:

- our worldviews
- the spiritual, the abstract, the concrete
- emotional disposition
- the content, the process of learning (meta-learning) and epistemic learning
- our actions and our thinking processes.
This diagram attempts to visually show the integrated nature of learning. The elements are not separate, but in a state of flux.

*The separation of thought, emotion, action and spirit has led to incongruence*

The separation of concepts from our lived experience has meant that we have either lost or neglected the ability to develop congruence between what we think and what we do. Incongruence is everywhere in the world. We are not doing what we say we will do. This has been particularly well documented by Chris Argyris and Donald Schon (1974) for the last 20 years. Our theories in action and our espoused theories are often incongruent and we are often not conscious of this incongruence. In other words we do not always practise what we preach. This can be said for individuals, for groups and for organisations. There is a huge chasm between our conceptual thinking and actions and we cannot see it. We have not learnt the skills to be able to do this. We have focussed on separation, not integration and connection.
Whilst the work of Argyris and Schon has been significant in uncovering the pattern that they could see of espoused ways of acting versus actual ways of acting, I believe that this is another model that is representative of our prevailing view. Model 1 and Model 2 values and actions have been represented as if they are separate. I believe the values and actions expressed by Argyris and Schon are also inter-connected in a seamless interplay and the actual qualities emerge from the learning system in the present. Rather than espousing how we want to be, or trying to live Model 2 values, perhaps it would be preferable if we focussed on what essence would be required in the system for Model 2 values and actions to emerge. Argyris and Schon's models helped me identify that we lack the skills to integrate our thoughts and our actions; to see our blind spots and to listen and engage non-defensively with others regarding our values and beliefs, congruence and incongruence. We lack sensory, specific language and observation skills and emotional skills as a result of our narrow focus on the abstract.

Emotional development

As conceptual thinking has flourished, this has meant we have undernourished our emotional development. In nature, when there are too many locusts and the eco-system is out of balance, another part of the system tries to stabilise the environment to get it back into balance. In the human being when there is an overload on conceptual thinking to the detriment of our emotional and spiritual needs there is an attempt to re-dress the imbalance and nourish the whole system. The consequences of the pre-occupation with conceptual thinking detached from our lived experience are alienation, depression, insecurity, and uncertainty. The consequences of these attributes are an increased need for counsellors, therapists, mediators, social welfare, psychologists, the growth of cults and increased drug usage.

Critical Essences

By narrowing ourselves to a linear, one view model, we have denied ourselves the addition of the critical essences which create the tension that allows new ideas and new meaning to emerge. We are starved of our need for meaning-making. We
have limited our intelligence. We generate the same solutions. We miss the critical point or leverage, or in scientific terms the point of bifurcation where the catalyst occurs for emergence and transformation. It is as if we were making custard without the thickening agent. So we place milk and eggs together, beat, place the mix in the fridge and leave it to set. On the outside it looks like the texture has changed and solidified. When you cut it you realise that the inside is still liquid. So you beat some more, add some more eggs try again but you still do not change the texture, as you keep on missing an essential ingredient that binds and integrates the different substances and acts as the catalyst for the substances to transform their state.

This is what we seem to keep on doing when we have complex issues to solve. We omit critical essences such as emotion, values and beliefs, relationships and multiple views. These essences add to the creative tension that allows new understanding to synthesise into new possibilities and new intelligence.

The emerging view of learning encompasses the whole system, conceptual meaning, sensual experiences and spiritual insights. The old view denies the fullness of our humanity and the fullness of our potential that leads to alienation and an identity crisis.

Alienation at home

When talking to a woman recently who is feeling increasingly alienated from her husband and the world and feels a loss of identity, we can see what a difference it makes to our meaning when looking from two different lenses. She described her relationship with a male who was a strong believer in the prevailing view of the world based on rational, objective thinking. She had begun to realise that after years of being denied her non-rational interpretation of the world the consequences are that she is now alienated from herself and lacks a strong sense of identity. In her words, “I am faceless.”

She described to me a ritual that was important to her family when she was a child.

She said, “In my original family home we would have afternoon tea on Saturdays and Sundays and we would use cake forks. In her husband’s family they did not use cake forks. Her husband rationalised the idea of cake forks being redundant in the modern world today. "They are totally unnecessary," he said.
He rationalised and conceptualised the eating of cake without forks beyond the lived experience that she had experienced and beyond his experience. In doing this he denied her the experience that she had that was epitomised by the use of cake forks. Her experience and the meaning she made during family afternoon teas was much more than eating cake. He did not allow himself to see what else was happening, what he and others were feeling and were experiencing within the cake eating ritual.

After he had spoken, cake forks were no longer used in their family home. The consequences of not using cake forks surprised both of them.

If he had only been able to understand the cake eating ritual from the present lived experience he might have been able to appreciate the aesthetic qualities of the ritual that could not be explained from his rational view—the whole ritual of sharing cake, getting out the best china, napkins and cake forks; the care that was taken to provide a visually, pleasant setting; serving the cake with great care and attention to family and friends; attending to the qualities of warmth and friendship that were the essence of the afternoon tea.

All of this was lost with the rationalisation of no cake forks. Now having cake for afternoon tea was a de-humanised affair. Some sit, some don't, some have cake on the run, in their fingers, there may be conversation, there may not, any old plate will do. She looks back and says, “How did we lose the warmth, the love involved in the simple pleasure of conversation and cake in those earlier years”.

He says, “What's wrong with you?”

An appreciative, loving expression of family was lost as well as a personal loss of identity for the woman?

Their conversations focussed on the 'content' or the 'issue' of cake forks. The meaning in the conversation did not emerge. They did not go beyond the surface of the visible concrete issue. They kept the conversations at a level as if the event was external to themselves. The needs of either party were not enunciated, nor did they pay attention to their 'living process' as they related to one another. They did not know how to discuss the underlying assumptions, values and beliefs held within the conversation.

If she could have expressed what it was that she wanted to keep the underlying values and beliefs, the meaning of afternoon tea, perhaps they still would have chosen to not have cake forks, but whatever changes they made they could have focussed on retaining the family ambience in some family ritual. As what was really important to the woman was not made conscious, there was no conscious decision to choose how to express this important part of our
humanity. As Maturana says, “What is it that we want in the expression of our humanity?” (ibid.)

Every time the rational individual’s view took precedence over the non-rational view a little piece of this woman’s identity was suppressed and intimidated. As her view was predominantly feeling, relationship and aesthetically orientated it was not given credibility. She then believed her views were not credible therefore she was not credible. Since the prevailing way humans have learnt to develop their sense of identity is to project their identity on to things that are external to themselves she then lost a sense of her identity.

The consequences of her view not being appreciated were alienation, loss of identity, insecurity, unhappiness, potentially divorce and instability for her children. The consequence of developing a sense of identity in things external to oneself is a loss of identity when what is external to you is destroyed and you have not been able to control the external thing.

This alienation occurs in our work and our home settings. It is a product of the way we have learnt to think.

Alienation at Work

Sue, a young scientist, sees the world from a more holistic, systemic, subjective perspective. Ian her boss is the very epitome of the traditional scientist, objective and rational focussing on the facts not the relationship.

Ian would critique Sue’s work, her experiments and her reports regularly in a rational, objective, reductionist view which valued individualism and idealism. Every time this was done it was done without any appreciation of the relationship between them, without understanding the whole, without valuing the inter-dependent relationship, without seeing the consequences to Sue’s emotional and spiritual disposition as the conversations occurred.

Every time Ian critiqued her work in this way, Sue was being pulled to pieces. After many years Sue became alienated from Ian and alienated from herself. She could barely speak to Ian, she had low self-esteem and questioned her own credibility and was unsure of herself. She became very depressed.

Sue needed cognitive therapy to re-frame her identity. She needed to build the relationship with Ian as a relationship between two people, not just a rational task process, before being able to move on and develop her science and herself (meta-learning). She needed
to understand her beliefs and Ian’s beliefs (epistemic learning) to be able to re-establish a better way to work for herself, with Ian and her colleagues.

The result of Sue understanding the process of her relationship and uncovering her beliefs about herself and her supervisor is that she has increased her success. She now appreciates the difference between Ian’s beliefs and her own. She has become a more effective person and a more effective manager. As a leader in her work, she now has the ability to see her own view, and understand other views. She is acting in her role as a supervisor in a caring, appreciative and supportive way of being. She is a better person for herself and others.

In the work example, Sue had the opportunity to learn how to understand her belief systems and how to engage with those she works with, to allow her potential to come forth in caring, loving ways. As this opportunity was provided by the organisation she now has a different sense about the nature of her work. She feels she belongs and that the organisation cares. This has invigorated her energy and passion for her work and the people with whom she works.

Prediction and certainty

Old View

There is an underlying belief that you can predict the future, that the world is a certain place and that it needs to be controlled. This is expressed in the poem by Christopher Milne (1997) extra:

“There are 2 ways of doing things
You can decide exactly what you want to do and make a list on a piece of paper and then do it precisely. This was rabbit’s way.

(New View)

Or you can have a rough idea of what you want, hope to set off in the right direction and probably end up with something quite different. Then you realise it isn’t such a bad thing after all. That was Pooh’s way.”

The second way allows for curiosity and surprise—we cannot predict what will happen as the future is unknowable. This view allows for the emergence of ideas.
Chapter 5 Values and Beliefs

External Structures

Our need for control and certainty has led us to project our needs on to external structures.

Our increasing sense of alienation has resulted in an increased resistance to change which is a natural attribute of a living system. Without change a living system stagnates and dies. Arnold Mandell, in Gleich's "Chaos" asks whether it is possible that chaos is health, and that which is predictable is disease. When you are in a state of equilibrium in biology you are dead.

We have learnt to project our need for stability, certainty and sameness for our identity, on to stable structures. When the structures change we suffer from alienation. We limit our learning by not being able to live with difference. If we could learn to develop a sense of identity internally by understanding our values, belief systems and actions, it would not matter what happens externally as the stability would be in our selves. In chaos there is difference. Our perception of these differences is the essence of learning (Gregory Bateson, 1972). Learning is "differences that make a difference".

We have not learnt how to develop a strong sense of identity from within ourselves, so we resist change. Our projection on to things outside ourselves results in an ever-increasing need for more and more material things, roles and activities, as through these activities and roles we fulfil our need for identity. As these are outside of ourselves they do not really fulfil the need adequately and so we maintain this reinforcing loop that continues to increase at an ever expanding rate. Our preoccupation with activity results in little time for reflection, synthesis and meaning-making. This results in an ever-increasing need for more activity, for more roles and functions to fulfil in order to achieve a sense of identity, security and stability.

We never achieve double loop learning, or meta- and epistemic learning as described by Bawden (1989), and Kitchener (1983).

Development of identity from external things

Our focus on conceptual thinking that has been removed from ourselves has meant that we have learnt to identify with things outside of ourselves to develop a sense of identity, security, and certainty. This projection has meant that in seeking
out emotional and spiritual fulfilment within the prevailing paradigm, we project our need to develop our identity onto the latest guru or fad. However, we do not get to the root of the problem. This is translated, in organisation development, into the focus on the structure of organisations to improve the identity, purpose and functioning of the organisation. This results in an illusion of progress:

We ‘re-structured’ hard “but it seemed that every time we were beginning to form up into teams, we would be re-organised... I was to learn later in life that we tend to meet any new situation by reorganising; and a wonderful method it can be for creating the illusion of progress whilst producing confusion, inefficiency and demoralisation...” (Petronius, 65 AD).

It is now 1998 AD one would have to wonder whether we have ‘learnt’ very much since this time! There appears to be ‘an unconscious conspiracy’ to stay the way we are!

We look to structures which are external to ourselves to solve our problems. Because we identify with things external to ourselves, we try to create stable, controllable structures to give us a sense of identity, stability and security. We re-structure in organisations to seek stability and control of the external world, thinking this will give us stability and a strong sense of identity.

The consequence is that the very solution that we implement activates more of what we do not want. The restructure creates more and more alienation, despair, cynicism, confusion, insecurity and uncertainty. This has unintended consequences of trauma, conflict and despair and we do not see this while we are in the act or planning the action. Or if we see this we are so disconnected from ourselves in the present moment that we do not feel the consequences of our actions to ourselves and to others.

As we exist in a constantly changing natural universe the only stability, certainty, order and security resides in human mental existence and in our mental action. This is what we need to develop and change, not our structures. Our structures need to be allowed to emerge from new thinking through self-organisation.

One of the organisational answers to the ever-increasing resistance to change is to increase participation. Whilst participation does enable people to have a sense of creating their own future, it does not solve the root of the problem. If it is
participation at the content level, the strategy only partially works. There is a need to fundamentally change the way we think about developing a sense of self and make meaning for ourselves, thus gaining security, stability and certainty in an ever-changing world. Our conversations need to include:

- the process of our being together
- meta-learning and our values and beliefs
- epistemic learning
- identity—how we see ourselves, our vision of how we want to be,
- relationships—how we relate with one another and how we want to
- information—how we share information with one another and how we want to
- principles—principles that we agree upon to guide our actions and decision making.

I imagine that we are pushing ourselves to the brink to create a crisis, so that we will at long last pay attention to our deep needs for purpose and meaning in life beyond what we can find in the external world. We do not understand the human need as autonomous individuals, to be able to continuously create our future in an attempt to fulfill our purpose in life.

_"The so called traumatic experience is not an accident, but the opportunity for which the person has been patiently waiting—had it not occurred, it would have found another event—in order to find a necessity and direction for its existence, in order that its life may grow"_

—W.H. Auden

_from “The Soul’s Code In Search of Character and Calling” by James Hillman._

Our existing views have led to the following characteristics being reflected in our society as described by Richard Hames (1998):

- There is a commitment to unbridled consumerism
- Logic and reason are used to explain most issues
- Competition is in our nature
Chapter 5 Values and Beliefs

- Technology and prosperity is seen as a panacea for all our ills
- Nature is regarded as being there for us to exploit
- Economic growth and development are equated with progress

The new view is one based on principles of living systems (Wheatley & Kellner-Rogers 1996):
- Life is in a constant process of discovery and creation
- Life uses messes to get to well-ordered solutions
- Life is intent on finding out what works, not what’s right
- Life creates more possibilities as it engages with opportunities
- Life is attracted to order
- Life organises around identity
- Everything participates in the creation and evolution of it neighbours

If this is how life works it is a very different image than the one we have come to believe and live.

A Complex World

Stacey also supports the need for us to focus on the present, in “Strategic Management and Organisational Dynamics” (1996). He elaborates on the need for seeing and talking about the process of our interactions and the consequences of these as the world we live in is complex, not the simple, linear world that we have thought it to be. He raises questions that we need to be asking ourselves in the complex environment that has emerged in the world. These questions support my view of focusing on the present, uncovering our beliefs and the consequences of our actions at a deeper level. Stacey believes the world is uncertain and ambiguous, full of paradox and change, and requires a new sensitivity to the present experience and to the consequences of our actions.

Uncertainty and Ambiguity

- In a world that we now know as uncertain and ambiguous, what does this mean for the way that we will work with another?

Paradigms

- How does our understanding of the world, our paradigms and our beliefs, impact on what we see and what we do in the world?
Chapter 5 Values and Beliefs

Feedback

- How do we seek out feedback in the here and now and on the recent past?
- How do we seek out feedback on what we do, how we do it and our values and beliefs?

Process and Intention

- How do we know whether our successful strategies are a result of our espoused intent, or are something else evolving that we are not aware of?

Congruence and Incongruence

- How does our incongruence impact on the effectiveness of the organisation?

Behaviour of people in Groups

- How can we understand more about people’s behaviour in groups?

Myths

- How can we be aware of the organisational myths that are political; that get in the way of us working together authentically?

The Shadow Organisation

- What role does the shadow organisation play in achieving success in the organisation? How can we give it more freedom?

Our beliefs about stability and success

- How do we know whether we need organisational stability or instability to enable organisational growth?
- How do we manage or go with the flow of instability, contradiction and conflict if these are necessary states of change?

Paradox

- How does an organisation deal with opposites, stability and instability, congruence and incongruence?
Chapter 5 Values and Beliefs

These are some of the questions that will help us to think more deeply about what we are doing, how we are doing it and our values in action.

Stacey suggests that all of us, at any level in the organization, need to have these conversations—it is not up to a few senior managers to engage in 'process' conversations.

Hierarchy

Old view

As we project the development of our identity and security onto things that are external to us, we also look to outside sources for the answers to our problems. There is a belief that some people have more power than others and those with power are looked to for our answers. This results in a dependency on others to solve our problems, feelings of inadequacy and disempowerment and the shifting of blame onto others when they do not solve our problems adequately. The consequence is an avoidance of responsibility.

Collective Existence

Axel Dorsche (1998) says:

"From the beginning, human beings have viewed their existence in collective terms. They have looked on their individual experience, perceptions, and feelings, their understanding and the images in their conscious mind as parts of a larger reality of experience, perceptions, feelings, and understanding and knowledge. They have viewed their choices, decisions, action and responses in comprehending and managing their existence to be defined, governed, and directed by forces beyond themselves, over which they have no control.

They have viewed the nature and direction of their mental, conceptual, social, economic, spiritual-religious, scientific, and technological developments to be governed and directed by the same forces, and to be beyond their control. Human beings did not see themselves as the results of their own understanding, choices and decisions and action and responses. Human beings have viewed their understanding and their ways of managing, organising, sustaining, and improving their existence, the direction, results and consequences of their development to be pre-ordained or preconditioned by forces, spirits, gods, or laws of nature."
Chapter 5 Values and Beliefs

As we project the meaning of our existence outside ourselves so do we project that on to a collective existence, and onto forces outside ourselves. We then blame others for the situations that we have been a part of creating. We feel a sense of despair, a lack of control, as if we have no power to influence. As we give power to others, those with the power believe that they need to control and direct.

New view

The new view is one of interdependence and individual and collective responsibility. The accessibility of knowledge is changing the nature of power in our society.

This view is being expressed through the following world trends as expressed by Richard Hames (1998):

- A decline of extreme ideologies
- The deposition of Communism
- A decline in state control
- Sovereign individuals
- Increased global interconnectivity
- Enhanced community at local and virtual levels
- A change in the nature of democracy
- An increase in individual and collective responsibility
- More autonomous individuals and groups capable of self-organising
- The view that actions are a result of my thinking

The notion of exploring image and vision to create the future is at complete odds with beliefs of rational prediction of the future. Current research is highlighting the significance of working with imagery and metaphor to create better futures. Srivastva and Cooperrider (1990) state that:

"we human beings create our own realities through symbolic and mental processes and [that] because of this, conscious evolution of the future is a human option.

Taking this challenge—that of a future-creating mental activism—one step further, the thesis explored in their paper is that the artful creation of positive imagery on a collective basis may well be the most prolific activity that individuals and organizations can engage in if their aim is to help bring to fruition a positive
Chapter 5 Values and Beliefs

and humanly significant future. Stated more boldly, a New York Times headline recently stated that 'Research Affirms Power of Positive Thinking' (Goleman, 1987).

Implied in the popular news release and the scholarly research that we will soon sample is the intriguing suggestion that human systems are largely heliotropic in character, meaning that they exhibit an observable and largely automatic tendency to evolve in the direction of positive anticipatory images of the future. What I will argue is that just as plants of many varieties exhibit a tendency to grow in the direction of sunlight (symbolized by the Greek god Helios), there is an analogous process going on in all human systems" (from S. Srivastva, D. Cooperrider (1990)).

The present experience

In the present moment, if we are open and look deeply enough, we can become aware of our mode of thinking. We can become aware of the separation of thought from action and the conceptualising of the world beyond experience.

We espouse the latest theories and developments to improve our organisations often in the future tense or with reference to the past—"this is what we will do and this is what we have done." What happens to what we are doing now? What is it that we can do and be now so that the future will be changed. There seems to be a constant avoidance of the present. The present seems to elude us. We focus our attention on the conceptual models and maps that we have developed to help us understand our reality. These conceptual models are often a way of analysing the past or predicting the future. We then seem to live in this world of conceptual models as if they are our reality and forget that they are a convenient way to analyse our world but they are not the reality. A road map is not the road. This preoccupation has meant we have neglected the experience in the present and all that is encompassed in the whole system in the present lived experience.

Educational and Training Institutions

Our educational and training institutions are founded on conceptual and practical knowledge. All of the conceptualising about snow skiing and practising snow skiing in a room will not actually enable you to ski immediately in the present
moment on real snow, on real terrain, with real weather conditions, and with real hazards such as other people.

We would think it very unusual to learn about skiing and how to ski without actually doing it, without actually being a snow skier. Yet we believe that it is appropriate to learn about business, about human relationships, about management and even to practise these things in artificial settings, such as case studies, without focussing on the experience of these realities; without focussing on the present moment, reflecting on what is happening right now, making ever finer distinctions and modifications until a point is reached where the learning is integrated and you transform to another more sophisticated level of being.

Lack of Skill

A manager talks to a group about how he or she wants them to act as a team. There is behaviour that is occurring right in the present moment that is incongruent with how the manager would like the team to behave. The manager either does not see this, or does but has not developed the skills to interact on present realities and so ignores the behaviour.

The group members all turn a blind eye to the behaviour or cover up the fact that the behaviour actually existed. The group does not have the skills to confront the present reality in a supportive way. The group does not have the language, models or maps to articulate what is happening in the process of their relating. The group has limited expertise in the art of being non-defensive whilst discussing the process of our living together, the process of our being.

Trisha

The group talks about the need for respect and collaboration. Individuals in the group then talk about excluding their key stakeholders who are present in the room. A key stakeholder shares how hurt she has been when excluded. The group does not connect and continues to talk about the key stakeholders as if they are not there. An individual suggests that the group talks about what is occurring in the room right now. The response:

“No we can’t do that—we might make things worse. How will people feel? No, we need to play it safe.”

We lack the emotional skills, the practical skills and the propositional language, maps and models to be able to tentatively confront what is going on in
the present moment. We fear the consequences and disable ourselves through that fear.

Separate thoughts from actions

We have separated our thoughts from our actions and we wonder why there is so much incongruence. Our thoughts are frequently past and future focussed. Our actions occur in the present, but as we do not focus on the present we do not see the connection, the seamless interplay of thought and action. It is in the integration of thought and action that new ways of thinking and being emerge, just as one could never know ‘wetness’ by analysing hydrogen and oxygen as separate entities or one could never know ‘love’ by analysing a heart and a brain.

We believe in separation, seeing the things that distinguish the separation rather than the things that connect. We focus on the separation of things, including separating ourselves from experience. And so we separate our actions from our thinking. We conceptualise the world outside of ourselves, separate from ourselves. From here we can be detached, as if what is happening is not happening to us, or is not happening to another human being. It is as if we think of reality as separate from life.

And so it is with our theories and our actions—we focus on them as if they are separate. Human beings have made sense of the world by conceptualising outside of themselves (Dorsch), by abstracting our thoughts, our emotions, inner and outer worlds as if they happen outside of ourselves. Then it seems that we focus on the conceptual models as if they are the reality and neglect the essence—the present experience.

We develop theories and models but they do not make the difference we are seeking. In 1960 Douglas McGregor outlined his Theory X and Theory Y of people at work. He developed this model to explain a pattern that he perceived in his reality. This conceptual model captured people’s imagination. He had conceptualised something that others could see as well. Many people thought that as a result of this insight organisations would be transformed towards a more humanistic way of work. We are still waiting for the revolution.

The prevailing norm of the time was a belief in Theory X, a need to direct, control and reprimand employees to improve productivity. Theory Y, was revolutionary—McGregor’s thesis was that if you provided an environment where
people could fulfil a strong sense of purpose and be creative, they would solve problems for themselves and increase productivity.

Some 40 years later this groundbreaking work is still just as relevant. The only difference being that people now espouse Theory Y while living Theory X and they are blind to their incongruence. In 1998, if you walk into any organisation you will still find people being directed, controlled, coerced and not trusted. However, the words you will hear being spoken and written on the walls and in the documentation of the company will be dripping with Theory Y words—“we value our employees”, “we trust and respect our staff”.

It seems that people can connect with the theory at the level of abstraction but find it difficult to see related to their own experience. Separating thoughts from actions leads to incongruence.

This conceptualising of the world beyond our experience has been a part of human development until this time. It permeates everything we do and results in the development of the strategies and the resultant actions we live by. However, as we are not aware that the foundational belief on which our thinking is based is to understand the world by conceptualising our experiences beyond our experiences, then we are stuck.

McGregor’s theories show how, as human beings, we have understood outside of ourselves so that they have had little impact on our actions. Our reaction to the theories is also an example of Theory X—a belief in having to control others, people themselves living that belief by being dependent as if they have no ability to influence; as if they need to be controlled by others or by power external to themselves.

These beliefs lead us to behave in certain ways which have consequences to those around us and ourselves.

A belief in Theory X, and actions that support that belief, makes a significant detrimental impact on people. As Covey (1992)xvi says, “if you believe that you need to use coercive power to enable people to do what you ask, you will also believe that you need to use fear and threats of adverse consequences”

I perceive many individuals and organisations suffer the following consequences, amongst others:

- compliance
Chapter 5 Values and Beliefs

- lip-service agreement
- lip service loyalty
- superficial commitment
- sabotage
- deceit and dishonesty
- psychological and emotional burden.

This results in cynical people who only do what they have to, who are disconnected from the people at work and the bigger purpose at work, people who feel alienated and demoralised.

The consequences to the organization include high stress claims, occupational health and safety statistics, absences, corporate crime and limited organisational outcomes.

The consequences to our society include high divorce rates, crime, violence, suicide, high usage of the health system and the social support system.

Theory X is deeply embedded in our unconscious values and beliefs. It is one of the roots of many of the prevailing strategies that are chosen to develop people and to develop organisations. And we do not seem to realise this. Our values and beliefs are more often than not outside of our awareness.

However, as human beings, we do not believe that it is our thoughts and actions that have contributed to these consequences. Once again we see it as something that is outside ourselves so once again we are on a merry-go-round, spiralling around, going nowhere and we cannot stop it or get off. We can only stop the merry-go-round and go in another direction if we uncover the beliefs inherent in our strategies and actions in the present moment.

Argyris and Schon’ s work has been profound, and still people question why it has not had more impact than it has. Why do the latest revolutionary models not actually make a difference?

We have been so immersed in doing this that we have not seen how we have developed it. We have not developed the conceptual skills and abilities to stand back and see what we are doing while we are doing it. Nor have we developed the mental and emotional skills and abilities to connect with another human being and see, feel and imagine what their experience is like. Nor have we developed the mental abilities to stay in our experience and feel what the world is like from our
felt experience. I elaborate on this more in Chapter 5 where I talk about the skills and mental abilities needed in the present moment.

My proposition to increase our awareness in the present moment of our thoughts, emotions, beliefs, actions, ourselves and the consequences of all of these to others has, as one of its multiple aims, to open the width of our conscious awareness. If we can become conscious of our beliefs we are more likely then to be able to change them if they are not appropriate.

**In Conclusion**

The prevailing beliefs described in this chapter can be summarised as follows:

Traditional organisation and societal structures are more than 10,000 years old. They have been designed within a fundamental view of the world based on:

- beliefs about controlling many people with a few people
- seeing hierarchy as a natural world phenomena necessary to control people
- viewing competition and independence as a way of life
- wanting to make the world a stable place
- imagining that we can predict what will happen in the future if we seek out the "right information"
- a high degree of certainty about what we do and what will happen.
- the structure of things being based on parts, so if we break an organisation into parts it will function well; if we break a person into parts we can teach the parts and control the person
- breaking knowledge into parts
- the idea that if we break things into parts these parts become specialist areas
- the belief that people need to be regulated and controlled from an external, hierarchical power authority for stability
- the top of the hierarchy being responsible for controlling and coordinating our activities
- organisations, excepting religious organisations being kept independent of the emotional and spiritual domain of life (once again as a result of specialization).
knowledge being observable, rational and objective.

This prevailing view has permeated the fabric of our society. Our organisations are prime places for social and economic change. However, when viewed from a rational, reductionist, economic view alone we limit the purpose of our organisations, the strategies we choose, and the ways we wish to behave and interact with one another and our world.

We have not been able to see that our actions have arisen from these beliefs as described in “Parable of the Boiled Frog”. Immerse a frog in boiled water and it will react to its environment and jump out and survive. Immerse a frog in tepid water and gradually increase the temperature and the frog does not notice the environment is changing and boils to death. So it seems to be the same for humans. We live in our environment and we do not notice the environment.

We have a need to learn how to be fully present in the moment, and at the same time step back and see what is going on, anticipate the future consequences of present actions, and see our past that has created the actions that are occurring in the present moment.

The economic, reductionist view has effected the purpose of our organisations and our society so that whilst we say we are aiming for social, environmental and economic growth we actually operate our organisations and our governments as if economics are the prime purpose in life. *

However, there are many who agree with Fukyama (1994) who says in “Trust”:

“A society built entirely out of rational individuals who come together on the basis of a social contract for the sake of their satisfaction of their wants cannot form a society that would be valuable over any length of time....such a society can provide no motive for any citizen to risk his or her life in defense of the larger community, since the purpose of the community was to preserve the individual’s life. More broadly, if individuals formed communities only on the basis of rational long-term self-interest, there would be little in the way of public spiritedness, self-sacrifice, pride, charity, or any of the other virtues that make communities livable. Indeed one could hardly imagine a meaningful family life if families were essentially contracts between rational, self interested individuals.”
Chapter 5 Values and Beliefs

In the 1930’s Alfred North Whitehead wrote, “The motive of success is not enough. It produces a short-sighted world which destroys the sources of its own prosperity. A great society is a society in which its men of business think greatly of their function. Low thoughts mean low behaviour...and a descending standard of life.”

James Collins and Jerry Porras (1994) would agree with Whitehead as they attempt to dispel this rational myth of organisational purpose.

“What business outcomes?”

Most commercial organisations say they exist for their shareholders. Organisations who believe this select different strategies for organisational improvement than those who believe organisations have a higher purpose. James Collins and Jerry Porras shattered this myth after studying the most successful companies in America. In their recent book “Built to Last—Successful Habits of Visionary Companies”, they discuss twelve shattered myths of visionary companies. Visionary companies pursue a cluster of objectives, of which making money is only one—and not necessarily the primary one. Yes, they seek profits, but they are equally guided by a core ideology—core values and sense of purpose beyond just making money. Yet, paradoxically, the visionary companies make more money than the more purely profit driven comparison companies.

The companies that are past-, present- and future-focused, who have made conscious the beliefs and values that underpin them, have been the most successful.

In the Industrial Revolution people were required at work with their hands. “Leave your brains at the gate” was the mindset. With the advent of the Knowledge Age we required people to contribute their “hands and their head”. Now with the emergence of the Epistemic Revolution the most successful organisations are focussed on enabling the whole person to contribute and make meaning for themselves and the organisation with “hands, head and heart”.

It is only through such a holistic, systemic approach to personal and organisational development that we can engage the passion and commitment of people to really make a difference in their endeavours.
Chapter 5 Values and Beliefs

Personal Beliefs

Whilst the above discussion of the prevailing beliefs is written in a propositional style as if it is external to myself or to the reader, the reality is that I do not only know the above through theorising about it. I know these beliefs through feeling them; living them in my sense of being and feeling the other person.
Chapter 6
One foot forward

"Reading furnishes the mind only with the materials of knowledge, it is thinking that makes what we read ours."
—John Locke
Chapter 6 One Foot Forward

The 3rd Dimension: The Process of our Personal and Professional Effectiveness

The physical sensory domain of human experience and effectiveness

I had learnt many concepts and I had many theories to draw from but there was a block to my effectiveness. I would be working with a group and things would not quite work out.

There was the time when...

Facilitating a workshop for a group of senior executives. All was going well, until...

The aims of the workshop:

- To elicit an understanding of how the people perceived themselves as a group in the present
- To understand how they would like to perceive themselves being successful in the future;
- To identify the key themes of the vision for the future of the senior executives
- To identify the blocks to achieving the senior officer of the future
- To develop strategic objectives and action plans.

As this session was about personal and professional development I decided I wanted to tap into deeper levels of understanding about the identity of the group—I wanted to go beyond the superficiality of words, words often said because that was what you were supposed to say—political correctness. From past experiences I had found drawing images and personal stories evoked a deeper level of conversation. So the planning group hesitantly agreed to give me permission to ask the senior executives to draw. (I mean, what would people say if they thought that senior executives were sitting around a table drawing and pasting their images to the walls and talking about them? Heaven forbid!)

Well, it worked, or at least one part did. Imagine this: I asked the senior executives to choose a seat at one of the round tables around the room, 3–4 at a table. On the tables were clean, crisp, sheets of white paper, felt pens of all colours, shapes and sizes and Blu-tac. I turned on soft reflective music, then I began...

"Take a moment to notice the sounds in and outside the room. Gradually notice the sounds closer and closer to your own body, to the sound of your breathing, feel the movement of your chest as it rises and falls. Now breathe deeply and relax. Take a moment to focus on
who you are, your role, what you value, what you believe in, what you are passionate about. Think about how you work with your peers, your staff, your clients, reflect on how you feel about yourself and how well you are playing the role at work. When you have a really good image and feeling about yourself what makes you unique, your identity, imagine what story book character or character from a movie or perhaps an animal would most likely epitomise you.

When you are ready pick up a Texta™ and draw this character or this image. Draw freely let your hand take the pen wherever it wants to. Do not try to be rational, be totally irrational. Let your hand draw whatever it wants to. If you want to you can write words or metaphors around your image.”

There was silence in the room, you could feel the air in the room, it was as if everyone was sitting in a fine mist. The participants became unaware of others in the room as they gradually connected with themselves.

“When you are ready please walk up and paste your image on the wall.”

Everybody sat back stunned. What a picture! There were lone rangers, faces with black masks over them covering them up, there were people with walls around them, barren trees pruned severely, people under spotlights, people standing at a cross roads with question marks wondering which way to go, people with shields armed for battle.

I asked if anybody wanted to share what their image meant to them. One by one they gradually shared the story behind their picture. Most did not have to say very much as the pictures spoke a thousand words.

The room felt quite heavy, people spoke slowly and were very reflective.

“Well, if that is how you perceive yourself in the present moment let us now do a similar exercise to find out your dreams, your visions of how you would like to be. What identity would you like to develop.”

I asked people to walk towards their seats, and as they did to imagine they were walking through time from the present moment until the future 3 years ahead. They had achieved what they had set out to achieve, they were successful and were reading a newspaper article that was describing the success of this group. The article was describing how well this group worked as a team, how competent and professional they were. I then asked once again to think of a character or an image that would depict their identity.

Once again the images were placed on the walls. We sat back. What a different feel in the room. There was energy; people were sitting up leaning forward, chatting, and laughing.
about each other's images. There were people holding hands, groups standing on a pedestal holding a cup, there was the globe and a ship set on a course, people jumping hurdles.

So far so good—Everything seemed to be working well.

I then asked the group to write down what they thought would be the 3 biggest hurdles that they would have to overcome to achieve their vision, to move from where they were now to where they wanted to be.

The major blocks that emerged were:

- Lack of skills
- Fear
- Lack of courage
- Low self-esteem
- Lack of vision.

Then just when I wasn't looking, not paying attention it happened.

A participant called out aggressively, "Well I think this process is terrible. I mean look at these pictures. They depict us as a group with low self-esteem, an incompetent bunch of people. We are not like that. It must be your process. We would not have said that if you hadn't asked us those questions."

Crumble, crumble, crumble...if I could have fallen through the floor and disappeared I would have been happy. I felt as if I had been shot, my stomach felt heavy, everyone looked at me, what was I going to say. This was spoken with venom, her anger projected onto me. Poor me, the victim. I think I stopped breathing for a minute, fumbled, muttered something (I was too emotional to remember what) and then hooey, I was about to be rescued.

Another participant spoke, quietly: "Well I don't think it has anything to do with the facilitator. If we were not thinking and feeling this way we would not have drawn those images, we would not have written those words."

The group nodded in agreement. Now they were looking at the attacker. She must have felt they agreed with the second person. She shut up. Thank God, I had been rescued.

Now I had to continue, although slightly rattled, feeling lowly, doubting myself; questioning my competence, my professional effectiveness. What could I have said or done differently, how could I have been pro-active. Why didn't I see that coming?

No theories, concepts, models, maps of communication, group dynamics or team building could help me this time. What could I do? What did I need? How could I develop the emotional strength to cope with attacks? How could I develop the skill to foresee an attack, the ability to be able to respond?
This took me to Michael Grinder. I needed skills I could not find anywhere else, so onward I went to the Master of Communication.

Communication theorists once believed that communication was a matter of transmission from the sender to the receiver and back again, a simple linear, externally orientated model.

Now we have been enlightened with the concept that (Maturana, 1987) one aspect of communication is what the sender says and does and another aspect is the meaning the receiver makes based on their prior experience, knowledge and what is happening in the present moment when the interaction is occurring; a complex, systemic model.

If this is the case to increase our effectiveness we need to learn how to:

1. Uncover and make explicit the values, beliefs, assumptions and past experiences that we are connecting with when making sense of the world and understand how this impacts on the meaning we are making in the here and now (epistemic learning, Kitchener, 1983). This includes the connection with the environment and what effect that is having based on past experiences or future imaginings.

2. Increase our observation of the process of communication, the how; the language being used; the way it is being spoken and the non-verbal elements of communication (Grinder, 1998).

3. To understand the content by being engaged in the interaction as inquirers, to discover more meaning through the word for mutually satisfying outcomes (Bohm (1989), Isaacs (1997), Hames 1998).

4. Be in the conversation and see at least 3 views, our own (1st position), the other person’s (2nd position) and a 3rd view as if we were an outsider looking at both perspectives and seeing another view (3rd position). This means being conscious of what we are saying, how we are saying it, what we are feeling and the effect this has on the other person (1st position). It is being conscious of what the other person is saying, how they are saying it, what they might be feeling and the effect that is having on you (2nd position); it is being able to step out of our own shoes and out of the other
person's and see the situation as if we outsiders looking in (3rd position)—The meta-process of communication (Kitchener).

5. Be able to talk about all of these things as appropriate in emotional states of being that are respectful to both parties (Goleman).

6. Be conscious of the intent. Is this action coming from a place of fear or love?

7. Be conscious of how power is being played out in the relationship, and the effect that this has on the information that is being spoken and what is being thought, but not spoken.

8. Be conscious of how time is being used in the situation. Listening to the language to hear how time is being used in the past, present and future—time being used to hasten or to avoid conclusions. This is more than what is currently focussed on in most human interactions.

There is a tendency in human interaction to consciously focus on the content of the interaction; what is said, not the process and not the underlying values and beliefs. For example the following story based on an actual experience describes our inadequate focus in our thinking and conversation.

Level 1 Learning—A Content Focus

Story 1

A Manager issues an instruction in a memo. The Manager’s staff disagree with the memo. They have a discussion with the Manager that is focussed on the words in the memo. This results in conflict; the outcome is not successful. There is antagonism and a lack of trust between the Manager and the team. This results in a filtering of information of what people feel safe to say. This reduces the quality of decisions that are made. The Manager fears what his people think of him. His staff members fear how he will use his power if they say something he disagrees with. They do not have a relationship based on trust and mutual recipricicity at a deep level.

All of this has a negative affect on the culture of the wider group; the beliefs, the values, the norms and the emotional state of staff working with one another due to the systemic nature and the interconnectedness of our relations with others.
Chapter 6 One Foot Forward

When speaking with the other Managers individually it becomes clear that the content (the words) is not the source of the conflict. The Managers all agree that they endorse the instruction. The conflict occurs in the process of the interaction and on how the words were expressed. The conflict is in the assumed tone of the words and the assumptions the Manager has made in writing his memo.

However, they were not conscious of this, nor did they have the practical skills or the emotional strength and resilience to talk about the process.

When speaking to the Manager who wrote the initial memo, it became clear that he did not have his needs met, nor could he clearly articulate his needs until participating in an inquiring conversation. The staff did not have their needs met, nor could they articulate their needs until they too participated in an inquiring conversation, which moved beyond level 1 content, into the domain of the process of the interaction (level 2) and the underlying values, beliefs and assumptions (level 3) inherent in the conversation.

Worldviews

The managers in the scenario above were stuck in an inflexible place where they were seeing the world from a concrete, objective view based on fear. They were not conscious of the worldview (Bawden) they were expressing nor were they conscious of the potential of expressing multiple views to increase their effectiveness. They were also expressing individualism (Bawden), what they value and why they value it. They were not conscious of this value being expressed in their language and their actions, nor were they conscious of a need for multiple value systems. It is as if they were functioning in the world from a 1-dimensional plane of reality. They were interacting at level 1 learning (content) as described by Bawden.

What stops people seeing what is going on at a deeper level? What stops people engaging in the conversation?

I answer these questions in this chapter through the lens of behavioural skill and strategy in a reductionist, objective framework. I could also answer these questions from other perspectives; from the perspective of a therapist, or a mystic, or from an economic perspective. However, I have chosen to focus on behavioural skill in this chapter—what people do and say and how they say and do it—the observable, concrete behaviour.
Chapter 6 One Foot Forward

My intention is to be able to help people integrate theory and practice into one to become more congruent and more effective in achieving mutually satisfying outcomes in the moment. My observation is that there is a gap. There is much espousing of what we need to do and how we need to be and less focus on actually making it happen in the moment.

Four Frameworks

I explain four frameworks developed by Grinder which, when used in an integrated, authentic way of being, increase our personal and professional effectiveness. Whilst I separate them here to discuss them, this is an artificial separation—my beliefs are based on the view that the skills we use at a particular moment are affected by our cognitive, emotional and spiritual state and are interwoven—there is no separation (Wheatley).

Process Skills

Process is the focus of this chapter. I am going to focus on how people say what they say more than what they say, and how they are able to ‘be’ in the moment—the process of the interaction to increase our effectiveness.

The focus is on the skills and the strategies of which we can become conscious and learn how to apply in the process of interaction with ourselves and others.

Ourselves—Identity

The skills and strategies have just as much application to ourselves as they do to our interactions with others. All of the following ways we perceive ourselves can either hinder or increase our personal and professional effectiveness. These skills and strategies are to be applied when being with oneself as much as when being with others:

Visual

How we see ourselves, our perception of who we are, how we talk to ourselves, (our ‘self-talk’).
Chapter 6 One Foot Forward

Feel

How we feel about ourselves in the past, present and future.

Imagine

How we imagine ourselves to be in the past, present and future.

Auditory

How we hear ourselves being in the past, present and the future.

Consciousness

To learn how to apply new skills and strategies, we first need to become conscious (Rogers, 1969) of the skills and strategies we are currently using and how effective they are in achieving our outcomes. This means becoming

- conscious of our competence
- conscious of our incompetence.

Then we need to consciously apply new skills and strategies until we acquire competence in them, and they become habits and a part of our unconscious competence.

- Conscious competence → Unconscious competence → Habit

This sounds easy on paper. However, in practice, for a person to become aware of something of which they have been previously unconscious is extremely difficult.
The Johari window, by Joseph Luft and Harry Ingham, is a model that explains that there are some things that we are aware of about ourselves and some things that we are not.

What we can be aware of is our:

- Identity
- Values and beliefs
- Strategies, models, concepts
- Skills and behaviours—what we do and what we say
- Our process
- Our emotional and spiritual state
- The consequences of our state—The effect of what we say and do on others.

Some of the things we know about ourselves others know as well, some are known to ourselves and not to others, and some things are known to others as they can see something of our behaviour that we cannot because it is outside of our awareness (in a blind spot). There are some things about ourselves that are outside of our awareness which others do not know either.
Chapter 6 One Foot Forward

The implication is that if we increase our awareness of what is not known to us, we can increase our effectiveness, as much of what is unconscious is influencing our behaviour (Jung 1991)\textsuperscript{iv}.

One source of information that is outside our awareness is from other people who can see something about our behaviour that we cannot see for ourselves. The relationship I have with the person, and the process within which the person and I are interacting, will effect my reaction to being given feedback that I have not previously known. The response can range from denial to acceptance depending on the relationship and the process. And of course the person providing the feedback could be wrong—they could be making assumptions about my behaviour based on inadequate or invalid information. Few of us have the sophistication of process skills required to converse in this way.

Dialogue

David Bohm recognised that people were unable to talk about some of the most important things to them. His work has resulted in a field of theory and practice concerning the process of dialogue (Isaacs, Brown 1996). Dialogue is viewed as a process of gaining meaning through the word, as an alternative to discussion where people beat their differing ideas against each other and one wins and one loses.

The most effective skills are those that enable a person to uncover their own blind spots through a self-exploratory conversation. This can occur individually, one-on-one with an inquiring facilitator or in a group engaging in an inquiring dialogue, to allow new collective understanding to emerge that no-one knew before.

Emergence

The learning that occurs in the moment is often a surprise and is often the most powerful learning. It is sometimes associated with an ‘Aah Haa’ when something new emerges (Capra 1996)\textsuperscript{iv}. This is the outcome I am seeking in relationship with myself and with others so that we can gain an insight that was not known. For emergence to occur the conditions need to be conducive—the
suspension of different ideas being allowed to merge with one another in new possibilities. The skills and strategies outlined in this chapter assist a person to create the conditions where the property of emergence can surface. This is not a passive state of equilibrium, rather a chaotic state that is allowed to happen until a time when the ideas synthesise and new patterns are seen. It is a time of openness. When emergence occurs it often has a feeling of discomfort as there may be dissonance between what is known and what has been previously unknown. This dissonance can create a number of results as explained by Dalmau and Dick (1990)\textsuperscript{[b]}:

1. Denial—the information is not correct.
2. Compartmentalisation—the information is relevant to some situations and not others.
3. Reinterpretation—the information is accepted and re-interpreted.
4. Behavioural change—the information is accepted creating the possibilities of new choices for behaviour.
5. Attitude change—the information is accepted and the person works through cognitive, emotional and spiritual restructuring which results in more congruent behaviour.

Counsellors, therapists and social workers learn skills to engage in non-defensive, mutually inquiring conversation. The model in many counselling situations is an expert model (Schein 1969)\textsuperscript{[b]} where the counsellor or therapist makes an assessment of the person’s situation. This is not always the case—there are many counselling and therapeutic techniques which enable the counsellor to question in such a way that the person discovers something about themselves that they do not know before—a process approach (Schein).

My intention is to focus on professional situations and professional development, not development and interaction that requires therapeutic treatment. My focus is on our daily interactions with other human beings.
Professional Model not a Psychological Model

Professional Model

The models I am discussing here are professional models of increasing one's effectiveness, not psychological models. Professional models are more appropriate in a work place. A psychological model infers the person has voluntarily come looking for assistance and gives the therapist or psychologist permission to use techniques to help them with a problem. This is not the case in a work setting or a personal, family setting. This professional model enables people to apply strategies that are appropriate for influencing and changing external behaviour. These models do not suggest that when you use them you can give yourself permission to intervene at the level of a person's internal values and beliefs. However, in applying these skills successfully the conditions are created where people feel safe to voluntarily disclose and discuss their beliefs and values. The consequences of using these strategies is that people give themselves permission to open up and to discover what they think, feel and believe in; to inquire into that, question it and re-shape it if necessary. The person is always in control in this situation and is not forced or manipulated.

My focus here is on learning to be from a systemic model (Bawden), as described in the chapter on models. There are no wrongs and rights, there is just what there is and what we learn from so we can fulfil our purpose of life to the highest ideals.

Appreciation and reciprocity

I am proposing that within any situation there may be the need to be an expert and provide expert information. How this is done—the skills of the person providing the expert information—is critical. The person needs to learn how to gain permission (Grinder) to say what they need to say and have it received in a state of appreciation and reciprocity that is satisfying for all parties. In another moment there may be the need for the person to be flexible and to change from an
expert mode to a process mode. What is important is how this is done so that the person is engaged and has permission to act in an approachable style and it is received in an appreciative, reciprocal manner that is satisfactory to all parties. This is in any present moment with any person.

I am not specifically concerned with therapy and therapeutic skills in this thesis. My focus is on everyday living and acting in the world; on people who wish to increase their personal and professional effectiveness in daily situations, in the here and now.

An Outcome Focus

“It was Karl Marx, I think, who once proposed that evolution be studied in reverse, with an eye firmly fixed on the evolved species while glancing backward for hints.”
—Jerome Bruner, In Search of Mind

I propose that we focus on how we want to be, and then in the moment inquire into how it actually is in comparison. In this way we can become more conscious of the finer distinctions that allow us to make our world a more humanistic, aesthetically engaging place to be.

These process skills are within the reach of any individual who wishes to increase their effectiveness. We can learn how to be better people and create a better world (Bawden). Conscious learning is a state of being. It is a choice. It is an act of reciprocal love (Maturana) for the other human beings with whom you are interacting, and it is love of the self.

Relationship

All people in a working group have an affect on the ‘what’ and ‘how’ with which they choose to converse with one another. They are a sub-system within another system.

Relationship with oneself

A person’s own state of being, or process of being either inhibits or enhances their effectiveness. If we observe people on video with the volume turned off we are
able to focus on the process of their interaction. We can only see what is happening on the outside in behavioural terms. We make assumptions about what is happening on the inside to a person's thoughts, feelings, values and beliefs, but these may be wrong. We need to learn how to focus on what is actually seen and heard—concrete, valid, data—and distinguish the difference between concrete observation and the assumptions that we are making.

This process is a cognitive, emotional and spiritual state that emerges in the way that we are as human beings in that moment. What we see, hear, feel and imagine. The process is our state of being and the state created when we are with others and with our environment.

In our society, the human mental, emotional and spiritual states are largely undiscussable. Suggest to a person that you perceive them as being angry or are being defensive they will more than likely attack you, ignore you or do something antagonistic. However, there are ways that give people permission to discuss emotional states, values and beliefs in a constructive manner. A discussion of the 'state of being' touches on the subject of identity—who you are and how you are with others. If a person has a strong sense of who they are in relation to others they may feel safe to inquire into this state, however, this is more often than not a sensitive subject that requires a level of personal safety for a constructive discussion to occur.

**Worldviews**

The managers in the scenario described in Story 1 are interacting in an inflexible place where they see the world from a concrete, objective view. They did not know that this was the lens through which they were looking at the world, nor were they aware that there are other views to look from. These process skills can be learnt by any one at any age as described in the following story.
Level 2 Learning: process

Story 2

I was engaged by a Senior Manager to work with people in his division. The people were suspicious of Consultants after a bad experience with Consultants who had imposed their ideas onto the group as 'experts', which had resulted in changes the group did not support. The Managers immediately jumped to assumptions about the work that I would do. This is the dialogue that I had with one of the Line Managers.

(Content) The Manager said, “So, I suppose you are here to work for the Senior Manager and pass on information to him?”

(Process) Spoken in a gruff, antagonistic voice, eyes piercing, standing over me with body taut. The Manager assumed I would be accessing information to pass on to the Senior Manager and accused me straight away without checking out his assumption.

(Content) “Yes, I am working with the Senior Manager and I have been asked to work with you as well. Both of you are my clients and I will not compromise my own integrity by breaching confidentiality with either of you. I will ask you what information I have permission to pass on to the Senior Manager and what information you would like to be confidential. How does that sound for you?”

(Process) I breathed slowly, moved my body posture to release the tension created through being accused of being a person without integrity, then spoke. I spoke calmly, matter-of-factly, whilst maintaining rapport with the Manager through eye contact and body posture.

(Content) Manager: “Well it sounds OK, but it certainly did not happen with the other Consultants.”

(Process) The Manager was still suspicious and doubts that I will do what I say. His voice is still aggressive but he has mellowed slightly as can be seen by the way he changes his body stance to one that is much more relaxed and open.

(Content) Me: “I work with people at all levels across an organisation. One of the things that I enjoy is being able to help people across all levels.” I shared an example of my work in another organisation to prove him with an example of my ability to retain confidentiality and support people at all levels. I then asked him for more information.
"It would be useful for me to understand what specifically happened in the past that has caused you concern, so that I have a better understanding of your needs. I am here to work with you."

(Process) I breathed freely again before speaking, maintained eye contact and spoke in a matter of fact tone of voice when I provided information to the Manager. I changed my tone and was highly approachable when asking him for information.

(Content) Manager, still suspicious: “Well, we will see how you work with me” The Manager then provided me with information about the problem that had arisen in the past.

(Process) The Manager is breathing more freely now and questions me in a relaxed tone.

(Content) Me: “Well, it is my intention to support you. To do this we need to build a relationship of mutual respect and trust. I hope this will occur as we work together and you gain some benefit. I will check with you how we are going.”

(Process) I took a deep breathe again, and spoke softly and slowly, in a credible voice tone then paused, moved my posture and breathed in a relaxed manner.

(Content) Manager: “Well I apologise for being suspicious of you. It is just that I had a bad experience previously. It seems that you might be different. I look forward to seeing how you can help—we have a lot to do.”

(Process) The Manager now moves and breathes before speaking. He relaxes his shoulders and looks at me with a smile.

The result—the creation of a respectful relationship with mutually satisfying outcomes. I received an apology. The Manager is building a perception of my integrity.

Assumptions about values and beliefs

This interaction could have taken many other pathways, some successful and some not. If the Manager had been aware of the assumptions he was making as he was thinking about me, he could have chosen to suspend judgement until he had additional information. He could have shared the reasons for his bad past experience and asked me not to recreate them. He could have thought, I will suspend my judgement until I work with the Consultant. In a non-defensive manner he could have collaborated with me on our boundaries and expectations of one another. I would have told him that I was about to have a discussion about our
Chapter 6 One Foot Forward

expectations of one another. This could have been done without any need for
defensive or attacking behaviour.

The Manager did not, however, have the emotional resilience to have a
discussion about a previous bad experience that had traumatised him.

I may not have been successful if I hadn’t the emotional strength and
resilience not to become defensive when accused by the Manager of lacking
integrity. The scenario could have been extremely unsuccessful if I had become
defensive when accused and the Manager had retaliated by using his positional
power to alienate me. This could have been an unsuccessful interaction in which
the Manager could have chosen not to work with me. Just because his Manager had
requested that I help him he would not necessarily work with me unless I created a
relationship in which he could trust and respect me.

I could have been offended and acted defensively. By acting defensively I
assumed that this would confirm the Manager’s assumption of my lack of credibility
as he would not have confidence in me. I needed the emotional skills to be able to
influence the manager to change his state of being from a tense, aggressive mood to
a relaxed, amicable state. I needed the language skills to be able to talk non-
defensively, talk with confidence about my ability and talk in a facilitative style to
seek further clarification from the Manager.

I would assume from the Manager’s actions and strategies that he did not
trust consultants and he believed that consultants lie. I would also assume that if I
asked the Manager he would deny this belief even though it could be a possibility
based on his behaviour. I assume that he would state that he trusts Consultants and
thinks well of them. He may well have both beliefs and be unconscious of how the
beliefs are being acted out in his behaviour.

I may never have permission to discuss beliefs with this Manager, however, I
need to be able to have conversations that respect both of us. The behavioural skills
I have learnt enabled me to turn what could have been an unsuccessful situation
into a successful one. By focusing on my emotional skills and staying in an effective
process, an effective state of being, I was able to influence this Manager to change
his state to be more effective and caring.
Level 1 Content

Story 3—A schoolboy and his teacher

This story is about a teacher and a youth, both with inadequate conversational and emotional skills.

David has bad hay fever. He has a constant nasal drip and sniffs continually. The teacher finds David’s sniffing irritating. The teacher assumes that David is sniffing with the intention of irritating her. The teacher does not check out her assumptions, but judges David’s behaviour based on her assumption and accuses him directly.

David is accused by the teacher of sniffing on purpose to irritate her. The teacher calls David a stupid child.

David responds, “Don’t call me stupid.”

The teacher responds, “Don’t tell me what I can say to you. I am the teacher and you will come off second best.”

Assumptions Re Values and Beliefs

Power

In the above scenario the teacher is acting out “I am more powerful than you, I am an adult and a teacher and you are a student and a child. Listen to me or you will get into trouble.”

David is kept in his position as a child. The teacher through her process of interacting restricts the information sharing that would have occurred if she had been respectful, if she had not assumed he had sniffed on purpose. The relationship deteriorates, she does not have a favourable impression of David, and he now intends to avoid the teacher—an unsuccessful outcome for both parties.

As a 13-year-old, David is not expected to have the emotional, conceptual skill and strategy to change the nature of this conversation. The adult does not have the skill either. Both David and the teacher have the potential to learn how to develop these skills and achieve more successful outcomes.

Where do they learn these skills? There is a dearth of opportunity in our formal institutions. The learning can occur in or after the moment upon reflection
about the interaction. This can assist to understand at a deeper level our action strategies, the values and beliefs underlying them, and the effect they have on the outcomes we achieve in our interactions. Critical reflection is a key.

What else is happening in these interactions?

Framework 1—Content; Process; Outcome

Framework 1 focuses on the content, the process and the outcome of these which is the emotional and spiritual state of the interaction.

The content was the focus of attention in both situations.

My process skills were effective in Story 2 and I effectively influenced the Manager’s process to be more humanistic.

In Story 3 David’s and the teacher’s process skills were ineffective.

The outcome: the state of the interaction was successful in Case study 2 and not successful in Case Study 3.

Framework 2—Power; Information; Time

Framework 2 focuses on:

1. How power is perceived in the situation by those who are in the situation.
2. How the power relationship effects the information which is shared openly or what is kept hidden.
3. How time is being used in the situation as an empowering or dis-empowering strategy.

Power

The Manager has positional power in the first story and the teacher has positional power in the second story. David is trying to assert his personal power without the language and emotional skill necessary to gain the personal power he needs to ask for respect.

Information

Neither party has all of the information on their own to resolve their needs. In story 2 the information is disclosed. In story 3 the positional powerplay by the
teacher restricted the information flow from the one with less positional power, therefore decisions were based on inadequate information.

Time

Time is needed to clarify and resolve needs. In my story, time was allowed for the discussion to achieve a successful outcome. In David's story the teacher wanted to quickly make her point and move on, thus not allowing enough time to obtain the information that would have assisted in a greater understanding of the situation.

Framework 3—Issue; Need; Relationship

Framework 3 suggests that in every interaction there are different levels of conversation.

- **Issue**—level 1 relates to the focus on content and deals with surface issues which may not actually be the real problem. A solution at the issue level may not necessarily solve a problem.
- **Need**—by determining the needs of the people, the interaction is more likely to solve problems appropriately. Needs relate to the process of the interaction. They are often more abstract, e.g. a need for love, for respect, for permission to contribute. Asking a person what they would get if they had their issue solved may expose an underlying need.
- **Relationship**—we have the ability to increase our effectiveness by focusing on maintaining the relationship with those with whom we are interacting.

**Issue**

What was the issue in both story 2 and story 3?

In story 2, I was accused of lacking integrity.

In story 3, David's issue was sniffing. Did he sniff on purpose?

**Needs**

When I asked the Manager what he would get if he had his issue solved effectively, he said he would have trust and a belief in the fact that I was a person of integrity. The Manager needs to know he is working with honest, respectful
people. He also needs to learn not to assume that all Consultants act with a lack of integrity after one bad experience.

I need to have the respect of those people with whom I work and I need to respect them in turn.

I increased the effectiveness of our working relationship by helping the Manager understand his needs. When needs are made explicit I can then ask what needs to be done specifically, in behavioural terms so that the need is met. I could ask "What evidence would you want so that you could trust me? How will we know if we are building a trusting relationship?"

Relationship

To be able to converse on needs and solving needs, there needs to be a commitment to the relationship at a deep, reciprocal, mutually satisfying level. In my story the relationship deepens. There is an element of mutual respect that emerges in the conversation. In David’s story there does not appear to be a commitment to a respectful egalitarian relationship, so the relationship deteriorates.

Framework 4—I feel; You feel; An observer’s perspective

Framework 4 describes three different perspectives that are necessary for effective human interaction. If these three perspectives, as a minimum, are not disclosed the interaction will not be satisfactory for one or both parties.

- Position 1—This is how I feel
- Position 2—Understanding the world from your perspective
- Position 3—How would somebody else (a 'Venitian anthropologist'—Bob Dick) see our relationship and our issues?

In story 2, the Manager did not state clearly how he felt (position 1) nor did he ask me how I felt (position 1). However, I assumed the Manager’s position and sought to clarify this. I stated his position, stated his assumption about his position (2nd position) and stated a third position.

In story 3, the Teacher went straight into an insulting position 3 without sharing how she felt (position 1) and without finding out how David felt
(position 1). Neither person tried to seek out and understand the other’s position (position 2).

David modelled position 3 from the teacher’s action strategy, and spoke from a position 3 perspective. This was not successful. Neither person understood the other’s perspectives, or the other’s need to resolve the situation satisfactorily. There needs to be position 1, 2 and 3 interactions between two people for an effective interaction to occur that is respectful to both parties.

I will continue to use these frameworks in detail to explain behavioural skills and strategies to increase our personal and professional effectiveness. The ultimate outcome is so that we need not just talk about the need to increase our effectiveness—we can actually be different together and transform our relationships.

The student, teacher and Manager do not need therapy, rather they need the emotional and language skills and strategies to talk about assumptions, feelings, and what is going on in the process of the interaction to ensure conversations are respectful and relationships are effective.

Where do children learn these skills? For that matter where do adults learn them? They learn through their own experience, if they are fortunate enough to have inquiring minds, and they learn by enabling people to interact with them in such a way that they can reflect on these situations and discuss alternatives. Then they can try something different next time. We can teach, model, explain and practice behavioural and emotional skills that enable people to uncover emergent ideas which are the key to learning how to be more effective.

In the past we have tended to focus on the conceptual part of communication, not the process of the communication, the process of the lived experience that is being acted in the moment. This process is more than the words, more than the body, more than spirit.

Bearing in mind that I am making distinctions for the purpose of the analysis, this chapter focuses on the process of the interaction in the moment.

Maturana has suggested that communication or making sense of our interactions with others is “20% outer; what we perceive from the outside world, and 80% inner; making sense from our prior experiences, our existing knowledge and skill within ourselves.”
Yet, in the Western world we are so focussed on activity, on the outer. We seek answers from outside ourselves, from searching out programmed knowledge, predominantly theoretical content and some practical skills. We have learnt to understand at a predominantly intellectual level only. We then use the intellectual knowledge that we gain. Sometimes it works and sometimes it doesn’t. We often do not understand what made it work or why it didn’t. We do not often integrate the knowledge into our own experiences. We keep it separate from ourselves as if knowledge is outside ourselves, and we treat this intellectual knowledge as if it is a ‘thing’ that can be transmitted magically from one person to another. Just by speaking or reading I will understand you.

If Western civilisation is one of the great civilisations of time and we have been so focussed on the outer world, on separating ourselves from this knowledge, I wonder what new worlds we could bring forth (Maturana) if we integrated the inner and outer.

Of the 20% that is outer, approximately 7% is the words that someone uses and the other 13% is how the person says what they say (Professor Albert Mehrabian, University of California, Los Angeles “Silent Messages”).

So making sense is comprised of approximately:

External
- 7% words: content; the what
- 13% non-verbal: process; the how.

Internal
- 80% our experiences, our previous knowledge and skill and our values and beliefs.

Yet what we have been taught to pay attention to is the words, the 7%. I believe we are still in kindergarten when it comes to how we think, how we learn, how we bring intelligence into this world. We have not been taught, nor have many of us learnt very well, how to become conscious of how (13%) we say what we say; our voice tone, physical posture, location, gestures and the emotion underlying the how and to become conscious of our own values and beliefs and existing knowledge (80%) behind what and how we speak. This affects the meaning we place on what someone else says and affects what and how we say what we say.
Chapter 6 One Foot Forward

It is as if we have believed that 'what' we say, the 'content', only 7%, is all there is to communication. This seems quite reasonable if we are living in a world based on beliefs of rational, reductionist theories and images of people as machines which are concrete objects. Why wouldn't we then focus on what we say; the 'content words' as concrete objects? In our rational world it is the prevailing norm to be detached from what we say.

On the one hand, is it any wonder that the worldwide cry in organisations is "we have a communication problem", and on the other, there is plenty of room for improvement? What a difference it could make to increasing our effectiveness if we just started paying attention to 'how' we communicate, the other 13%. Better still, imagine what we could do if we started looking at our own internal values and beliefs, knowledge and experiences, the final 80%, and our emotion and spirit that connects the what we say and how we communicate. In this chapter I focussed on how we communicate. The other 80%, uncovering values and beliefs, is a focus of the next chapter.
Chapter 7
In the Passing of Time

"Just as a tradesperson may be able to use tools to build a shed, a master craftsman can build a cathedral with technical skill and tools and with the emotional and spiritual energy and inspiration required to create a cathedral, a masterpiece that inspires greatness and worthiness.

In the final analysis we count for something only because of the essential that we embody, and if we do not embody that, life is wasted."

—C. G. Jung

From the epigraph of "The Soul's Code: In Search of Character and Calling," James Hillman, 1996.
Professional and Organisational Development within the Physical Sensory Dimension

The following account is a record of skills that I am developing to increase my effectiveness. This is based on the need to be able to create the situation where we can achieve mutually satisfactory outcomes. This is also based on working with the 13% of the human interaction which is the process, unless you are able to create situations where you have permission to converse about the other 80% the values and beliefs inherent in the situation.

The content of the work is from John Grinder. Other people who have influenced this work are Fisher and Ury (1991)\textsuperscript{viii}, John Grinder, Cohen (1983)\textsuperscript{ix} and others. This work builds on the foundations laid by Carl Rogers and others in the 70s.

The process of this work is reflections on my own praxis—my theories in use; my own practise; my observations and reflections on what I did and said and how I did this; my intentions, intended and unintended, and the consequences to my self and others.

Why am I reflecting at this level? Most of us wish to increase the effectiveness of the outcomes that we desire as we interact with others. These skills are one of the key areas that I have searched for, on my quest to increase my effectiveness as I described in the transition to this chapter. I would be working and whilst knowing what to do at a conceptual level and I could not do it at a skill level; I could not be what I wanted to be. I had to enter this dimension to increase my effectiveness. However, learning the skills as techniques or tools isolated from ourselves does not work either. There needs to be the connection, the integration of all 3 dimensions; physical sensory, cognitive and spiritual.

The more times I did not gain the success which I wanted when facilitating conversations in groups in my work, the more I became confused and anxious. How would an increase in these skills increase my effectiveness? In this chapter I outline in brief snapshots the practice of using these skills and in the following chapter I integrate the 3 dimensions.
Chapter 7 In the Passing of Time

Values

Before I talk about the skills, I need to make explicit the underlying values within which I profess to apply these skills. The skills I outline can be used by people with different values; however, it is my intent to apply them to what I perceive to be ethical pursuits of human interaction that respect both the individual and the group.

Grinder, whose work I have researched extensively for my discussion of the 2nd dimension, calls the process of living ethically one of 'permission'. If we are being respectful, we are creating the situation with the other person in which we have their permission to say what we need to say, to be what we need to be for the benefit of mutually supportive outcomes. The state of permission is the ultimate in human interaction. Even so, permission can be used to destroy humanity.

Adolf Hitler was a master of large group communication. He gained permission from the people to act atrociously. He gained permission through his actions to influence others for an inhumane purpose. Any skill, strategy or knowledge can be used for ethical or unethical purposes. There are Model 1 and Model 2 values, beliefs and actions (Argyris and Schon) in all of us. Any value, across the range of value clusters Brian Hall developed, may be triggered at any time, depending on the development of the individual, the others with whom the interaction is occurring, and the context.

Whilst I may espouse Model 2 values and beliefs I am also conscious that my personal level of courage, emotional and spiritual strength and skill and the trust that I have with the other person ultimately influence my behaviour. If we want a more model 2 world we have to develop more trust and more inner strength. We seem to look strong in the outer world, however many of us are traumatised, cut off from the inner world. Developing the trust is a risk. I may share something with you to see if I can trust you but if you let me down I will probably have a tendency to not trust you anymore, and I will become more Model 1 with you.

I think Model 1 and Model 2 co-exist in any one person, group or system at one time. My degree of openness and honesty with you is highly dependent
on my level of trust for you. This may change in a moment if you do or say something which triggers my suspicion of your motives.

Trust is critical for Model 2 behaviour and for any interaction with the world, which includes interaction with myself. Model 2 is a way of being in the world. It is dependent on my intellectual, emotional, and spiritual development. I think that to date Model 2 has been principally seen as cognitive knowledge. To be an expert, as I think the Western world refers to 'expertise' is to have knowledge of theories and practices that stay in people's heads and do not connect with their hearts and spirits. All of us have daily experience with Model 2. If we were only in a Model 1 world with no Model 2 we would probably be at war with one another. The process of learning Model 2, as described by Argyris and Schon, is both confronting and long term. As soon as a child is born it trusts those it is with, and it also senses fear.

We need Model 1 behaviour for survival. When I am walking down the street at night I need Model 1 behaviour to protect myself. We used to protect ourselves from 'wooly mammoths', from physical danger. We still do, and as we head towards the year 2000 many of us in the Western world do not have to worry about physical fear—we predominantly protect ourselves from psychological and spiritual trauma or danger. However, there is still much physical violence in the Western world that acts, I think, at the most basic level. Model 1 and Model 2 behaviour is in our senses, perhaps in our DNA. I also believe we can be taught to learn at a physical sensory level, what Model 1 and Model 2 look like, feel like, smell like, taste like; at a cognitive level, understand what is going on and at a spiritual level connect mind, body and soul and 'be' better people.

People seem to be unaware that they cannot produce Model 2 simply by wanting to do so and by intellectually understanding it. There is intellectual understanding at a conceptual level of many models and theories, but until they are connected to the heart or the spirit they make little difference to our action strategies. If the models and theories are not integrated into who we are as human beings, we have not really understood them.

Argyris said that to move toward Model 2, people need help from someone who is already competent in producing Model 2.
Chapter 7 In the Passing of Time

Degrees of Model 2 are occurring in all of our interactions. We need to become more discerning at being able to observe, articulate and feel the difference between when we are acting in Model 2 ways and Model 1 ways. The awareness needs to be grounded in our bodies. I do not believe it can just be a Model 2 world. Model 2 would not exist if there wasn't Model 1. Argyris and Schon recorded Model 1 and Model 2 as two separate models—I believe we need to remember that the models are simply a way to talk about what is going on. They are not reality, and in reality the boundaries between Model 1 and Model 2 are fuzzy and inter-connected. Their attributes are occurring in the same physical space to different degrees. I am more Model 2 with some people than others, more Model 2 in some groups. Even with the people who are closest and dearest to me, to whom I disclose all of my inner most fears, concerns and doubts, I can still act in Model 1 behaviours and be selective about what I say, what I am prepared to be open about depending on the situation and context.

If we took Model 2 to the extreme, could we honestly see a world of people baring their souls, laying naked and exposed and vulnerable for all, only to come along and be squashed by a more Model 1 person? The inner strength and courage required is enormous. Our institutions do not help us become strong us in this way.

A university ethics lecturer shared this story with me:

"I spoke to the faculty heads about having a behaviour change as an outcome in my year long ethics course. I wanted to do this so that people would become more ethical. They told me the university was not in the business of behaviour change—just teach cognitive knowledge and then ask the students to regurgitate it—that is what you are here for."

Argyris and Schon's Model 2 values and Brian Hall's value clusters require skills. There is much talk and little skill development. This is one of the areas that is much needed, however, few people are willing to take the time or apply the rigour that is needed to become sophisticated in increasing our effectiveness with our others.
Chapter 7 In the Passing of Time

These techniques are learnt by actors, television presenters and politicians to communicate to their audiences, and they can be learnt by anyone who wishes to increase effectiveness when talking to large groups.

Social workers, counsellors and Managers learn the skills to have rapport in predominantly one-on-one settings. They learn how to listen with empathy, how to establish and maintain rapport by being approachable and empathic.

I do not want to be an actor, nor do I want to be a social worker. Yet I interact daily in one-on-one, small group and large group settings. I need the skills of the actor for large groups, skills of a facilitator for small groups and skills of the social worker for one-on-one. I need slightly different skills for daily life as a mother, wife, friend, Consultant or in other roles. I need good observation skills so that I can see what is happening in the process of the interaction. I need skills and strategies that I can choose to do to change what is happening for mutually satisfactory outcomes. I need flexibility and choice.

Where can we acquire these skills to increase our effectiveness in our human interactions? In very few places. Most of the learning in tertiary institutions and workshops is predominantly content orientated—maps, models, theories to use at a conceptual level, not at a practical skill level, or a spiritual level. Most people are not conscious that there are skills that we can learn in this domain, or even that this domain—the process of our interactions—exists.

Whilst all 3 dimensions exist, if you integrate the three another dimension emerges that is better than any one part:

- The 1st dimension—the content
- The 2nd dimension—the process in a physical sensory plane
- The 3rd dimension—values and beliefs.

For now my attention is on the 2nd dimension—the physical sensory.
The 2\textsuperscript{nd} dimension—The physical sensory domain of our effectiveness?

\textit{Observation of the physical}

We can increase our observation skills in the following areas:

\begin{itemize}
  \item One-on-one interactions
  \item Group situations
  \item Organisational situations
  \item Interactions with the external environment.
\end{itemize}

In this chapter I focus on one-on-one and group interactions. When interacting with others, either one-on-one or in groups, there is much that we can consciously learn to observe and then apply to increase the effectiveness of our interactions. Our observations can range through these 3 dimensions:

\begin{itemize}
  \item Visual (V)—what we see with our eyes
  \item Auditory (A)—what we hear
  \item Kinaesthetic (K)—movement, feelings and physical space.
\end{itemize}

Our observations can include:

\textit{Visual}

\textit{Face}

\begin{itemize}
  \item expression
  \item skin tone
  \item muscle tone
  \item movements
  \item teeth
  \item tears
\end{itemize}
Eye contact
- frequency
- duration

Breathing
- location
- depth
- rate

Presentation
- dress
- greeting

Posture
- shoulders
- feet and legs
- body

Gesture
- parts of body
- manner
- timing

Auditory

Voice
- tone
- rhythm
- pitch
- pace and pause

Language
- mix of words
- concrete or abstract
Chapter 7 In the Passing of Time

- mode—(V) visual words (A) hearing words (k) words of movement
- strategies

Kinesthetic

Space
- personal space
- touch
- use of physical space
- energy

Emotions

The two most basic emotions:
- love
- fear

and all other emotions that are associated with either love or fear:
- jealousy
- resentment
- joy
- etc
Chapter 7 In the Passing of Time

The physical, non-verbal characteristics associated with Model 1 and Model 2 (Argyris and Schon) norms and values:

**Model 2 behaviours**

Model 2 non-verbals are both presenter style and approachable style depending on whether people are sending or receiving information. There is rapport—people mirror each other's bodies and language. There is listening and inquiring. The emotional ambience is supportive. Although tension can exist, there is passion, laughter, tears, reflective silence. There is permission to say what people feel, think, imagine.

**Model 2 values**

- Jointly define goals
- Jointly define and manage task
- Express vulnerability and ask others to assist
- Encourage expression of feeling
- Encourage the checking of assumptions
- Are open about all beliefs and feelings
- Work to outcomes for self and others

**In a Model 2 World**

There is permission. Permission looks like:

- Breathing is fluid
- Body movements are fluid
- Facial acceptance

Permission sounds like:

- Depth in the voice

Permission feels like:

- Connection with self and other
- A felt presence that is safe

**In a Model 2 World (Argyris & Schon)**

- Values and goals are up for real discussion
- You can check for relevance
- People discuss openly WHAT is covered up and HOW it is covered up
- People discuss openly WHAT is going on and HOW it is occurring
- The system learns from itself at a deep level
Model 1 Non-Verbals

Attack Dimension
- Head still and straight
- Body upright, rigid, taught or moving/pacing and still rigid and taught
- Arms rigid
- Gestures—pointing directly
- Eyes—direct contact
- Sounds—no gaps
- Voice—loud, continuous
- Tightness of breath
- Hign pitched voice or flat definitive

Passive Dimension
- Head turned away
- Body turned away
- Eyes—little contact
- Sounds—no 'mms' or 'ahhs'
- Few people talk
- People remain in their positions
- People speak in the 3rd person
- Objective, detached language

Model 1 Values
- Pursue own goals
- Control the environment
- Win/Lose
- Define and manage tasks unilaterally
- Unilaterally protect self
- Encourage rationality
- Minimise emotionality
- In a Model 1 World
- People do not get valid information
- Taboos exist against 'calling the game'
- There is low commitment
- The fact that taboos exist is covered up
Support for learning

- Non-defensive behaviour
- Emotional courage, resilience & skill
- Being conscious of our world view
- Being conscious of what we value and why
- Language skills, inquiry, clarification and dialogue skills
- Relational skills
- Ambience skills
- Critical thinking skills

Barriers to Learning

- Defensive routines
- Undiscussables and taboos
- Complexity of human systems
- Inadequate and ambiguous feedback
- Misperceptions of the feedback
- Poor interpersonal skills and organisational skills
- Misunderstanding of the nature and function of leadership
- Minimal skills in gaining permission to overcome these barriers

We can learn and apply these physical behavioural patterns, skills and strategies to become more congruent.

Observation

What we observe, how we interpret this information and how we respond impacts upon our effectiveness. Labelling non-verbal communication in a judgemental manner is not illuminating—judgements can be wrong. However, paying attention to non-verbal communication and the consequences of our behaviour for others can increase our effectiveness, if we learn to check out assumptions.

The following interpretation of non-verbal communication in the Western world has been developed by Grinder. He has identified non-verbal characteristics, and labelled the single skills that are grouped together to form sub-systems of non-verbal skills which he calls 'strategies'. These strategies interact with one another at a meta-strategic level. The whole range of non-
verbal characteristics and how they interact is called the "pentimento of communication" by Grinder. He uses the metaphor of an artist's palette for communication. The artist adds a little bit more of one colour, a little bit more of another, layer after layer until the desired effect is achieved. The artist's palette metaphor also acknowledges that there is more than just technical skill. There is also the integration of the physical, the emotional, the conceptual ideas of the artist and the artist's spirituality to create a unique experience which in turn creates a unique visual communication medium.

Appreciation of art can be done through cognitive maps and through intellectualising the medium, and over the design. If that is the only way art is appreciated we may miss the beauty and the deeper essence that is evoked by experiencing art through all dimensions, body, mind and soul. Art can be experienced through the visual sense, through the images that it evokes, the memories, the experiences, the new understandings. To experience and appreciate anything; beauty, sadness, grief; to mourn, to venture, to live a life of joy and happiness; requires us to feel our bodies, feel our senses, to connect with the spirit in ourselves and others. Since our kindergarten days we have been taught not to feel, not to touch, not to express our joy, not to speak our truth, not to say what we really feel.

The Parts of the 2nd dimension

In this chapter I discuss Grinder's models in a reductionist approach. I inquire into the small discrete parts of the physical process of communication. Some readers will find this difficult. It may not seem to make sense, or seem relevant, but then isn't this what often happens when we focus on the minutiae of something? I acknowledge that there are many other things occurring in the interaction, however, for the moment my focus is on the physical/sensory dimension. I integrate other dimensions and the whole process of our interactions in the next chapter.
Auditory Skills

Grinder discovered that when people are being effective they change their voice pattern depending on whether they are seeking or sending information.

Credible and Approachable

He identified two distinctly different voice patterns. One Grinder calls 'approachable' the other 'credible'. Grinder found that across the Western world people seem to respond consistently to these different tones. In this thesis I prefer to use the word 'presenter' for Grinder's 'credible' pattern. I do this as I believe both patterns are credible for different purposes and I do not want to undermine the 'approachable' pattern as if it is not credible. In particular, many females have a tendency to learn a more approachable voice pattern from early social conditioning. I believe males and females need the flexibility to use both voice patterns depending on the purpose of their interaction. It is when there is a mismatch or domination of one pattern that our effectiveness is decreased.

Flexibility

The approachable pattern is, as the name suggests, a voice pattern that builds rapport, and invites the other person to interact. Facilitators use this pattern considerably when helping a group to speak. The tone is often soft and lilting and often the tone is raised at the end of a sentence.

The presenter (credible) style tends to be used to disseminate information. Newsreaders, lecturers, presenters, lawyers use this pattern for the function of their roles. People listen to this voice, which commands attention. It is matter of fact, not aggressive. The tone tends to be flat and monotonous and is definitive at the end of a sentence.

Application of an approachable voice pattern

When seeking information we want to be able to use an approachable voice tone otherwise other people will not speak. I have frequently noticed people asking a group or an individual for their ideas in a presenter voice tone, not an approachable pattern, and as a result no-one speaks. Then they wonder why no-one has made a contribution. It is common to hear a Manager say, "I ask for their participation and I don't get it. There must be something wrong with
them. I am doing the right thing." In the worst case scenario the voice pattern is aggressive when asking for information. People often respond to the message inherent in the tone not the words. If the tone is attacking they will either not respond, or they will mirror the tone when they reply and also speak in an aggressive tone. The consequence is a dance of sorts; unfortunately one that is dysfunctional in which each person attacks the other. The relationship deteriorates and the outcomes become contaminated.

I have become conscious of my voice tone. Now that I am aware of it, I can choose to focus my tone to be approachable or credible, not passive or aggressive. This one difference has increased my effectiveness.

An approachable voice pattern is a lilting voice, in which the tone rises and falls. At the end of the sentence the voice goes up inviting a response from the listener.

Application—a credible voice pattern

When sending information we want to be able to use a presenter voice pattern. This voice has a flat tone and at the end of a sentence the tone goes down. This marks a point, closes the conversation. The head is very still, the stance upright, the chin parallel to the floor; hands and arms are either vertical or parallel with the floor.

I would often wonder why I could not get people’s attention in a meeting. I became aware that my preference for a voice pattern had been approachable, and when delivering information I was often speaking in an approachable pattern. The result of the mismatch is people do not listen, they want to speak. It is as if you are giving them permission to speak with your voice tone and then not letting them because you are trying to tell them something. The approachable voice pattern does not keep people’s attention.

I have learnt to consciously use a presenter voice pattern when delivering information. The result has been an increase in my effectiveness.

Three Phases of Conversation

When talking effectively we naturally changing our voice pattern from presenter to facilitator. In each of the following 3 phases of our conversations there are physical attributes that match the voice pattern.
Chapter 7 In the Passing of Time

- while pausing
- while talking
- while listening

In any of the 3 phases of a conversation we may have either presenter or facilitative physical characteristics. When these match the meaning we wish to convey we can increase our professional effectiveness.

<table>
<thead>
<tr>
<th>Presenter</th>
<th>Facilitator</th>
</tr>
</thead>
<tbody>
<tr>
<td>stillness and silence, pausing</td>
<td>sounds and movement</td>
</tr>
<tr>
<td>still head speaking</td>
<td>bobs head</td>
</tr>
<tr>
<td>flatness of voice</td>
<td>rhythmic voice</td>
</tr>
<tr>
<td>intonation curls down</td>
<td>intonation curls up</td>
</tr>
<tr>
<td>sits straight listening</td>
<td>leans forward</td>
</tr>
<tr>
<td>is silent</td>
<td>makes sounds</td>
</tr>
</tbody>
</table>

Princess Diana had the wonderful ability to look approachable (facilitator) and be (credible) presenter at one and the same time. She would cock her head up slightly (approachable—facilitator) and her eyes would look down slightly (approachable—facilitator) and she would speak as a presenter (credible).

She was a highly credible person who wore her heart on her sleeve, a gift and a skill that can be learnt to increase our effectiveness. As evidenced by the empathy after her death people are in need of people who engage and have rapport with others.
Chapter 7 In the Passing of Time

Domination of Voice Patterns

Our different voice patterns affect the consequences of our interactions. When one tone begins the conversation there is a natural tendency to follow the patterns recorded below. This is particularly so for people who have not learnt how to be flexible with their patterns and who fall into one preferred pattern as a result. However, in the many exercises I have participated in and conducted it does not seem to matter. When people are asked to start in a certain pattern and then asked to notice what pattern emerges the following seems to occur.

The pattern which initiates conversation = Resulting Pattern of Dominance

- presenter starts = facilitator voice interviews expert
- facilitator starts = presenter interrogates

Voice Tone

In a meeting I was facilitating with a Management team. I asked the managers to give a progress report on their work. One manager shared what he was doing. I could hear that the manager was approaching the project in an authoritarian, top down manner and in a very traditional management by objectives' approach.

We had agreed the principles of the system to be participative and egalitarian, where staff and supervisors were equal players in giving feedback to one another. I asked him to explain in more detail what and how he had done what he was doing. My intention was for him to elicit his methods, and to discover for himself through this self-reflection that he had approached the project incongruently with the principles we had agreed.

At the beginning of the session I was in a 'credible' presenter mode delivering information to the group of senior executives. This was appropriate and I was listened to and respected. I then needed to switch styles to be approachable to ask the group for information. I did not and the result was unsuccessful. The manager became defensive; another rescued him and blamed me. I remained still, sat upright, voice flat, going down at the end of sentences. My questions then came across as an interrogation. As a result he was intimidated by me. One of the other senior managers came to his defence and my credibility was questioned—the whole situation took some patching up.
This situation eventuated because of the wrong voice tone, wrong body posture and subsequent lack of rapport. This was due to my inflexibility to change styles appropriate to the message. I did not switch to a facilitative approachable style. If I had I would have dropped my voice tone, relaxed my shoulders, leaned forward and my palms may have been facing upwards perhaps gesturing openly towards him to invite him to speak.

In the past when I needed to have a credible, presenter style I actually maintained a facilitative, approachable style. Since learning about these fine distinctions I had been focussing on my presenter style and had become too inflexible being in ‘presenter’ mode most of the time. Since it is my favoured approach to be approachable, it took some rigour and practice to learn the new non-verbal habits of credible presenter style. I have now learnt how to be flexible and use each when appropriate.

At a psychological level, I had a belief that a facilitative style was more appropriate for interpersonal relations. It was not until reflecting on my non-verbal strategy and the outcomes of this that I realised there are times when I need to be in a presenter manner.

Voice patterns affect the 4 Phases of the Decision Making Process. When a person is talking and achieving the outcomes they are seeking, they are changing their voice pattern as indicated below:

<table>
<thead>
<tr>
<th>Phases:</th>
<th>Gathering</th>
<th>Evaluating/Deciding</th>
<th>Implementing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voice Pattern:</td>
<td>Facilitator</td>
<td>Presenter</td>
<td>Facilitator</td>
</tr>
</tbody>
</table>

The concept of ‘Position vs. Person’

There is a relationship between voice patterns and the person’s position or status. A person with higher status tends to use a presenter voice. A person with lower status tends to use an approachable voice.

People in our organisations and our society have been so influenced by hierarchical beliefs, that when we give people titles for the work that they do, they are immediately perceived differently as if they have more power. Just
because they are given this position it does not necessarily mean staff who report to them allow them to have power.

The person given a title starts to believe that they are ‘the position’ and they forget who they are; ‘the person’. My son at 12 years of age can see this and he will say to his father, “Dad, you can be Dad now. I don’t want you to be a manager at home. Take off your manager hat.” My husband will say to me at times, “You are talking to me in a Consultant tone. I don’t want advice, I just want to be listened to.” When we are conscious that we are acting these roles then we can choose to act when it is appropriate, and we can choose to act another role for another purpose. This is merely recognising that we do play many roles in life and they all require a different state of being.

A person in a more powerful position often wants a person in a less powerful position to see him/her as a person. This allows the higher position person to operate from a relationship level of communication; affording them more latitude. However, many Managers do not believe that they can relate to their staff as people. Rather, they believe they have to act the position otherwise they will not get the respect they need and they will not be able to make hard decisions. I believe this is an incorrect assumption and it is due to our lack of skill at being able to act as people when required and act as position when required, whilst at both times creating respect for all parties.

In our society, the prevailing way to be in an organisation is as a position, not a person.

A person in a lower position, when under pressure tends to see the higher position as a position-authority instead of as a person.

Lorraine was a manager who wanted to be perceived as a person and have a relationship with her staff. She also wanted to have credibility and be respected as a manager. The staff wanted Lorraine to be personable.

Roles, relationship and power became confused to the detriment of the group and Lorraine.

When Lorraine asked an employee to do something it came across as an attack, with no rapport and no relationship. This was predominantly due to Lorraine’s inability to be approachable and credible. When Lorraine tried to be credible she was aggressive. She
raised her voice tone, she was abrupt, her body was in a hostile position, she would wave her finger at people. When she did this she was so preoccupied with herself (Position 1, her view) that she did not do Position 2 (the other person’s view) with her staff.

She did not read the non-verbal signs. She did not read the individuals or the groups turning away from her, not responding. It was so obvious if you were looking. She did not look.

A Change of Voice Volume Affects the Message

When our voice volume changes it affects a listener. For example, when we raise our voice above the volume that is in use at the present moment, then pause, then lower our voice this has the effect of interrupting or freezing the listener. This technique can be used to get the other person’s attention.

This is a technique which is useful when the person with whom you are interacting with is constantly talking and not allowing others to have the opportunity to clarify or present their viewpoint. This can be used in groups and one-on-one.

Kinesthetic Skills

Our bodies are sending messages whether or not we are aware of it. One significant part of our body language that we can learn to use to increase our effectiveness is our gestures. We are often not conscious of our gestures. Some of us are more adept at using gesture than others. We can become conscious of how we are currently using gesture, the effect this has on the message and the receiver and how we can choose to change our gestures to increase our effectiveness.

For example, a Frozen Hand Gesture is a gesture that is frozen when there is a pause:

What effect: Interrupts or freezes the listener
When to do: To get a person’s attention
Physical Space

Physical space affects the messages that we receive and send. The physical space can be contaminated with previous memories. Those memories may be positive or negative. How I became conscious of the power of physical space was after reflection upon the following interaction.

I was facilitating a session with a group of senior executives. I had asked the group to draw images and symbols, of how they saw themselves today and how they would like to see themselves in the future. The images of how they saw themselves today were negative, they were lone rangers, isolated, protecting themselves, living in fear.

In the future they saw themselves as collaborators, trusting one another working with one another, and being successful.

When we discussed the images, the group acted out the images of their current state. They acted defensively; they projected blame on to me for them being negative: they denied that they were actually negative even though they had drawn the images, and so on.

At the end of the session the group had moved to accepting how they saw themselves now, and were willing to embrace that and work towards a future state.

When meeting again for the second occasion I consciously chose to set the room up as we had left it, with the images on the wall.

The group immediately gained the same emotional state as in the first meeting, and the second meeting repeated the negativity and projection of blame onto the facilitator.

On reflection I realised that I had influenced their state by allowing them to bring back the memories and feelings of the previous meeting. I had established the conditions to repeat the past experience.

Being aware of physical locations and the memories associated with them can affect the success of our interactions. Being conscious of how physical locations affect our mood can be powerful in establishing the conditions for successful interactions. This is just as powerful in the home setting as in a work setting.

Decontamination is the use of more than one physical location when speaking, the premise being that physical locations have memories. If you are aware of forgetting something that you were about to do, you often go back to the physical location where you were when you decided on the action. Then you
suddenly recall the memory. You may visualise the place if it is not appropriate to physically walk back, or you may look to the place.

When communicating with people, different locations can be used for different moods.

**How:** A 2nd location is established with a *pretence* (e.g., “before we begin ...”). The return to the first location is done via *break & breathe*.

**Effect:** Sorts information for the listener

**Use:** Especially when some information is other than positive, and you wish to preserve different physical spaces for speaking about positive or negative things rather than contaminating the one location with both positive and negative feelings and memories.

4 locations for gesturing

**What:** Self, listener, toward the two sides

**How:** Eye & hand coordination toward the location

**Use:** Between self and other = relationship and solutions; off to one side for the volatile information.

A wide gesture with palms facing up circling around and bringing them back to the speaker is extremely powerful when gesturing to a group to make them feel united.

**Gestures Assign Attributes**

When the verbal content that is spoken is other than factual, the positive or negative values spoken can be unconsciously transmitted to the listener through gestures.
Chapter 7 In the Passing of Time

Gestures of relationship

- gesturing back and forth between self and listener
- high expectations expressed kinaesthetically
- arms at side
- arms parallel to ground
- arms in use (gesturing) with pauses that are done with frozen hand gesture.

Situation of Influence rather than Power by Practitioner

I was mediating a session between a Manager and one of his staff. Their relationship had deteriorated over a number of years to the point where they avoided talking to one another. Sharmane, the staff member, avoided talking to her manager at all costs, and when she did she felt as if he never listened and that he was gradually destroying her identity, as he made rational comments about her work. These comments were interpreted by Sharmane as alienating comments about herself. She perceived him to put her down, tell her off, treat her as incompetent.

He perceived her as having difficulty in talking to him, she never comes to me, and I don’t know what is going on. It had moved from a tit for tat situation to a stand off over the years.

The consequences were that Sharmane, as a young professional with no one to support and coach her, felt totally demoralized. As a result of our beginning these discussions, Sharmane sought out professional therapeutic help as she was emotionally, psychologically and spiritually drained by the relationship. Beginning to talk about it was an opening for her to heal the pain associated with the relationship, and to feel what it was she felt that the interaction had done to her. This could have resulted in a severe stress case if it had gone on any longer. It is an occupational health and safety hazard to have poor relationships with staff. Managers must stop denying the impact they have on their staff.

Name of technique: Decontamination, by moving to a new physical location.

The timing of the technique resulted in the people perceiving me as operating from influence rather than power.
Chapter 7 In the Passing of Time

I was mediating the session between two parties. The parties were not talking to one another, and were not looking at one another. They had been at 90-degree angles. However, when they spoke they looked at me. When they do this the interaction is not successful—they are more concerned with saying what they want to say rather than listening to the other person.

I asked Sharmaine and Andrew to make a comment on their process of the interaction as if they were viewing it on a video. They both said to me that it would look like they were not talking to one another. I talked to them about rapport and observing how people unconsciously mirror one another’s body postures when they are in deep rapport with one another.

As they had now become conscious of this it was awkward for them to do it. They knew it would not be genuine. They made some attempt to turn their bodies slightly towards one another when they continued to speak. I also suggested to them that, as we had been sitting in this location for some time, it was difficult to change they way we were communicating. It was as if that style is rooted in that location.

I also believe that if consciousness is energy, the energy stays in the locations.

I shared with them the story of times when standing up to do something and walking away, you forget what it is you were going to do. Sometimes you unconsciously walk back to the spot where you were thinking about it and all of a sudden the memory reappears.

They both had had similar experiences and could relate to this. Then suggested that we move to another location and gestured towards it.

This increased our effectiveness in a respectful way from a position of influence, not control or coercion. The observable evidence was that as Sharmaine and Andrew stood and walked they both shifted to a lower breathing pattern as evidenced by:

- (K) Fluidity while moving
- (A) Fluidity while finding words, increase in pausing
- (V) Stillness

The two parties became more fluid (Kinaesthetic).

They began talking as they walked and their conversation ebbed and flowed. They looked up at one another in slight movements of turning their heads and shoulders towards one another. There were reflective pauses (Auditory). They became stiller and more attentive towards one another (Visual).

As the facilitator of this situation I used the following skills:

- I used a reason to create the subsequent location,
Chapter 7 In the Passing of Time

- I used a frozen hand gesture when moving to the new location
- I used a pause when getting ready to leave the original location
- I used a Break & Breathe simultaneously when leaving
- I operated with amnesia regarding the location just left when in the next location.

The observable behaviour of Sharmane and Andrew is described below. There is a description of their responses, especially their breathing pattern, before going to the decontaminated location, while at the new location, during the pause through a break & breathe, and during the amnesia phase:

Before moving:
- one person was talking, the other was not
- neither party could look at the other
- the person not talking was fidgeting, moving in the chair, body and head turned away from the other person
- the person talking was looking at the practitioner and talking incessantly without pausing.

While moving:
- both parties walked side by side, talked about the present moment, walked to where they were going, talked about the next place to sit, the environment, etc.

During the pause and through break & breathe:
- both parties sat down and they 'sighed' (breathed out a lot of air): I assumed that this was a sigh of relief, like this was a new beginning.

During amnesia phase:
- there was a moment's silence, both parties took deep breaths and their shoulders moved downwards to the floor, relaxing the tension. They made brief eye contact.

When we began again
- both parties looked up at each other, and talked to one another. There was an ebb and flow in the conversation.
Breathing

Observing either your own or another person's breathing pattern has the potential to increase effectiveness. Breathing indicates whether a person has a feeling of safety and permission to be. The breath is an indicator of the emotional state.

There is a relationship between breathing and the range of Model 1 and Model 2 behaviour:

- When a person is breathing low, a successful state is high.
- When the person is breathing high, a successful state is low.

This excludes situations where a person's breathing is affected by a medical condition, not the emotional state within an interaction.

Indicators of a state of permission when inhaling and exhaling

<table>
<thead>
<tr>
<th>Inhale</th>
<th>Exhale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moves back head</td>
<td>Moves forward</td>
</tr>
<tr>
<td>Moves up and back shoulders</td>
<td>Move down and concave</td>
</tr>
<tr>
<td>Smooth out clothes</td>
<td>Wrinkled</td>
</tr>
</tbody>
</table>

The indicators of high and low breathing

<table>
<thead>
<tr>
<th>High</th>
<th>Low</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jerky movement</td>
<td>Fluidity</td>
</tr>
<tr>
<td>'Uhh!' talking</td>
<td>Fluidity of finding words</td>
</tr>
<tr>
<td>Stiffness not moving</td>
<td>Stiffness</td>
</tr>
</tbody>
</table>

Increasing the effectiveness of an interaction may consist of noticing that a person is breathing high, shortly or is holding their breathe. Talking lower and slower increases the listener's level of oxygen.

Taking this to another level of sophistication one can talk during the person's exhale and be silent during the person's inhale.
Pausing while talking may increase our effectiveness. This allows breathing for both the speaker and listener. This also allows us to observe how the other person is responding.

_Break & Breathe_

Pausing and taking a breath and then another breath, allowing a break in the conversation, has the potential to increase our effectiveness.

**What:** Break and breathe is a stress management technique

**How:** Pausing, breathing and altering one's body posture whilst breathing allows tension to be released from the body. When tension is released it allows the voice to be in an effective state. When there is tension, this alters a person's breathing and voice control. The voice and breathing have a powerful effect on the state of all parties.

**Effect:** Causes the conversation to stop and gives people a space to relax.

**When:** When the speaker wants to decontaminate one idea from another idea; when the speaker wants to release tension from their body or from the body of the other person.

_Breathing & Permission Story_

_Description of the situation:_ The person was pacing the floor with high, shallow breathing, running out of breathe when talking at a high pitch, face taught, eyes darting around the room.

There was evidence that the person's breathing was not sufficient for interaction to occur successfully, such as:

- (Kinaesthetic) jerkiness while moving
- "umming" and "ahing"
- (Visual) stiffness instead of stillness.

_I paced the person by breathing and moving in a similar manner, mirroring the person to some extent, to enable the person to feel that I was in rapport with them."_
Chapter 7 In the Passing of Time

I then began to change my non-verbal behaviour with the intention of helping the person to follow my lead and alter their non-verbal behaviour. I gradually talked more slowly (dragging my voice between syllables inside words) and lower, and breathed more deeply.

The person shifted to a lower breathing pattern as evidenced by:

- (Kinaesthetic) fluidity while moving
- Fluidity while finding words; increase in pause
- (Visual) stillness.

I then increased the effectiveness of the interaction to build and maintain the long-term relationship as evidenced by the following:

I did an above pause whisper, then talked calmly, concentrating on breathing deeply and slowly—this resulted in the person slowing down, breathing more deeply, becoming quieter and sitting down.

We then entered an emotional ambience that was conducive to a constructive conversation.

Special Patterns

Pausing and its effectiveness

The pause is the single most powerful non-verbal skill. The pause increases the perception of your 'intelligence' from the listener. It allows breathing for both the speaker and listener. The pause is usually done with a Frozen Hand Gesture. It sets up the Break & Breathe strategy. Additionally, it allows us to observe how the other person is responding, to see whether they are

- Looking Intelligent
- (Visually) being still
- (Auditory) being silent
- (Kinaesthetically) freezing in a relaxed manner, weight on both feet, toes pointed ahead, arms at one's side or parallel to the ground or frozen in use.
Permission = Influence vs. Power

I was invited to work with a group of psychiatrists who had issues within their group which were inhibiting their effectiveness. The group had specifically invited me to help them with professional models rather than psychological or therapeutic models.

Initially I think the members of the group were fearful that I would act as a psychologist with them. The evidence I had for this was:

- Two members of the group were stiff and jerky.
- Even though we had discussed staying out of the psychological model they said they would get into it themselves and they did not want to be there.
- High Breathing/Low Breathing
- (Kinaesthetic) jerkiness while moving vs. fluidity while moving
- “um” and “ah” vs. fluidity finding words
- (Visual) stiffness vs. fluidity.

We had discussed the level of permission at the beginning of the consultancy. They were psychiatrists and they did not want a psychological or psychiatric model for help. We were quite open about this from the outset.

Experience

Psychiatrists, with a sophisticated level of skills in medical models for one-on-one interaction.

Articulation

The group had difficulty in staying within the professional or behavioural model but wanted to stay within their realm of making judgements and assertions.

Description of the practitioner’s professional model:

I rigorously kept the group focussed on external behaviour. At one time I asked a member of the group to share a behavioural comment rather than her judgement. I did this too credibly, so I think she was a bit shocked. She jumped slightly and asked how to do it.

Description of the person/Group while the professional model was being employed:

- Permission
- High Breathing/Low Breathing
- (Kinaesthetic) jerkiness while moving vs. fluidity while moving
- “um” and “ah” vs. fluidity finding words
- (Visual) stiffness vs. stillness.
Chapter 7 In the Passing of Time

Description of evidence

As we gradually discussed the issues, they began to describe what happens in their actions in behavioural terms. Person A gradually leans forward more and more, then looking at Person B with a stare, says quite emphatically that that person's views were wrong. Person A looks to Person C for support. Person B then slumps back into chair, thinking, "I have lost again—Person C is on the side of Person A."

Person B then snaps at Person A and Person A refuses to talk to Person B for a few days.

Later, Person A apologised for not talking to Person B. Person B admitted that she was always jumping in and putting Person A down.

Permission Criteria for Success

Evidence:
- Low Breathing
- fluidity while moving
- fluidity finding words
- stillness.

Person A and Person B sat back, breathed deeper, looked at one another and looked at the others more slowly than previously. The conversation slowed down; there was a more fluid feel across the whole group.

The group gave permission to its members to speak about the physical pattern when it was beginning. They made a commitment to do something different physically when they noticed it occurring.

Consequences

On a return visit the group gave evidence that they are all giving each other more permission to be who ever they are, as long as it is respectful to others. They have realised that the behaviour was not malicious—it was not intentional to create disharmony—and they are working together with more fluidity.
Chapter 7 In the Passing of Time

Story—An Individual is perceived to be a Bully

In a group, one member is perceived to be credible to the Manager, so his behaviour is allowed, even though the group do not perceive the behaviour to be acceptable.

The group perceives the individual as having power over them.

Evidence

When the individual speaks they rarely disagree in the group or bring up what they are unhappy with in the group. Individually they go to the highly approachable second in charge and let her know what they are unhappy with. They look at the facilitator, not at him; they look at one another.

When the Group is annoyed with the Individual the annoyance is shown in silence; their eyes roll and they turn toward their neighbours.

Description of what the practitioner attempted to do to increase the safety of the Group by managing the individual:

I asked the group what kind of behaviour they want as the norms for the group. I gave permission for the group to talk about respect, listening to each other’s points of view.

The group responded to the practitioner’s attempts. The group members looked at each other, and at me and shared specific behaviours that they would like the group to agree to work within. These behaviours addressed the behaviour of the individual without actually telling the individual directly. The individual was quiet for the rest of the session.

Influence vs. Power

Influence, rather than coercive power, is more successful in achieving mutually successful relationships.

The timing of the technique used resulted in the group perceiving me as operating from influence, not the power of my position.

Name of technique: Above Pause Whisper

I was facilitating a group meeting. I let the group have a conversation regarding the important external issues with which they were being confronted. They were talking about the tensions. I let this flow until there was a natural break, and quietly did an Above Pause Whisper to shift their awareness from the content to the process that was occurring.
Evidence for my perception that they thought I was operating from influence was the fact that the Group did shift to a lower breathing pattern as shown by:

- (Kinaesthetic) fluidity while moving
- Fluidity while finding words; increase in pausing
- (Visual) stillness.

The group did a Break Breathe. There was a breath taken that rippled around the group, movement to a new sitting position and stillness.

Ethical Standards—No Relationship Involved

The following story illustrates a situation where there was no relationship level of communication.

In this situation I did not know the person, and I would probably never have to see him again. However, I still had to influence him to support me in influencing a third party.

A short-term strategy would have been trying to get a “yes” without checking to see if the solution would work for all parties. However, I did use ethical standards as evidenced by the fact that we talked ethics; of each party, the third party, the individual I was talking to and my ethics. The individual demonstrated his ethics to me. We did check if the solution would work for all of us. The individual shared stories of the same thing happening with someone else and I shared stories of similar things. The individual could relate to the problem. As I was approachable, seeking support the person responded by being approachable. I gained a “yes”, the individual had a “yes” that suited them and the third party had a “yes” that was OK for them.

Description of the practitioner's and the individual's breathing patterns

- High Breathing/Low Breathing
- (Kinaesthetic) jerkingness while moving vs. fluidity while moving
- “um” and “ah” vs. fluidity finding words
- (Visual) stiffness vs. stillness.

I was breathing fluidly, talking slowly, finding what I wanted to say easily. The individual was ‘humming’ and ‘mumbling’, was in rapport with me, we were both leaning forward arms on the desk facing each other; there was quite close contact. I was talking quite softly, moving from being approachable, to statements of credible information to help the person believe that what I was asking was important and I was credible.
In Conclusion

I have given examples of skills and strategies at a physical sensory level which have increased my effectiveness. However, the Grinder physical sensory competencies can not be learnt and used effectively unless they are integrated in an emotional, psychological and spiritual domain. The physical sensory Model 2 skills need to be a part of your being. You need to ‘be’ non-defensive. You need to learn how to become emotionally skilled yourself.

Emotional Skill Development

Learning these skills is practical. It is also emotional skill development. To learn how to be in Position 1 (‘I feel’ position) requires that a person be in touch with his or her own feelings. To be in touch with your own feelings and remain in a state that is effective in a relational sense requires emotional resilience and strength. For example, if I am angry, it is important to be able to feel that I am angry and am aware of that anger. If I can then let myself feel, think or imagine where this anger is coming from and not project my anger on to the people I am with, then I can let the anger dissipate from my body. If I can learn to notice the anger, neither hanging on to it nor avoiding it, it will dissipate from my body and my mind without hurting anyone else. I need to be able to do this so that the anger is transformed into another emotional state that enables me to be respectful. By learning physical sensory skills at a practical level there is an effect on emotional skill development.

Spiritual Development

Learning physical sensory ways of behaving has the potential to alter my connection with myself at a spiritual level. At this stage for me this is beyond words. I know from my experience that the physical and emotional have an effect on my spiritual well-being. I feel uplifted, light, joyous, and peaceful even when surrounded by anger, conflict or tension and I can still look after my own spiritual well-being.
Chapter 8
A Sense of Being

"There has been a waste of opportunity every time a meeting takes place and nothing has happened... In most meetings, pride or caution still forbids one to say what one feels most deeply."
—Theodore Zedin
This story is the result of the development I have undertaken to increase my effectiveness through increasing my awareness in the present moment of my lived experience. The consequence of the development that I have undertaken has enabled me to assist others to increase their awareness in the present moment and ultimately increase their effectiveness.

**Story of a Management Team**

I have chosen to share this one story that embodies the skills, knowledge and changed sense of being that has been necessary for my development, and embodies how a similar process has been enlightening for others.

This story is about entering the 3 dimensions. These 3 dimensions are not levels or parts—they are spaces or ways of talking about something that is actually integrated. These spaces are fluid. The essence of each domain interacts, merges, dissipates, transforms. There are no concrete boundaries. There is no separateness, only connection and fuzzy edges.

**The Three Domains**

The 1<sup>st</sup> Dimension: Cognitive Content—essentially mind-orientated—what I did and said and others did and said, related to cognitive values and beliefs; our maps, models and theories that we use to make sense of the world.

The 2<sup>nd</sup> Dimension: Emotional Process—essentially body orientated—how I and others did what we said and did at a physical, sensory level and the emotion evoked through this domain.

The 3<sup>rd</sup> Dimension: Spiritual—the emergent property of what I think and how I feel—the sense of being within me, within the others and within the group.

Whilst it may appear easy to separate these three domains on paper, it is difficult to talk about one without the others and so in the discussion of each domain there are overlaps and merges. I do not intend to separate these three, rather it is my intent to merge them, as in my reality they all exist in the present moment, integrated and together. This gives rise to a whole which is more than any one of its parts, but is essentially a quality of 'humanness' which emerges from being human.
I begin by describing the background to the story. Secondly, I share the process of the group being together over one day. Their aim for the day was to reflect on how they work together with the intention of understanding each other better, and being able to improve the way they work together for their own satisfaction, the group’s satisfaction and ultimately the organisation and the community which they serve.

In parts of the story I use verbatim dialogue, my reflections on the dialogue, what I did, how I did it and my state of being with the group.

**Prelude to the story**

The plan was for the Management Team to conduct their usual monthly meeting. They had an agenda of items which one of them had developed after involving others and had distributed prior to the meeting. Their agenda included discussion of current projects, future planning, staffing issues etc. They had decided to invite me to participate. We were going to follow up on the team building that I did with them a few months earlier. The story does not outline a detailed account of the content of their discussion as this is not what I am intent on sharing. The story is one small precious moment in the life of this group—a reflection on one small time during the day.

This story is also one precious moment in time for my state of being.

**Process**

We were sitting around a boardroom table. Only 6 of us—one of the managers had changed positions so at the moment they were a team of 5 and myself as the external Consultant. The ambience was quite reflective. What would come out of the day, no-one knew. The air was pregnant with expectation. Whether it would be a long hard labour or an easy natural one, we would have to wait and see. My challenge—to create the space where it would come easily, where it would be a natural process of discovery, exploration and curiosity, where each person could find some jewel they had not been able to see before, right beneath their noses; a treasure worth nothing to others and everything to the person or group who found it. An ‘aah haa’; a great insight into what they were there for, and how they needed to be with one another to do, what they had to do to be what they needed to be.
Chapter 8 A Sense of Being

How would I create and hold this space? Well, for a start, I couldn’t do it on my own. We needed to do it together. Secondly they had to trust me. Fortunately, my time with them some months before had developed the trust. They had felt safe, they had been challenged, they had fun and they had asked me back, so I was beginning this day with a history of trust. But let’s not assume anything, because that would “make an ass out of u and me”, so what did I do? I chose to check it out, check out how people were feeling right at that moment.

“Well how is everybody feeling today, right at this moment, as we are about to start our day together?”

What they were thinking, feeling and imagining

Some felt comfortable, some felt concerned we only had a day and much to get through what with the normal agenda and the reflection, others were cautious—what would happen, would they be exposed, would they be vulnerable? Would this be another day where we reflect, but nothing happens that makes a difference afterwards? Would they say something they would regret afterwards? Excited? Yes, excited at the possibilities. There were many mixed feelings and they were all OK. I reassured them that anything was possible—the day was up to them and we would constantly check what was going on and how people felt about it. I suggested to the group that this was an exploration—we were all explorers, exploring the domain of our identity as individuals, the identity of the group, the relationships and information shared, and how this impacted upon the group achieving their outcomes together.

We talked about the kind of explorers we wanted to be. If we discovered a new culture we would want to be respectful and learn about that culture. We would want to be sensitive, curious, adventurous, tentative and open to whatever we found.

I checked what everyone thought we were here to do and what part I would play in the day.

How they said what they said—the physical sensory dimension

Generally most people’s voices were soft and lilting. There were silences and reflective periods. Questions were predominantly asked in an inquiring mode, sometimes tentatively, to seek further understanding of each other and the group.

The meeting and our conversation were conducted in an approachable, non-defensive style. There were intermittent periods when some people reacted defensively, however, when
this occurred it was noticed and discussed and the energy dissipated into a highly focussed constructive self and group reflection.

To begin...

Everyone was clear the group would conduct an actual meeting, as they would normally do, and then we would reflect on what happened and why, and how they could be better people with one another to achieve better outcomes.

My purpose was to observe the group in action and intervene appropriately. In the morning I would predominantly observe. In the afternoon I would facilitate the reflection on the morning meeting. I had permission to stop the meeting and ask the group to step back from what was going on, to learn how to be better people with one another, to achieve their purpose together.

In the morning the group conducted their meeting and I occasionally stopped the meeting to ask the group, “What just happened? Why? What was the consequence? Could something be done differently for a better outcome?” This was done sparingly, as we had decided that the afternoon would predominantly be to reflect on the morning’s meeting and review the group’s development since the initial residential.

The afternoon session...

Initially, I asked the group to share a reflection on its development. I asked them to do this in a round-robin style, where one-by-one they would share their reflections.

I asked the group to share, any or all of the following:

• What they ‘thought’ about the group’s progress?
• How they ‘felt’ about the group’s progress?
• What they ‘imagined’ about the group’s progress?

It was my intention to help the group reflect on all levels of their humanity, the whole system; cognitive, emotional and spiritual.

The round table ... and where it led...

Mike: “I think we have improved, I feel good about the team and I can imagine we will continue to do better.”

Dave: “Yes, I agree. Since the team-building session these meetings have become much more productive. I feel more connected to the group and I can imagine uncovering some more
blocks that are getting in the way of us working together even better and overcoming them, like we did at the residential.”

Rachael: “Hmm, yes, we are now being more focussed, our planning is better, people are contributing to the agenda. I feel more a part of the team now than I did a few months ago. I still feel a bit tentative, though, that some people don’t like my style or something like that.”

Bob: “Well to be perfectly honest I hate these meetings. I do not look forward to them. I feel undervalued. I feel as if I am being told off, as if you all, especially Mike [the Manager of the group] think I am not competent.”

The group reacted; some people stopped breathing momentarily, others did not seem surprised. The group looked at me and looked at the Manager to see how we would react. The air was thick with suspense. Had Bob really said that? What would happen next?

What I was thinking

For Bob to have the courage to be open about how he actually felt was significant. The group had developed a sense of trust so that it was OK to say what you really felt. All it needed was someone willing to speak out so then others would follow if the consequence was fruitful and the person was not shot. It was critical that I helped the group create this into a fruitful event and not one where Bob would be alienated for speaking about how he actually felt.

What I did, how I did it, and the consequence to the group

I focussed on being relaxed, I remembered to drop my shoulders momentarily, take a deep breath, and lean forward slightly towards Bob. In that previous moment of time, as I relaxed, the group breathed with me. They felt OK. This was not going to be a slingling match. This was different.

Looking up at Bob I began to talk, softly and slowly in a highly approachable voice tone: “Mike, I would like to come back to that in a minute after we hear how Simon is feeling.”

Simon: “Well, I am pleased Bob said that. We have talked about he feels and it does affect the whole group and how we work together, so I think it is important that we follow up on that.”

Me: “How does the rest of the group feel about that? What do you think we need to follow up on as a result of the round-robin?”
Chapter 8 A Sense of Being

There were some ‘hums’ and some ‘ahhs’—everyone was nodding their heads in agreement that there was a dynamic that occurred between Bob and Mike with an effect on the group that needed to be explored. Yes, there was also another dynamic that Rachael mentioned, and we would follow up on that later. All of the group were happy to start with Bob’s issue. Bob was eager to explore it too.

Me: (in a soft, approachable voice) “So Bob, you mentioned that you felt put down in these meetings and that you imagine that Mike thinks that you are incompetent. What is it that Mike does or says that makes you feel like that?”

The physical sensory domain

Bob looked at me, looked at Mike and looked back at again at me. He breathed with a sigh of relief. In a matter-of-fact, quite credible voice tone, Bob said, “When Mike tells me that I am not right. When he completes the topic I have raised and I have not got a satisfactory response.”

As Bob spoke he occasionally looked at Mike, the Manager, to check his reaction but he predominantly looked at me. He seemed to be looking for safety, for reassurance—is it OK to talk like this to my Manager?

In an approachable voice I said: “Can you give me an example of when this has occurred?”

Bob, in an aggressive tone, said, “Yes, today. I said Anne’s position was responsible for all of the administration staff.”

Mike said: “How could I interpret it that way? Anne only has responsibility for four of the administration staff.”

Bob: “I was only asking a question—just checking out something that I was unclear about.”

What I was thinking: cognitive domain

I could have clarified the issue, however, my intention was to help this conversation surface deeper needs and beliefs, and so instead of focussing on the content of the issue we explored the process of their interaction. I wanted to delve deeper to get to the root of the problem rather than focussing on solving the symptoms. My belief is that if there is an understanding at the root level, the symptoms or surface issues are more easily resolved.
“We have reached “the end of problem solving” as a mode of inquiry capable of inspiring, mobilizing and sustaining human system change, and the future of OD belongs to methods that affirm, compel and accelerate anticipatory learning involving larger and larger levels of collectivity.”

—David Cooperrider

I wanted to ensure that Bob stayed non-defensive. I could not be perceived to be interrogating him. This was a critical moment to keep him exploring, to keep him delving deeper into the mystery surrounding his relationship with his Manager.

**What I was doing and how I was doing it: physical sensory**

At the same time, using peripheral vision, I had to help Mike stay non-defensive. I could see from the corner of my eye that Mike had a slight smile on his face as if he was finding this interesting. I could see his chest and shoulders moving rhythmically—he was OK. The rest of the group were silent, curious about what would be said next.

In a soft voice, I asked Bob, “Bob, could you remember back to that time this morning when you felt that way? Could you get a picture of you and Mike in your head and tell us what you can remember Mike actually did and said? What did you see Mike do, what did you hear Mike say and how did he do this and say this?”

**What I was thinking**

This was important. I had to help Bob say what he saw, heard and felt without the judgements. Without “you did this”, blaming Mike for how he felt. It is easy for people to jump to interpretations, to jump to conclusions and say s/he was ‘overbearing’, s/he ‘took control’, etc. These are all judgements. There is something that the person or the group said or did that makes the person jump to their conclusions. I find it takes a lot of rigour and persistence to help people see and remember what it is that they were seeing. We all find it very easy to judge, however, we skip over the observation. This can often be a difficult first step, then it becomes easier and easier and people become far less judgemental, and far more accepting of their part in the consequences.
The physical sensory domain

Bob was tentative, his mind was ticking over, his eyes moved upwards as he tried to visualise the scene: "I think he was talking in a deep, flat, tone of voice. It seemed quite definitive, like "I have said my piece, that is it". It is hard to remember the details."

I encouraged Bob to try to remember the scene as if it was on video, to see the picture, to sharpen the focus, to bring back the colours, to hear the voices and to bring back the feelings.

After a few moments Bob said, "Well, I remember Mike sitting up straight. He had his shoulders back and his chin was down. He looked as if he could not be moved, he looked strong. I remember he looked down, pointed with his finger at the paper on the desk in front of him, while he spoke and then stopped definitively. He did not look up at me, and then he moved on to the next agenda item and seemed to go on talking to the rest of the group. He did not look at me or check with me how I felt about what he said."

Me: "When Mike did that, how did that make you feel?"

I have learnt to encourage people to make "I" statements. In this way they begin to own what they say and connect to their own feelings. Also, others find it hard to get into conflict with another person when they are saying what they felt, thought or imagined. There is a tendency for more arguments when people assume others feel, think and imagine the same things and speak by saying we think this, etc.

Bob: (in a low voice tone, quite flat and depressed) "I felt put down. I felt that Mike was saying that the topic was closed and he didn't want me to speak anymore."

Me (approachable, being careful to maintain rapport with Mike and the group. Using peripheral vision to notice where the group was looking and what they were doing): "What did you assume were Mike's intentions?"

Bob: "I assumed that Mike wanted to put me back in my place, that he was questioning my competence, and that he didn't trust me."

Me: I asked the group if they could understand Bob's perspective and if they could understand how Bob felt.

Roger (with enthusiasm and interest spoken in an approachable voice tone): "Yes, I see this pattern. We have all spoken about it. At one level there is something that goes on between Mike and Bob that gets in the way of the group getting on with what it needs to do. I am glad that Bob said something because he has told me about his concerns about his relationship with Mike and I wondered whether he would say anything."

Others nodded and 'hmmmed' agreement.
Mike had been patiently listening and trying to understand Bob. I now gave Bob the opportunity to:

- Express his understanding of Mike (Position 2 empathy with Mike)
- Express his understanding of what went on from his own perspective (Position 1).

Me: “Mike, how do you think Bob feels when you don’t look at him and you stop the topic of conversation?”

Mike: “Yes, I can understand Bob feels put down but when he tells me something that is not correct, I think he should know I get frustrated.”

Oh oh, things could get messy here! Mike has bundled together two different kinds of statements. A statement, understanding the other person (what I call position 2) and a statement of how he feels (position 1). Making the position 2 statement can sometimes take the empathy away and the first person does not really feel that they have been understood. This can lead to tension between the two.

I tried to keep the individuals and the group focussed on one issue at any one time.

Me: “OK, so you understand and accept that there is something that Bob does that triggers a reaction in you and there is something that you do that triggers a reaction in Bob that is not helpful for your working relationship. Let’s try to understand what is going on at a deeper level then you both might be able to do something different to break the pattern. There is a saying “if you do what you have always done you will always get what you have got, so try something different if things are not working”.

I wanted to connect the whole group, so that the whole group would understand it was not just Bob or not just Mike but it was something that they were doing that they could change if we could only put a finger on it. I also wanted the group to begin to see our behaviour in patterns rather than as isolated events—that there is choice, there is a way out, we do not have to be locked into the way things are. Choice is about responsibility, not blame.

Me: “When Bob spoke about the administrative position what is your perception of what he said? What did you think, feel and imagine at the time?”

Mike: “I imagined that Bob was being difficult about the administration role. I wondered if there was a hidden agenda. I heard him make a statement. I did not think it was a question. I thought he was challenging me. He spoke as a definitive statement and so I spoke definitively back to him telling him that what he said was wrong and that was that.”

Me: “So how did Bob speak about the administration role? What was his nature, his process like when he spoke to you?”
I wanted to help Mike and the group increase their observation skills and differentiate observation from judgement.

Mike: “He sat back in his chair. His shoulders were straight, he leaned slightly, he looked straight, he spoke as a statement, and he was definitive.”

(Mike modelled Bob physically.)

“I did not think that it was a question. I thought it was a statement and I thought he was challenging me.”

The rest of the group agreed with Mike’s description of Bob’s behaviour. I shared with the group Michael Grinder’s work on the non-verbal characteristics associated with sending information and seeking information. The characteristics for sending information are perceived to be highly credible and stop the information exchange. Speaking in a credible tone is not an aggressive tone. The characteristics for seeking information are perceived to be highly approachable and open the space for other people to speak and put forth their views. Speaking in an approachable tone is not whimpish or lacking in confidence.

I asked Bob whether his intention was to seek or to send information. Bob said he wanted to seek clarification. I suggested to Bob that the non-verbal style he used was a style for sending information. If his intention was to seek information there was a mismatch and when there is a mismatch between the non-verbals and the message the recipients become confused.

There was additional confusion as Bob may have had multiple intentions that were at odds with one another. At the time Bob was unconscious of his intentions. However, he soon realised what he was trying to achieve:

1. To show everyone that I am competent
2. To show that I am just as important as others
3. To clarify a misunderstanding.

These multiple intentions were visible in his actions. This was expressed by the group. The group perceived Bob to be ‘posturing’.

I asked Bob to ask his question again but this time changing his non-verbals to be highly approachable, just focussing on seeking clarity about the issue.

I suggested an approachable style as one where the physical characteristics are similar to the following description:
An example of an approachable style

Sitting forward in the chair with shoulders forward and muscles relaxed as evidenced by clothes falling softly in rolls over the shoulders; head tilted, palms facing upwards, having a soft, lilting tone of voice which goes up at the end of the sentence to mark a question and an invitation for others to speak.

When Bob spoke in the way described above the group's response was unanimous:
A member of the group said: "Bob, you are a different person."

He changed his 'state of being'. This behaviour was interpreted as softer, approachable, sensitive, and friendly. The muscles in his face in his shoulders and in his body were relaxed.

Mike unconsciously matched Bob's style and responded naturally in an approachable style.

In the first instance, Bob seemed to be acting on underlying beliefs.

In the initial interaction his body was acting out a belief that he was in competition with Mike and the group. The group was a battlefield. His body was taught, tense, defensive. My interpretation which I checked out with Bob was that Bob was manifesting the belief that we are in competition with one another.

I can see our mental beliefs physically represented in our bodies. We can develop our observation skills so that we can notice these beliefs in ourselves and others. Beliefs are held in our bodies. Hence the old saying, "what you think about yourself, you are" is deeper than most people realise.

At a recent workshop with Meg Wheatley and Myron Kellner Rogers I observed fluidity in their bodies and softness in their voices. There were silent spaces where new ideas could emerge. This was evidenced in Meg and Myron inviting the group to join with them to play, to explore this journey together. They were a living image of what they espoused.

Mike said that when Bob spoke like that he found it easy to understand that Bob was seeking information, and it was more than likely that he would respond in a soft non-defensive manner.

Then a surprise emerged. Bob said, "When I sit forward, have a soft, lilting tone of voice which goes up at the end of the sentence to mark a question, when I am relaxed, and ask questions with an inquiring demeanour, I think that I am being submissive. Then I think I am not being credible, I am not being a Manager and then I think I am not manly."
Chapter 8 A Sense of Being

I believe that as a result of Managers’ need to be credible, they feel that they must know the answers. It is not right for them to question as an inquiry—they must be indestructible. Questions for interrogation, for investigation in an authoritarian manner are OK, but not questions that are inquiring. I perceive an inquiring tone as submissive, and I think that men must be like that too” [like Managers].

We had now entered the realm of values and beliefs. We had arrived at this place from observable, concrete behaviour. not from anyone judging anyone else or telling someone their interpretation of how they are. We created a deeper level of safety at each rung—it was as if we were spiralling down a ladder to get to a deeper layer beyond the seen. We were now entering the unseen, the unspoken. What was most useful was that this was Bob’s interpretation of himself. He had uncovered a blind spot (Johari window).

These comments were a big realisation for Bob. He did not even know he was going to say these things until they started spilling out of his mouth. It was a surprise for Bob and a surprise for the others in the group. He had not articulated his beliefs about how Managers and men were supposed to act before. He showed surprise at himself.

Skills—Third person

I suggested to him that he think about this revelation of his underlying beliefs in the third person as if it was not actually him: “Bob thinks this?” I did this so that he would remain non-defensive about his revelations.

The use of third person helps a person to remain detached and non-defensive.

Skills—Present time in the first person

I also suggested that he sit with the emotion that this brought to him in the first person and be totally in the present moment.

In this present moment he went through a combination of feelings, thoughts and images from denial—“Did I really just say that?”, “Was that me?”, “You must have put words into my mouth”—to anger, sadness, and acceptance, as documented in Kuhler Ross’s cycle of grief and loss.

So the grief cycle may occur when grieving over the loss of a belief. A belief is as much a part of ourselves as an arm or a leg. Ask me to give up a belief and you might as well be asking me to cut off my arm. The physical, the cognitive and the spiritual give rise to our deeper self, our identity, our sense of being, just as yeast, flour and water give rise to bread.
Skills: Time

I also took him back to another time. Getting a person out of the present moment can help him or her to remain non-defensive.

As I did not want him to get emotional and defensive about what he had just said, I thought that the moment for moving to another time was most appropriate here. From my experience, I have often found that when people do state an underlying belief that they had not known before, they then go into denial as if they did not actually say it themselves. In other cases, people may blame the facilitator for what was just spoken, as if the facilitator put the words into their mouths. A way to create the space for people to give themselves permission to express their beliefs is within all that I am expressing here. It is not a trick or a recipe. It is about encouraging people to adopt a state of being in which they are highly aware of themselves and others, and ever so gently and sensitively flow with what emerges, to create the present state as a safe and supportive state.

If denial and defensiveness begins to happen, take the person out of the present moment.
I asked: “Do you ever talk in this approachable style to anyone?”

Bob was quietly reflective for a few moments and then he quietly said: “Yes, to my wife.”

Me: “So, Bob if you talk in an approachable style with your wife what is different about the conversations you have with your wife compared to the conversations you have here?”

All the time I am trying to assist the person and the group notice the finer distinctions of their interactions, and become conscious of the beliefs evident in their actions that they are not consciously aware of.

Bob: “I trust her. I know she thinks I am credible. I do not have to prove my worth to her.”

Me: “You do not have to prove your worth to her? What does that mean about your sense of who you are, your identity with your wife?”

Bob: “I have a strong sense of who I am in relation to my wife, I trust her. I can express my vulnerability to her, I can make mistakes and be who I am with her.”

Consultant: “What does this mean about your relationship with this group in a work setting and your senses of who you are in relation to this group?”

Bob: “I do not have enough trust in this group to be approachable. I believe I have to prove my worth to everyone here, so I am guarded. I think they would not accept me, or see me as a good manager if I was approachable. I would worry that they would think that I am not competent.”

Page 184
Values and Beliefs

- Bob believes that if he is approachable he will not be perceived as being credible at work, with his peers, supervisors and staff.
- Bob believes that he can only be approachable to people he trusts.
- Bob does not trust the people he works with enough to be himself.
- Therefore, Bob covers up; he intends to act in a way that demonstrates his competence and self-worth.
- His intentions, however, do not match the actual consequence. Based on his observable behaviour his peers interpret his actions as incompetent.
- They interpret his actions as a challenge to their worth, power and competence.
- They then intend to demonstrate that they are competent.
- This results in defensive actions towards one another.

So we have a pattern, a defensive dance that goes on every time they communicate with one another. Nobody knows what the dance is. It is not usually permissible to discuss ‘how’ they work together or their values and beliefs. It is normally only permissible to discuss what they do, their tasks, programs, strategies, objectives and goals.

And we wonder why we keep making the same mistakes. We wonder how we can be more effective, how we can achieve more when only a thin slice of our reality is open to conversation.

I asked Bob what he needed from the group in order to be able to behave in better ways with the group. I teased out of Bob the following needs:

- He needed to be able to participate in decision-making.
- He needed to be able to contribute ideas.
- He needed to be respected for his contribution.
- He needed to be able to feel OK to express his vulnerability. He needed to know that it is OK if he made a mistake or said something that was not always right.
- He needed to be seen as a person not just a role.
- He needed to have some recognition for his efforts.

We discussed as a group whether these needs were also group needs or whether these needs were just relevant for Bob. The group thought the needs were an expression of the group’s needs. We discussed how the group might be able to be this way with one another.

The group continued to hear from Mike about what happened to him in this interaction, and what the underlying values and beliefs were that were creating his behaviour.
Chapter 8 A Sense of Being

Mike said,

“When Bob sits back and his shoulders are tense, his voice is flat, and he is acting in a highly assertive manner, I think Bob is meaning, “I am right and you are wrong”. I think Bob makes statements rather than inquiring with questions. And from my experience Bob, is not always right. So, I have to challenge Bob.”

So Mike then speaks in a credible tone, and looks down, as it is difficult for Mike to do this; he sits straight and points with his pen. Bob then feels that Mike is dismissing him, which he is. Bob feels that Mike does not think he is competent. Mike does not think Bob is competent when he acts in an assertive manner at the wrong time. Both people have a tendency to be logical and rational in this situation. They both want the facts.

There is a mismatch. When Bob needs to be approachable he is credible—this confuses Mike so that when Bob does know what he is talking about and is credible he is not listened to.

The crux of the matter is our sense of self with the people with whom we are interacting—our sense of identity, and how this is being acted out through what we say and do as we interact with others. I believe that it is the non-verbals that are being made sense of, and as the non-verbal characteristics do not match the intent, the situation is confused.

Our conversation moved on to others who felt the need to explore their interactions.

Archetypal Pattern

I had also asked the group to imagine what was going on within the conversation. This question led to these imaginings.

It was revealed that a similar pattern was occurring between Bob and Jenny. One of the participants said that she imagined the group to be acting like a family. Mike was Dad, the other Managers were siblings and sibling rivalry was occurring for Dad’s attention. The female Manager described her experience in the group as if she was a child trying to gain attention by competing with her older brothers, just as she did in her childhood. This was very revealing. It showed a deep archetypal pattern in the group. Now that the pattern was named it could be explored in depth and the group could have conversations about how they wanted to work together and what principles they wanted to commit to.

Me: How has this affected the group? What has the group learnt about the unspoken norms that it is currently operating within?
Current group operating norms

- I will not question others.
- I will prove my competence because I don’t want to be put down and be on the receiving end of the manager.
- I will be put down if I share my vulnerability.
- The manager pays more attention to some people than others.
- If you are female you get lots of attention.
- The task is more important than the person.
- We are all out to win.

The consequence of the discussion

- A realisation of the amount of filtering of information that occurs when discussing business issues:
  - in order to protect oneself
  - in order to protect others
  - in order to play a role.
- The group functions as if we are all individuals acting in a one-on-one relationship with the manager.
- The group feels a lack of synergy.
- We have to create a safe trusting climate that allows people to be themselves, which gives people permission to be vulnerable, that enables us to talk truthfully about our issues.
- How will we do that? How will we be that?
- The conversation itself led to some immediate physical behavioural changes. I asked the group to notice how they were with one another today during the reflection process.

Observable Physical Consequences

- A change in the energy or emotional state of the group.
- A change in the group’s breathing, from people literally holding their breath, to people breathing slowly and deeply.
A change in the group's appreciation of one another.

The old norm: the female speaks assertively, the group looks away, eyes up, sighs of “here we go again”, “we are tired of the female getting all of the attention”.

The new norm—the female does not feel the need to compete anymore, she knows she will be listened to, so when she does she can do so matter of factly. The response—being listened to, empathy being shown by being looked at, having inquiring questions made to understand her issues and her needs.

An increased emphasis on maintaining genuine, respectful relationships.

An increased level of tolerance and understanding.

An increase in people actually liking one another as they understood one another better, as people had been prepared to be disclosive about themselves.

The ambience—reflective, inquiring, appreciative, open, honest; encouraging discussion of feelings; expression of vulnerability, tolerance for difference.

Members said, “Now I can say what I really think or feel. Now I can be who I am.”

A greater connection with others in the group and a sense of the inter-dependencies—we are on the same team, we are working together.

Integration in Other Programs

The above story is one in depth example of my increasing learnt ability to stay in the moment and evoke others to inquire into the moment at deeper and deeper levels. I have now done this with varying degrees of success with other groups as well.

Former Visa CEO Dee Hock, captured the heart of a team that learns to work at all levels, “In the field of group endeavour, you will see incredible events in which the group performs far beyond the sum of its individual talents. It happens in the symphony, in the ballet, in the theatre, in sports and equally in business. It is easy to recognise and impossible to define. It is a mystique. It can not be achieved without immense effort, training and co-operation alone. But effort, training and co-operation alone rarely create it.” (“Organisations” McGraw Hill , 1983).
Other integrated learning experiences

After I had spent some time with a group of Managers who experienced all of the integral components mentioned above, one of them said to me, “I hated working here before I became a Manager. I was not trusted. I was not happy; I thought Management needed to change. When I became a Manager, even though I did not like the way I had been managed, I thought that was the way I had to be. Now that I have had the opportunity to reflect on my management practice, hear theories that resonate with my experience, learn practical skills to practice what I believe, I can now be the way that I really believe. I can trust people. I can let go. I can give them freedom within limits for the benefit of all of us. Since doing that my staff have told me how happy they are and the work has improved.”

This person had never had the opportunity to look deeply at her beliefs both in the present moment and in reflection on the present moment. It was this experience, synthesised with propositional and practical knowledge, that engaged her, that caused a shift so she now does not operate on automatic pilot. She consciously chooses strategies that are consistent with her beliefs. She is now consciously inquiring into her beliefs and choosing to be different, to be a better Manager, to be a better person.

Another person involved in this program said,

“I want answers from an expert. I want recipes that I can use. I want practical knowledge so that I can talk about how we want to be and so that I can implement practical actions. I do not want to reflect on my actual practice.” I said, “If you do not want to be here, if you do not see the value in this experience, please feel free to leave so that you do not affect other people’s experiences in a negative way.”

Some Managers chose to stay, others chose to leave when ‘what’ and ‘how’ and the values and beliefs behind the approach of integrating knowledge from all domains were explained:

- Practical
- Propositional
- Presentational
- Experiential.

The realms in which these beliefs and values operate are (Houston 1982):
Chapter 8 A Sense of Being

- Physical sensory
- Cognitive
- Imaginal
- Spiritual.

Did I fail? Was I ineffective? On the one hand I believe there is a readiness required on the part of participants. The work that I am espousing is at another level of depth and so I did not fail. I accept that some people are ready and some are not. On the other hand, I believe I failed to provide the environment where some were willing to challenge themselves to be open to learn more deeply than through a didactic approach.

Another woman who had experienced highly practical and propositional knowledge in another management development program that I had conducted, said to me, "I really enjoyed the program, but I haven't done anything with the knowledge, it has not changed my management practice." There was no connection at a presentational knowledge level nor an experiential knowledge level. There was no connection with her emotions, her physical sensory realm, no connection with her imaginal realm or her spiritual realm. So the knowledge has not made a difference or resulted in a change.

Practical and propositional knowledge are vital, however. This is what we are predominantly exposed to and without making the connection through the presentational, (imaginal) and experiential knowledge of our humanness we limit the connections we make and the potential changes to our sense of being that will create a better world. In fact I believe it has kept us stuck, walking on the same place on a treadmill, when we could be moving forward to another place that we can create better than our existing creation.

As I believe there is much in the world that needs changing, my emphasis is on work that results in greater insight and change, not only insight at a cognitive or practical level alone.
"If you want to build a ship, then don't drum up men to gather wood, give orders, and divide the work. Rather, teach them to yearn for the far and endless sea."

—Antoine de Saint-Exupery
Chapter 9
To Live Another Tale

"We must be the change we wish to see in the world."
—Mahatma Gandhi
I have come to know that to be a better person in the world requires an increase in knowledge of the self and the other at a deep level.

This is supported by the Vedic tradition, which focuses on subjectivity. There is evidence in a study of Maharishi’s Transcendental Meditation (by Bruce McCollum, 1988<sup>th</sup>) in connecting self-development and leadership development, that this has led to a growth of leadership behaviours.

This is also supported by the most influential of modern sciences, physics. Many authors have begun charting new principles about organizational systems and leadership from looking at the principles of the quantum physics of the first half of this century (Wheatley, 1992; Ray & Rinzler, 1993; Blank, 1995; Stumpf, 1995). One of the essential principles of this physics is that all the physical matter and energy we experience with any of our senses is based on non-physical, non-material fields. These fields are essential for physics to explain many effects that are observed in the physical world, such as action-at-a-distance and the structure of space/time itself.

The usual application of physics to organizational systems is to use these concepts to reframe our thinking about organizations. For example, thinking about vision as a field changes our perception of vision from a passive goal, a future to be worked toward, to an active guide to action. In many ways, we already know what powerful organizers fields can be. We have moved deeper into a field view of reality through our recent focus on culture, vision, and values as the means for organizing organizations. We know that this works, even when we don’t know how to do it well.

Robert Haas, CEO of Levi Strauss & Co., calls this phenomenon “conceptual controls...it’s the ideas of a business that are controlling, not some manager with authority” (in Howard 1990). If we think of ideas as fields, I believe we have a better metaphor for understanding why concepts control as well as they do, but it changes the nature of our attention (Wheatley 1992).

However, just as physics has gone farther than describing many fields underlying matter and energy, the application of physics to leadership can go farther.
Physicists now describe one field at the source of matter and energy, which they call the unified field. There is a similar progression of matter fields that also culminates in the same unified field.

The unified field shares with the more expressed fields the quality of being a powerful organizer, both physically and conceptually. According to some physicists and researchers in other fields, however, because the qualities of the unified field are identical to the qualities of subjectivity, of consciousness, the unified field is the same as the subtlest level of individual subjectivity (Hagelin 1987, 1989; Drühl 1997).

For leadership, the logical consequence of this unifying of subjectivity and objectivity is that one's ability to influence the fields of organizations could be gained through one's own consciousness, one's own subjectivity. From the Vedic tradition, which focuses on subjectivity, Maharishi Mahesh Yogi, the founder of the Transcendental Meditation program and a well-known expert in Vedic Science, writes about how this insight of physics helps western science explore consciousness: "Everything about this field of consciousness, and everything about its applied values, is available to the scientist within himself—within his own body, within his own physiology, which is the home of his own consciousness" (Maharishi, 1997). From this perspective, people in an organization can gain knowledge of the fields underlying their organization from within themselves.

The practical implication of this concept, then, is that self-development is the best program for leadership development as it is a direct way to develop leaders who can know and operate from the field level of organizations, making them capable of bringing the powerful organizing capabilities of the unified field to work for the organization.

The study mentioned above focussed on meditation for self-development. I have not focussed on a method for self-development. Rather the focus has been to pay attention to all that is in the present moment. I have not focussed on knowing about theories and models but on changing my sense of being in the moment. Knowing about theories and models is 1-dimensional (1D knowing). 'Being' or living them as a felt experience is 3-dimensional (3D being).
3D Being

All that is the self:

- our identity—our connection with a higher self
- our values
- our beliefs
- our models, maps, concepts—the language we use and how we make meaning
- the images we hold and what they mean to us
- our behaviour, what we do and say our skills and behaviors
- our emotions and feelings
- knowledge of consequences
- an increase in the knowledge of the consequences of our beliefs, strategies and actions on others.

Understanding the other

To be a better person in the world requires an increase in knowledge of the other at a deep level.

It is the other that affects the self and our self affects the other. We are not separate—each of us influences the others. Whilst we have previously blamed others for how we are, it is not blame but understanding that is required—understanding of how the whole system, ideas, actions, and emotions are effecting the interaction and our effectiveness, with respect to the following factors:

- their identity—their connection with a higher self
- their values
- their beliefs
- their models, maps, concepts—the language they use and how they make meaning
- the images that they hold and what their images mean to them
- their behaviour, what they do and say their skills and behaviors
- their emotions and feelings
The ‘other’ also includes a group not only an individual. When understanding the group it is the group’s collective identity and values that we need to try to understand, as the group’s collective identity may be different from the identity and values of any one individual.

To be a better person in the world requires an increase in knowledge of the self and the other at a deep level. It is not only about ‘knowing’, but also ‘being’ in various ways:

- being present to oneself
- being present to the other
- being present for both self and other
- noticing our presence, our state of mind, body and soul
- seeing, feeling and hearing the connections not the separation.

Cunningham goes on to say, “Love for others with whom I work is another part of my effort to overcome the prison of my separateness. And it is connected too with knowledge. I want to know myself, I want to know the other. I want to know what Fromm (1957/1995) calls ‘the secret of man’ (sic). And yet the further I am allowed to penetrate into the lives and souls of others in my work, the more the goal of learning the ‘secret’ eludes me. Some have felt they could learn it by exercising power over others, by making them do what they want, feel what they want, think what they want. The other then becomes a thing. And so they never arrive at what the ‘soul’ is. And so I agree with Fromm’s conclusion that the ‘secret’ is love.”

A focus on the present moment and sharing the responsibility for that is contained in that moment. Maturana (1997) says,

“The reality that we live arises instant after instant through the configuration of emotions that we live, and which we conserve with our living instant after instant. But if we know this, if we know that the reality that we live arises through our emotioning, and we know that we know, we shall be able to act according to our awareness of our liking or not liking the reality that we are bringing forth with our living. That is, we shall become responsible for what we do. I want a cultural change, I want to contribute to a work of art in the domain of human existence. I want to contribute to evoking a manner of coexistence in which love, mutual respect, honesty and social responsibility arise spontaneously from living instant
after instant such configuration of emotioning because we all co-create it in our living together. That configuration of emotioning cannot be imposed, nor can it be demanded without denying it, it must be lived spontaneously as a matter of course because that is the way we learned to live in our childhood. Violations of such manner of living will be legitimate mistakes that can be corrected because there will be no intrinsic shame in them, they will be only errors. If indeed we were to live such a cultural change, what would be most remarkable, is that the configuration of emotioning that such a manner of living entails, would arise in us without effort as we begin to live in it by living in it. Moreover, such configuration of emotioning will be conserved generation after generation as our manner of cultural living if our children live it because we live it with them. Indeed, such a manner of living is what we all want to live in our desire for material and spiritual well-being. Utopia? Yes because it corresponds to a way of living that has been ours in our evolutionary history, and most of us know it as an experience or as a yearning of our childhood. Anyway, to do that would be, no doubt, a magnificent work of dynamic art, and a responsible creative act as well if we want to live as Homo sapiens amans. (Humberto R. Maturana. 1997).

Compassion

*We don't give our compassion to such and such a person by choice*

*We give it*

*Spontaneously, entirely without hope for anything in exchange*

*We give it universally.*

—The Dalai Lama

My Personal Journey and Contribution

Emancipatory knowledge

It is not what I know, it is how I 'be' in the present moment that was my aim in this study—my sense of being and how I can influence the being of others to be mutually respectful, caring, compassionate and loving. I know that defensive, Model 1 (Argyris and Schon) action strategies by one person influence the other to be the same. I have learnt and am still learning how to be Model 2 when in a Model
environment. This has involved a depth of personal development to uncover my unconscious beliefs that influenced my habitual behavioural responses. This involved learning how to feel and appreciate the depth of human emotion within me and within others that I had denied. This involved reliving memories and giving myself the permission to feel the emotion that was within these memories that I had not allowed myself to feel. For example, I relived the memory of one son’s accidental conception and allowed my body to release the fear that I had held.

I relived the other son’s birth and allowed the tears of joy to well up and flow freely from my body allowing myself to feel free to love deeper than I had before.

I shared stories of my ineffectiveness as a Consultant and allowed my colleagues to give me their perceptions of my espoused and actual action strategies. Facing this I allowed myself to stay open when tentatively given responses that I was acting to protect myself. I allowed myself to ponder why it is that I protect myself in supposedly safe settings, until I saw the pattern emerging based on father/child relationships. The image of men that I held in my mind was one of violence and I allowed myself to grieve for the childhood I missed. I allowed myself to grieve and let go of the guilt I held for being the favourite daughter.

All of these situations were powerful. I cannot describe the depth of emotion and insight gained in each one of these reflexive periods. Most reflexive periods began with a reflection on my behaviour at work as a Consultant and most revealed a connection with an event or events in my childhood. There was always some part of the present situation that had reminded me of a past situation, which triggered a habitual pattern. These habitual patterns may have been appropriate as a child without any other coping mechanisms but they were no longer needed as an adult. It was choice that I needed as an adult—to be able to consciously choose the most appropriate strategy for mutually beneficial outcomes, rather than acting out unconsciously habitual patterns that were not appropriate.

Cunningham (1997) said, “I believe I am now able to say honestly that I ‘face myself in the lonely grounds of my being without fear.’ I am valuing myself and I am working at being as authentic as I can be. My solitude and my silence in my contemplative moments are also, I believe, moving me towards achieving reconciliation between my inner and my outer self. If you see me being peaceful in interaction—and I believe you are—it is happening because I am now loving myself.”
inside and out...I believe I am moving towards reversing all the years of internal
despair at my own unworthiness. Sometimes now I want to shout with joy that my
life has changed. But I won't shout, I'm happy to say it quietly: my life has changed
and for the better. And in saying this I believe my story can help others!"

Cunningham's words could be my own. My ability 'to be' a different person in
the present moment is the essence of my thesis. I have changed. I am now a person
who acts from a place of inner resilience. There is a place of care for oneself which
has been allowed to be nurtured inside me. This has translated into caring for
others, to being able to 'be' there for others so that they have the permission to
uncover insights about themselves in a safe, trusting environment.

My personal journey, like Cunningham's has also been one of realising that
my behaviour came out of fear, of myself and others. For some 25 years I have
lived my life based on an image of a timid person. The behaviour that emerged
from this impoverished image, this lack of belief in myself and my abilities and the
tense emotional state that was the physical embodiment of the image, contributed
to my lack of success in many interpersonal interactions in both my personal and
professional life.

The fear resulted in defensive, unilateral actions (Model 1 Argyris & Schon).
These actions including filtering information—what was said or not said to protect
myself. It included making decisions unilaterally for fear of sharing information
and being perceived to be a fool. This fear affected my physical being. In the early
days of my consulting I had an initial meeting to discuss with a senior executive
what I could do to assist him and his organisation. I felt intimidated by his power
and his authority. My body visibly shook and my voice wavered whilst talking with
the senior executive. He did not request my assistance. Periodically I have
interacted with this Executive at functions over the past 6 years. I have also
undertaken work for colleagues that he has known. As I have increased my
personal and professional effectiveness this has influenced his perception of my
abilities. This same executive has recently requested my assistance in his
organisation—evidence of an increase of my effectiveness. I now talk with
confidence. I perceive him as a person not just a role with positional authority. I
now feel I have the authority through the knowledge that I have gained
experientially and formally. I can now collaborate with him, share information,
Chapter 9 To Live Another Tale

share doubt and uncertainty, and still retain credibility. I have learnt the art of being both credible and approachable.

At the very root of my being I still act to protect myself. I feel a stronger sense of internal safety. I feel strong within the centre of my very being and this has resulted in different action strategies. People with power do not now intimidate me. Being with that fear has enabled it to pass through my body and be transformed into love and respect of self and other.

I now have a sense of love that exudes from my body that is noticeable to others. People say, “You look better than you did years ago... you sound relaxed.” People want to be with me, they ask me to work with them. I feel joyful, playful, curious, and happy. I also feel sadness, empathy, and the full range of human emotion at a deeper level than before. My appreciative and aesthetic senses have been nourished and are growing.

My senses have become heightened. I can now discern the difference between when I do feel a sense of love for myself and respect for myself, and when I do not. I am able to feel when I am intimidating or being intimidated by others, and do something about this so that my confidence and self-esteem is not undermined. Whilst in the past I have acted in certain ways to protect myself and not to hurt or disappoint others, I have not spoken my truth. To not act from my truth is increasingly disturbing.

Cunningham says (p14, 1997), “I believe I am now able to say honestly that I “face myself in the lonely grounds of my being without fear”.”

I cannot say I am without fear. I have faced many of my fears. Most of these fears have centred on self-worth and on competence, on my fear of not being competent, based on acting out a childhood belief that I was stupid, not as intelligent as an older brother who gained university medals and straight ‘A’s. As a child I received my attention by acting out a role of being cute, innocent and dumb. I have faced this fear of not knowing enough. I faced it slowly, by at first gaining credibility with a Diploma, then a Graduate Diploma, then a Degree. This was still not enough hence the enrolment in this Masters program. I have wondered if I needed a PhD before I will know enough to be able to help people in the world and follow my vocation. I now know that I do not. I know that I have enough practical, propositional, and experiential knowledge to be able to help the
people who are drawn to connect with me. I know when I am out of my depth and have the sense of being to be able to be humble and say I do not know.

How do I know? I know from the interaction with the other. From the words of appreciation, from the feedback, “Mano was singing your praises Deb”... “It is good to see you again”... “I would like to spend time with you on a regular basis. I know you can help me learn about myself and interactions with others”.

These are the words that give me the knowledge that I am supporting people, and there is the emotional milieu within which they are said, the connection, the ambience, the warmth the tenderness, the connection.

Yet there are still more fears to face. Whilst I now have a sense of love, of resilience within myself that was not there before, I still have many challenges to face in my life. So will emerge more transformations on my personal journey of learning to live an authentic life. They will be more stories for another time.
Our deepest fear
is not that we are inadequate.

Our deepest fear
is that we are powerful beyond measure.
It is our light, not our darkness,
that frightens us.

We ask ourselves, who am I to be
brilliant, gorgeous, talented and fabulous?
Actually, who are you not to be?
You are a child of God.

(Your playing small doesn't serve the world.
There's nothing enlightened about shrinking
so that other people won't feel insecure
around you.)

We were born to make manifest
the glory of God that is within us.
It's not just in some of us, it's in everyone.
And as we let our own light shine,
we unconsciously give other people
permission to do the same.
As we are liberated from our own fears,
our presence automatically liberates others.

—Nelson Mandela
Inaugural Speech, 1994, quoting Marianne Williamson.

(This quote has been circulating around the country as the words of
Nelson Mandela. It was actually written by
Ms. Williamson and can be found in her book A Return to Love
(HarperCollins, 1993), Jim Lord)
Appendix A
My Images

At one of my last peer reflections I drew the following series of 4 images. These images are evidence from my unconscious of my new found confidence, enhanced self-worth, flexibility and deep inner knowing that I have the knowledge within me to grow and develop further.

*Image 1—An Imaginary Mythical Creature*

This creature, like a snail with its home on its back, is self-contained. It can feel secure anywhere. One location is not necessary, as it feels secure, safe and protected within itself.

It is extremely flexible. Notice the face the eyes appear upside down. This creature can transform itself as appropriate depending on the situation that it is in. Being extremely flexible it adapts quickly. It is also extremely mobile because of its agile feet.

It has heightened perceptual abilities—notice the very large antennas. These scan the environment constantly, they can see, feel, hear, and sense with extreme sensitivity.

*Image 2—Amoeba*

This image is the focus of transformation. What initially appears to be chaotic actually isn’t—there is a pattern that can be seen. Events are not random, there is a theme to them, if you learn how to see them. Constantly being in flux, fluid, being able to change.

Page 203
Appendix A My Images

Image 3—Crown and Sceptre

I have been presented with gifts from the people that I relate to. A crown and sceptre.

Image 4—Gifts within

I have my own cave, my own shelter, and deep within are gifts jewels that I can gather when I need them. They are within me I need do not need to go anywhere else to get them.
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