

PHILOSOPHY & MISSION  
MANUAL

This manual and two others  
were created during  
UNDER THE PIPAL TREE

It is available for purchase  
from the IDF Team

RO: Build consensus on the purpose and mission of the organisation and the values required for their achievement.

EO: Begin the journey of participative management; feel the excitement and power in deciding where the organisation is going.

#### DAY I PROCEDURES

CONTEXT: Introduction by the senior person present who gives us permission to do the programme, says a few words about the organisation's current reality and indicates the results he wants out of the three days. Of course, he will be in the programme.

PURPOSE is the reason for the organisation's being, "What are we in business for?" MISSION is more like the task and role. Both are the WHAT of the organisation.

PHILOSOPHY or VALUES is the HOW things get done in this organisation. Every organisation has its own cultural uniqueness due to the industry and to its experience.

This programme is intended to align participants with the goals and purposes of the organisation and attunes participants to the task of the organisation.

Lay out the programme generally. Three days allows you to do the Style Flex, a individual personality profile exercise.

FIRST DAY	I	Context, Environmental Analysis, Current Reality
	II	Style flex
SECOND DAY	III	Purpose and Mission Workshop
	IV	Disney video, Culture Triangle analysis Values Workshop
THIRD DAY	V	Images Talk
		Draft Writing: Purpose and Mission, Values
	VI	Action Plan, (Communicating the results)

#### Session I

Company Context: Head or senior person present from the organisation indicates where the company is and where it needs to go, the reason for this programme and introduces the ICA.

ICA Context: Time of rapid change, complexity, interrelatedness; most organisations find it helpful to look anew at their reason for being, their role and task and their philosophy of operation. This programme is intended to provide a process for this group corporately to begin that task.

INTRODUCTIONS: Need to get to know you, begin the process of interchange. This will be a participatory programme. Our role is facilitation. You are the experts.

1. Please say your name, position in the organisation and the number of years you have worked in this organisation. (Keep a cumulative total of number of years.)

2. Go around again and ask what are your anticipations for this programme. As you go, change the question to, what do you hope for? What do we need to accomplish here during these three days?

3. Lay out the format of the three days, walking people through what will actually be happening and indicate the result depends on their frank and open participation.

#### EXTERNAL ENVIRONMENT AND TRENDS WORKSHOP

Context: We'll build a picture of the external environment out of your information. Together you know a lot about this; a lecture is not as valuable as the picture you can build together. Using the dates of the organisation's beginning, name events of the past, present and hoped for future for the categories of World, Nation and Arena of the Organisation's Activities.

1. Worksheet:

ENVIRONMENTAL ANALYSIS				TRENDS
	PAST	PRESENT	FUTURE	
ACTIVITY ARENA				
NATION				
WORLD				

Each person get at least 1 or 2 events in each box. Do an example for each of the boxes before they begin individual brainstorms.

2. Small Teams: Cluster participants in groups of 3 to review their events and select the 2 or 3 most important items in each box.

3. Plenary: Do group list beginning with Past for the World, then the Nation and then the Activity Arena (get 10 or 12 events in each box to comfortably fill it and then go on.) Do the same sequence for the Present and then for the Future. Best to have someone else scribe in order to move the process along. A third facilitator can be recording on a sheet for the document. (Remember to add the trends column to the recording sheet).

4. Trends: When all the events are up, begin with the World and read the events left to right and ask, what are the critical trends going on in the world. Do the same for the Nation and the Activity Arena of the organisation. In reflection, ask which trends are most important for the organisation's future.

#### CURRENT REALITY INTERCHANGE

Context: Determining the trends gives a way to align your activities with those trends. Let's take a look at the real situation in your organisation.

#### BEGINNING:

- Who has been here from the beginning?  
 What was it like?  
 How did the organisation start?  
 What was the purpose of the organisation at the beginning?  
 Who were the important people at the early stages?  
 What were your first activities?  
 Where were you located?  
 How many members, volunteers, employees?  
 Who else did what you did?  
 What differentiated you from others in the same arena?  
 Who were your supporters/adversaries if any?

How were you financed?  
 What was your organisational image at the beginning?  
 Tell some stories from the early days which helped shape the organisation into what it is today?  
 Successes?  
 Struggles?

#### TURNING POINTS

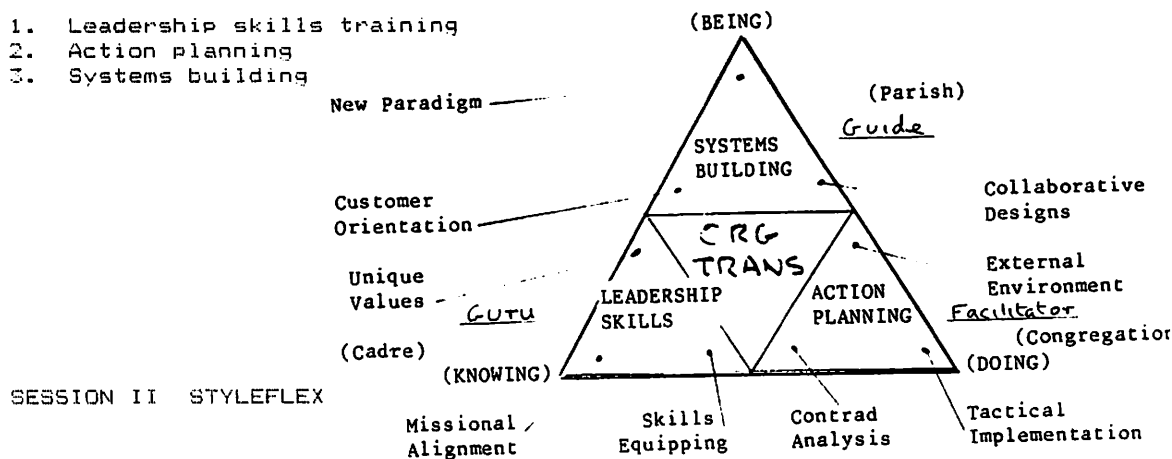
2. What were the turning points?  
 Expansions?  
 Major projects?  
 Shifts in the nature of your activities?  
 Changes in the makeup of staff?  
 New facilities?  
 Systems changes?  
 Collaborations?  
 Changes in the environment in which you work?  
 Reorganisations? Struggles?  
 Keys to success?

#### CURRENT SITUATION

What is the business we are in?  
 How many people?  
 Who do we do it for or to?  
 How is it funded?  
 Who does our organisation belong to?  
 Who are our competitors?  
 How are we different from them?  
 What is our product(s)?  
 What is our marketing mode?  
 How do others know us?  
 What is our organisational image?  
 What logos, mottos?  
 What is our organisational reputation?  
 How do we do our training?  
 How would you characterise our organisational style?  
 What is our polity system?  
 What is the long term vision out of which we operate?  
 What have been our recent greatest successes?  
 Where are we struggling?  
 What causes us the most trouble?  
 What do you see in the future?  
 Where is the hope for our organisation?

OFFSTAGE: Three aspects of Organisational Transformation underlying what we are doing:

1. Leadership skills training
2. Action planning
3. Systems building



Context: Having talked about the strengths which come from relating effectively to the trends in society and about our current reality which reflects our organisational strength, we are now going to focus on the individual strengths of our operating team. We will do this through analysis of our individual styles with a view to using our own strengths and those of others to best advantage. First we will identify our own individual strengths and then study how to flex to the styles of others in order to increase effectiveness.

People operate differently. Why does X do what he/she does (different from me). X is patient, I am not. X likes details and wants to have everything worked out ahead of time, I would rather create on the go. X is slow to make decisions, I can make them quickly. Some people like to spend hours talking to others; I need a lot of time alone. I have a tendency to think there is something wrong with someone who does not operate the way I do. We are out to discover our natural personality styles and those of others with practical tools to make best use of the resources we are.

1. Test: No right or wrong answers. Answer the way you think others experience you. Not how you want to be, but how you believe others see you. Total each of the four columns. Down + Up = 9. Left + Right = 9. Make sure everyone's columns add up. People have a tendency to leave out parts or mark both answers, etc.

2. Check your answers with a friend who knows you. Suggest the friend speak back if he disagrees on your answer, but finally you decide which answer is more descriptive of you.

3. Plot 2 or 3 examples up on a big stylegraph on the board to illustrate the process. For example, D=6, U = 3, L=8, R=1. Count 6 marks down from the center and return 3 back to mark your location on the vertical axis. Count 8 marks left and return 1 right. Trace your way over to the spot which puts you in the Amiable box. Have someone go around and check all the plotting. Then enter initials up on the board, so everyone can see where they and others are located.

4. Note which styles are:

Most assertive= Drivers & Expressives

Least assertive= Analyticals & Amiables

Most responsive to people= Amiables and Expressives

Least responsive to people (more task oriented)= Analyticals & Drivers

Push on the objective nature of the categories and the strengths indicated.

5. Look at sheets B & C. Rehearse the behaviours associated with each style. Have someone from the respective style read all the behaviours and ask the holders of that style to indicate which behaviour fits them best. Ask who from history represents that style. Who else in this organisation fits there? Carry on with the other three styles. Which style has been most highly regarded by the organisation? Has that changed? Which style best describes your spouse? Father? Mother? Children?

6. Role plays: Meet in your style groups, review the characteristics of your style and prepare a two-minute role play (eg for creating a celebration) which allows you to demonstrate unmistakably the attributes of your style. Do 4 role plays. Reflection: What characteristics were obvious?  
Gifts of that style?  
Problems inherent in that style?  
What if everyone in a missional group were all that style, what would happen?

#### STYLE GROUP Workshops:

2

1. Read page 2 and 3. Emphasise this is not a manipulative tool. It is a tool you can use to modify your own behaviour, not to bring somebody to do what you want them to.
2. Each person envision a colleague with whom his or her relationship is difficult. Decide what style that person is and plot him or her on the stylegraph. Then determine by location on the chart whether flexing to that person requires you to increase or decrease assertiveness or responsiveness. Note the possible behaviour modifications which might allow you to do this.
3. Page 4, Read FLEXING TO: Ask each person to suggest one thing they could do to flex to the person indicated. Ask them to mark 2 or 3 possibilities.
4. Page 5, FLEXING FROM: Look at the main image for each. Focus particularly on the paragraph for your style group. Does this make sense to you. Illustrate the points of the paragraph.
5. Pages 6-9, Look at the appropriate page for your style group: Read the ways I like to be managed. Ask each what they like most. Same approach for how I need to be managed. Which one do you need most? Note how other stylegroups can most effectively manage us? Scan the other pages for clues, especially for the individuals to whom we are flexing.
6. Page 11, Have everyone go through the page. If there is enough time, try to get several behaviour modification possibilities down and ask each person to choose 2 or 3 to try out. Suggest they might do well to talk over their approach with a friend who is in that target style group for an opinion about the effectiveness of your approach. Ask them to record their results. Hopefully you will meet the group in a later programme to hold accountability regarding results.
7. Reflection in the style groups. What has been most useful?  
What was new?  
What will you immediately put to work?  
Who else would you like to do this with?

You might want to hold off flexing until you have time to test out your skill in categorising your colleagues. Remember this is not to put them in a box. This is to give you tools to more objectively and effectively relate to other people.

#### SESSION III PURPOSE AND MISSION WORKSHOP

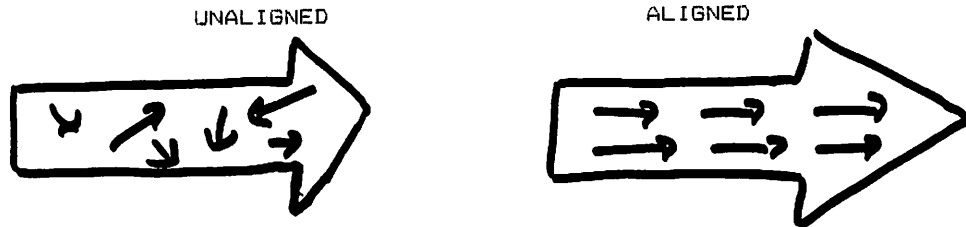
**Context:** Ideal to have somebody from the organisation to talk about the five or ten year vision for the organisation. If strategic planning has been done, this is the time to refer to it. If there is new information everyone should have about long term decisions, this is the right place. The assumption is that this group is free to rehearse or recreate the purpose and mission of the group.

Every successful group has a clear purpose and mission. In fact, many effective groups find themselves mission-driven, ie their sense of mission injects a sense of power into their efforts. Often the P & M is not clearly articulated or may be held only by a few. It may no longer be tuned to the current external environment.

**PURPOSE:** What is this organisation here for? (reflects organisation image and priorities.

**MISSION:** What are the other critical elements of the task and role of the organisation?

ALIGNMENT IMAGE: (Roger Harrison's paper is helpful for these images.) Alignment is the identification of all members of an organisation with the goals and purposes of the organisation.



What is it like in an unaligned organisation? Examples?  
What is it like in an aligned organisation? Examples?  
How do you know if an organisation is aligned? (People know what the organisation is about, sense significant engagement, commitment, are supportive of each other, pleased to delegate in order to empower). In an unaligned organisation, personal power is used to build empires. Consensus on purpose and mission builds a kind of a force field which facilitates alignment.

#### STAKEHOLDERS WORKSHOP (Total group):

Who are the groups and individuals with whom your organisation has a relationship?

Who are you dependent on?

Who is dependent on you?

We call them stakeholders; groups who have a stake in the organisation.

Who would miss you if you were no longer around?

Would be pleased to see you succeed?

Get an inclusive brainstorm on the board. Make it as long as the group likes in order to get every possible relationship. Then suggest that 8 - 10 are about as many as you can handle and sort the list to that number. For most groups, it includes, members, constituency, board of directors, competitors, donors, society, etc. When the 8 or 10 stakeholders are decided, get out a few examples of relationships. Eg. for collaborators, it might be free and open communication, for the Board, it might be to honour their advice etc.

2. Split group into 3 or 4 teams, each with 5-8 members, to brainstorm a number of possibilities of relationships with each of the stakeholders, then select 1 or 2 each, completing the statement, "The relationship or responsibility we have toward our constituency is creating, so they need to consider what every member needs before them as a guide. Each group to frame up each relationship (or perhaps 2) in not more than 6 or 8 words and print on a sheet of paper for inclusion in the Mission Matrix.

3. PURPOSE AND MISSION PLENARY: Under the stakeholder headings, spread the group's data across the board. When all are up (answering questions of clarity as we go), go back over by stakeholder, marking most useful and critical phrases and images. If new images come up, record them under the appropriate stakeholder. This becomes the grist for the group who will draft the Purpose and Mission Statement. Do a second level reflection on what the most critical relationships for the use of the drafting group.

4. Reflection: What is the new in this?

Which are the most critical relationships for our future?

Which have most to say about our deep purpose?

What should definitely not be left out?

Who are the most important stakeholders for our future?  
Draw up a chart with all this information so it can be available to the draft team later.

#### SESSION IV VALUES WORKSHOP

1. Disney Video (In Search of Excellence) 15 minutes  
Reflection: Scenes, lines, statistics?  
Business Disney is in?  
How do they transmit values?  
What is the primary value the company is holding?  
What do the cast members like about working at Disneyland?  
Why is Disney a great company?  
Who would you like to show this film to?  
What would you want to have happen to them?

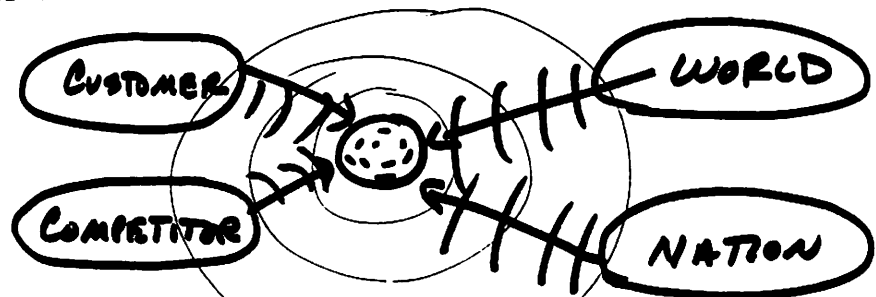
DISNEY FILM IMAGES: One thing in mind, satisfied customer. 9 am every day of the year; 100,000 people a day; 23 million people a year, \$730 million a year; Trains employees to be performers; Show business, no personnel, central casting; Traditions I at Walt Disney University; Instills values in employees, value for dollar; Business we are in is to make people happy; On stage, off stage; 2 million costumes; everyone is part of the show; attraction, not rides; 9 pages of spiel, approved variations, 3 pages on philosophy of the ride; all smiles, that's what the guest remembers; guests ask same questions, have to remember its a different guest; noone seen with mask off, never break character.

CORPORATE CULTURE TRIANGLE: Introduce and ground triangle with Disney images.

What are Disney's strengths?  
What are the strengths of this organisation?  
What are our weaknesses? Needs for the future?  
What 3 arenas would you focus our efforts to build for the future?

#### VALUES CONTEXT:

ALIGNMENT AND ATTUNEMENT: Talked about alignment earlier. Identify with goals and purposes of the company. Attunement shows up as care, concern, love, intimacy within the framework of the organisation. What happens if company is aligned and not attuned? May burn people out. On other hand, if attuned and not aligned, may not get much done. Image for attunement is resonance. Resonance within the organisation, resonance with the external environment, the larger community within which service is performed, resonance with the government, global trends, etc. Messages going from the organisation and being received by the organisation from these other entities. If in resonance, promotes a sense of significance, service and on-targetness that is motivating.



#### CORPORATE VALUES WORKSHOP

Context: Values (philosophy) indicate how we operate, how we do

things in this organisation, how things work, what is valued, honoured. We want to begin to get a grasp of what the values are for this organisation and suggest what values are needed for the future.

Individual Brainstorm (in whole group). As I indicate the following value arenas, write down the values you believe the organisation holds and honours in the arenas of:

Leadership	Teamwork	Communication	Recognition
Accountability	Planning	Problem solving	Coordination
Innovation	Image	Always do	Never do
Look for in recruits		Show to visitors	
One thing you would change		Last thing we would give up	
Story about why people come to and why people leave organisation			

VALUES WORKSHOPS: Look over individual lists. Mark the values critical to keep in the future. For values which are not adequate for the future, suggest what value you see is necessary.

1. Brainstorm values most critical for the organisation's future. Talk them through somewhat as they go up, but try at least 20.

2. Select 10 to 12 to take to the plenary. Screen for the most important values to keep before all the members of the organisation. Write on cards (1 each) and take to plenary.

PLENARY: Done like a vision plenary. Use symbols to group into columns. Group by similar values. Name column headings. Look for major focus or concise articulation of value represented by column. Provides grist for draft writing group.

### DAY III

#### Session V

IMAGES TALK: Expanded witness on 1) Everyone operates out of images, 2) Images determine behaviour, 3) Images can be changed. Messages change images, 4) When images change, behaviour changes. Works best as a participatory presentation.

#### DRAFT WRITING TEAMS:

Context: Take the workshop data to the team. Assignment is to come back with 1) a Purpose and Mission Statement, 2) Values Statement.

PURPOSE & MISSION GROUP: Talk through the data. Have each person write a 1 or 2 sentence purpose statement. Have each statement read out twice to the group. Make notes individually. Record the most critical phrases and elements on the board. Go around the whole group. Facilitate the whole group to draft a mission statement from the new brainstorm data. Will probably include from 3 to six elements woven together in such a way that it has power and imagery.

Mission Statement: Determine which other elements of task, role and mission need to have special focus. Create from 3 to 6 mission statements which indicate arenas of attention and commitment by the organisation.

VALUES GROUP: Work from the values workshop data. Column headings provide a pretty good basis for the major value. Struggle through with the whole group what each one should say. You may decide to group two columns at this point or split a column to clearly get the necessary values articulated. Usually from six to 10 values suffice. Suggest to the group to take the consensus as far as they can. They may want to indicate to the total group where critical decisions are

yet to be made.

PLENARY: Report out the two drafts, reflect. Entertain suggestions for amendment. If small changes are desired, make on the spot. If major objections arise, try to iron out there; if necessary set up an ad hoc task force to bring back a recommendation. Emphasise these are draft statements with which the organisation will want to live for a while to see how they are going to wash.

#### SESSION VI: ACTION PLAN

A number of options are possible here.

1. Build a communication action plan for bringing in the other members of the organisation into the Phil and Mission process. Usually this calls for report forums during which participants of the P&M Retreat discuss what they have done, ask whether there are new suggestions and input, then discuss what are the implications of putting this statement to work in our organisation.
2. Build a vision-image for the company. Like with this purpose, these mission elements and holding these values, what we need to be about is ..... Build a plan for drawing others into this vision in such a way that the vision is fleshed out, and it belongs to everyone in the organisation.
3. Move into an issues workshop ending in a focus question (like the design conference workshop). Conclude by discussing design of future programme.
4. Symbol Workshop: Put up organisation symbol before the group.  
Art form:
  - \* How did the symbol get created?
  - \* How do you use, display it?
  - \* What do other people see in it?
  - \* What story do your members tell about it?
  - \* How does it express the power and viability of the organisation?
  - \* How might it be added to, streamlined, changed to become more powerful?

## Strategies for a New Age

Roger Harrison

*During the last few years of my career as a management consultant, I have been impressed with the apparent intractability of organization problems. I ask myself why our attempted solutions so often produce no effect, or else exacerbate the problems they are designed to solve.*

As we look around at business organizations, we see that decades of human relations training have made managers and supervisors more skillful and sophisticated about relationships. Why is it that we do not, therefore, have committed and happy workers? We have better information systems than ever. But do we make decisions more easily—or significantly better? We have sophisticated models and programs for planning and strategizing, and yet the environment seems more turbulent and out of control than ever. How is it that organizations seem so unmanageable just when we have learned so much about the arts and sciences of management?

As ever, hope is just over the horizon. The Japanese seem to have solved vexatious problems of productivity and quality. In this country, new plant experiments have shown that workers are able to manage themselves and produce superior quality and quantity with less supervision that we used to think necessary.

Peters and Waterman have made "excellent companies" a national catch-phrase for the 1980s that perhaps rivals the evocative power of Sputnik in the 1960s. The word "leadership" is back in favor, even among the academics who consigned it to oblivion for its vagueness and softness a few decades ago. Recent interest in "high performance" at both the individual and the organizational levels has produced considerable insight into the ways in which high-performing systems differ from their more mediocre competitors.

Where should we look for the key to improving organizations and management? Should we emulate the Japanese? Do we study "excellent" companies and try to be more like them? Should we start anew so as to do it right at the beginning, leaving existing organizations to limp along or decline?

I do not know. An ancient story tells of a man who sees his neighbor looking under the streetlamp. The seeker says he dropped the key to his door and is trying to recover it. Asked if he dropped it under the streetlamp, he replies, "No, I dropped it while trying to open my door, but there's more light here." This article is written for those managers, consultants, and academics who feel that in our efforts to improve organizations we have perhaps made some basic error which dooms us to repeat both our mistakes and our successes, but not move beyond them. It is an attempt to move beyond the circle of light given by our current concepts and methods.

Faced with a plethora of choices, I find myself drawn toward an ideal of *balance and harmony*. For a couple of hundred years we as a nation have been in the forefront of progress, of improvement, and of innovation. As managers and consultants we have focused on fixing problems and making things better. We have ignored the Hippocratic maxim, "First do no harm," and we have created organizations which are chronically unbalanced, internally and externally. In consequence, we face increasing difficulty in maintaining control and autonomy. We shall explore how attempts to achieve desired levels of control destabilize and unbalance the systems we are endeavoring to improve. By endeavoring to maintain an *illusion* of autonomy and control, we exacerbate the problems we are trying to solve and find ourselves running ever faster just to stay even.

We shall consider two approaches to the integration of organizations other than direct control: *alignment* and *attunement*. By the first is meant the voluntary "joining up" of individual members of the organization, finding fulfillment in the larger purpose of the organization. By attunement is meant the support of the individuals by one another and by the larger whole which comes about through a sense of mutual responsibility, caring, and love. Organizations which become and remain healthy, vital, and productive over long periods of time embody both alignment and attunement in their values and cultures, and in their structures and systems. Building and maintaining alignment and attunement in healthy tension is a major function of leadership. When either becomes dominant, organizations become unbalanced and destructive.

The effective leader keeps the forces of attunement and alignment in balance within the organization and also within him or herself. According to this concept, the "new age leader" is both visionary and steward: visionary in the forging of the dream and in keeping the flame alight; steward in caring for and nurturing the organization and its human parts.

Among leadership tasks a special place is reserved for vision and the power of thought. We shall explore the part which intuition has to play in organization learning and decision making. We shall also consider what sorts of management tasks and activities might constitute the beginnings of a "technology of attunement."

Finally, we shall look at strategic planning in the light of our concepts

of attunement and alignment. We shall attempt to apply the concepts of harmony and balance to the relationships of the organization with its environment: customers, suppliers, competitors, and communities.

### LEADERSHIP AND ORGANIZATION ALIGNMENT

Interest has been awakening in the concept of leadership through vision, purpose, and intention. We are becoming aware that trying to improve productivity and quality through systems of rules, regulations, checks, and controls is not only costly but ineffective. The low trust and depersonalization that are engendered by ever more elaborate attempts at control further reduce the voluntary motivation to contribute, and a vicious circle of control and alienation perpetuates itself.

There is hope that the visionary leader (as opposed to the mere manager) can revitalize organizations through giving people meaning, purpose, and a sense of higher values in their work. By articulating common purpose and exciting future possibilities, the leader lines up the organization members behind a shared dream or vision, and they all march forward into the future.

Both within organizations and in our private lives, many of us hunger for purposes higher than mere career success, and seek a nobler vision in which we can enroll. We await the emergence of charismatic figures who will lift us from our apathy. The concept of "organization alignment" expresses our wish for meaning and purpose and tells us how we may achieve them in our work settings.

Alignment occurs when organization members act as parts of an integrated whole, each finding the opportunity to express his or her true purpose through the organization's purpose. According to Kiefer and Senge (1982), the individual expands his or her purpose to include the organization's purpose. An organization is "aligned" when the parts choose voluntarily to act fully as members of the whole.

Organization alignment is seen by its advocates as different from the situation where an individual sacrifices his or her own identity to the organization. It is rather the expansion of the individual's identity and sense of purpose to include the organization and its purpose. I believe, however, that there is a shadow side to the benefits.

Organization alignment behind visionary leadership must involve the merging of the individual's strength and will with that of the collectivity, along with a willingness to be directed by the leadership. In high-performing organizations animated by noble purpose this may not feel like much of a sacrifice. It is a bit like being a member of a fine symphony orchestra. Instead of playing in their own tempo, volume, and style, the members "line up" behind the conductor in the service of his vision of the ideal rendition of the noble and aesthetic qualities of the piece being

played. By doing so, each is able to be a part of an achievement which no one could aspire to alone. Much of the time it must be a satisfying experience.

The trouble is that even organizations animated by noble purposes have their inhumanities. The symphony conductor may inspire the orchestra to perform at its best, but he may also be dictatorial, may humiliate members who fail to perform to his standards, may have scant regard for the personal needs of orchestra members, and so on. Nobility of aim is no guarantee of an open heart.

Nor is the inhumanity of high-performing organizations confined to the leadership. In my own work with plant startup (Harrison, 1981), I have documented how peer pressures develop that cause people to exploit themselves in the service of the cause. People burn themselves out; they sacrifice their personal lives and family relationships; and they ostracize those who do not share their commitment. Tracy Kidder's *The Soul of a New Machine* (1981) describes both the light and the dark sides of the aligned organization in fascinating detail. It illustrates the tendency of aligned organizations to demand and receive total commitment of their members toward purposes that are actually rather narrow.

It is not inevitable that alignment must be exploitative of individual members. But the tendency is there. It is no accident that many of our most exciting tales of high-performing, closely aligned organizations are referred to as "war stories." War is the ultimate expression of unbridled will in the pursuit of ends believed to be noble.

### ORGANIZATIONS AND THE DAIMONIC

Rollo May's (1969) concept of the *daimonic* is extremely useful in seeking to understand the tendencies of organizations of all sorts to become unbalanced and inhumane. The *daimonic* is that aspect of man that seeks to express itself no matter what the cost or consequences. May describes it as follows:

*The daimonic is any natural function which has the power to take over the whole person. Sex and eros, anger and rage, and the craving for power are examples. The daimonic can be either creative or destructive and is normally both. . . . The daimonic is the urge in every being to affirm itself, assert itself, perpetuate and increase itself. The daimonic becomes evil when it usurps the total self without regard to the integration of that self, or to the unique forms and desires of others and their need for integration. It then appears as excessive aggression, hostility, cruelty—the things about ourselves which horrify us most, and which we repress . . . or, more likely, project on others. But these are the reverse side of the same assertion which empowers our creativity. All life is a flux between these two aspects of the daimonic.*

Our hopes for finding meaning and purpose in the workplace easily blind us to the daimonic dark side of aligned organizations and char-

of attunement and alignment. We shall attempt to apply the concepts of harmony and balance to the relationships of the organization with its environment: customers, suppliers, competitors, and communities.

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Both within organizations and in our private lives, many of us hunger for purposes higher than mere career success, and seek a nobler vision in which we can enroll. We await the emergence of charismatic figures who will lift us from our apathy. The concept of "organization alignment" expresses our wish for meaning and purpose and tells us how we may achieve them in our work settings.

Alignment occurs when organization members act as parts of an integrated whole, each finding the opportunity to express his or her true purpose through the organization's purpose. According to Kiefer and Senge (1982), the individual expands his or her purpose to include the organization's purpose. An organization is "aligned" when the parts choose voluntarily to act fully as members of the whole.

Organization alignment is seen by its advocates as different from the situation where an individual sacrifices his or her own identity to the organization. It is rather the expansion of the individual's identity and sense of purpose to include the organization and its purpose. I believe, however, that there is a shadow side to the benefits.

Organization alignment behind visionary leadership must involve the merging of the individual's strength and will with that of the collectivity, along with a willingness to be directed by the leadership. In high-performing organizations animated by noble purpose this may not feel like much of a sacrifice. It is a bit like being a member of a fine symphony orchestra. Instead of playing in their own tempo, volume, and style, the members "line up" behind the conductor in the service of his vision of the ideal rendition of the noble and aesthetic qualities of the piece being

played. By doing so, each is able to be a part of an achievement which no one could aspire to alone. Much of the time it must be a satisfying experience.

The trouble is that even organizations animated by noble purposes have their inhumanities. The symphony conductor may inspire the orchestra to perform at its best, but he may also be dictatorial, may humiliate members who fail to perform to his standards, may have scant regard for the personal needs of orchestra members, and so on. Nobility of aim is no guarantee of an open heart.

Nor is the inhumanity of high-performing organizations confined to the leadership. In my own work with plant startup (Harrison, 1981), I have documented how peer pressures develop that cause people to exploit themselves in the service of the cause. People burn themselves out; they sacrifice their personal lives and family relationships; and they ostracize those who do not share their commitment. Tracy Kidder's *The Soul of a New Machine* (1981) describes both the light and the dark sides of the aligned organization in fascinating detail. It illustrates the tendency of aligned organizations to demand and receive total commitment of their members toward purposes that are actually rather narrow.

It is not inevitable that alignment must be exploitative of individual members. But the tendency is there. It is no accident that many of our most exciting tales of high-performing, closely aligned organizations are referred to as "war stories." War is the ultimate expression of unbridled will in the pursuit of ends believed to be noble.

### ORGANIZATIONS AND THE DAIMONIC

Rollo May's (1969) concept of the *daimonic* is extremely useful in seeking to understand the tendencies of organizations of all sorts to become unbalanced and inhumane. The *daimonic* is that aspect of man that seeks to express itself no matter what the cost or consequences. May describes it as follows:

*The daimonic is any natural function which has the power to take over the whole person. Sex and eros, anger and rage, and the craving for power are examples. The daimonic can be either creative or destructive and is normally both. . . . The daimonic is the urge in every being to affirm itself, assert itself, perpetuate and increase itself. The daimonic becomes evil when it usurps the total self without regard to the integration of that self, or to the unique forms and desires of others and their need for integration. It then appears as excessive aggression, hostility, cruelty—the things about ourselves which horrify us most, and which we repress . . . or, more likely, project on others. But these are the reverse side of the same assertion which empowers our creativity. All life is a flux between these two aspects of the daimonic.*

Our hopes for finding meaning and purpose in the workplace easily blind us to the daimonic dark side of aligned organizations and char-

ismatic leadership. In our enthusiasms and hopes for a new order or renaissance in business, it is easy to create daimonic organizations. Business and government are full of examples of the daimonic: the narrow paternalism of a Henry Ford; the expansive dreams of an entrepreneur like John DeLorean; the limitless personal ambition of a Richard Nixon; the zealous invasions of privacy of the "sensitivity trainers"; and the shortsighted dedication to the "bottom line" of the dedicated careerist or "Gamesman" (Maccoby, 1976).

We must remind ourselves that an organization need not be dull, hidebound, and bureaucratic in order to be inhuman. High ideals and disregard of the individual frequently go hand in hand. Witness Hitler's SS, the Japanese kamikaze squadrons, the elite troops of every nation, willingly sacrificing every moderating human value to the nation, to brotherhood, and to victory. In our pursuit of the ideals of high performance and control, it is easy to forget that in a balanced system, neither the whole nor the parts dominate. The idea that we can achieve perfect integration between the needs of the people and the purposes of the organization is fatally flawed.

### HIGH PERFORMANCE AND THE ILLUSION OF CONTROL

In our attempts to manage and improve organizations, we have overlooked the fundamental connectedness of things. Charles Perrow's new book (forthcoming) tells how minor and unimagined errors in tightly coupled complex systems combine in unpredictable ways to create major catastrophes, which he calls normal accidents. These result because we try to fix the parts of systems in isolation from one another, without appreciating their interdependencies.

This article is not the place for an essay on the ultimate interconnections of all to all, but it is important to illustrate by a few examples what happens when we enter into illusions of autonomy and control.

### THE ILLUSION OF AUTONOMY AND CONTROL

The implicit belief in autonomy is so pervasive in our society that it is difficult to step outside of it. It is, however, fundamentally wrong. A friend described a conversation with her Japanese host in Tokyo. Noticing the throngs of unlocked bicycles parked on the streets, my friend asked if theft were a problem. "Of course not," responded her host. "Anyone would know that to steal a bicycle would be the same as taking it from himself." If we somehow came to believe that we were so totally dependent on others, and they on us, that we experienced our actions as reflexive, how would we behave differently?

experience them as landing in our environment, not someone else's. When we "leaned down" our organizations by "getting rid of dead wood" we would experience the unused human resources, the decline in living standards, and the hopelessness and despair of those who lost their jobs as our own loss. When we put shoddy merchandise on the market or cut a sharp and not too honest deal, we would feel the disappointment and diminished trust as our own. When we acquired the best and brightest employees for our own department and found a way to transfer out the less competent and motivated ones, we would experience the decrement in performance of the receiving department as our own. When we negotiated a fat and juicy budget for ourselves, and another group had to limp along on meagre resources as a consequence, we would experience their shortage of resources as well as our surplus. In short, we would know and believe that a part cannot remain healthy in a system which is sick, and that the whole cannot thrive when its parts are suffering.

Most of us realize that we are more intimately interconnected than we allow for in our plans and actions. Because we share a mechanical, atomistic view of the world, it is hard for any of us to live our daily lives in continuous appreciation of our dependence on others and theirs on us. We cannot take into account our connections with other individuals, groups, organizations, nations, and global systems because we do not experience them directly and continuously. We are in a real sense prisoners of our perceptual frames. In a curious way our illusion of autonomy only frees us to wander in the dark, tripping over the unseen bonds which connect us to others.

The illusion of autonomy causes us to ignore our connections with others. The illusion of control leads us often to do violence to the systems of which we are parts, in our attempts to manage, repair, and improve them. We love to experiment, to tinker with things, to fix them when they are broken and improve them when they are not. We are driven to produce, to create, to innovate, to build, and to expand. We want the good things of life.

To build, to create, and to solve problems so that they stay solved for a while requires that we have control, that we be able reliably to produce the consequences we intend, and that the unintended consequences of our actions do not nullify our gains. We do not always realize that without autonomy we cannot have control; we can only have reciprocal interaction in which we are as much acted upon and affected as we are impacting on others. Our lack of appreciation of the interconnectedness of things leads us to attempt to solve many problems which we cannot solve, because we cannot know and manage the connections of the parts we act upon with the larger systems of which they are members.

At global and national levels our failures are glaring and obvious: attempts to manage the economy, to stamp out poverty, to solve population problems, to rid ourselves of insect pests, all have been more or less undone by unanticipated consequences of our actions, or by unappreciated

connections which stabilized the systems we tried to change. Many, viewing recent history, argue for a "return" to *laissez-faire*. These, however, have not really given up the illusion of control; they still believe that, freed of interference, business organizations can be controlled by their managers, and individuals can be autonomous in their own lives.

When we turn our attention to the organization, we have not far to look for examples of unanticipated consequences of attempts at control and problem solving. General Motors established a highly automated plant at Lordstown at least partly to gain greater control over the human element in production. Lordstown suffered from crippling wildcat strikes because people hated working there.

Banks have turned to automatic data processing in an attempt to reduce errors and cut costs. But partly because the job of teller is now both deskilled and low paying, teller turnover has become and remained a serious problem.

"Sociotechnical" and "open systems planning" approaches to plant design have succeeded in creating with large organizations "islands" of high performance, productivity, motivation, and worker satisfaction. After the startup phase, when the new plant becomes more closely integrated into the host organization, the productivity often suffers. Attempts to redesign existing plants along the lines of the experimental facilities have generally been unsuccessful.

It would be easy to overstate my case. There are indeed many counterexamples of organizations that have been changed and improved significantly, of problems that have been solved successfully, and of companies that have been well managed consistently over many years. We have become ingenious in diagnosing difficulties and solving problems during the years in which capitalism and science have flowered hand in hand. Most of us would agree, though, that it is not getting easier. It requires more knowledge, more information provided more rapidly, more management attention and skill, and more hard work to manage organizations successfully than it used to. The proliferation of training programs in stress reduction, negotiation, and conflict management tell us what we knew already: that stress, tension, and disagreement are on the increase within organizations, and between them and their environments.

The point of this review is not to sound another note of doom and gloom; it is to suggest that we are unlikely to find the key to our dilemmas by continuing to search in the circle of light cast by management science, analytical problem solving, job design, operations research, management information systems, strategic planning, and the like.

We should not just abandon these tools for newer methods, but rather we must do something much harder: change our minds, expanding and altering the mindsets of perceptual frames that produced the tools that are now diminishing in effectiveness. We need to stretch in two directions. The first is to move beyond the realm of facts and analytical thinking

into that of vision and intuition. The second, more difficult one will be to move beyond our preoccupations with purpose and action into a realm of being and harmony.

### THE NEED FOR VISION, INTUITION, AND THE POWER OF THOUGHT

It is interesting that while the established core of business and bureaucracy has been a bastion of rationality, ideas about the "power of positive thinking" have cropped up with great regularity in sales training and in books for some would-be entrepreneurs. Organizations as successful as Matsushita and Toyota in Japan and IBM, Tupperware, and Mary Kay Cosmetics in the U.S. have not been ashamed to motivate their employees by group singing and highly emotional celebrations. Successful entrepreneurs in business have often been known for their intuitive hunches and impulsive decision making, as have the "deal makers" who make the running in merchant banking.

Because of our rational-analytical bias, we do not support people in business organizations in learning to use such intuition and Pied Piper motivation. The chances are that we are only fractionally as powerful in intuitive thinking as we could be if we supported one another.

A major barrier to legitimizing intuitive thinking in organizations is that many of us have trouble distinguishing high-quality intuition from sloppy, wishful thinking. Obviously we would like to install the former in our "new age organizations" and avoid the latter. We should add the power of what we loosely call right brain thinking to our already formidable talents for assembling, organizing, and reasoning with data. Intuition is not a substitute for facts, for experience, or for logic. It is a way of building on and going beyond facts and experience.

Studies of high-performing individuals in many fields have shown that successful people tend to visualize the results they want in their lives and work, and to affirm to themselves that they can accomplish their goals. They create a clear and conscious intention as to the desired outcomes, and allow their actions to be guided by that frequently affirmed intention. Rather than planning in detail what they will do and how they will go about it, they start by creating an intensely alive mental representation of the end state. That representation then works through the individual's intuition and subconscious perceptual processes as she or he makes the multitude of everyday decisions which bring the goal ever nearer.

Purpose and intention are far more powerful than plans. Never in my years as a consultant have I seen an organization changed in any fundamental way through rational planning. The leaders I have seen deeply influence their organization's characters and destinies have always operated out of intuition, guided by strongly held purposes and drawn on

by a vision of a better future. They communicated their intentions verbally to others who could share their vision, and they communicated it daily to others through their "real time" actions and decisions. In due course, enough people shared the vision and the intention to reach "critical mass," and the dream became reality.

Some people believe that when we create our own future through vision and intention, we are tapping into spiritual powers and energies, that there is an almost supernatural quality to it. Louis Tice (1980), in his program "New Age Thinking," has a more rational explanation. Tice says that when we establish and affirm an intention and create a vision of the end state, we "program" our subconscious minds to selectively perceive anything which could help us achieve our purposes. Thus, although we may begin with no idea of how to achieve our goal, we will begin to see the means we need through the filter we have set up which will selectively bring to our attention events, people, and other resources which could be useful to us. Conversely, Tice cautions, we must avoid words and thoughts about failure, because these program us to see barriers and difficulties, and indeed to engage in actions which will bring about the negative ends we have visualized.

Warren Bennis tells a story that supports such a view. Observing that the successful leaders he has interviewed are more than ordinarily reluctant to talk about the possibility of failure, he links that trait to the superstition among high wire artists against speaking about the possibility of accident. Bennis goes on to describe how the great Kurt Wallenda upset his family a few days before his death by talking about falling, and then describes the missteps and hesitations which later led to his fall from a high wire into a street in San Juan, Puerto Rico. Our visions, it would seem, program us for life and death, as well as for success and failure.

Sports psychologists report similar findings in their programming of athletes to concentrate on doing the right things instead of focusing on not doing the wrong things. Their experiences are supported by the literature on attribution—people who see themselves in a negative light attribute failure to themselves, but attribute success to outside forces beyond their personal control.

Louis Tice points out that our subconscious "programs" can be charted by observing our "self-talk," the commentary we make on ourselves and the world as we go about life. Negative self-talk includes, "It's not like me to do so well." "Some people have all the luck!" "I never seem to be able to. . . ." "That's not one of my strengths." Positive self-talk includes such affirmations as, "I'm specially good at. . . ." "I'm learning how to. . . ." "Every time I try this I do it better." "I'm going to find a way to. . . ."

Organizations have self-talk, too. It can be heard in the organization's myths and rituals, as Joanne Martin reports in cognitive social psychology. The "war stories" about heroes and villains tell us where an organization

has been and where it's going. They tell us whether it is programmed for success or decline. When leaders want to prepare the organization for levels of performance beyond its self-image, they have to create new stories, myths, and rituals which will program the organization's collective consciousness for success. As Peters says, they have to create a series of "small wins," each of which is a sign and signal of positive change. It is not enough to articulate a vision of a hoped-for future; that is necessary but not sufficient. Organization members have to be given new stories to tell, stories that point toward the successful achievement of the vision. The leadership's ability to conceive and create dramatic events, both large and small, is critical to changing the self-talk of an organization. A new achievement in quality, a promising innovation, a better safety record, these are the "small wins" that can be dramatized to form the basis for new stories. They lead to the big wins, such as Lee Iacocca's recent announcement that Chrysler has just paid off its government loans.

We may make fun of the group singing of Toyota and Tupperware, but they appear to sing all the way to the bank. Mottos such as "Better Things for Better Living, through Chemistry," and "Progress is Our Most Important Product" may seem a little dated to us now, but both the songs and the mottos have been important parts of the self-talk of highly successful organizations. Purpose, vision, intention: When we venture into the turbulent waters of the unknown future, it gives us heart to have songs to sing and stories to tell, and a talisman to guide us. Our mythmaking may not be rational, but neither are the hopes and dreams that spur us on to success. Both spring from the human spirit.

#### ATTUNEMENT: THE SEARCH FOR HARMONY IN ORGANIZATIONS

The concept of organization alignment speaks to us of human will, driving toward the fulfillment of vision and purpose. I believe that the counterbalancing force is to be found in the operation within organizations of human love, expressed as empathy, understanding, caring, nurturance, and support.

The potency of love in organizations is largely denied and repressed. We experience the same fear of it that we previously did with sex and power. Love has its daimonic side, and we are not wrong to be wary of it. There is a very real danger in encouraging people to look to the organization for the satisfaction of needs for nurturance which are frustrated due to the fragmentation of family and community. And there are real limits on how much trust we can permit ourselves in the competitive and conflict-ridden cultures of many organizations.

I propose only that we allow ourselves to become aware of the reality of love. We shall not get rid of love by ignoring its operation in orga-

nizations, any more than we can avoid power by looking the other way. By refusing to examine love in organizations, we only prevent ourselves from accessing its healing, supportive, and creative influences. And these we do need.

Love is made necessary by the fact that there is no such thing as independent life. It arises from the recognition of our fundamental connectedness. Thus, its denial is part of the illusion of autonomy, and makes us vulnerable to the daimonic side of our needs for power and control. An understanding and acceptance of the power of love in organizations makes healing possible. It does not end conflict and competition, but it can bring grace and restraint into the dance of the warriors, and bind the wounds of both victor and vanquished.

As Kahlil Gibran wrote in *The Prophet* (1969), "Work is love made visible. And if you cannot work with love but only with distaste, it is better than you should leave your work and sit at the gate of the temple and take alms of those who work with joy."

Or, as a recent Delta Airlines ad put it, "When people love their work, it shows. . . . Our people are happy. Because they love what they do and who they do it for. When people feel that way, they simply have more to give."

Perhaps they do. They gave a Boeing 747 airliner to their company not long ago.

By the concept of attunement in organizations is meant a resonance or harmony among the parts of a system, and between the parts and the whole. When we are attuned, we become more receptive to the subtle energies that connect us with one another. We become open to one another's needs and to our own sense of what is worthy of reverence in the work we do. Where alignment channels high energy and creates excitement and drive, attunement tames and balances the daimonic qualities of our quest by opening us to each other and to the messages from our hearts.

If an aligned organization is like a symphony orchestra, then attunement is represented by a jazz combo improvising. The members are alert to what each other player is doing and they support and build upon one another. Space opens for those who have solos to play. There is a sense of flow between the players which is unforced and uncompetitive. The essence of attunement is that the purposes of the parts are served by the whole and by the other parts. Each member's individual needs are respected and served by the organization and by the other members.

Alignment and attunement are both processes for achieving integration and unity of effort among the differentiated parts of a system. We need more integration, because we have created a world in which many of us are highly oriented to meeting our personal needs, often at the expense of the maintenance of our organizations and institutions. We have a lot of personal freedom; it is difficult to obtain needed integration through coercion or through rules and systems.

Neither alignment nor attunement is sufficient by itself. Organizations that are aligned but not attuned tend to be high-performing systems, which exploit their members and which may expend vast quantities of human energy and economic resources for dubious ends. They become daimonic warriors, so busy fighting the good fight that they forget what the battle was about. Organizations that are attuned but not sufficiently aligned tend to enjoy and support one another but do not get much done. They may be so oriented to caring for one another's needs that they cannot make and implement task decisions. They are not viable in a highly competitive environment. The leaders we need now are those who have the balance, the vision, and the heart to create both alignment and attunement in their organizations.

In the past, leaders we call "great" have often been very strong, ruling through fear and respect, or very charismatic, releasing and focusing the daimonic for their followers. Neither is appropriate to the balance between purposive thrust and nurturing harmony which I believe makes for sustainable performance in organizations.

Michael Maccoby (1981) has looked at the emerging character of the workforce and has identified the leadership traits which fit the emerging culture. Maccoby's new leader is seen as having a caring, respectful, and positive attitude toward people, and a willingness to share power. S/he is open and nondefensive regarding his or her own faults and vulnerabilities and avoids the use of fear and domination. The picture is of a secure and mature individual who can articulate values and high principles that give organizational life meaning, but who is more receptive and self-aware than we normally expect visionary leaders to be.

The new leader shares the characteristics which Joseph Campbell (1949) discusses in *The Hero with A Thousand Faces*. He or she is called by a mission and accepts the sacrifices and hardships of the task because s/he must. The hero does not only overcome barriers and obstacles, but is personally transformed in the process. The hero follows his or her daimon but is humanized by the challenges and difficulties of the journey.

There is something of the hero in all of us. The hero is not always strong, but is tempted, attacked, often overcome. S/he responds to an inner call, but is not independent. S/he receives help along the way, without which the journey would end in failure. The hero is often torn between inner forces of love and will, and he or she embodies and expresses both.

The hero's journey purifies the individual to a degree from the passions of the ego. Thus liberated from the daimonic, the individual is able to approach his or her role in the spirit of stewardship: leadership as a trust exercised for the benefit of all. As a steward, the leader serves the followers, guided by a vision of the higher purposes of the organization.

The organization is animated by and aligned with the sense of its own higher purpose. The leader focuses the attention and consciousness of the members on those purposes. But the leader also knows that the parts

have legitimate purposes of their own which are not completely expressed by the purposes of the whole, and she facilitates the attunement processes by which organization members can come to know, respect, and care for one another's needs and individual purposes. The flow of human energy is not one way, from the members to the organization, but the uniqueness of each part is also preserved and nourished by the whole.

Leaders such as those described above are not numerous. Most of us do not embody equally the forces of love and will, nor have we been so purified by our own hero's journey that we are able to act for long periods of time without selfish interests. Also, leaders are shaped by the organizational cultures in which they develop, socialized by the myths, war stories, and rituals of that culture. An organization of "gamesmen" is likely to produce winners and losers, not heroes.

Processes of social change always seem to have a spiral quality: The times and circumstances bring forth the leaders, and the leaders influence the times. If we wish to facilitate such a process, we can look for the leaders, and we can in part alter the circumstances in which they develop. Creating such a climate for the development of the hero-cum-steward involves two aspects: finding and strengthening the sense of higher purpose in the organization, and creating processes that harmonize and integrate through attunement.

### STRATEGIC THINKING AND THE CREATION OF MEANING

- 1 We turn now to the leader's task in creating a sense of purpose and meaning in the organization. Partly, of course, this is a question of having values and acting consistently according to them. But that is a hallmark of integrity, not necessarily of leadership. It is in the creation of value-loaded *meaning* that leadership focuses and channels human energy.
- 2 As Peters and Waterman (1982) have argued so convincingly, effective leadership begins with action, followed by *labeling*. It is by labeling that we create meanings. The actions do not have to be large or dramatic in order to shape a sense of direction and purpose. Indeed, it is the series of "small wins" appropriately labeled and interpreted that weaves the fabric of stories, myths, and memories out of which we create the meaning in our organizational lives.
- 3 We usually think of strategy as the art of predicting the future, and then planning how to change the organization so that it will perform well in future time. It is a frustrating business, not least because the organization is thus always defined as wanting, when compared with the strategic ideal. Add to that the fact that the most dramatic events of the future are those which are least predictable. It is little wonder that some managers are losing their taste for strategic planning.
- 4 We seem to do more planning in organizations, as planning becomes less effective in a desperate attempt to make the future behave. It is,

perhaps, an outgrowth of our preoccupation with maintaining the illusion of control. In fact, planning can only help us to deal with conditions and variables which we already know or suspect to be important. Planning defines what we know and don't know within a given context. Any future changes in context (variables and events not thought to be probable or important when the planning was carried out) will more or less invalidate our plans (Davis, 1982). Planning can estimate the risk of a downturn in the economy based on known historical factors such as inflation, interest rates, leading economic indicators, and so on. We can use that estimate to judge whether or not this is the right moment to launch a new product. But planning cannot tell us anything about either the likelihood or the impact on our marketing plans of unforeseen events such as the sudden rise of a new cult religion, the discovery of a major new oil field in China, or the development in Russia of a successful inoculation against cancer.

- 5 Most of us seem to be aware that unforeseen events are looming over our futures. We know that we do not know. We imagine wars, economic disasters, cataclysmic natural events, but we do not believe we can predict their likelihood by reference to historical data trends, so we cannot plan for them. If we could assign a probability to these events, we should still find it difficult to plan, because the events we imagine are so sharply discontinuous with our current experience as to paralyze both mind and will. Because we cannot plan for the future we fear and imagine, we plan instead for the future we hope for, one in which even the projected negative events possess a comfortable familiarity.
- 6 But how can such an approach best prepare our organizations and ourselves for the future? Barry Stein (1983) says that instead of relying on strategic planning, the organization must learn to *adapt* to a condition of continuous change. "The old managerial cry, 'I don't want any surprises' will have to give ground. Managers need to understand that they absolutely will have surprises and that they and their subordinates . . . will have to learn to handle them, and handle them well."
- 7 Peters and Waterman report that their "excellent companies" are animated by a strong set of cultural values that give meaning to events occurring in the environment and guide people at all levels in the organization in making decisions that are consistent with the thrust of policy and purpose. At the same time, these companies are in a dialog with their customers and are so oriented to the marketplace by their "appreciation systems" that they quickly find meaning in and take action on the feedback they receive.
- 8 In our terms, these organizations are aligned behind a sense of mission and purpose. They are also attuned, but not only in the sense that the individual is valued and supported: They are in resonance with the marketplace as well, engaged in a continuous process of mutual influence and support with their customers.
- 9 Effective as it has been, this concept of attunement to the environment

must be radically expanded in order for organizations to remain excellent, or indeed viable, in the future. Being sensitive to the marketplace is simply too narrow a connection with the world. It implies a degree of autonomy from events in the wider environment that simply does not exist.

- 10 Seen from a global viewpoint, the organization exists only as part of a larger reality, supported and nurtured by the larger system on which it depends: the nation, its culture, and many interest groups, the world economic and political system, and the physical and biological planet itself. To the extent that an organization acts in ignorance of the connections that link it to other parts, and to the whole system of the global environment, it will tend to experience surprise and shock at unanticipated events originating in the larger system. It will experience such events as deficient in meaning, and hence as a threat to its sense of reality and its own identity.
- 11 Long-range and strategic planning are one approach which organizations have taken to predict and control events in the wider environment and so experience fewer surprises. Because the web of causality is so complex, and because the larger system is *evolving* rather than simply operating as a steady-state system, such efforts must be unsatisfying. The error is not so much in the operations we use as in a mistaken *definition* of the organization as an autonomous entity, and were we to approach strategy from the point of view of endeavoring to *discover* the place of the organization in the larger systems of which it is a part and on which it depends, we would do far better.
- 12 From such a viewpoint, organization purpose is not simply decided by its members, but is in large part "given" by its membership in the larger system. The process of discovery is partly internal to the organization, involving an inner search for values and meaning. It also has an external aspect, that of discovering meaning through the transactions of the organization with its environment. Viewed in this way, a primary task of the leadership is the discovery of the organization's place and purpose in the world. And every event in its history can be viewed as part of a lesson.
- 3 Adopting such a point of view requires a fundamental change in one's orientation to goals and to the success and failure of one's plans. Most business organizations strive to succeed, to win against their competitors, against the government, sometimes against their suppliers and customers as well. The tougher conditions become, the harder they strive. Since conditions are increasingly tough, there are a lot of people out there striving. They experience a lot of failure in the difficult conditions, and they experience blame from others and from themselves. They experience high stress, as can be seen from the ever-increasing popularity of alcohol, drugs, and stress management courses.
- 4 A lot of that stress comes from seeing ourselves and our organization as autonomous. We deny our dependency on larger systems and events,

and then we blame ourselves when our inharmonious actions do not lead to the achievement of our goals.

- 15 When we are striving to achieve goals, our learning is oriented to *means*. We learn more and more about what to do or not do in order to achieve the goals we have chosen. The excitement and stress often prevent us from questioning the goals themselves, or from seeking to read the lessons that our successes and failures are sending us about our place and purposes in the larger system.
- 16 When goals become very difficult to achieve, and it begins to seem as though the environment is hostile and unsupportive, it is typical of our culture to engage in problem solving—to identify the barriers to success and to work and plan to overcome them. We can, however, take the point of view that our organization has an appropriate place in the larger system, and that our task as managers and leaders is to attune our organization to its environment in order to discover what our part is and play it. The difficulties we experience are interpreted as signs and signals from the environment that we are somehow out of resonance with our true role. We read events as messages, rather than as judgments. We shall then expend less energy striving, and we shall move in harmony with the ebb and flow of events. If at some point we find that there is no longer joy in the struggle, that we are burning ourselves out in the effort to survive and succeed, then that will stimulate us to reevaluate our purpose and the meaning of our work. According to this point of view it should not be *difficult* for an organization to survive and thrive, if it is attuned to its part in the larger system, any more than an organ in a healthy body has to work especially hard to survive. When it plays its part, it receives the nourishment it needs.

#### THE SEARCH FOR MEANING

- 17 From a systems point of view, then, strategic thinking is a search for meaning, rather than a search for advantage. It is rational in its search for signs and signals from the environment and in its intentional search for relevant feedback. It is intuitive in the process of *appreciating* events and examining the activities and goals of the organization against the criteria of the heart.
- 18 In approaching strategy from the point of view of purpose, our aim is differential rather than positional in a market domain. Our endeavor is to forge a shared view of reality that will serve the organization members as a base for day-to-day decision making and direct the leadership thrust of the dominant coalition.\*

\* I am indebted to my colleague, David Nicoll, for this view of the strategizing process.

19 The activity is definitional in that we are attempting to penetrate the forms of the organization in its internal and external relationships in order to discover its essence. Our belief is that when the forms (systems and structures) and processes (doings) of the organization flow from its essential qualities (being), the organization will become energized and integrated, and will become attuned with its environment. Therefore, it will prosper.

20 The questions we ask in order to determine the essential qualities of the organization are simple, though the process of answering them may be difficult.

21 We may ask ourselves what we experience of *energy* and *meaning* in our work:

Does the production of goods and services enliven us, giving value and meaning to life?

Do we strive joyously, or with desperation?

Do we feel that we are net contributors of value in our work in the world?

22 We may ask questions about our organization's identity and special characteristics:

Who are we; how would we describe our core being?

What are our "gifts," our distinctive competences and resources; what have we to contribute which is unique and valuable?

What do we value and believe in? What constitutes integrity for our organization? Can we as organization members fully identify with the values?

We may ask what we are being "called" to do in the world:

What messages do we receive from customers about their needs?

What are we hearing from government, from the public, from financial markets, from special interest groups? What do these messages tell us about how we are positioned with our many stakeholders?

What do developments in technology and resource availability tell us about our mission and purposes?

As we look farther afield in the world, what messages do we read in global trends and events about our calling?

As we search within ourselves, what needs in the world do we want to meet? What activities and processes have "heart" for us? What are

the ways in which we love to work? What is it like when we are performing at our best?

23 We may examine our "core processes," the technology and systems we use to transform inputs into outputs:

How do our core processes link us to the rest of the world and structure our relationships with our stakeholders?

Are the relationships created by our core processes consistent with our values and with what we see to be our mission in the world?

Do our core processes provide us with the degree and kind of "energy flow" we need to survive and thrive (money, natural resources, people, "strokes")?

24 Such questions are difficult to answer and test the commitment of leaders to the strategizing process. However, such a strategizing process is not without precedent, and those wishing to undertake it need not proceed entirely without guidance. The questions we pose above are similar to those addressed by the Open Systems Planning processes introduced in the early 1970s by Will McWhinney, Charles Krone, and James Clark (1983). Practitioners of the approach have developed techniques for leading organizations through a strategizing process, but for too long they have been communicated almost entirely through an oral tradition.

25 Work by Jerry Fletcher (1983) suggests another approach, equally compatible with our point of view. Fletcher works with individuals and groups to find their "high-performance pattern." He asks clients to recall a series of episodes, in each of which high performance came easily, flowing in harmony with inner purpose. In such a state, barriers in the environment are not experienced as limitations, but simply as part of the dance. Fletcher has found that everyone can recapture such experiences, and that a common pattern runs through all such experiences of a single individual.

26 Fletcher's approach embodies the idea that high performance does not flow simply from an inner sense of purpose. An essential part of each individual's high-performance pattern is a specification of the environmental conditions that must exist for the person to "catch fire" and jump to that level of performance in which he or she is perfectly in tune with and supported by the environment. The search for the key to high performance places an emphasis on harmony with the environment, which is as strong as the weight given to the skills and values of the individual.

27 Following Fletcher's approach, organizations can examine their memories, myths, and war stories to find their high-performance pattern, and to learn what constitutes the attunement to the environment which releases high performance for that organization or subunit.

- 28 This strategizing process may or may not result in specific plans. Fundamentally, it has two aspects: *focusing* and *appreciating*. The appreciating process results in internal and external "mapping" of the organization in its environment. It is an expression of the members' shared beliefs about the nature of reality. Focusing results in a statement of the mission or purpose of the organization, and of the values that underpin it. Together, the "reality maps" and the mission statement form the basis for a projection of the organization into the future.
- 29 David Nicoll refers to such a projection as the "willed future." It is a statement of the organization's state of being at a later time when its essence will have been realized in its structures and processes, and it will be making its maximum contribution to the common good.
- 30 A statement of the willed future becomes the basic policy document of the organization, to which all lesser plans and decisions are related, and upon which the *intentions* of the organization members are focused. In this way the power of thought to create reality is brought into play.
- 31 The statement of the willed future becomes a center of the self-talk of the organization. By consulting the willed future at points of uncertainty and endeavoring to keep plans and decisions in conformity with its statement of intentions, the organization aligns its efforts, its "doings" with the strategy.

### EVALUATING THE STRATEGIZING APPROACH

How shall we evaluate our approach to strategy? We are told to know who we are, and to appreciate and understand our dependence on the environment. Out of these two flow both our sense of purpose and our high-performance pattern. Once so grounded, we can apparently "act according to our hearts, and trust in the Lord."

Many of our most successful enterprises were built by people who had just such a sense of who they were and what they were to contribute. Because such individuals did see more clearly than most their right relationship to the environment, they succeeded, and they put the stamp of their visions and values firmly on reality.

But of what utility is our approach in the established modern organization? There are real obstacles in most organizations to the establishment of a sense of common purpose, a unified appreciation of the meaning of events in the environment, and a vision of the willed future. If, as is common, it is difficult to keep coordinated planning going between, say, the production and marketing people, what shall we say of the chances of their agreeing on ultimate values and the meaning of organizational life?

The idea of establishing consensus around values with one's business associates implies a high degree of *mutual* commitment between the individual and the organization. The individual has to be there not just

for what he or she can take, but for what he or she can create together with others to develop greater value. And the members must trust that their willingness to give will not be exploited or misused.

Then, too, there are questions of personal style. Sitting around and talking about our values and our relationship to the environment is exciting to those who like to think, but it can be exceedingly frustrating for those who prefer doing. Using one's intuition to go beyond the actual to a vision of the possible is a meaningful activity for those who trust their intuitions, but to more concrete, data-oriented people it can seem no more substantial than building castles in the air.

Whether we like it or not, we are being nudged by events to change our consciousness. Our old ways of seeing ourselves in relationship to the world no longer produce reliable satisfactions. We can struggle harder to change the world to accord with our perceptions, or we can allow ourselves to change internally.

The seeds of those changes are in all of us; we each need to experience conditions which support the growth of those seeds. One way to create those conditions is through the strategizing process. We need to stretch our whole brains if we are to live comfortably and competently in a world in which causal connections are increasingly tenuous, and in which data become dated almost as soon as they are collected. Becoming more intuitive does not mean becoming less rational. It means knowing the limits of rationality and being comfortable in venturing beyond the data.

### MODEST BEGINNINGS

No matter how grand our flights of fancy, our visions of a New Age, we each have to start where we are. Usually that is in a situation of mixed threat and promise, our hopes approximately balanced by our cynicism and our fears. This final section is written for people who wish to make a start in such directions, but who wish to test the water before committing themselves in a very visible way. In the sections that follow are some suggestions for applying intuitive thinking and the idea of attunement in organizations.

Many of us mistrust intuition, because it seems not to be grounded on data. We see others parading their wishes as intuitive truths, and we do not wish to join them. There are two questions we may ask ourselves to ensure that we do not confuse our wishes and hopes with true intuition. Have we collected as much data as is practical in the situation? Are we showing respect for the data and using it to check our hunches and intuitions? By showing respect for the "negative case," we can often improve our intuitive performance.

If we can affirm that we are using intuition to both work with and go beyond the data, then we shall be able to benefit from the power of intuition, while avoiding its excesses. We can begin to introduce and

make legitimate the use of intuition in organizations which pride themselves on being practical, realistic, and tough minded. A few suggestions follow.

In conducting meetings, distinguish explicitly between what Neil Rackham calls *filter* and *amplifier* meetings. A *filter meeting* is (much like a brainstorming session) conducted to sift through a number of options for action, and to choose the best one. An *amplifier meeting* is one in which *divergent thinking* is encouraged. The idea is to *generate* possibilities, not to *choose* among them. Appropriate behavior is supportive and stimulative: recognizing contributions and giving credit for ideas; building on the contributions of others; drawing others out; summarizing, and testing for understanding and agreement. Criticism is deliberately withheld or turned into a "how to?"

The supportive and free-flowing atmosphere of an amplifier meeting encourages intuitive thinking. The competitive and abrasive qualities of the more prevalent filter meetings discourage it.

Ask subordinates to go beyond the data. Ask them to stretch their imaginations and support them in doing so. Ask, "What might be going on here that we're missing? Are there possible explanations we haven't thought of?"

Imagine the future. With colleagues, use techniques of the futurists to build alternate scenarios for your business, your technology, your markets, the society we live in.

Show people the whole picture. It is hard to be creative and imaginative about one's small part unless you can see how it fits the whole. Ask people to be aware of and think about the whole enterprise. Encourage them to cross boundaries and use their imaginations on operations other than their own.

Value the results of imaginative activities. Separate the selection of ideas to be acted on from your appreciation of the effort and mind stretching which has gone into their development.

When it comes to the "technology of attunement," we will find useful precedents from Japanese management, from Quaker practice, and from our own early history.

### LESSONS ALREADY LEARNED

The development by Japanese management of Quality Circles is clearly an example of the practice of attunement. When a team from Lockheed went to Japan in 1975 to study these small groups of employees who met on company time to discuss quality and other work-related problems, they reported two key factors in their success. One was the uniquely cooperative and participative attitude on the part of Japanese supervision, an attitude which has since become something of a legend. The other was that the emphasis is not on improving productivity, but on improving

the quality of working life by making the job better for the employee. Subsequent attempts to apply the Quality Circles approach in the United States have consistently demonstrated that they do not work unless they are experienced by employees as a genuine expression of these attunement values. Workers have proven hard to fool in this regard.\*

Early American communities provide us with many examples of the means of attunement: structures and customs that expressed the responsibility and caring of the community and of each member to each other. The town meeting was a forum in which the viewpoint and concern of each interested member could be heard on any issue of the day. The responsibility community members took for individual members is seen in the "raising bees" in which everyone pitched in and helped a family put up the frame of a barn or house. The practical expression of love can be seen in the practice of taking turns sitting with the sick of other families, and in the community participation in laying out the dead and providing for the funeral supper. These customs gave concrete expression to the basic value of attunement: that the whole community had the responsibility to take account of and respond to the viewpoint, the concerns, and the needs of each of its constituent parts. We may ask what are some of the ways in which we in modern organizations can and do actualize this same value.

At the heart of the process of organizations attunement is *knowing and being known*, not in the sense of exchanging mere information, but in the sense of what Geoffrey Vickers has called *appreciation* (the dictionary definition of which is "sensitive awareness," implying deep understanding rather than favorable evaluation). For attunement to occur, the parts of the organization must know and appreciate the whole and must be known and appreciated by it and by one another.

The innovative approaches to new plant design, which are variously called "sociotechnical," "open systems planning," and the like, all emphasize processes which result in knowing and being known. Process design and redesign may be conducted by creating a visual representation of the productive process, which is contributed to and revised by each member. The process invariably results in surprises to management, who have no idea of the multitude of modifications to the system and interconnections among the parts that have come into being over the system's life. Then, when changes are to be made to the system, all participate in mapping the connections and consequences that an alteration to one part will have for the others. The trust of all this communication is for the system to be known as a whole by its members, and for each member to be known as a unique individual.

Appreciation promotes trust. Workers in the new plants are frequently

\* I am indebted to Beverly Scott of Foremost-McKesson for this historical note.

permitted unsupervised access to the plant site and are given a large measure of responsibility for the selection (and deflection) of their fellow workers. They exercise their freedom responsibly.

Sometimes attunement begins in stillness, as in the Quaker business meeting which begins with silence and returns to it whenever the discussion becomes confused or overly contentious. The result, according to a British colleague, David Megginson, is that an extraordinarily high proportion of Quaker meeting verbal behavior are "builds": that is, they take account of what the previous speaker has said, and add to it, rather than disagreeing or going off on an unrelated tangent.

Attunement may begin in discord, as in David Nicoll's use of the "discussion arena." Discussion arenas are like an organization town meeting, except that no decisions are taken. All parties interested in a problem or proposed change are invited to a meeting to present their viewpoints and hear those of the others. No decisions are taken at the meeting. Its purpose is solely to widen the appreciation by the participants of the concerns and needs of the various "stakeholders" in the problem, so "you don't have to fight if you don't want to."

Debriefing and "premortems" are attunement exercises if they are conducted in a "no fault" climate dedicated to increasing understanding and not to assigning blame. Both are used extensively in the military and defense establishments to bring to bear the accumulated experience and knowledge of both participants and experts around complex, expensive experiments such as space shots and nuclear tests. A "premortem" is a process whereby a proposed test procedure is reviewed exhaustively by a multidisciplinary group of specialists. The object is to predict in advance all the things that might go wrong.

The processes of iterative decision making that are widely used in Japanese management as well as in many of our own informal political systems, are also examples of attunement. A proposal is circulated; each recipient comments on it; it is revised by the originator to take account of the comments; it is recirculated, and so on.

The costs and requirements for attunement are time and the willingness to be responsible. No technique can work unless there is at least a wish on the part of the participants to take account of and give weight to one another's concerns and needs, and those of the organization. Where people are highly competitive, the requirement of responsibility is difficult to meet.

We have become a nation of time misers. We give our time grudgingly, and we seem more willing to give it to tasks than we are to people. The Japanese have shown that the investment of time in gaining commitment, understanding, and appreciation can pay economic dividends. We must become convinced that putting time into the development of connectedness will ultimately be of value, if the idea of organization attunement is ever to become more than an interesting theory. By making the required

investment, we can develop "Organization Appreciation Systems" which will outperform the Management Information Systems on which we now rely in order to control organizations from the top.

In thinking about attunement, it is perhaps useful to make a historical link to a style of management which has nearly disappeared as a coherent philosophy in large organizations, benevolent autocracy. Though the style is no longer dominant, it still survives to a degree in the great enterprises where it once flourished, companies such as Proctor & Gamble, Eastman Kodak, J. C. Penney, and Eli Lilly. The business leaders who articulated and practiced philosophies of benevolence toward their employees were moved by deep caring and a sense of personal responsibility. They did not take care of their employees primarily because they thought it was good business to do so; rather, it became good business because they did it with heart. Because the employees perceived love behind the policies, they responded with loyalty and commitment, building strong emotional ties between individuals and the organization which have proven remarkably resilient even in these latter days. The reaction against benevolent autocracy seems to have been part of a general drive in our society toward autonomy and personal power. It was the autocracy we were unhappy with, not the benevolence.

We shall not succeed through the use of techniques, in the absence of heart. We have learned that through years of experimentation with participation, with human relations training, and with Quality Circle. We shall not succeed in establishing a network of support and caring while we are engaged in internal power struggles and cut-throat competition. Attunement does not require equality any more than love does, but it does need a climate of mutual respect, and a measure of peace in which to grow.

What then is the role of competition in the attuned organization? Must we, as some new age thinkers contend, make an evolutionary leap into a new age of love and light, in which we shall no longer experience fear, anger, and the drive to power? Perhaps, but it is hard to imagine a world without fear and power. In the real world, we can see successful social groupings of all kinds and sizes: couples, families, work groups, organizations. In these organizations, as in all nature, there is a balance of love and will, of support and competition. In the best such social systems, each person is a valued part, no matter what place they occupy. People feel valued and cared for for themselves, not merely for their instrumental skills, abilities, and personal characteristics.

One can experience in such organizations the difference between personal competition and depersonalized conflict. It is the latter, not the former, which creates the horrors of war and of industrial and commercial exploitation. Then the daimonic which is so often repressed in our individual lives as members of organizations, communities, and families finds expression in corporate acts of callous inhumanity. Conflict that takes place within a framework of responsibility and mutual respect may

be fierce, indeed, mortal, but the dance of the warriors is not inhuman. We can look to the rituals of combat among Native Americans, or those observed by the samurai and by chivalrous combatants in our own past, to see ways in which the competitive daimon can be bounded and given a human face. Concepts such as honor, responsibility, and integrity may have an old-fashioned ring to them, but without them in the foundation, our "new age leaders" will be unable to build anything lasting to contain and channel the daimonic forces of both love and will.

#### FIRST STEPS

We each need experiences that support the growth of understandings, especially when those understandings are new, uncertain, and somewhat countercultural. One way to create those experiences is through forming or joining a small discussion group. In small groups we can experience that combination of mutual support and forthright confrontation which we need in order to test our insights and visions. We all need to be reminded occasionally that reality is changing, and we also need to be understood and accepted in our struggles to come to terms with that change. A small group composed of people who basically respect and feel good will for one another can provide the right balance of conditions, nudging us to change through exposing us to differing views of reality, while creating a climate of mutual support, which transcends differences of belief and opinion.

For those who wish to explore applications of "new age thinking" to work, I suggest meeting regularly with a few others you trust and respect. Spend enough time at it to create the conditions for sharing your hopes and fears a little more deeply than you would ordinarily feel comfortable in doing. Here are some basic questions you might address:

Do we use intuition to make decisions? For what kinds of decisions? How can reason and intuition support one another in our decision making?

Can we change reality with thought? What is the rate of intention in bringing about the results we achieve? Do we visualize our desired results? What would happen if we shared a common vision?

Do we see love at work in our organization? What are the pros and cons of seeing and talking about it?

What "daimonic" tendencies and processes do we see in our organization or in our own work? How does it express itself? In what ways do we suppress the daimonic, and how does it then come out?

What does the idea of stewardship mean to us? Can we identify genuine heroes we have known as leaders? What kind of leadership does our

business need? What kinds of leaders do we regard as worthy of following?

What is our organization's purpose? What is its driving thrust, what its distinct competences? What are its values? How do these relate to our own purposes and values?

Of what larger systems is our organization a part? Can we intuit our organization's purpose from its place in these larger systems? Does such a concept as global or planetary purpose have any meaning for us in our work lives?

What messages do we attend to from the environment and what messages do we consistently ignore or consider illegitimate? What would happen if we listened to them?

With respect to goals, are we for the most part *pushed* by events, or *pulled* by our vision of a desirable future outcome? Do we experience more stress when we are reacting to events than we do when we are "on purpose"?

What is the relationship between our stated strategy and what we do? If our strategy doesn't determine our actions, what does?

As an organization, can we identify a "willed future"? How does it focus our efforts? If we don't have one, would it make a difference if we did?

What do we hope and fear from the future? Can vision, purpose, and attunement contribute to the realization of our hopes, and the avoidance of what we fear?

It is possible that if we give ourselves the opportunity to open our hearts and minds to one another, we will discover levels of attunement and common purpose that we didn't know existed. Perhaps together we will find our way home.

Roger Harrison is with Harrison Associates, Berkeley, California.

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**THE INSTITUTE OF CULTURAL AFFAIRS : INDIA**  
**CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT**

**PHILOSOPHY AND MISSION RETREAT**

**APRIL 1987**

**WHAT IS IT?**

A two-day retreat for top managers away from the company or division to reflect on the company's basic beliefs and values as related to future needs.

**WHAT IS ITS PURPOSE?**

1. Build consensus on the operating philosophy of the company.
2. Focus diverse perspectives held within the company into a single direction.
3. Envision an initial winning strategy for the company.
4. Begin the process of identifying a viable, unique culture appropriate to the anticipated needs of the company.

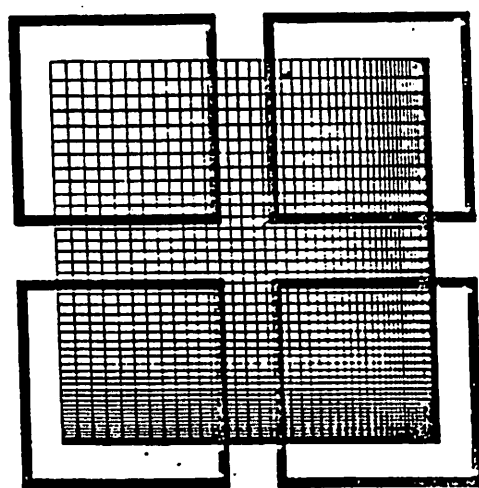
**HOW DOES IT WORK?**

- I. **Historical Perspective**
  - \* A participatory analysis of the company's history, turning points and values.
  - \* An articulation of the company's present position and vision of its next phase of development in light of its operating environment.
- II. **Corporate Philosophy Workshop**
  - \* Examination of "Stakeholders" perspectives including 1) Customers, 2) Owners 3) Distributors, 4) Employees, 5) Suppliers, 6) Society at large
  - \* Identification of priority components which will form the guiding philosophy for the company and its relationship to its "stakeholders".
- III. **Philosophy Document Writing**
  - \* Corporate writing exercise in which each of the management team participates in writing a Philosophy Statement setting forth the unified values which will guide the company.
  - \* Design of a format for articulating and disseminating the values held in the Philosophy Statement.
- IV. **Mission Statement Writing**
  - \* Workshop and prioritised summary of the elements of the company's mission.
  - \* Writing of a draft mission statement.

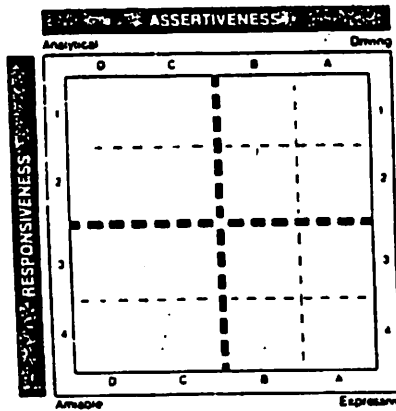
**WHAT ARE THE BENEFITS ?**

1. A statement on Philosophy & Mission which guides the company's future activities.
2. Top management grasp of the power of corporate philosophy in integrating individual efforts of the various departments or divisions of the company.
3. Indication of the arenas in which culture-building efforts are needed.
4. Common basis for extending the team process throughout the company.

# Style Flex Planning Guide



# Style Flex



## Definition

Style flex is the temporary adjustment of a person's behavior to encourage others to act more productively with him or her. It involves adding to, subtracting from and continuing certain customary behaviors on the assertiveness and responsiveness scales. Using behaviors that fit the situation usually helps the other person relate in ways that are relatively stress-free for him or her.

## Assumptions

- You can only *control* one half of a relationship—your half. By managing your half of the relationship well you can *influence* the other half constructively.
- The goal of style flex is establishing and maintaining *mutually* beneficial relationships.
- Level One Versatility—treating the other person honestly, fairly, and with respect—is required for effective style flex.

## When to flex your style

Not all the time.

Consider using style flex for:

- opening in parallel
- when something important is at stake
- when the other person is stressed
- closing in parallel

# To flex on crucial behavioral dimensions, consider . . .

## **To INCREASE Assertiveness**

**Posture.** Be erect or lean forward. While seated, keep your feet flat on the floor. Hold your head erect.

**Pace.** Speak and decide more quickly.

**Intensity.** Don't speak softly or slowly. Show conviction in your tone.

**Gestures.** Don't shrug your shoulders, throw up your hands, or give looks of helplessness or avoidance.

Increase the frequency and intensity of your eye contact.

**Priorities.** State your ideas more positively. Be tell-oriented. Use direct statements with subordinates. With superiors, give your recommendations.

**Tenor.** Be more direct, more to the point. Be frank. Face conflict more openly.

## **To DECREASE Assertiveness**

**Posture.** Lean back. Exhibit less energy. Don't invade the other person's personal space.

**Pace.** Talk, walk and decide more slowly. Don't bulldoze people.

**Intensity.** Decrease the volume and intensity of your speech. Make your points more quietly, less forcefully.

**Gestures.** Avoid pointing a finger or banging your fist. Use less intense, less frequent eye contact when making a request.

**Priorities.** Increase your reflective listening. Involve, invite, protect the other person during conversation. Provide, wherever possible, low-risk solutions to problems.

**Tenor.** Don't be too cocky. Negotiate with the person. Avoid giving orders or taking control.

## **To INCREASE Responsiveness**

**Gestures.** Drop some of your stiffness. Use more gestures and make them relaxed and flowing. Relax your posture and increase facial expressiveness.

**Priorities.** Touch base personally. Indicate the effects of decisions on persons and morale. Respond to feelings with your body language and speech. Don't rely solely on logic and precision. Offer personal opinions.

**Tenor.** Less formal, less precise, more relaxed. Achieve your goals by using a lighter touch.

## **To DECREASE Responsiveness**

**Gestures.** Avoid touch. Restrain your gestures in terms of frequency and intensity.

**Priorities.** Be more task-oriented. Get to the point. Be systematic. Don't count on opinions and don't overdo the small talk and the stories.

**Tenor.** Get right to the task and stick with it. Work on a logical, factual basis.

# Flexing to another style, consider . . .

## Flexing to ANALYTICALS\*

Be on time.  
Be moderately paced, lean back somewhat, avoid loud voice.  
Err on the side of being more rather than less formal in clothing, speech, manners.  
Get to business quickly; be prepared, systematic, factual, logical, exact.  
List pro's and con's of your proposal/objective, and of alternatives.  
Help show why this approach is best and has relatively little risk.  
When possible allow them to proceed deliberately, even slowly.  
When they are too indecisive, encourage them to make a decision but refrain from making it for them.  
See that milestone dates are in action plan if in doubt about their meeting the schedule.  
Follow up in writing.

## Flexing to DRIVERS\*

Be on time.  
Be energetic, fast-paced, have erect posture, direct eye contact  
Get to business quickly. Use time efficiently.  
Be specific, clear, brief and to the point. Don't over explain. Don't be disorganized or ramble.  
From beginning to end focus on RESULTS.  
Select the key facts and use them to make your case. Present them logically and quickly.  
Provide a limited number of options so the Driver can make his own choice.  
Provide data about the plusses and minuses of the options.  
Stay on the topic; keep the pace up and posture erect; honor time limits.  
If at all appropriate, ask directly for a decision.  
Depart quickly but graciously.

## Flexing to AMIABLES\*

Be relaxed, moderately slow-paced, have a comfortable posture, leaning back somewhat, speak softly, avoid harshness in voice.  
Make a person-to-person contact when possible. However, don't engage in lengthy "small talk" unless it is real for you and the other. Be genuine.  
Invite their conversation, draw out their opinions, listen reflectively, protect their ideas from your tendency to judge, to counter with logic or manipulate.  
Communicate patiently, encourage expression of doubts, fears or misgivings that they may have, facilitate decision making without pressuring them.  
Mutually agree on goals, perhaps initiated by you, negotiate action plans; offer your cooperative support where desirable; be sure to follow through on your responsibilities, keep in touch on theirs.  
Offer personal assurance and/or guarantees that decisions will have minimum risk. However, overstating guarantees or lack of follow-through will erode trust.  
Maintain ongoing contact, more than with other social styles.

*\*Monitor the interaction. Change your approach if that is indicated from his/her reactions. Style flex involves being in sync with the other's preferred interpersonal process.*

## Flexing to EXPRESSIVES\*

Be energetic, fast-paced; have erect but not stiff posture, direct eye contact.  
Allow time for socializing. Talk about their experiences, opinions and about people. Disclose appropriately about yourself. To a degree, mesh with their entertaining, fun-loving behavior.  
Expressives like arguments—to a point. Avoid becoming too dogmatic even when they are.  
Discover their dreams and intuitions; try to find a way to help them achieve their hoped-for future.  
As evidence, use testimonials from people they like or see as prominent.  
Focus first on the "big picture," follow up with action plans and details—as few details as possible but as many as needed by others in the organization—the Expressive's boss, for example. In written reports and proposals, details can go in an appendix.  
Tap their competitive spirit.  
Find a way to have fun while achieving the objective.  
Keep a balance between flowing with the Expressive and getting back on track.  
Paraphrase agreement.  
Insure that action plans are made and followed and that necessary details are done.

# When flexing **from** your style, consider . . .

## **If you are an Analytical, DECIDE**

Your slow, systematic fact gathering, careful weighing of alternatives and cautious decision making often trigger stress in your co-workers. When you flex, make a determined effort to decide. This means, in the discussion phase to *declare*—take a stand even if all the facts aren't in. Then, don't let your fact gathering and careful weighing of alternatives be a bottleneck to the progress of others—*decide*. Once you have made your decision, act on it with reasonable haste.

## **If you are a Driver, LISTEN**

Your fast-paced, tell-oriented, goal-oriented approach often causes stress in people you work with. When you flex, make a determined effort to listen to others. Try to clearly understand their ideas, suggestions and requests. Equally important, listen until you understand the nature and strength of their *feelings*, the values and *frame of reference* that make their ideas worthwhile in their eyes.

## **If you are an Amiable, STRETCH**

Your slower-paced, people-oriented, cooperative, low-risk approach may stress your co-workers who are faster-paced and demonstrate more of a goal-orientation. When you flex, be sure to stretch. Demonstrate self-determination. Set and achieve attainable stretch goals. Don't dodge issues—let others know where you stand. Challenge others to do their best.

## **If you are an Expressive, RESTRAIN**

Your quick, impulsive decisions and actions often based on hunches may stress your co-workers who are less risk-oriented and/or more fact-oriented than you. Your high energy, verbal fluence and loud voice may intimidate others. When you flex be sure to restrain your impulsiveness. *Check the facts* before making decisions—look before you leap. Also restrain your talkativeness; when others start to speak don't raise your voice and talk over them. *Listen more*. Finally, restrain your tendency to be center stage. Share the limelight with others.



TRAINING RESOURCES 5 LEDYARD AVENUE, CAZENOVIA, NEW YORK 13035-1272 315-655-3393

AMIABLES

I. HOW I LIKE TO BE MANAGED

1. Give me well defined goals. We're goal oriented.
2. Give me direction/guidance on new responsibilities.
3. Manage as individuals -- not stereotypes.
4. Give me factual information.
5. I want reinforcement and reassurance.
6. Give me the time I need to get the job done.
7. Make instructions specific -- no vagueness.
8. I want to be treated fairly and firmly.
9. Need reasons for changes.
10. No manipulation, please.

II. HOW I NEED TO BE MANAGED

1. Need constructive changes occasionally.
2. Need clear, concise instructions as to task or goal.
3. Need to be reminded to do adequate objective setting and action planning.
4. Need more frequent checks on progress toward objectives.

III. COMMENTS TO OTHER SOCIAL STYLE ON HOW TO MANAGE  
AMIABLES

- Analytical:
1. Less detail please.
  2. Get to the point.

- Drivers:
1. Slow down.
  2. Listen.

- Expressives:
1. Cut the baloney and get to the point.
  2. Finish what you start.

## ANALYTICALS

### I. HOW I LIKE TO BE MANAGED

1. Given time to study the situation.
2. Given details to use to make right decisions.
3. Let me work independently.
4. Encouragement to express ideas.
5. Opportunity to set own measurements.
6. Prefer non-routine work once routines are established.
7. To be asked instead of told.
8. Provide rules and guidelines and I'll do the rest.

### II. HOW I NEED TO BE MANAGED

1. Encouraged to be more decisive.
2. Be sure we have goal deadlines for more tasks.
3. Deadlines for decisions.
4. Follow-through . . . review completion when our part of the process is done, rather than at implementation.

### III. COMMENTS TO OTHER SOCIAL STYLES ON HOW TO MANAGE ANALYTICALS

#### Drivers:

1. Give more facts.
2. Don't push me into snap decisions.
3. Think about the consequences before decision making.
4. When it's appropriate let us take more time.

#### Expressives:

1. Give me the facts man, not your inspiration.
2. Take our ideas seriously before brushing them aside.

#### Amiables:

1. Don't let personalities overly influence your decision.
2. Stand up for your rights when you're right.

## DRIVERS

### I. HOW I LIKE TO BE MANAGED

1. Give us firm goals and leave us alone.
2. Feedback on accomplishments is important to us.
3. Freedom to make decisions and innovate.
4. Be frank and honest with me; be candid.
5. Open line of communication.
6. Like to be able to challenge authority and ideas.

### II. HOW I NEED TO BE MANAGED

1. Need more constraint; sometimes we make decisions too quickly.
2. We need feedback on how we treat people. Want constructive criticism.
3. Want a heavy work schedule.
4. Want a heavy emphasis on results.

### III. COMMENTS ON OTHER SOCIAL STYLES ON HOW TO MANAGE DRIVERS

#### Analyticals:

1. Don't give me so much detail, give me more decision.
2. Don't be a bottleneck.
3. Make recommendations or give conclusions.

#### Amiables:

1. Act interested in business.
2. We appreciate your friendliness, but we have a job to do.
3. Don't be such a "yes person." Be more decisive.

#### Expressives:

1. Don't take so long, let's get down to business.
2. Be less charismatic, more factual.
3. Shorter messages.

## EXPRESSIVES

### I. HOW I LIKE TO BE MANAGED

1. Operate independently.
2. Work with boss as a colleague, not one who gives close supervision.
3. We like reinforcement.
4. Opportunity to try new ideas.
5. Let me take some risks.
6. Want input into goal setting.
7. Like to be challenged.
8. Minimum of paperwork.
9. Set goals and leave me alone to perform.

### II. HOW SHOULD I BE MANAGED?

1. Give us a heavy work schedule.
2. Should have firm time guidelines on projects.
3. Give me critical input to help me evaluate new ideas.
4. Constructive criticism.
5. Someone to control the pace. We may tackle too much.
6. Praise or compliment for performance.
7. Guidelines to work within.

### III. COMMENTS TO OTHER SOCIAL STYLES ON HOW TO MANAGE EXPRESSIVES

#### Analyticals:

1. Let's get something going.
2. Make more of an effort to be open-minded with new ideas before being judgmental.

#### Amiables:

1. Don't be so worried about everything.
2. Don't be such a nice guy.
3. Don't let your feelings enter and affect everything.

#### Drivers:

1. Try to take time to notice people as people.
2. Don't push your will on others, be more negotiable.
3. Be more flexible.

# How to flex your style

There are four steps to style flexing:

## **Step One—DIAGNOSING:**

Based on the Style Recognition Guide (inside) draw a flex map. Determine where the other person's social style is in relation to yours. In terms of assertiveness and responsiveness, figure out how much and in what direction(s) you must flex. If possible, flex on only one behavioral dimension (until you become more experienced at flexing your style). It usually helps to specify clearly what you want to accomplish in the interaction. Write an objective for this interaction.

## **Step Two—PLANNING:**

Determine when and where you will communicate with the other person. Add or subtract two to four types of behaviors. The following pages offer three types of guidelines:

- increasing/decreasing assertiveness or responsiveness
- other ways of flexing toward the other person's style
- flexing from your style

Also consider using communication skills (reflective listening, assertion, conflict resolution, cooperative problem solving).

## **Step Three—IMPLEMENTING:**

Do what you planned. People are often more skillful at style flex when they have rehearsed the interaction—often by role playing with a person of the style they are flexing toward. Remember to use Level One Versatility while flexing your style. Treat the person in the way all people like to be treated—namely, *honestly, fairly and with respect*.

## **Step Four—EVALUATING:**

Throughout the interaction, *monitor* the effect of your behaviors on the other person. As the conversation progresses you can add or subtract certain types of behaviors as you "read" the level of stress or defensiveness in the other person. *After* the interaction, analyze how effective you were in

- diagnosing
- planning
- implementing
- monitoring
- triggering less tension and defensiveness in the other
- maintaining or improving the relationship
- achieving your goal

Decide what you can do differently the next time you are in a similar situation.

Because this is a *planning* guide, the emphasis is on steps 1 and 2.

# Style Flex Worksheet

## DIAGNOSING:

- My social style:  
Write "me" in appropriate subquadrant.
- The other person's social style:  
Draw a circle or an oval in the quadrant or subquadrant(s) of the other person.

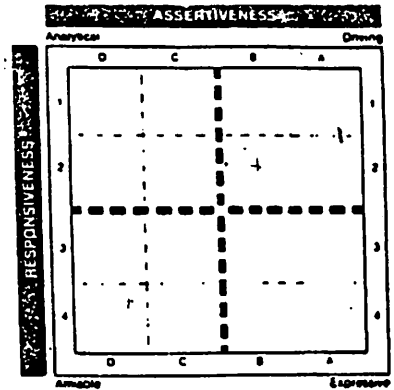
## Assertiveness:

I need to  increase,  decrease,  continue

## Responsiveness:

I need to  increase,  decrease,  continue

My objective in this interaction is to: \_\_\_\_\_



**PLANNING:** Besides relating with fairness, honesty and respect, I will flex my style, by adding or subtracting two to four clusters of behaviors.

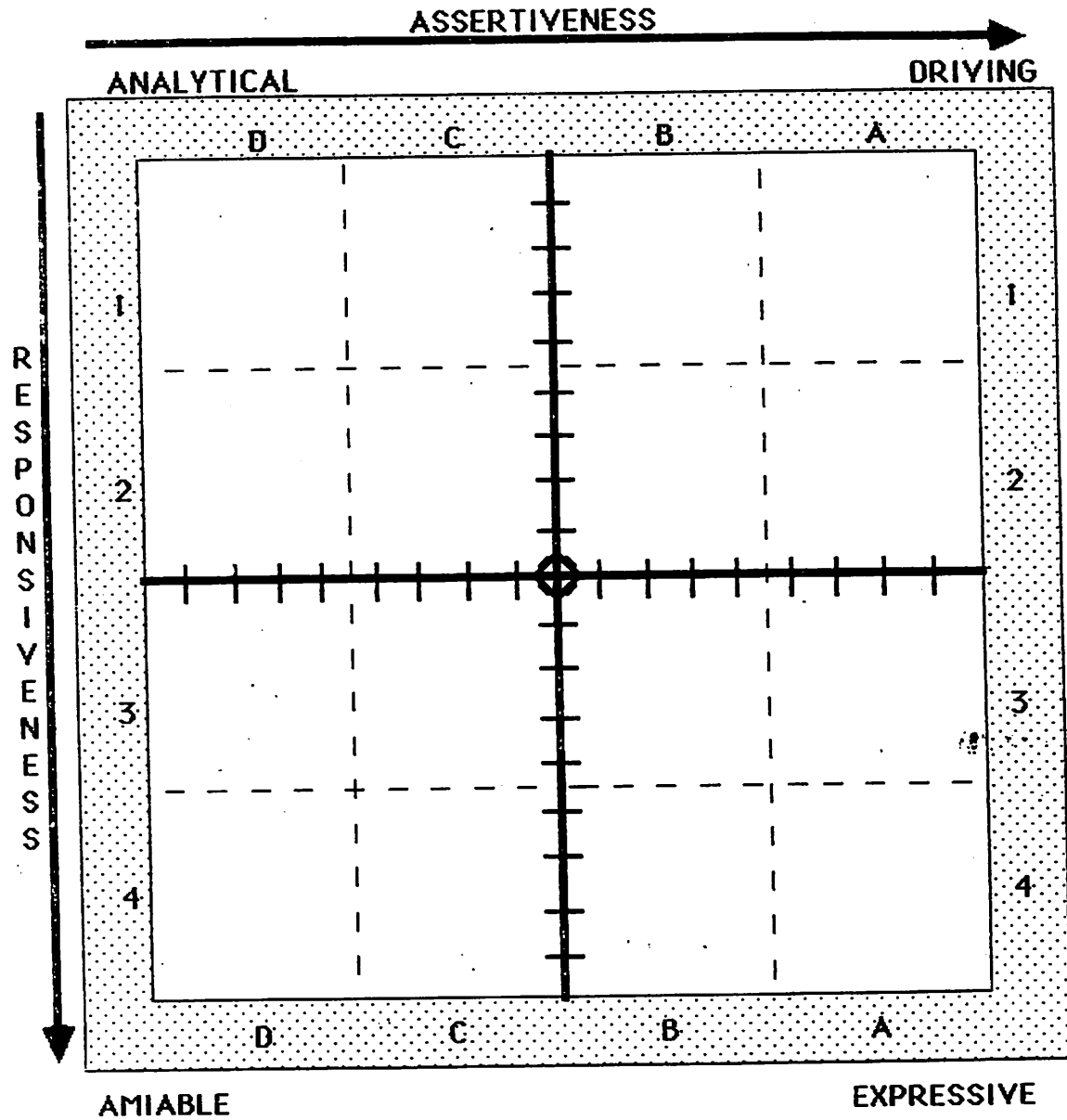
<b>PLAN:</b> What 2-4 behaviors will I modify?	<b>EVALUATION:</b> How effective were my diagnosing, planning, implementing, monitoring? What were the results?
• Increasing or decreasing assertiveness. _____ _____	
• Increasing or decreasing responsiveness: _____ _____	
• Flexing to the other's style: _____ _____	
• Flexing from my style: _____ _____	

- What is the best location for this session? \_\_\_\_\_
- From his/her point of view, when is the best time to meet? \_\_\_\_\_

**IMPLEMENTING:** I will rehearse this with \_\_\_\_\_ whose social style is similar to the style I will be flexing to.

**EVALUATING:** I will monitor the interaction to see if what I do increases or decreases the other's tension and defensiveness. I will evaluate the results and generalize from what I learn to improve future interactions.

# STYLE GRAM



# Style Recognition Guide

Choose the quadrant that best describes the person's behaviors.

## **ANALYTICALS**

### **LESS Assertive Behaviors**

Slower-paced walk and gestures

Usually talks and gestures less than the more assertive styles

Ask-oriented—even when making statements or giving directions

Speaks with quieter voice

Slower, more hesitant speech, careful in choosing words

May stop in mid-sentence, then begin a new sentence that makes more sense to the speaker though the listener may get lost or frustrated

Expresses ideas more tentatively, qualifies

Tends to lean backward when talking

Less risk-oriented; emphasizes quality—do it *right* so you don't have to do it over; careful research—focuses on details, examining many options

Decides more slowly

Exerts less pressure for decisions

### **LESS Responsive Behaviors**

Restricted body movement; gestures are fewer, smaller, more rigid than other styles

Little facial expression

Little variation in voice, may tend toward monotone

More task-oriented

More fact-oriented

Disciplined about time

Appears to be more serious

Appears detached from feelings

Not apt to tell stories

May like to work alone

### **OTHER, Less Predictable Clues**

Office decor may be tasteful, conventional, neat, formal

Style of dress more conservative, proper, not so colorful

May prefer solitary leisure activities, may spend more time reading; of all styles tends to spend more time doing technical reading

### **Typical Characteristics**

Logical, Thorough, Serious, Systematic, Prudent.

## **AMIABLES**

### **LESS Assertive Behaviors**

Slower-paced walk and gestures

May not talk much—especially in a group

Soft voice, speaks less intensely

Speaks less rapidly

Tends to lean backward even when making a point

Invites others to express opinions

Tends to be quiet in meetings; may express ideas after others have spoken

Ideas presented may be a combination of the ideas of others who have spoken; may offer a compromise or synthesis

Expresses proposals more tentatively

Less risk-oriented; conversation may focus on guarantees

Decides more slowly

Exerts less pressure for decisions

### **MORE Responsive Behaviors**

People-oriented; team-oriented, more apt to remember personal data about others, send birthday cards, gifts, be concerned how people will respond or be affected by a proposed change

Prefers one-to-one interactions or small groups to solitary activities or large groups

More feeling-oriented, responds to feelings of others (though tries to avoid conflict/anger)

Friendly facial expression and eye contact

Relaxed posture

Flowing, non-dramatic, non-aggressive gestures

Moderate range of inflection

More flexible about time

### **OTHER, Less Predictable Clues**

Office space may be informal and homey, with family pictures, etc.

Dresses informally, but in tasteful conformity

Prefers to spend leisure time with people; emphasis in reading tends toward biographies, fiction and inspirational literature

### **Typical Characteristics**

Supportive, Cooperative, Diplomatic, Patient, Loyal.

## **DRIVERS**

### **MORE Assertive Behaviors**

Moves quickly  
Demonstrates task-focused energy  
Sits/stands upright or leans forward when making a point  
Tell-oriented  
May speak more rapidly  
Vocal intensity—may sound forceful without speaking loudly; (some Drivers also speak loudly)  
Intense eye contact when making a point  
Expresses facts and opinions more strongly  
Phrasing is direct, down-to-earth  
More risk-oriented  
Decides more quickly  
Exerts more pressure for decisions

### **LESS Responsive Behaviors**

Less expression in face  
More controlled body movement  
Limited variety of gestures  
Little expression in voice

Very task-oriented; pragmatic, results oriented  
Facts-oriented (vs. feelings/opinions-oriented) but needs far fewer facts than Analyticals  
Disciplined about time  
Appears more serious  
Not apt to tell stories  
Often prefers working alone or directing others  
Interactions tend to be brief, sometimes abrupt

### **OTHER, Less Predictable Clues**

Office apt to be functional, may be sparsely decorated  
Clothing is functional, neat, action-oriented, rarely splashy  
Leisure time may be spent actively; often likes competition  
Prefers brief summative reading material, perhaps short mystery stories

### **Typical Characteristics**

Independent, Candid, Decisive, Pragmatic, Efficient.

## **EXPRESSIVES**

### **MORE Assertive Behaviors**

Fast-paced motions and gestures  
Usually brimming with energy  
Tends to speak louder than other styles  
Speaks more rapidly, few hesitations  
Sits/stands upright or leans forward when trying to persuade  
Tell-oriented  
Expresses opinions more strongly  
More risk-oriented  
Decides more quickly  
Exerts more pressure for decision  
Initiates projects  
Dislikes routine

### **MORE Responsive Behaviors**

More, larger, freer flowing gestures than other styles  
Much eye contact and facial expression  
Greatest range of vocal inflection, tone, volume  
Flowing, more dramatic use of language  
Playful and fun-loving

More apt to tell jokes and stories than other styles  
May wander from the topic  
Least disciplined about time  
People-oriented—the most gregarious of the styles  
Feelings-oriented—the most disclosing of the styles  
Fluctuating moods  
Has strong opinions often based largely on intuition

### **OTHER, Less Predictable Clues**

Office may be open, colorful, bold, disorganized; may have trophies in office, inspirational brochures on wall  
Flamboyant and colorful style of dress  
Prefers spending leisure time with people partying, competing, etc.  
Least reading-oriented of the styles; may like inspirational literature

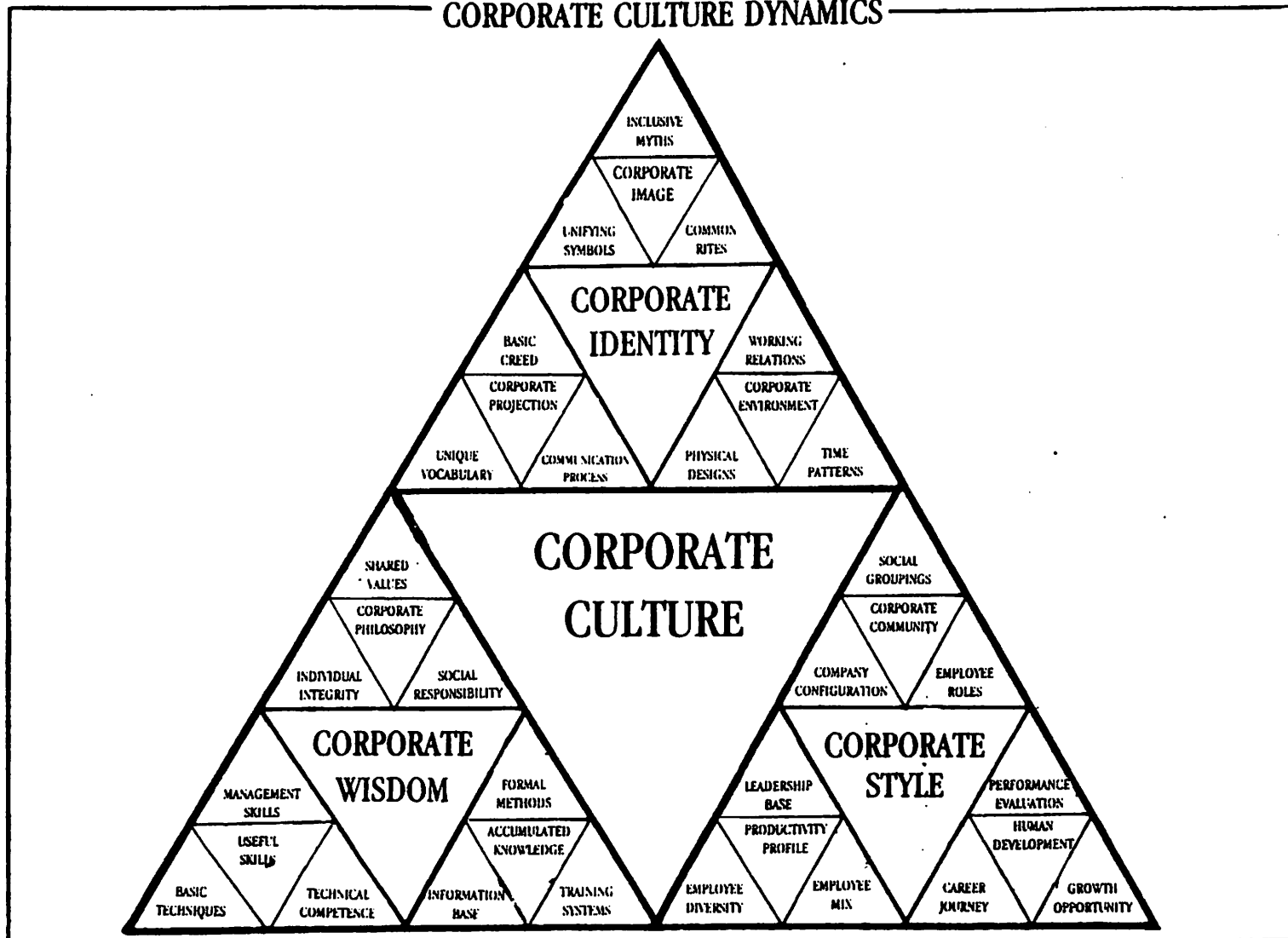
### **Typical Characteristics**

Outgoing, Enthusiastic, Persuasive, Fun-loving, Spontaneous

## SOCIAL STYLES SELF-INVENTORY

1.	More gestures _____ Fewer gestures _____	○				
2.	Speaks more softly _____ speaks more loudly _____		○			
3.	Freer, more flowing body movement _____ More controlled body movement _____	○		○		
4.	Speaks more slowly _____ Speaks more rapidly _____				○	
5.	More animated facial expression _____ Less facial expressiveness _____	○		○		
6.	Slower gestures and body movement _____ Faster gestures and body movement _____				○	
7.	More vocal inflection _____ Less vocal inflection _____	○		○		
8.	Tends to lean backward in conversations _____ Tends to lean forward when talking _____				○	
9.	More flexible about time _____ More disciplined about time _____	○		○		
10.	Expresses facts and opinions more tentatively _____ Expresses facts and opinions more strongly _____				○	
11.	More people-oriented _____ More task-oriented _____	○		○		
12.	Decides more slowly _____ Decides more quickly _____				○	
13.	Appears to be more playful and fun-loving _____ Appears to be more serious _____	○		○		
14.	Takes fewer chances; is less risk-oriented _____ Takes more chances; is more risk-oriented _____				○	
15.	Decisions based more on feelings or opinions _____ Decisions based more on facts or results _____	○		○		
16.	Exerts less pressure for decision _____ Exerts more pressure for decision _____				○	
17.	More apt to tell stories and show feelings _____ Less apt to tell stories and show feelings _____	○		○		
18.	Less eye contact _____ More eye contact _____				○	
<b>TOTALS</b>						
		D	U	L	R	

# CORPORATE CULTURE DYNAMICS



## STAKEHOLDERS

ORDER MEMBERS	VOLUNTEERS	PROTECT COMMUNITY	NATIONAL GOVTS.	ICAI	PROGRAMME PARTICIPANTS	COLLABORATORS	MULTI + BI LATERAL ORGNS	BO OF DIRECTORS + ADVISORS	DONORS	CLIENTS
VEHICLE FOR ACTING OUT VOCATIONAL DECISION	PROVIDES A SYNERGISTIC INTERCHANGE IN EXPLORING THE LIFE-STYLE OF SERVICE	COOPERATE AS PARTNERS IN A LEARNING LABORATORY	SUPPORT + DEEPEN NATIONAL DEVT. DIRECTIONS + INSPIRE THEM TO DEVELOP HUMAN RESOURCES	PROVIDES A LINKAGE + VOICE FOR A FEDERATION OF AUTONOMOUS ICA'S	TO CHANGE IMAGES, ATTITUDES + BEHAVIOUR	PROVIDE FOR A COOPERATIVE DIALOGUE, FIELD EXPERIENCE, INFORMATION + OPPORTUNITIES FOR WORKING TOGETHER	FACILITATING DIALOGUES BETWEEN LOCAL NEEDS + AGENCY INTENTS	PROVIDE OPPORTUNITIES FOR SERVICE AS PART OF A GLOBAL NETWORK	PROVIDE AUTHENTIC LINK WITH TASK OF HUMAN DEVT. IN CHANNELING HUMAN + MONETARY RESOURCES WHERE IT COUNTS	CONSISTENT HIGH QUALITY CONTRACTED SERVICES AT FAIR MARKET PRICE
MECHANISM FOR SELF SUPPORT	PROVIDE A SUPPORT NETWORK FOR ACTING OUT + EXPLORING AUTHENTIC RESPONSES TO HUMAN SUFFERING	LIVE IN A SYMBIOTIC RELATIONSHIP OF GOOD WILL	GIVE A CONDUIT TO GRASS ROOTS SUPPORT TO NATIONAL OBJECTIVES + PARTICIPATORY METHODS	ESTABLISHES A LEGAL FORM FOR INTERNATIONAL DEVT EXCHANGE	PROVIDE LEARNING OPPORTUNITIES FOR MORE EFFECTIVE LIVING	PROVIDE CREDIBILITY, INFORMATION, RESOURCES + SPECIALISED FIELD EXPERIENCE	EXCHANGE OF INFORMATION BOTH WAYS	PROVIDE MORAL SUPPORT (CENTRES, CREDIBILITY), HELPFUL INTERVENTION, GLOBAL/LOCAL PERSPECTIVE	SUSTAINED INVESTMENT IN DEVELOPMENT	PROVIDE HIGH QUALITY SERVICES APPROPRIATE TO INDIVIDUAL + CORPORATE NEEDS FOR SUITABLE REMUNERATION
UNION IN SERVICE, CARING + MUTUAL RESPONSIBILITY	PROVIDE A MATURING LIFE EXPERIENCE THAT CAN BE SHARED BACK HOME	FORMING + SHARING IN DECLARED COMMUNITY DESTINIES	GIVE AUTHORITY + FRAME OF REFERENCE FOR OUR PRIORITIES (WITHIN NATIONAL PRIORITIES)	PROVIDES GLOBAL CONNECTEDNESS	WE DELIVER HIGH QUALITY PROGRAMME; WE EXPECT FULL PARTICIPATION	BEARING TOGETHER THE RESPONSIBILITY FOR FINDING WAYS TO DEVELOP HUMAN STRUCTURES + OPPORTUNITIES	WE PROVIDE PARTICIPATORY EXPERIENCE; THEY PROVIDE CREDIBILITY, CENTRES + MONEY	USE WISDOM + RESOURCES IN CREATING NATIONAL FORM OF ICA	WE ARE A CHANNEL FOR EFFECTIVE USE OF RESOURCES + MEANINGFUL ENGAGEMENT	PROVIDE CREATIVE APPROACHES TO MULTIPLE SITUATIONS + ENKINDLE THE HUMAN SPIRIT + REMIND PEOPLE OF SOCIAL RESPONSIBILITY
PROVIDING A SYNERGISTIC COMMUNITY + SOCIAL STATUS BOUNDED BY MYSTERIOUS FORCES IN CARE + ENGAGEMENT FOR THE WORLD	PROVIDE FRESHNESS, NAIVETE, PERSON POWER + POTENTIAL LONG TERM STAFF	CO-CREATING A LAB FOR DEVELOPING HUMAN CAPABILITIES + HUMAN STRUCTURES THAT GIVE IMPULSES TO IMPROVE QUAL. OF LIFE + LIFE STYLE	LOYAL, LEGAL, ACCOUNTABLE PRESENCE WHICH BRINGS WELL BEING OF CITIZENS	GIVES RIGHT OF ACCESS TO INTERNATIONAL BODIES + CREDIBILITY THRU ECON/ SOCIAL STATUS	ELICIT FEELINGS OF HUMANNESS THROUGH CONTEXTUAL EXPANSION + SPIRIT	MUTUALLY SUPPORTIVE RELATIONSHIP TOWARD SHARED GOALS	PROVIDES A LINKAGE TO DEVELOPMENT + THE MOST EFFECTIVE USE OF THEIR RESOURCES	PROVIDES A GLOBAL LINKAGE, PERSPECTIVE + VEHICLE FOR DEALING WITH ISSUES OF THEIR NATIONAL DEVELOPMENT	THEY ARE A SOURCE OF RESOURCES + CREDIBILITY	
PROVIDES A PUBLIC FACE FOR THE ORDER + ITS FUNDING MECHANISM	PROVIDING A MEANINGFUL TASK WHILE DEMONSTRATING A VOCATIONAL ALTERNATIVE	CATALYSING HOLISTIC CARE FOR ALL THRU DEEP HONORING + AFFIRMATION OF SOCIAL + CULTURAL GIFTS AS A SIGN OF NEW COMMUNITY			QUICKENING + REMINDING PARTICIPANTS OF THE DEMANDS ON THE TIMES ON THEIR LIVES			FORGING OUT GUIDELINES ADVICE + POLICY, STRATEGY + PHILOSOPHY		

# PURPOSE + MISSION STATEMENT

14-16 AUG 87

## PURPOSE

THE PURPOSE OF THE ICA IS GIVING  
EXPRESSION TO HUMAN RECONCILIATION  
THROUGH A WIDE SPECTRUM OF HUMAN  
RESOURCE ACTIVITIES IN DIVERSE AND  
DYNAMIC COMMUNITIES LEADING TO  
AUTHENTIC PARTICIPATION WHICH  
ENGENDERS CONFIDENCE BUILDING  
AMONG INDIVIDUALS + COMMUNITIES.

## MISSION

1. TO ENGAGE WITH COLLABORATORS + COLLEAGUES IN  
DEVELOPMENT ACTIVITIES THAT STRENGTHEN,  
AUTHENTICATE + ENLIVEN THE HUMAN  
JOURNEY.
2. PROVIDE OPPORTUNITIES FOR ENGAGEMENT +  
PROGRAMMES FOR GROUPS IN THE FOUR  
COMMUNITIES (ECON, DEVT, EDUC, PLANETARY).
3. SERVE AS A VEHICLE FOR A VOCATIONAL  
COMMITMENT AS A PART OF A COMMUNITY  
OF CARE.
4. PROVIDE AN AUTHENTIC LINK FOR MULTIPLE  
RELATIONSHIPS TO THE TASK OF  
HUMAN DEVELOPMENT.
5. TO ENTER INTO CONTRACTS THAT ARE FUTURE-ORIENTED  
+ ENSURE HIGH QUALITY, DEPTH CHANGING RESULTS  
THAT ARE MUTUALLY BENEFICIAL FOR SUITABLE  
REMUNERATION.
6. TO MEET NATIONAL + INTERNATIONAL REQUIREMENTS  
TO GAIN MAXIMUM EFFECTIVITY, WHILE PROVIDING  
STRUCTURAL CHANNELS OF PARTICIPATION FOR THE  
"PEOPLE WHO CARE" AT ALL LEVELS

# VALUES WORKSHOP

14-16 AUG 87

X THE MYSTERY	⑤ EMBODYING RECONCILIATION	=	— HONOURING THE INDIVIDUAL WITHIN THE CORPORATE CONTEXT	∞ ORGANIC CORPORATE ENERGY	□ DEPTH LONG TERM COMMITMENT	△ BALANCED LIFE STYLE	◇ OPENNESS + FLEXIBILITY TO CHANGE	+
<p>THE MYSTERY IS THE FINAL ARBITER</p>	<p>CORPORATE SUPPORT FOR THE CORPORATE BODY</p> <p>COOPERATION RATHER THAN COMPETITION</p> <p>NEUTRAL GROUND (NOTHING TO DEFEND)</p>	<p>REGARDING COMMUNICATIONS EVERYONE NEEDS TO KNOW</p> <p>ALTERNATIVE—SOMETIMES SPONTANEOUS FORMS OF COMMUNICATION</p> <p>A GROUP WAY OF DOING THINGS</p> <p>GLOBALITY THROUGHOUT! LANGUAGE MEETINGS COMMUNICATIONS ASSIGNMENTS</p>	<p>EVERY HUMAN BEING HAS A ROLE + A VALUE</p> <p>VALUING FAMILY + INDIVIDUAL</p> <p>CORPORATE + SPONTANEOUS CELEBRATION OF INDIVIDUALS</p> <p>SENSITIVITY, HONESTY + DISTANCE REGARDING EACH OTHER</p>	<p>INTENTIONAL CARE + SENSITIVITY IN PUTTING TOGETHER TEAMS</p> <p>SYNERGISTIC TEAMS</p> <p>BALANCE BETWEEN INDIVIDUAL + CORPORATE</p>	<p>PRIMARY UNIT AUTONOMY TO COMMIT TO LONG TERM STRATEGIES TO RESPOND TO PARTICULAR NEEDS</p> <p>ASSIGNMENT STABILITY TO ENABLE LONG TERM EFFECTIVENESS</p>	<p>ATTENTION TO LIFE GIVING CORPORATE + INDIVIDUAL RHYTHMS</p> <p>A LIFE STYLE OF APPROPRIATE SIMPLICITY</p> <p>CELEBRATIONS: PLANNED + SPONTANEOUS</p> <p>HAVING FISCAL STABILITY TO RELEASE CREATIVE ENERGY</p>	<p>FLEXIBILITY OF CORPORATE + INDIVIDUAL PSYCHE TO CHANGE</p> <p>FLEXIBILITY</p> <p>MODELS CAN BE TRIED</p> <p>EXPERIMENTATION IS NORMAL</p> <p>REGULAR CLARIFICATION OF REAL VOCATIONAL DECISION</p> <p>THE RELATIONSHIP TO THE ORDER CAN BE RE-DECIDED</p>	<p>CULTURAL SENSITIVITY (eg LOCAL LANGUAGE)</p> <p>INDIGENISATION TOWARDS PLURIFORMITY</p> <p>SEEING THINGS ON A WORLD WIDE BASIS (SO IT COMES NATURALLY TO YOU)</p>

# VALUES STATEMENT

14-16 AUG 87

X (UNKNOWN)	⊕ (YING YANG)	= (EQUALITY)	— (LINK)	∞ ORGANIC CORPORATE ENERGY	□ (EARTH)	△ (FIRE-ENERGY)	◇ (DIAMOND)	+
THE MYSTERY 1	EMBODYING RECONCILIATION 2	CORPORATE CULTURE 3	HONOUR INDIVIDUAL 4	TEAM WORK 5	DEPTH LONG- TERM COMMITMENT 6	BALANCED LIFE STYLE 7	OPEN FLEXIBILITY 8	INCLUSIVE PLURIFORMITY 9

THE CATEGORIES FORM A MAGICAL PIECE OF ART. BECAUSE WE MADE IT AS A SYNERGETIC GROUP, WE WERE THE CHANNEL FOR THE MYSTERY FORCE WHICH IS AT THE BASE OF THE UNIVERSE. IT SHAPED THE FINAL OUTCOME BY USING OUR CREATIVITY. THE NUMBER OF CATEGORIES IS 9, WHICH IS THE NUMBER OF FULLNESS + OF A COMPLETE CYCLE. THE SYMBOLS CHOSEN WERE BY NO MEANS COINCIDENTAL, AND FIT THE CATEGORIES WELL.

- 1. X SYMBOL OF THE UNKNOWN.
- 2. ⊕ THE CIRCLE IS THE SYMBOL OF UNITY, UNIFYING THE OPPOSITES.
- 3. = THE SYMBOL OF EQUALITY AS THE BASIS OF A GLOBAL CULTURE.
- 4. — THE SYMBOL OF CONNECTION BETWEEN HUMANS WHICH PRESUPPOSES RESPECT OF THE INDIVIDUAL.
- 5. ∞ THE CENTRAL COLUMN HAS THE SYMBOL OF INFINITY WHICH SYMBOLISES THE ENERGY WHICH KEEPS THE UNIVERSE GOING ON FOREVER.
- 6. □ SYMBOL OF THE ELEMENT EARTH WHICH STANDS FOR CONTINUITY + STABILITY.
- 7. △ SYMBOL OF THE ELEMENT FIRE, WHICH STANDS FOR ENERGY CREATED BY STABILITY + STRUCTURE.
- 8. ◇ THE DIAMOND STANDS FOR THE PRECIOUS VALUE YOU KEEP IN YOUR HEART. IN THIS TIME OF GLOBAL CHANGE IT IS FLEXIBILITY BOTH FOR THE INDIVIDUAL + THE ORGANISATION.
- 9. + SYMBOL OF ADDING UP THE MYRIAD FORMS IN WHICH THE ONE EXPRESSES ITSELF THROUGH THE PROCESS OF CREATION. THE PLURIFORMITY ADDS UP TO 1 + THE CYCLE IS ROUND.