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The Development of a Conceptual Framework for Equality-Based Practice in Organizations

by

Robin Kieth Deats, DipAdvMgt,MBA

A Portfolio of Research submitted in the fulfilment of the requirements of the examination for the:

DBA (Business Economics) Degree of the National University of Ireland - University College Cork

Department of Economics

Head of Department: Professor Niall O'Sullivan

Research Supervisor: Professor Eleanor Doyle

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DECLARATION

This is to certify that the work I am submitting is my own and has not been submitted for another degree either at the University College Cork or elsewhere. All external references and sources are clearly acknowledged and identified with the contents. I have read and understood the regulations of University College Cork concerning plagiarism.



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Robert Kegan makes the statement that “first observations are key to the next in developing consciousness”. Being subjected to his personal supervision, theory of adult mental development and meaning making freed me up to use my mind and gain emotional and cognitive distance from the past, as a means to fulfilling a preferred work life future. I really ‘got it’ with Kegan, and remain deeply grateful to him, and his work, as it was through my work with him that real change in me started.

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ABSTRACT

My Portfolio questions the effectiveness of traditional top down leadership as an enabler in human performance to achieve sustainable business growth. This relationship to growth is explored from a practitioner, employee, and employer perspective in the pursuit of a preferred work life future. This study therefore, questions the social and commercial effectiveness of sustaining business growth from a purely transactional perspective rather than from a transformational perspective.

The challenge presented explores elements of equality to confront the limits to human performance through the experience of apartheid and inequality in work life, by reflecting on the experience of my socialisation and traditional work life. Kegan's (1994) adult mental development theory of constructive developmental psychology surfaces my professional development challenges as a growth practitioner.

Three key questions inform this study. Firstly, how to develop a consciousness that uses collective knowledge, and a more inclusive approach to organisational growth? Secondly, what changes in thinking will develop an individual and collective consciousness around sustained action for continuous improvement in organisational life? And finally, what practices and actions challenge individual and organisational assumptions to gain separation from former epistemologies of knowing?

A five-step practice framework maps a pathway to a consciousness that conceptualises what is happening in organisational life, accessing the affective and cognitive aspects of individual human performance. Constructive developmental ideas accelerate the development of equality-based practice, through routinised learning loops, integrating the key elements of equality to activities and decision steps to create substantive business growth.

Evidence is presented as an auto ethnographical report (Chapter Two), research and critique that develop an equality based conceptual and practice framework (Chapter Three), and the findings from the tests of the equality-based framework among business leaders in the real world (Chapter Four).

Research reveals that the ongoing leadership and organisational commitment to improving social agreements and commercial propositions sustained and increased growth rates in revenues and profitability over a five-year period.

Key findings from the tests conducted among businesses reveal that leaders are open to learning about themselves. Further, a heightened sense of involvement and desire to contribute by committed individuals is observed. Organisational change and growth dilemmas are addressed by establishing a cohesive approach and practice framework that maps out a stepped pathway integrating new perspectives by using consciousness thresholds to stand apart from and reflect on first person experiences. By design this happens by integrating these as learning categories into a framework that use decision-steps, routinisation, and iterations of ongoing experiential learning loops to deliver on substantive growth in revenues and profitability.

Results from the analysis suggest some leaders and individuals want to contribute as adult learners to an organisational life that fosters the concept of a preferred work life future to sustain and grow their businesses, integrating equality-based practices to shape social agreements and commercial propositions of value. This analysis further reveals that over the five-year research period:

- The five steps defined a viable pathway to connect the facilitator to leaders and their organisations and individuals, leaders and groups to each other and how they wanted to co-create a preferred future.
- Making the transition from a traditional to modern and post-modern approach through the Equality-Based Practice framework worked to include as many individuals as possible. Individual participants became critiquers of their experience by adding a self-critical element in the search for improved collective outcomes.
- The quality of dialogue and thinking improved with each iteration of the five step routinised learning loop, moving from binary to progressively more integrative thinking. Each loop challenged the status quo relating to growth enabling leaders and individuals to learn from each other.

This Portfolio concludes by recommending the adoption of the framework by business coaches, business strategists, business leaders, and management consultants, as an accelerated adult learning and development tool which increases the value of their employability and specialism in sustaining change and growth in enterprise.

CHAPTER 1: INTRODUCTION

1.1 Introduction to the Portfolio

Growth for me is compounding the cumulative effects of prosperity and profitability in enterprise. Six distinct career phases[1] informed my work practices over 37 years. Each of these phases was marked by a need to explore my search for meaning, and advance my career through formal education, each phase marked by real challenges centred around authoritarian leadership. My interest in business is, therefore, driven to find the most inclusive and transparent approach to engaging with individuals in organisational life to sustain growth in enterprise in a free functioning society, defined by Drucker (2002) as a society that espouses the rights of an individual to effectively have a voice in determining his/her destiny. For me, this means establishing the strongest possible connection to potential human performance that can sustain growth using the thinking and perspectives of significant scholars, individuals and leaders to define a viable work life. Viable for me means defining success by working with the collective intelligence in organisational life.

The origin of what drives me is having lived and worked in a society that imposed an ideology of apartheid, i.e. an ideology that practiced separate development and racial segregation. It matters to me, in my experience that such an ideology still exists at individual, group, and societal level and in the workplace, despite having left South Africa many years ago.

I question the effectiveness of traditional relationships of inequality between employer and employee, in respect of the use of power and knowledge. I specifically question inequality as a difference between my view and that of leadership to the relationship of 'them and us'.

[1] A more detailed report of my formal training and experiential work life can be found in detail in my LinkedIn Profile - https://www.linkedin.com/in/kieth-deats-658b2216. My career evolved through being a soldier, a prospector, a farmer, food processor, retailer, construction company owner, to coach and consultant.

My view is that there are risks[2] to both employee and employer in investing in time and energy by engaging in the pursuit of business growth, meaning that I question the rights of both employer and employee in interactions with each other, where behaviours and decisions that affect each other's futures are associated with unilateral decision making (Foley and Polanyi, 2006). I, therefore, question the social and commercial effectiveness of sustaining business growth from a purely transactional perspective rather than from a transformational perspective. This Portfolio explores practices that go beyond overtly authoritarian and paternalistic leadership.

The title of this Portfolio, therefore, challenges practices that go beyond apartheid and inequality by linking self-development to equality. Drucker (2007, p. 162) supports my search, as follows:

> Self-development of the executive towards effectiveness is the only integrator available. It is the only way in which organisational goals and individual needs can come together. The executive who works at making strengths productive, his own as well as those of others, works at making organisational performance compatible with personal achievement. He works at making his knowledge area become organisational opportunity. And by focusing on upward contribution, he makes his values become organisational results.

My challenge is to make organisational performance compatible with my own development as a practitioner, to evolve practices that increase my effectiveness as a change maker. I intend to make this an organisational priority for myself and other organisations.

I am the research subject, observing myself, as well as leaders and teams, in action. My effectiveness is premised on how I am implicated and how I make this explicit in practice as a skill, as to how, if and when to use internal data, at the right time, and produce insights that can be profound in interactions. Bluckert (2006) sees such insights as potent and wise and being able to put words around those intuitive moments we believe we know something but struggle to describe it.

[2] Risk throughout this document as a qualitative issue relates directly to decisions made without the conscious participation of individuals in organisational life that affects individual preferred work lives and relates to the concept of democracy in organisations (Foley and Polanyi, 2006; Kerr and Caimano, 2004).

I pursue transforming my thinking and practices through exploring equality as a proposition, where I believe I can access my truest potential, and need for a fulfilled, prosperous, and preferred life. Two distinct driving purposes in my development emerge throughout the Portfolio of five Chapters.

My first purpose targets professional development in building a framework for thinking and practice, to support and challenge my own attitudes, behaviours, and practices that have been subject to authority and inequality, in respect of power and knowledge. Transformation for me in context is transcending my 'glass ceiling'[3] to stand apart from my current thinking and socialisation,[4] to explore the effectiveness of a more self-authoring[5] and self-transformative[6] approach to my work life. This is underpinned by a statement made by Einstein, that the "significant problems we face cannot be solved at the same level of thinking we were at when we created them" (Covey, 1989, p. 42).

My second purpose is to explore the notion that change in economies start with an individual, a group, a society, and then a nation, and is therefore a driving purpose for making the most of my useful lifetime to be an agent of change. This exploration raises the question as to how I want to be led, and how I wish leadership to be.

1.2 Rationale for the Exploration

The seeds for my journey first started with my silent witnessing and experiencing of 'professionalism', living in a home that espoused both Nazi and Apartheid ideologies, which I passively and actively resisted with painful consequences. The next was my

[3] Glass ceiling is an unacknowledged barrier to advancement in a profession; see http://www.oxforddictionaries.com/definition/english/glass-ceiling

[4] Third order consciousness is described by Kegan as the socialised mind. We are shaped by the definitions and expectations of our interpersonal lives. Our self coheres by its alignment with loyalty to that which it has uncritically become identified, which can primarily express itself in our relationships with people, or ideas and beliefs or both (Kegan and Lahey, 2009, p. 17).

[5] Fourth order consciousness or the self-authoring mind is an order of mind where we have developed our own ideology and internal compass to guide us. Our sense of self is aligned with our belief system, personal code, and values. We can take stands and set limits on behalf of our own internal 'voice' (Kegan and Lahey, 2009, p. 17). This order of mind will be addressed in more detail as a development challenge in Chapter Three.

[6] Fifth order consciousness or a self-transforming mind is a mind where we have our own ideology, but can step back from that ideology, and see it as limited or partial. We can hold more contradiction and oppositeness in our thinking and no longer feel the need to gravitate towards polarised thinking (Kegan and Lahey, 2009, p. 17).

first real experience of feedback from leadership training as a sixteen-year-old when sponsored by the Rotarians[7] (see Appendix 1). Here, I was found to 'question orders' by the course leaders. The third incident was a message written to me in March 1990 by young Xhosa tribesmen and agricultural students from the University of Fort Hare,[8] who thanked me for building their minds and familiarising them to an open forum for learning with incentives such as study groups. The fourth was the gift of my first copy of Covey (1989), which works off a theory of personal development from private to public lives.

These episodes and incidents prompted my interest and ongoing search for answers to my conflicted internal dialogue, relating to my performance and others, as meaning makers of our work lives.

1.3 Biography: Evolution to Present Day Practice

I acknowledge that it may be that my own resistance to unfair, unjust, and unequal practices in a racially and socially segregated society by those in more powerful positions that developed my interest in business and economics. I was challenged by an often-brutal imposition and behaviour by not subordinating to the unquestionable authority of the "learned professions",[9] those who were engineers and military officers in family life. I was also challenged by class and tribe associations, imposed on me by my family, seeing them originally as the only viable approach to life and work life.

Apartheid for me was an approval-seeking loyalty to an ideology, an 'old school tie' elitist system. Questioning authority and existing ideology was risky and, in many cases, life threatening. Hope (2013)[10] described South African life as follows:

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[7] The Rotarians are an international service organization whose stated purpose is to bring together business and professional leaders in order to provide humanitarian services, encourage high ethical standards in all vocations, and help build goodwill and peace in the world. See https://www.rotary.org/

[8] The University of Fort Hare was established in the Eastern Cape, South Africa, primarily to educate black Xhosa tribesmen. The most notable graduates from Fort Hare were Nelson Mandela, the late President of South Africa, and Robert Mugabe, the then president of Zimbabwe.

[9] "Learned professions" is a term used by Schön (1991, p. 23) and refers to a preoccupation with a specialized skill premised on an underlying theory, and includes the professions of medicine, law, business and engineering.

[10] (Hope, 2013); The Pistorius Killing, The South African Shots Heard all Around, http://mg.co.za/article/2013-02-01-00-the-pistorius-killing-the-south-african-shots-heard-all-around

> … it is a violent way, founded on machismo, carried out with gusto, and it ends in bloodshed. It is a way that began long ago, in a country where the three Rs seldom meant reading, writing and arithmetic – but something closer to rugby, rape and revolution. It is such a cause of anguish here in South Africa, because it is the way things are done.

My problems stemmed from finding an inability to find stable employment in post-Apartheid South Africa, because of a policy of Affirmative Action,[11] promulgated in law, effectively preventing me, a white male, from finding employment. An intervention by a psychologist in 2004 challenged the fit between me, my family of origin, and South African society. Ireland, I was informed by a former colleague and returning émigré, was one of the fastest growing economies in the Western World, and one of the most liveable countries, offering a host of social services, including work opportunities and a world-class education system that was accessible to the ordinary man.

Settling in Ireland in 2004 became about exploring my employability, freedom and discovering what aspects of myself could create a more viable and sustainable work life in a society where feeling threatened was not as immediate. I was convinced that my lived experience of inequality and discriminatory work practices would be left behind. My presumption was I could increase my effectiveness and employability in a freer functioning society.

Eleven years on, in 2015, I practiced as an executive and business coach. My practice involved setting out the objectives of a business and designing growth processes that work, both 'bottom up' and 'top down', through organisations, working to integrate business strategy frameworks and the psychological dispositions of individuals, groups, and leaders into a cohesive unit to challenge, meet, and exceed performance standards.

[11] Affirmative Action would normally be a state policy that would enfranchise minority groups. With the dismantling of Apartheid, the policy was introduced to enfranchise the majority in the workplace. See http://www.anc.org.za/show.php?id=283.

The business strategy frameworks I used to frame these programmes of growth are based on Ansoff's Matrix (Ansoff, 1987),[12] Kaplan and Norton's Balanced Scorecard (Kaplan and Norton, 1996),[13] SWOT analysis (Fine, 2009), and Management by Objectives (Drucker, 2011).[14] These skills were acquired through the formal study of an MBA in 1993, and through ongoing corporate training by the multinational that employed me between 1990 and 1994. Insights to Balanced Scorecard (BSC) and its workings were the result of exposure to an associate, a certified BSC practitioner in collaborative practice from 2011 to 2015.

The coaching process complements the business strategy frameworks with a psychological element and is primarily based on Gestalt therapy (Perls, Hefferline, and Goodman,1994);[15] Prochaska's Transtheoretical Model (Prochaska, 1998);[16] the Spectrum of Coaching Skills Model (Downey, 2003); and Meta models (Grinder and Bandler, 1983),[17] a Neuro Linquistic Programming[18] process of framing and reframing. The coaching process is geared to generate awareness and responsibility (Whitmore, 2005) and create movement and outcomes for individuals and teams by challenging the status quo in terms of current business performance. These skills were

[12] The Ansoff Growth matrix is a marketing planning tool that helps a business determine its product and market growth strategy (Ansoff, 1987).

[13] The balanced scorecard is a strategic planning and management system that is used extensively in business and industry, government, and non-profit organizations worldwide to align business activities to the vision and strategy of the organization, improve internal and external communications, and monitor organization performance against strategic goals (Kaplan and Norton, 1996).

[14] Drucker (1954, 2011) suggested a management system in which the objectives of an organization are agreed upon so that management and employees understand a common way forward.

[15] Gestalt therapy refers to a form of psychotherapy developed in the late 1940s by Fritz Perls and is guided by the relational theory principle that every individual is a whole (mind, body and soul), and that they are best understood in relation to their current situation as he or she experiences it. See http://www.counselling-directory.org.uk/gestalt-therapy.html

[16] Prochaska's Transtheoretical Model (TTM) uses the Stages of Change to integrate the most powerful principles and processes of change from leading theories of counselling and behaviour change. See http://www.prochange.com/transtheoretical-model-of-behavior-change

[17] Meta-modelling is the analysis, construction and development of the frames, rules, constraints, models and theories applicable and useful for modelling a predefined class of problems. As its name implies, this concept applies the notions of meta - and modeling and is used in Neuro-Linguistic Programming. See http://nlp-now.co.uk/use-nlp-meta-model/

[18] Neuro-Linguistic Programming™ (NLP™) is defined as the study of the structure of subjective experience and what can be calculated from that and is predicated upon the belief that all behaviour has structure. Its creators claim a connection between the neurological processes ("neuro"), language ("linguistic") and behavioural patterns learned through experience ("programming") and that these can be changed to achieve specific goals in life. See http://www.neurolinguisticprogramming.com/

formally acquired by training in Ireland in Neuro Linguistic Programming and, in 2008, I acquired an Advanced Diploma in Executive and Business Coaching.

In the context of my own development, my search was about bringing both business strategy frameworks, affective (relating to, arising from, or influencing feelings or emotions and expressing emotion) and cognitive (relating to and involving conscious mental activities such as thinking, understanding, learning and remembering) skills into the workplace performance environment. There, I had access to a repository of tools and experiential knowledge to be effective in growing businesses.

The work I do is about meeting challenges to growth in terms of profitability by re-organising and restructuring, specifically around return on investment (Friedlob and Franklin, 1996) and expectations (Anderson, 2007). ROI is a performance measure used to evaluate the efficiency of an investment and it measures the amount of return on an investment relative to the investment's cost. Returns on expectation relates to the expectations of the investor, leader, and organisation in terms of the commitment to growth. My current offering and practice works on the Spectrum of Skills Coaching model (Downey, 2003) (Figure 1). The spectrum of coaching skills is a process whereby I either push or pull clients through a coaching interaction. The push process involves directing the client, while the pull process elicits the client's involvement, working to increase his/her self-awareness and shape a change agenda.

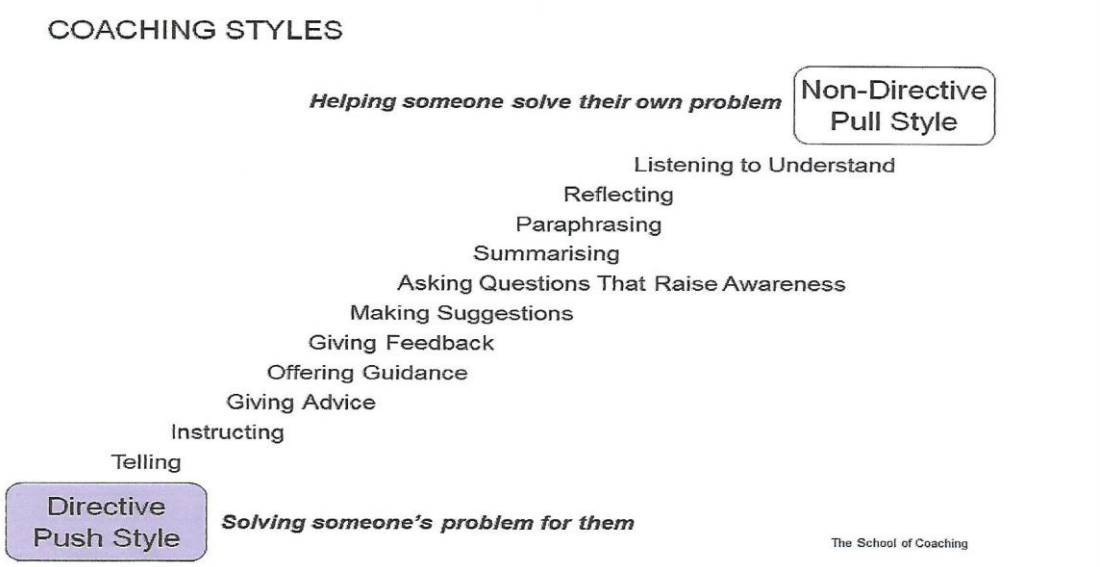
1.4 Developmental Challenges and Growth Orientation

The core underlying dilemma as a facilitator, which raises questions for me and business leaders, is my value and effectiveness in sustaining growth in enterprise. Alongside this, was my own rigid fixation to deliver on a client's objectives. I tended to be overly assertive; power oriented and pursued my own concerns at another's expense, to win my position[19]. My fixation was on being right, the purveyor of all knowledge and be the expert, as I experienced this as the expectation that would

[19] These aspects of myself are detailed in a Thomas-Kilmann Conflict Indicator Report (Thomas and Kilmann, 2007) prepared in October 2012, at the beginning of this doctoral programme and are detailed in Appendix 2.

guarantee my employment. This attitude was a source of inner conflict, contradicting my own notions of *equality*.

Figure 1: The Spectrum of Coaching Skills Model



Source: Downey, (2003)

This contradiction revealed that I did not have a process driven approach to sustain actions that would use collective knowledge to work towards continuous improvement and dealing with complexity[20]. Involving individuals in decisions that affected them and the enterprise's well-being was not evident in my repertoire of skills.

My rationale, therefore, is to explore the use of consciousness thresholds[21] and effectiveness in change and growth, for both my practice and for working with clients. The goal is to establish a framework and tools for practice that engenders the ongoing design of action programmes that sustain personal and professional development, lifelong learning for entrepreneurs, leaders and organisations, that contributes value and compound growth in revenues and profitability. I, therefore, research and test-in-

[20] Consciousness thresholds or orders of mind are set out and described in Chapter Two and according to Kegan (1994, pp. 314-315) are distinguished by five orders of mind that increase our ability to be effective and deal with complexity. (Appendix 3 sets out underlying structure of the mind and lines of development through subject object movement from one order of mind to the next).
[21] See Footnote 20.

action the change I want to see by bringing into practice the notion of seeing my success and that of my clients as equal. This requires willing partners to define the meaning of success that has emerged in my own development. I use the theories, concepts, and ideas of important scholars in my critical analysis to question the effectiveness of traditional control and hierarchy systems and their social and commercial relevance in a contemporary world.

Connecting to how I make meaning of my current reality has been a significant development goal most of my working life. Meaning making, in the context of this Portfolio, is described as "the organizing principle we bring to our thinking and our feelings and our relating to others and our relating to parts of ourselves" (Kegan, 1994, p. 29).

1.5 Change Commitments

I identified two change commitments and six explorations to make the transition needed to improve my effectiveness.

Commitment 1: To uncover aspects of my cognitive and affective self in the pursuit of transforming my effectiveness. Four explorations underpin my search to challenge my current meaning making of inequality and deliver on defined notions of equality in effective human performance.

- Non-paternalistic leadership - Exploration of how leaders' behaviours and attitudes can be changed to increase their practice effectiveness, to drive relationships of equality, by seeing each other's success.

- Engaging the 'social brain' - Exploration of how leaders engage the neuroscience of the brain to drive human performance.

- A common will and vision - Exploration of how a leader can facilitate a collective commitment to the wellbeing of the whole organisation, through a meaningful and viable strategy.

- Effective use of knowledge - Exploration of how the assumption that leaders are the purveyors of all knowledge can be overturned by valuing rich repositories of experiential knowledge in organisational life.

Commitment 2: To deliver a new definition of effectiveness, based on a Penrosian (1959) [2009] resource-based view of sustainable business growth and entrepreneurship; "a social process of learning within which individual contributions can come from the bottom up, as well as from specialist staff" (Penrose, 2009, p. 238). Supporting this new definition is that growth is an essentially "evolutionary concept based on the cumulative growth of the collective knowledge, in the context of a purposive firm" (Penrose, 2009, p. 237). This change commitment is supported by two explorations;

- Equality-based change in leaders' behaviour to enable a Penrosian (2009) view of sustainable business growth.

- Developing an *Equality-Based Practice* framework to enable intra-organisational change that strives for inclusion, transparency, and the well-being of the whole to sustain and increase rates of growth.

These two commitments target tools for practice that culminate in a framework to be used to deliver sustainable personal, professional, and business growth. This is based on high inclusion, transparency, and the wellbeing of individuals and organisations, with defined notions of equality and success as the most viable integrators[22].

1.6 Questions and Drivers

A core underlying driver for me is described by Frankl (2004, p. 113):

> Ultimately a man should not ask what the meaning of his life is, but rather that he must recognise that it is he who asked ... each man is questioned by life; and he can only answer to life by answering for his own life.

[22] Drucker (2007, p. 162) examines viable integrators as the "self-development of the executive towards effectiveness is the only integrator available. It is the only way in which organizational goals and individual needs can come together".

I am asking a bigger question of my life and what drives me to want to change the way I operate and fulfil my lifetime purpose in the work I do. The ultimate driver for me is to leave an imprint on the universe by creating a framework that can deliver prosperity for ordinary people.

This drive to question the fulfilment of my purpose is further articulated by Baker Miller (cited in Kegan, 1994, p. 198) as:

> Psychological problems are not so much caused by unconsciousness as by deprivations of full consciousness. If we had paths to more valid consciousness all along through life, if we had more accurate terms in which to conceptualise what was happening, if we had more access to the emotions produced, if we had more ways of knowing our true options - we could make better programmes of action. Lacking full consciousness, we create out of what is available.

Such a pathway needs to deliver sustained change and growth, in:

- Developing a pathway to a consciousness that uses collective knowledge of the whole enterprise, and a more inclusive organisational approach to growth.

- A change in my approach by changing my thinking and the work I do, to develop a consciousness around continuous improvement and sustained action.

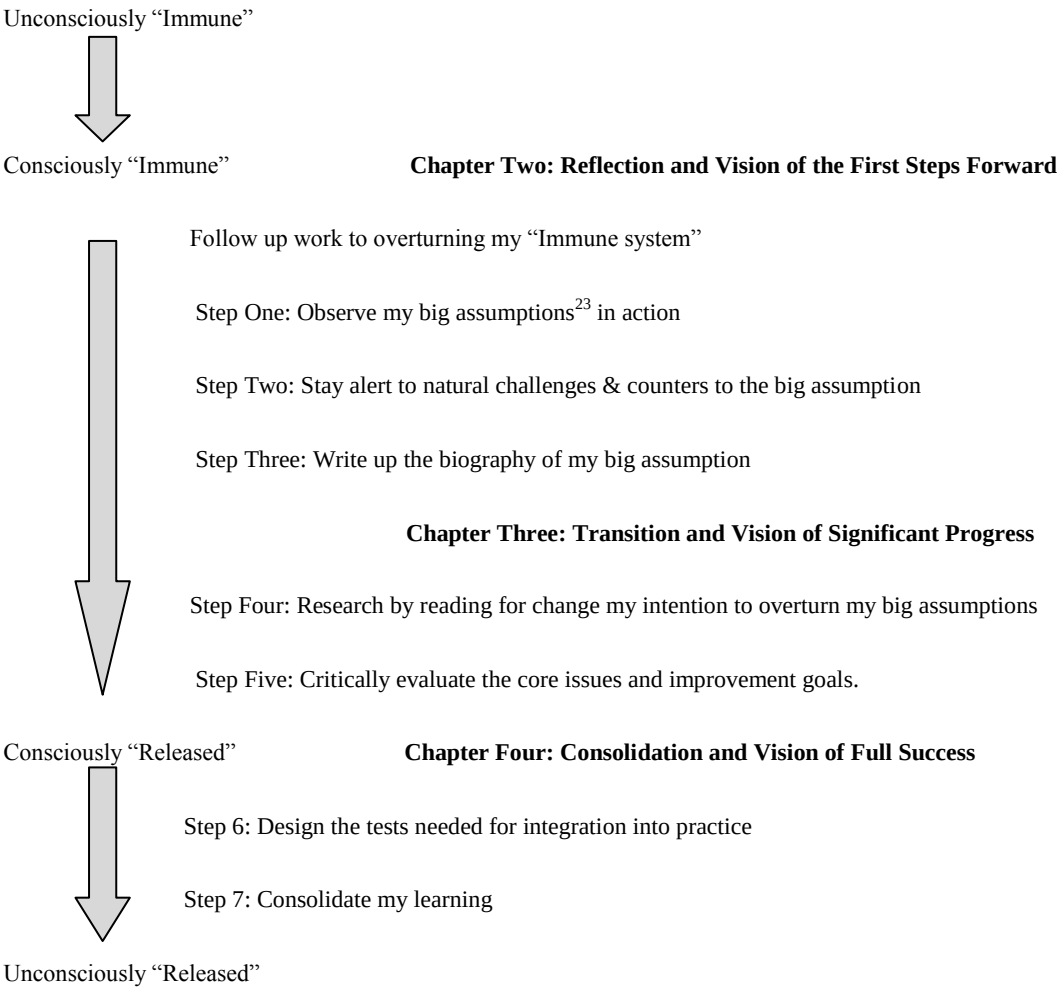
- Bringing into practice that which supports and challenges S-M-A-R-T commitments to change and growth. Kegan and Lahey (2009, p. 261) see "S-M-A-R-T" as safe, modest, short-term actionable tests that can be researched to invalidate our assumptions or inner contradictions, to gain separation from former epistemologies of knowing.

Chapter Two delivers on such goals by surfacing my observations and subsequently shaping a change agenda. Chapter Three then explores further questions, through developing perspectives for driving a change agenda from research of relevant themes delivering a hypothesis and framework to drive such change and interrogate its outcomes. This feeds into Chapter Four, where these themes are integrated to test their usefulness in practice. The deliverables are then revisited in the Portfolio Conclusion.

1.7 Method and Approach

A practical framework is used, for working through three individual Chapters (Essays), which map out progress. The structure and process of the Portfolio is set out in Figure 2, with a more detailed explanation provided in Appendix 4. The remainder of this section explains the terms presented in Figure 2.

Figure 2: Structure and Process of the Portfolio



Source: Adapted from Kegan and Lahey (2009 p. 273)

[23] Kegan and Lahey (2009) discuss big assumptions in detail on pp. 69-74. The essence these assumptions is that we may be inclined to feel that it is the world rather than our way of looking at the world that has changed.

My approach uses three data sets outlined in each Chapter as my evidence. My methodology therefore publishes an auto ethnographical[24] report as my first-person data set where I am researching myself. The second data set is to select and develop perspectives I critique to overturn the assumptions that informed me about leadership, how I was leading and wanted to be led, and integrates equality-based change categories into a conceptual and practice framework. A third data set tests and calibrates a practice framework in real world practice with a research group comprising peer practitioners, leaders and individuals in organisational life, and relates the outcomes and findings to what actually happened.

The purpose of **Chapter Two** is to uncover and surface, through self-observation, how I developed a consciousness and how I make explicit, by reflecting on my 'glass ceilings', that which informed me in my business life. My goal in Chapter Two is to use an Adult Mental Development Theory (Kegan, 1994) and reflect on the Professional Development Review provided in Chapter Two, to acknowledge what my current reality is, and through an awareness of this current reality, enable me to increase my likelihood of making change (Bluckert, 2006).[25] My pursuit is to identify a change agenda towards genuine negentropic development.[26] This Chapter surfaces an 'immune consciousness' of my lived experiencing of the inequalities. These were evident in the use of power and knowledge, by authoritarian leadership. I set out the consciousness from where I was operating, and question and challenge aspects of my effectiveness, meaning making, and aspects relating to sustainable business growth. I explore my own resistance to what I identify as limits to my effectiveness. I suggest

[24] Auto ethnography is the qualitative study of a complex social phenomenon in an authentic setting, where interviews are conducted, and observations made that revolve around the lived experiencing of the participants. The purpose is to consider that is important to the researcher themselves and accesses the inner feelings and interpretations of those involved in the phenomenon being studied. In this way the researcher becomes part of the study itself. Auto ethnography has the distinct advantage of benefiting from the personal histories being studied, allowing for personal and authentic views of the participants that does not occur through other methodologies, allowing for the researcher to get closer to participants that any other method, as the participants are researchers themselves (Méndez,2013, pp. 279-287, Tetnowski and Damico, 2014, pp. 48-50)

[25] Bluckert (2006, p. 118) explores how change takes place, through making meaning of resistance, creating awareness and change. In the context of this Portfolio it is the key to unlocking my first observations of my work-life challenges.

[26] Negentropy is described by Kegan and Lahey (2001, p. 6) as the opposite to entropy .With effective support our minds might be 'running up' and our capacity to see into our situations and ourselves may become more acute. They state this is about creating enough cognitive and emotional "thrust" to win distance from our own previous psychological lenses of distortion or myopia.

that my socialisation was based on several theories, and assumptions, that created my reality and view of the world.

Chapter Three represents a transition phase based on a commitment to reading for change. My goal is to challenge my meaning making, with the intention of making the transition to a new meaning making in dialogue with selected concepts. Chapter Three integrates reflection-in-action through the key categories of exploration, namely by observing changes in my assumptions. Chapter Three, therefore, aligns with movement from being consciously immune, to being consciously released from specific assumptions. Conscious release, according to Kegan and Lahey (2009), occurs upon discovering conditions under which assumptions may not be valid, a crucial component to development. This dialogue acknowledges that "...while the things that others do to me or that happen to me may not be in my control, the meaning I make of them can be, and a reminder that while I cannot change the wind, I can change the sails" (Kegan, 1994, p. 251).

The source concepts I identify, include Kegan's (1994) meaning making and consciousness; Kegan and Lahey's (2009) framework and a tool for reflection and overcoming the immunity to change; and Schön's (1991, p. 49) reflection-in-action approach as "…the spontaneous, intuitive performance of actions of everyday life … as a way we show ourselves to be knowledgeable in a very special way". Schön, Scharmer and Kaufer (2013), Penrose (2009), Loasby (1991), and Doyle (2014) are offer insights into equality, reflective practice, organic business growth, self-interest, and fellow feeling. Rock (2009) and Goleman (2004) provide insights into recent developments in neuroscience and the impact of leadership on human performance.

The themes and concepts underlying this study (discussed in detail in Section 1.5, pp. 9-10) intend to overturn the traditionally held views of top down overtly authoritarian type leadership as being an effective strategy for increased involvement and participation by individuals serving in these organisations. These concepts are used for open-minded questioning and reasoning, to argue for and define Equality Based practices, informed from the inquiry in the auto ethnographical report in Chapter Two. Their relevance and connection to the study raises the questions that explore

definitions of equality as effective drivers of human performance to enable Equality-Based Practice in business growth. Each concept relates to increasing effectiveness in human performance by leaders and individuals and their role in participating in equality-based practices. The concepts that explore equality definitions of equality uncover the cognitive and affective aspects of leaders and individuals in the pursuit of transforming their effectiveness. These are:

- Non-paternalistic leadership - Exploration of how leaders' behaviours and attitudes can be changed to increase their practice effectiveness, to drive relationships of equality.
- Engaging the 'social brain' - Exploration of how leaders engage the neuroscience of the brain to drive human performance.
- Common will and vision - Exploration of how a leader can facilitate a collective commitment to the wellbeing of the whole organisation, through a meaningful and viable strategy.
- Effective use of knowledge - Exploration of how the assumption that leaders are the purveyors of all knowledge can be overturned by valuing rich repositories of experiential knowledge in organisational life.

These concepts are therefore integral to delivering on a new definition of effectiveness, based on a Penrosian (1959) [2009] resource-based view of sustainable business growth to inform equality-based change in leaders' behaviour. The purpose behind this rationale is to develop an *Equality-Based Practice* framework to enable intra-organisational change that strives for inclusion, transparency, and the well-being of the whole to sustain and increase rates of growth.

Chapter Three proposes a selection of effective drivers of change and growth to shape a practice framework. These drivers are the basis for experimentation that test individual and collective assumptions and practices in Chapter Four.

Chapter Four outlines my movement, from conscious release, to unconscious release. Unconscious release, according to Kegan and Lahey (2009), happens when

we no longer have to stop, think, and plan to interrupt assumptions. Instead, we automatically act and think in ways to counter our assumptions in situations where they are not valid. New beliefs and understandings informed and developed mindfully,[27] have taken the place of the old assumptions. Thus, we are likely to have made significant progress. Through my research of applying an equality-based practice framework in Chapter Four, I consolidate changes and learning and note my progress.

Eight company leaders were interviewed in the sampling process in my initial explorations and are listed in Table 1.

Table 1: Key Characteristics of Businesses Considering *Equality-Based Practice*

Business name **(anonymized for research purposes)**	**Size: Employees & Turnover**	**Age** **(years)**	**Main Activity**	**Market(s)**	**Structure / Departments**
Health Co. Co.1	70 fulltime and part time. Turnover €5 million per annum	25	Health and Safety	National and International Ireland, UK and EU	CEO, Ops and Marketing and Sales Director, Executive Assistant, Financial Controller, Office Manager, and HR Manager, each leading their own teams.
Recruit Co. Co.2	10 Fulltime employees Turnover €8 million per annum	10	Recruitment	National Supply of Temporary and fulltime Employment	Managing Director, with two team leads, office manager, each with their own teams.
Construct Co. Co.3	14 fulltime employees Turnover €2 million per annum	25	Construction Supply	Local and National supplier to the Contractor and Consumer market of tools, machinery and material	Leader, with four team leads, in store sales, External sales, Financial controller, Administrator, and Workshop, each with their own teams that cross function
Petro Co. Co.4	240 fulltime employees. Turnover €2 billion per annum	59	Petrochemical	Supply 40% of petrol, diesel and kerosene needs to the National Market	Lead Executive with department heads, Production, Technical, Marketing, Business, Finance, Health and Safety, Operations, each with their own middle management heads and teams.

[27]Mindful behaviour, Valorinta (2009, p. 965) explains, is characterized by an openness to new information; an awareness of multiple perspectives; the creation of new categories; and orientation in the present. By contrast mindlessness, is the production of "habituation, mindlessness, laxity, and scattered attention".

Business name (anonymized for research purposes)	Size: Employees & Turnover	Age (years)	Main Activity	Market(s)	Structure / Departments
Legal Co. Co.5	3 employees, 2 fulltime Turnover €250 000 per annum	5	Legal Practice	National	Lead Practitioner, legal secretary and bookkeeper.
Account Co.	12 Employees	Na	Accounting Practice	Local and National	No Information
Adopt Co.	No information	Na	National Adoption Agency	National	No information
Legal Co. 2	12 Fulltime employees	Na	Legal Practice	Local	No information

Source: Author's Own

The Table summarises key characteristics of businesses[28] I have engaged with over the five-year research period. Five of these companies signed on as existing clients to grow their enterprises. They indicated an interest in developing themselves and being the subject of research. The five companies represent a mix of three small, one medium and one large enterprise, three in the services sector, one in retail supply, and one a major multibillion-dollar manufacturing plant.

Two groups emerged from the initial exploration - those that signed on and those who did not. The individual business leaders and owners that did not sign on revealed that the possibility of changing themselves was a source of anxiety. Account Co.'s leader indicated that he was too busy, and deadline driven, and that the cost implications of facilitation were too high. The leader of Adopt Co. had reservations about my skills to coach or facilitate leadership change with a government department, while the leader of Legal Co.2 expressed interest but was unwilling to explore aspects of himself that would motivate him to devolve power intra-organisationally in a well-established legal practice. This group indicated an unwillingness to consider underlying reasons for a lack of change in themselves.

[28] Co.'s 1-4 provided research data over the period April 2012 to April 2017. Co. 5 provided data over an 18-month period from June 2013-December 2014.

The second group of five companies, Health Co., Recruit Co., Contract Co., Legal Co., and Petro Co. all articulated the realisation that change through the leadership of their organisations was where they needed to start.

The Portfolio Conclusion then maps out learning's for my peer community and surfaces further development questions, on 'not graduating' and the need for lifelong learning.

1.8 Readership: Community of Practitioners

I am writing and exploring for myself and a community of practitioners who take the evolution of their own personal, professional, and business development seriously. The concepts of how we use power and knowledge are topical in sustaining growth, in contemporary leadership and in organisational life. My relationship with executives of multinational enterprises, small to medium enterprises, entrepreneurs, consultants, business strategists, executive and business coaches, in roles in which I have personally worked, has informed my 'collective practice' dilemmas, challenges, and proposed solutions.

This Portfolio delivers a framework provided in Chapter Three for thinking and action that enables practitioners to maximize the ability to sustain growth and profitability as change makers and transformation specialists, in real world practice. The framework supports the demands to be "inventors of our own work" and employment (Kegan, 1994: p. 302). The Portfolio selects ideas and concepts from scholars with unique and diverse theories. When added together and brought into practice, it shows that these concepts are more than the sum of their parts.

The Portfolio is about a move from my uncritical alignment of my socialisation, relationship with leadership, organisational life, and performance to being the inventor of my own work. By observing and training myself to stand apart and examine my own paradigms, I open up to continuing to learn about my own disposition, and conditioning. In the context of this Portfolio, this means an ongoing exploration of increasing my effectiveness and ability to report on and act on my inner psychological capacity for change.

A personal commitment to enterprise is that one person's success is not achieved at the expense of or exclusion of the success of others. This commitment must challenge an ideology of inequality that seems to have neither boundaries nor integrity[29] around doing just this. This commitment challenges a move from a traditional control and hierarchy leadership approach to a more inclusive contemporary leadership approach, redefining effectiveness and success that is premised on a win/win mentality as "the frame of mind and heart that constantly seeks mutual benefit in all human interactions … and is based on the paradigm that there is plenty for everybody" (Covey, 1989, p. 207). Coupled with this personal commitment, is the notion that it is possible to achieve extra-ordinary results from ordinary people, through "the possibility of extraordinary change in individuals and organisations" (Kegan and Lahey, 2001, p. 1).

This Portfolio is therefore a journey of my authentic self, and the pursuit of a specialism that implicates me and my community of practitioners directly in making explicit what, in the evolution of our thinking and practice, involves organisations in change-making as willing partners.

My personal challenge around *inequality* is my argument that enterprise is a collective of individuals who commit to a work-life in their employment. Commitment to organisational life must therefore address *inequality* as a priority through shared purpose, and rewards.

The Portfolio represents a reflection on my lived experience in my business life. Through remaking the experience, I must accept the notion that clarity creeps up on us over time, and that change is not a perfectly linear process. Kegan and Lahey (2014) describe these processes as 'messy' (See Appendix 4).

The Portfolio is also underpinned by a view on humanity, in not forgetting that people

> bring their humanity to work with them every single day, and until we find a way to engage the emotional life of the workplace, we will not succeed in meeting our most important goals. It means that recognising that the hard-

[29] Integrity and ethical practice has been a constant pillar of my foundational thinking around high trust relationships with myself and others - best defined as being honest, upfront, congruent with my values and beliefs, humble, and having the courage to make commitments, stand for something, and be open (Covey and Merrill, 2006, pp. 59-72) and is underpinned by certain behaviours (pp. 137-229).

and-fast divisions between the public and the private, between ‘the work realm’ and ‘the personal’, are naïve and unproductive (Kegan and Lahey, 2009, p. 319)

CHAPTER 2: REFLECTION AND VISION OF THE FIRST STEPS

The fountain of content must spring up in the mind, and he who hath so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts and multiply the grief he proposes to remove.

Samuel Johnson[30]

2.1 Introduction

This Chapter relates directly to my first observations and reportable psychological life and disposition and makes the supposition that "the first observation is key to the second in developing consciousness" (Kegan, 1994, p. 6). My intention is to reflect on my first observations to understand what had caused me conflict, to inform my vision of success by uncovering a change agenda, naming the issues and beliefs that informed my view of the world.

My decision to take on this research programme was to develop insights into how I was informed, and then to question what theories, concepts and practices constructed and developed my meaning making. This is to help develop a more evolved meaning making system. Hence, the purpose in Chapter Two is to reflect, through self-observation, on how I made sense of the business world of growth in enterprise, to surface the goals that would liberate me from former epistemologies of knowing. By former epistemologies, I mean how I constructed my experience, including my thinking, feeling, social relating, and my beliefs (Kegan, 1994).

In 2011, I felt that I needed to evolve my current practice, to integrate two distinct aspects of myself as a practitioner and question the values and beliefs that were the drivers of how I contributed to effective and sustainable growth of businesses. This meant surfacing underdeveloped intra- and inter-personal cognitive and affective aspects of myself and working on understanding often difficult- to- describe intuitive moments where I clung to various theories and concepts that informed me quite

[30] Samuel Johnson was an English author. Beginning as a Grub Street journalist, he made lasting contributions to English literature as a poet, Chapterist, moralist, novelist, literary critic, biographer, editor and lexicographer. Johnson has been described as "arguably the most distinguished man of letters in English history". See http://www.goodreads.com/quotes/298214-the-fountain-of-content-must-spring-up-in-the-mind

differently from leadership I was experiencing as essentially 'top down'. I experienced this as conflict and inner contradictions. I found I was constantly anxious[31] and needed approval for my theories and practices - or faced being unemployable.

My decision was to question what was possible if I surfaced the core underlying issues in my own development, to understand why my current system seemingly hit a wall, experienced as a feeling of being limited by one pattern, forever repeating in my structures of knowing. In changing these patterns, I needed to explore a different way of thinking; what Kegan (1994) describes as differentiation, which always precedes integration: "Before we can reconnect to, internalize, or integrate something with which we were originally fused, we must first distinguish ourselves from it" (1994, p. 326).

Finding a credible well-researched framework for reflecting, observing myself and gaining perspectives, where I was more open to making change, has driven me to search for a more evolved mental complexity. Challenging social and commercial aspects of myself, which would evolve a consciousness of being more critically aligned to the capacity to sustain change and growth in my business life, is a key determinant for me in generating a successful outcome.

The remainder of this Chapter is organised into four sections:

Having highlighted my need to understand the limits of my own capacity to make meaning beyond a life in a traditional control and hierarchy, I observe a repeated pattern causing me conflict.

In Section 2.2, I reflect on Kegan's Theory of Adult Mental Development (1994) as an analytical approach for understanding and 'auditing' aspects of my experience, exploring undeveloped aspects of my capacity to function most effectively, without contradiction.

[31] My stressors related directly to my own silent witnessing of experiencing an authentic self that was misaligned with my own true nature at work - explained by Kerr (2013) on pp. 124-126; cf. George and Sims (2007)

In Section 2.3, I provide a Professional Development Review, which serves to understand how I made meaning of my work life, by reflecting on my development up to and including 2011. My goal is to make my then operating theories explicit.

In Section 2.4, I conclude with two commitments to change based on the intention of connecting to the full potential of a preferred work-life and becoming the author and maker of such a work life, operating from successively evolved perspectives, given my insights to my operating consciousness thresholds in my professional review. The themes and categories I select are shaped and underpinned by these change commitments for further research in Chapter Three, to stretch my 'thinking' to a more effective operating and meaning making system for use in practice.

My search through this first Chapter highlights my career challenges in personal and professional development and my desire to build an authentic, well-researched framework that transforms thinking by 'inverting the pyramid' from 'top down' to 'bottom up' and identifies selected concepts to help me gain insights and perspectives.

2.2 Analysis of Meaning Making Systems and Kegan's Theory of Adult Mental Development

This section explores meaning making, adult mental development, and highlights the implications for the Professional Development Review conducted in Section 2.3. I use Kegan's (1994) theory of adult mental development to reflect on myself, to understand my anxiety, inner conflicts, and contradictions, using these discoveries to transcend my current mental and emotional ceiling.

Covey (1989) states that the fifth habit of highly effective people is to "Seek First to Understand, and Then to be Understood". My need is to understand my adult mental development from an auto ethnographical aspect of studying a complex social challenge as a business leader, coach, facilitator and supervisor of personal, professional and business growth. In Chapter I was clear that I was caught in forever repeating patterns that 'happened to me', raising a very different question of what was 'happening by me'. I was the person conflicted by the traditional aspects of leadership and unable to transcend the way I operated. I therefore had to find a way of knowing

as the critiquer, remarker and remaker of the experience. I considered two development theories, Scharmer's Theory U (2009)[32] and Kegan's (1994), and Kegan and Lahey's (2009) theory of constructive developmentalism[33].

My argument for using Kegan (1994), along with Kegan and Lahey (2001, 2009) is based on the logic that changing my socialised self should change my ability to lead and develop others. Understanding myself as a leader, and follower, is the first logical step as a practitioner using an overarching developmental framework, with a meaning-making[34] structure and process to reflect-on, support and accelerate my own development to challenge change in myself. The goal for me is to understand how the intrapersonal aspects of myself can affect my interpersonal interaction through mutual learning (Bochman, J., Kroth, M., 2010, p. 339), and transcend my current thinking and socialisation-not just the way I behave, or feel, or know, but how I know (Berger et al, 2007, p .30). My own conditioning and socialisation therefore raise questions for me as to how to transcend or expand my meaning making. Kegan (1994) as a resource helps me look into my situation, and improve my effectiveness, from a more evolved self-authored and self-transformative perspective and the way I know from these perspectives. Kegan (1994) and Kegan and Lahey (2009) offer me the insights as the learner to reflect-on my experience, by challenging the intrapersonal and interpersonal aspects of my emotional and cognitive self, enabling me to use my mind to shape my thinking to improve my situation, rather than be caught in ever repeating patterns of behaviour - and better deal with authority. Kegan's theory gives me an understanding of how my mind is structured through experience and the ability accelerate my learning, by gaining insights about changes I might want to make. In the context of this study, as I am the researcher of a complex social phenomena that is shared by my peer group of practitioners, it is my prerogative to be the change I want to see, wanting to develop my own mind to deal with complexity and the challenges of modern leadership.

[32] I am certified in Theory U through MITX and use certain elements of this theory in my research.
[33] Constructive Developmentalism is discussed in more detail in Section 2.2.1 of Chapter2.
[34] Meaning making is discussed in more detail in Section 2.2.3 of Chapter 2.

The challenges are to overcome my socialisation and have the ability to develop not only myself, but others in the pursuit of a preferred life in business, means it is possible to sustain personal growth through developing my mind. Kegan's theory offers a common framework and language (structure and process) that addresses individual and group needs to stand apart from the paradigms implicit in our conditioning and make these explicit, in a modern world where individuation, adaptability, mobility, employee rights and democracy are becoming more evident in the workplace, challenging traditional 'top-down' type leadership.

Kegan (1994) by his own admission is self-critical of his work (p. 2) which after a first read, can be very difficult to understand, and seems unwieldy, and impracticable in an organizational sense. In an interview with Scharmer (2000) Kegan expressed self-criticism toward his earlier writings and told Scharmer: "I can go back and look at things I've written and think, ugh, this is a pretty raw and distorted way of stating what I think I understand much better now"[35]. Brooks, (2000, pp.161-162) states that Kegan falls victim to a cultural "myopia" that "perfectly reflects the rationalist values of modern academia." and excludes "the possibility of a developmental trajectory aimed at increased connection with others". This contradicted by Josselson (1992, p. 264) that Kegan "has made the most heroic efforts" to balance individuality and connection with others in his work. I disagree with Brooks, as the key concept of Kegan's work is about getting yourself apart, to get yourself together (Kegan, 1994, p. 220) to explore how we structure our thinking, and therefore how we relate to others, and I will argue that Kegan offers both structure and process to *three distinct adult development trajectories*.

Kjellström (2009) questions if Kegan and Lahey (2009) is "adult development" or manipulation (p. 26). She also questions the ethics of participation, citing that (p. 29) not all participants want to change or expend the effort, or can. Kjellström (2009) further directs her criticisms at the work as being impracticable and enforceable as not

[35] Subsequent publications by Kegan and Lahey (2001,2009) have clarified Kegan's (1994) theory, by setting out the theory more simply, with a framework and language to explain the Immunity to Change process and structure in readable and practicable terms. I am also certified in using Immunity to Change through HarvardX.

all people want to or are ready for change, and that as a facilitator, it may be difficult to understand the theory. Zeitler (2010, p.6) disagrees with Kjellström (2009. pp 129-130) and her main points that ITC[36] is beyond most people and assumes change is always beneficial. Zeitler goes on to state that Kjellström indicates that participants should be able to enter of leave the process at will, without fear of reprisal, and that consent has to be constantly renewed. According to Zeitler (2010) Kjellström fails to recognize the iterative nature of ITC (p.7), nor that the goal of ITC is not about forcing change (p. 10), rather than meeting people and organizations where they are at right now, with the goal of alleviating the suffering of people who are in fact in over their heads (Kegan, 1994). This is precisely why Kegan and Lahey recommend that every person engage in their own process before engaging in a group (Zeitler, 2010, p. 11). While most people are employed at will, their paychecks are contingent upon successful completion of their organization's goals (Zeitler, 2010, p. 11), and therefore professional training can be a motivator. Kjellström considers this as a form of organizational coercion. I agree with Zeitler (2010, p.15), and I concur that Kjellström does not base her argument on solid development theory. Zeitler (2010, p.16) does however agree, and I concur with Kjellström on the issue of ethics, and the quality and skills of a practitioner using the general structures of ITC. Reams (2009, p. 181) adds credence to the argument that there is no doubt that each person who steps into the realm of change, steps into the new world of possibility through ITC. Reams goes on to report that "people were certainly in touch with a deeper, more authentic sense of themselves and from this place could now be directed to look at what wanted to emerge in the future" (p. 180).

I've subjected myself to various psychologies, and methodologies to expand my mind, like Gestalt therapy (Perls, Hefferline, and Goodman, 1994)[37], Prochaska's Transtheoretical Model (Prochaska, 1998) and Meta models (Grinder and Bandler, 1983). An initial read from Kegan caused me to experience a significant shift in my meaning making when I realised I was either subject[38] to my thinking, or feeling about an issue, or I could have this object to me-meaning these first observations were key

[36] Immunity to Change.
[37] I am certified at post graduate level in Gestalt, Prochaska's and Meta modelling.
[38] Subject Object movement is discussed in more detail in Section 2.2.2 of Chapter 2.

to the next. The significant shift did not occur for me with other psychologies, as these did not offer me the mental place to stand apart from my socialisation and conditioning.

My decision to use Kegan (1994) and Kegan and Lahey (2001,2009) therefore is based on my own experience of being able to get insights about myself by creating a mental place to stand apart, and observe myself, shape and unfold my development, using an adult mental development framework that follows structure and process. Kegan (1994), and Kegan and Lahey (2001, 2009) offer me the next level in developing my consciousness to understand myself and my experiences from an increased level of complexity. ITC, by design constructs a framework and language, as a cohesive approach in a personal and organisational context enables individuals to conceptualise what's happening, for themselves and with each other. ITC also provides the adult learner the ability to define pathways to enable change, challenging the status quo not only for themselves, but for others. Personal safety is a key issue for participants, as is the key feature of relating to our conflicted intrapersonal dialogue in interpersonal dialogue. We are offered the mental place to stand apart from former epistemologies of knowing and see into our situations and ourselves more acutely, thereby creating a change agenda towards genuine negentropic development.

A key aspect to my development, and my inability to relate to self-protection or self-promotion is questioned by Kegan's (1994, p. 4) introductory note, in what he terms "a hurried childhood", which he suggests is "a kind of violation of nature … to not give childhood its due, its proper freedom from too much responsibility and the need for self-protection or self-promotion". This freedom for me in my development is to examine what it is to "be employable, critical thinkers, emotionally self-reflective, trustworthy, and possessed of common sense and meaningful ideas" Kegan (1994, p. 19).

The theory's theme is the capacity to be effective at ever-increasing levels of consciousness and mental complexity (Kegan, 1994). This relates directly to my own unseen barrier that hinders evolution to a different way of thinking. My intention is to

break the effects of a socialised epistemology of knowing that has caused me personal anxiety and stress.

I always needed to live with a sense of freedom, value, and self-worth. Kegan's (1994) theory offers me a viable pathway to explore how I am "personally and professionally involved in shaping and conveying the culture's curriculum, namely, in relation to those who employ, manage, lead, supervise, evaluate and are in the business of making mental demands" (Kegan, 1994, p. 10). There is a direct relevance, therefore, to my understanding of how I was shaped through the mental demands placed on by me and which I placed on others.

I should be able to transform my consciousness by transcending internal experiences, the influence of the environment, and the psychological and cultural demands of the world, which were placed on me as an adolescent and adult in my private and public life. Kegan (1994, p.17) suggests that transformative learning happens when someone changes, "not just the way he behaves, not just the way he feels, not just what he knows but the way he knows". Change, therefore, is movement or 'transformation' to qualitatively different stages in meaning-making and consciousness (Berger et al., 2007, p. 30).

The key principles from Kegan's (1994) theory that I use in the analysis towards understanding my meaning making system are set out below.

2.2.1 Constructive Developmentalism

Kegan proposes that the mind evolves through constructive developmentalism, which is based on the idea that people constitute or create reality from different consciousness thresholds. We create our world though our interaction with, and interpretation of it. The developmentalism element is that people/organic systems evolve through qualitatively different eras of increasing complexity, according to regular principles of stability, change, growth, and transformation of how they construct meaning (Kegan, 1994).

2.2.2 Subject Object Movement

Subject - Object separation is the basic process of how we transform. Kegan proposes that, as we evolve, we separate from ways of knowing we are caught with. We, therefore, transform to a more complex way of knowing and meaning making through subject-object separation. A key aspect of adult mental development involves moving increasingly more things from subject to object (Berger and Fitzgerald, 2002)

Being subject is experiencing the use of theory, relational issues, personality traits, assumptions about the world, behaviours and emotions as simply part of the self. For this reason, our experiencing is taken for granted, and taken to be true, and we create our reality from it (Berger and Fitzgerald, 2002). We cannot name things we are subject to and which cannot be reflected on. The elements of knowing and organising are identified with, tied to, fused with, or embedded in our inner world. We are "subject. Things are immediate, ultimate, and absolute. We cannot be responsible for, in control of, or reflect on". Subject is also an "invisible, a part of self", cannot be seen and is held internally, and is "what's running me" and my "beliefs about the world and the assumptions of truth" (Berger et al., 2007, p. 1).

Things that are object can be seen and considered, questioned, shaped and acted on, including a theory, relational issues, personality traits, beliefs, behaviours or emotions. Kegan (1994) proposes that we must outgrow one order of mind to access the next through the evolution of consciousness. Subject/object movement through consciousness thresholds can transform epistemologies of knowing, "liberating ourselves from that in which we were embedded" (Kegan, 1994, p. 34) Using subject/object separation the adult develops a mind of increasing complexity that transforms in a way that includes all prior structures and meaning making.

Kegan (1994) further suggests that how we evolve our mental constructs is through our differences, which questions our assumptions. We, therefore, require difference for development. For this reason, social diversity and tolerance for difference, is a key concept for development (Kegan, 1994). Movement is from the general to the particular; "In order to get yourself together, you have to get yourself apart" (Kegan, 1994, p. 220). Tools for integrating the movement from one order of mind to another

are reflection on meaning making, reflective practice, and developing a consciousness around continuous growth.

2.2.3 Meaning Making

Berger, et al (2007) describe meaning-making as being about changing the form of our understanding. Each order of mind is a qualitative shift in meaning-making and complexity from the order that controls us and that we then control by making the previous order object to us. The meaning making of an individual is how they believe the world is made up and is essentially idiosyncratic, regulated by unique personalities (Kegan, 1994). We develop through our membership of the human family, social class, ethnicity, gender, culture, the social mind, constructions of ethnocentrism, how we eat, marry, live, raise kids (Kegan, 1994). Everything is evaluated in terms of how closely we reproduce the standard with which we have identified truth and reality.

2.2.4 Reflective Thinking and Insight

Kegan (1994) proposes that reflective thinking provides a lens to observe our meaning-making. This forms a mental 'place' to 'stand apart' from, or outside of, a durably created idea, thought, fact, or description. The idea thought or fact, or description is made subordinate (as a figure or element), to a super ordinate principle. We are therefore now capable of "bending back" (the literal meaning of reflective) our attention "to focus on our own product" (Kegan, 1994, p. 27). Reflection makes unhidden what is hidden and enables the learning of what it takes to master it. According to Kegan (1994) insight[39] can be developed by transforming consciousness from one order of mind to another, by reflecting on how we make sense by standing apart from our former epistemologies of knowing and experiencing.

2.2.5 Continuous Growth

Growth results from an ingenious blend of support and challenge. Kegan further proposes that finding the balance between support and challenge is a developmental

[39] Insight is discussed in more detail by Kegan (1994) on pp. 128-129,132, 253-255

process. Growth, therefore, is determined by the fit between our capacity to give and the demands placed on us (Berger et al., 2007)

Kegan (1994, p. 294) defines continuous growth as being facilitated through support and challenge, as

> a combination of support (being taken seriously, acknowledged, attended to, and treated as a responsible, self-governing adult) and challenge (being asked to make decisions, design your own program, formulate, act, resolve, negotiate relationships, master a discipline, and contend with competing values, theories, and advice).

Growth therefore requires a well anchored bridge of support and challenge that enables transition from one order of consciousness to the next.

2.2.6 Orders of Mind

We grow and evolve through successive orders of mind, or consciousness thresholds. Key to the evolution of consciousness thresholds, and our movement between the orders of mind, is that the "first observations are key to the second" (Kegan, 1994, p.6). Kegan proposes that there are five orders of consciousness. The Five Orders of Consciousness are set out in Appendix 3, with a more detailed overview of their application provided in Appendix 4.

Third Order: The Socialised Mind/Traditionalism

Most adults occupy this Order[40]. The third order, referred to as traditionalism[41], was the typical form of society for much of human history. It required loyalty to a group and the ability to put the needs of the group before the needs of the self. People lived in the same place for long periods of time, living among people of similar tribe, religion, nationality and socioeconomic background. Leaders espoused their society's ideologies, and communities looked to these leaders for external guidance and

[40] Kegan (1994) discusses this in detail and suggests that studies indicate that one-half to two-thirds of the adult population have appeared not to have reached a forth order of consciousness, a demand of contemporary culture, placing mental demands on them of being "in over one's head", pp. 188, 192-195).

[41] Traditionalism is examined by Kegan (1994) on pp. 10, 11, 267, 304, and 317.

philosophies for 'right answers' in all kinds of problems. Children were raised and lived by setting out the right actions and right beliefs.

Third order transcends the durable category phase[42] of adolescence where experiencing of the mind is related to physical objects, people, self and desires (Berger et al., 2007). Our independent view of adolescence is that there is a shift to subordinating our perspective to a cross categorical[43] way of knowing. People become active organisers of their experience. It also involves our relating to others and our relating to parts of ourselves. This is the beginning of a transition to fourth order.

People operating at third order are unable to understand and meet the expectations of fourth order ways of constructing their experience (Kegan, 1994), hence when the demands of one's environment outstrip one's mental equipment, we are said to be 'in over our heads'. Being 'subject' at this order brings with it the sheer terror of new surroundings, organisational culture, business culture, responsibility, ownership, authority, and learning agendas (Kegan, 1994). Third order subordinates one's own welfare to a community, team, and common enterprise, making one's own view subject to other views. Third order puts the boss on a pedestal, where the employee is approval-seeking and does not want to disappoint.

The challenge to the individual is one of co-operation, mutuality, joint decision-making, interpersonal and trans-categorical engagement, and shaping our behaviours (Kegan, 1994)

Third order stories relating to our ethnicity, religion and class, myths and societal shared constructions continue to author us, unless we are challenged to transcend this way of knowing. Third order is typically a place of burnout because of externally - imposed goals, in not using an authentic source of choices (Kegan, 1994). We may

[42] See Kegan (1994, p. 22) for the principle of durable categories.
[43] Cross-categorical thinking, or the ability to relate one category to another, is characteristic of the third order. As a result, thinking becomes more abstract, individuals are aware of their feelings, and they can make commitments to people and ideas. At this stage, other people are seen as sources of validation and authority, therefore acceptance by others is crucial in this order. Support should be in mutually rewarding relationships and shared experiences. At the same time, authority figures can challenge co-dependence and encourage individuals to make their own decisions and establish independent lives (Kegan, 1994, p. 28).

transcend to fourth order when ‘we have’ the history of previous intimate and family experience, its origin and resurrected stories. Then, with this, scripts and dramas become object. According to Kegan (1994) things that challenge the third order mind include: invitations to question authority, register dissent, self-evaluate, see opportunities to assume responsibility, make decisions in complex situations without predefined pathways to solutions, and not using others as sources for answers. Part of the challenge is the ability to relate to one’s own definition of reality, direction, and use the self as a resource for the self’s purposes.

The direct implication here is to my own linkages to operating at fourth order and encouraging a movement, not only for myself, but for others, to a relationship that invites a fourth order consciousness is a relationship of equality, one that is less aligned with a leader and more aligned with an authentic self, as this enables leaders and individuals to operate in a contemporary world (Berger and Fitzgerald, 2002).

Fourth Order: The Self-Authoring Mind/Modernism

This order began around the 1600’s when society was transformed into more diverse groups. People changed focus in modern societies in the pursuit of big ideas, science, democracy, freedom and truth, and were no longer tied down to a single place or job. People moved, being exposed to new ideas and different cultures. Disillusionment with leaders caused people to turn to other sources of wisdom for child raising, work, and citizenship (Berger and Fitzgerald, 2002). Less than half of adults occupy this order of mind.

Modern employers demand that people own their own work, be self-motivated, and make their own decisions (Berger and Fitzgerald, 2002). People at this level of consciousness can articulate and relate to relationships and are open to perspective and owning their role (Berger et al., 2007). Kegan (1994) uses the analogy that this order can be compared to stick shift (manually driving the car using the gear stick) versus automatic (where the car decides what gear to use). The thinking from this order regulates relationships, roles, values, takes stands, and facilitates development. Fourth order thinkers find support within themselves and are not victims of various interests and ideologies and have more adaptive ways of knowing.

People operating at fourth order make use of insights as a productive tool and are more self-aware. They can relate to how personal history inclines and directs and generalises all motives, patterns, and themes. The ability to regulate the parts of ourselves, gain insights in the way we know exposes our vulnerability and association with childhood, of being unprotected and powerless.

The demands on us at fourth order according to Kegan (1994) [44] is to invent our own work, be self-initiating, self-correcting, self-evaluating, guided by our own visions, take responsibility, be accomplished masters of roles, jobs, careers, conceive the organisation, outside in, and be self-possessing. We are also required to have personal authority for our work, to establish ownership of our work without belligerence, and to have more intimate connections. We are all called on to have clarity, be able to design, to notice the bumps, and re-establish equilibrium. Fourth order professionals have an internal psychological capacity to stand up to those in a more powerful position (Kegan, 1994).

Fourth order consciousness is the mastery and psychological capacity to find one's own way. Its effectiveness sees the organisation, lifted to a higher perspective (Kegan, 1994). This way of knowing enables us to see the 'Forest for the trees', the parts related to family history, power, political instinct, and emotional sensitivity (Kegan, 1994, p. 183). This order relates to the parts that make up the self, which can be regulative of its parts and identify with third order parts, subordinating them to a fourth order whole (Kegan, 1994, p.184).

Differentiating as a concept of self is ability to (make meaning) 'deciding for myself versus deciding by myself', to be autonomous, and self-regulating. The self-authoring way of knowing is to 'have it' (the issue) by the throat rather than be 'had by it' (Kegan, 1994). Therefore, a fourth order mind can stand away from its own values, opinions, rules, and definitions and avoid being completely identified with them (Kegan, 1994). We can only do something about our reactions if we 'have them'. Fourth order gives us the psychological authority to reflect upon our values and beliefs.

[44] Claims for a fourth order of consciousness as identified by Kegan (1994) are detailed in Appendix 5.

A key benefit of the fourth order is that it offers me "access to authority as co-creator of expectations rather than just a faithful follower" (Kegan, 2009, p. 16). It provides opportunities to exercise our own belief system, meet my own standards, and recognise and appreciate the underlying principles of 'my way'.

Fifth Order: The Self-Transformative Mind/Post Modernism

This order of mind considers difference to be effective in successful relationships, seeking out collaboration and not treating difference as something to be avoided. It suspends culture as an issue, rather seeking value from others. Fifth order seeks respectful co-operation of psychologically and distinct ideas, can face difference, and sees conflict as an opening to transform parties.

Kegan (1994) considers the individual as an incomplete system and as a form able to create openings to enable transformation. The individual as a form is subject in the fourth order and is object in the fifth order. A fifth order leader would have the ability to a craft a coherent vision and mission of purpose and recruit membership in ownership of a collective vision. Leaders are driven by the notion that "my ideas are incomplete and not whole" (Kegan, 1994, p. 323) and accept the likelihood of incompleteness and the need to seek contradictions to nourish and grow. The fifth order mind sees differentiation preceding integration, and conflict preceding resolution, and avoids over identification with any system (Kegan, 1994).

2.2.7 Implications for Review

In the context of this Portfolio, Kegan's theory is applied to understand the mental demands of my socialisation, and what limits my capacity to operate at the highest order possible, one appropriate to my needs. The theory relates to me as an adult learner in my personal and professional development programme and my ability to identify my meaning making systems, to separate 'subject' from 'object', and transcend my current glass ceiling. Core to my development, is that support and challenge can enable me to be more effective, using the theory of consciousness as a tool for creating qualitative shifts in my thinking.

My review analysis, through reflection, reveals aspects of my meaning making and the development of my consciousness in my work life.

2.3 Professional Development Review

This section maps key issues that confronted me and business leaders I worked with. It also highlights common dilemmas for further exploration.

I signpost the issues as developmental challenges and identify the problems/ assumptions that informed my thinking and actions that resulted from my meaning making. The following steps are used in analysis (Kegan and Lahey, 2009):

1. Step One: Observe big assumptions in action
2. Step Two: Stay alert to natural challenges and counters to the big assumption
3. Step Three: Write up the biography of big assumptions

2.3.1 The 'Problem' and Challenges

Schooling and parenting systems experienced by me as an adolescent and young adult were not chosen by me; the word 'compulsory' boomed day in and day out. I witnessed a rising frustration to any form of authority. I silently witnessed that with which I did not agree, especially in terms of leadership, and I felt powerless to affect my own changes. This for me was my socialisation. My purpose in this Review is to explore and reflect on these parts of my socialised self and question the inner contradictions and conflicts generated.

2.3.2 Professional and Work-life Biography

An Early Awakening

'Who are these people?' is a question that I woke up with early one morning at the age of thirteen. I was asking this question of my family. My father was a mining engineer, and the general manager of a coal mining company. We lived on an estate with servants, guest houses, a residence, entertainment rooms, pubs, stables, and Harry, of Asian descent, our chauffeur. Everything around me was about being my father's son. Somehow, it really did not make sense that the servants lived in huts, with no heating

or water. And yet, they took care of my every need, and were paid meagre wages, receiving rations of basic foods. They were black, and I was white.

I noticed that this attitude and approach was pervasive, where a black man on the receiving end of any authority was considered normal. I was uncomfortable with this and could not identify with it. There was a very definite schism between 'them' and 'us' and this was compounded by society that espoused that 'blacks' were an inferior species. Home life was further complicated by a Nazi ideology and exhortations by both my parents that we were of royal lineage. I asked endless questions as why this was so, which landed me in trouble. With this attitude, grew an increasing rage as to how any behaviour that did not conform to an authority had painful consequences. My survival tool was excelling at school and on the sports field.

Professional Career

My earliest recollection of what it meant to be a professional relates to my family genealogy in the male line, which had a predisposition towards being professional soldiers and officers, or engineers, which came with notions of race and social privilege.

Respect for these notions of professionals was demanded, and with it 'a birth right' to living in such a home. The first real feedback outside of family life and school life was achieved at age 16 years when I was awarded a bursary with the Veld and Vlei Adventure Trust for leadership training. A report issued by Veld and Vlei (Appendix 1) stated that I questioned orders. Surprisingly, when the sponsors debriefed me, one rather charismatic man openly lauded my ability to question orders. I liked that, but my parents noted their disappointment.

My way of making meaning was to question and understand the need for certain actions instead of being subservient to schooling and parenting systems. Failure in this society was defined in this system as questioning authority, labelled as having 'an attitude'. Expression of both thought and feeling that did not agree with the status quo was seen as failure and reprisal was swiftly admonished in the form of detention and corporal punishment. A rigid framework of perform and obey was the only meaning-

making that made sense in terms of my personal survival. Every action attaining attention to excellence and alignment with the system had a reward. My preferences and concept of self remained unexpressed, however.

I began to develop a tendency to behave impulsively when challenged. According to Goleman, impulse occurs when some "emotional reactions and emotional memories can be formed without any conscious, cognitive participation at all" (Goleman, 2004, p. 18), which Goleman calls 'amygdala hijack', an essentially biologically driven response to protect oneself. Fight or flight responses were working overtime in my inner dialogue. I was stressed and felt inhibited when confronted with a hostile opposite. I experienced discomfort, fear of rejection, and loss when confronted with emotionally charged and perceived hostile opposites or when dealing with difference in opinion.

Military Conscription and Counter Insurgency

The government under apartheid demanded a compulsory two-year military conscription on completion of secondary schooling. This 'Boot Camp' period, lasting from three to twelve months, prepared a young man in the skills of conventional and guerrilla warfare. I was exposed to the harsh reality of total obedience, physical training and endurance, and for the first time, the concept of decimation.[45] I was subjected to hours of hard physical training, sleep deprivation, long route marches, and hours of propaganda about the 'Swart Gevaar' (Black Danger),[46] the evils of communist ideology, the virtues of being white, and the privilege of serving my country.

Meaning making, here, followed a similar routine of approval seeking, and subservience. The risks of speaking up, or speaking out, against this ideology were directly punishable by being confined to detention barracks, or hours of 'correctives'

[45] Decimation was a form of military discipline used by senior commanders in the Roman Army to punish units or large groups guilty of capital offences such as mutiny or desertion. See http://www.oxforddictionaries.com/definition/english/decimate

[46] 'Swart Gevaar' was a term constantly used in the day to day political rhetoric naming black people as dangerous. See http://www.oxforddictionaries.com/definition/english/swart-gevaar

on the parade ground, with full kit (40 kilograms of full battle gear), and the risk of decimation; a mortality rate of 3% was acceptable in boot camp.

At the end of the first year, I was summoned and instructed that I was going to College. The base commander explained that my father had registered me at a local Afrikaans University and enrolled me to do a Bachelor of Science, majoring in geology and physics. My only thoughts were that it might give me some sense of freedom from the rigours of home and military life. I rebelled quite openly while living in the university residence as there were attempts to coerce me to join the Junior Rapportryers[47] by senior students who resorted to physical bullying. The result of my non-compliance was that I was expelled from residence towards the end of my first year.

My reasons for leaving the military were that I'd served two years of compulsory military conscription. I left university as I'd failed to pass my first year, after two attempts, and decided it was time to step back from further study and explore a work life away from home by working for an American exploration company. I needed an income and independence.

2.3.3 Third Order Developmental Challenges

Forty years later, in 2011, I was aware that the projection of my internal states of resisting bullying behaviour, and the development of a belligerent attitude, may still be evident in practice and remained subject to me. This forms the basis of a development approach regarding interpersonal interactions and how these might influence effectiveness with clients, and in practice.

I want to explore my perceptions of systems that imposed values and question why performance-related systems were so rigid. I also want to explore how the encouragement of expression and free thinking relate to my meaning making and

[47] The Junior Rapportryers were a fanatical group of young Afrikaners who reminded me of the Hitler Youth. This group was the youth wing of the Broederbond, a secret, exclusively male and Afrikaner Calvinist organisation in South Africa dedicated to the advancement of Afrikaner interests. See https://www.nelsonmandela.org/omalley/index.php/site/q/03lv02424/04lv02730/05lv03188/06lv03190.htm

effectiveness. With this, comes a question about my essential self, and my own drivers, and interests that would leave me feeling more authentic and self-assured.

My challenge is to transcend an essentially third-order mind-set and test the inner contradictions and assumptions of the world as I had experienced it. My challenge is also to find a way to explore challenges around the overt use of authority.

Freedom - My First Real Job

My first sense of real freedom was exposure to a leadership role that required I engender a followership among people of diverse cultural, political, and economic backgrounds away from a regimented, hierarchical system. In 1981, I secured the job of prospecting for diamonds with a socially and racially diverse team of field operatives in harsh remote desert conditions in South Africa. The work involved aspects of human performance, endurance, financial administration, setting out the work plan, setting goals for achievement, and co-ordinating work flow, with a clear outcome and deliverables with fixed timelines.

For the first time, I was operating in an environment as a leader that neither espoused overt use of authority, nor made class and tribe associations. Performance was achieved through a highly co-operative mix of using human, physical, and financial resources. The need for overt authority and command type leadership was obviated by common cause. We were living together; deep in the bush, away from society. Each had a set of skills and experience that the other needed to get the job done.

I found that I had a willingness to open to all forms of thoughts and experiences in pursuit of the everyday work life and this brought with it some questions. How were we members of the team so different and what was the apartheid ideology all about? I was evolving a very different way of thinking in my own reflections of how a society could function, outside of previously held 'ways of knowing'. As such, my social perceptions were changing.

Team members expressed views that were completely banned in civil society. I was working with and socialising with people who were not white, which, in the context of

the apartheid ideology, was banned. These men, who allowed me to lead them, were considered the 'socially' disenfranchised. Recognition and acknowledgement were spontaneous, easily given and taken by both myself and them.

During this period of my life, I'd enjoyed a very generous income, and an outdoor life. I had also met my wife, and been exposed to remote agrarian economies, having worked on farms that we were exploring for minerals, in this case diamonds. Having got married I wanted a more stable, and less nomadic life. I decided to commit to fulfilling a career in farming, which I believed would enable me to raise a family.

I can identify third-order development as the beginnings of cross categorical knowing, feeling, and social relating. I was tending towards fourth order thinking through how I acquired knowledge, and how I could share and use this[48] . I was developing the capacity to stand apart from, and reflect on social perceptions, where we were apparently divided along political, social, and economic divisions.

In the social cognitive domain,[49] the beginnings of shared feelings, agreements, and expectations were able to manifest over individual interests. Team and leadership dynamics of shared experience and knowledge was evident. In the intrapersonal affective domain,[50] the ability to take on others' point of views, co-construct personal experience, share empathically, and experience affectively from differing perspectives, along social, political, and economic perspectives, were surfacing.

Farmer - My First Professional Career

Living in these harsh remote environments created an interest in understanding economic frameworks, production and markets, use of resources, and working within physical constraints of the economy and the environment. I attended Cedara College

[48] The logical cognitive domain deals with the nature of knowledge itself and how humans come gradually to acquire, construct, and use it (Kegan, 1994, pp. 30-31).
[49] The social cognitive domain, according to (Kegan, 1994, pp. 30-31) refers to our ability beyond our teenage years to be aware of shared feelings, agreements and expectations that take primacy over individual interests.
[50] The intrapersonal affective domain according to (Kegan, 1994, pp. 30-31) refers to our ability beyond our teen years to internalise another's point of view in what becomes the co-construction of personal experience, thus creating new capacity for empathy at sharing at an internal rather than a merely transactive level.

of Agriculture, and graduated with a first-class Diploma in 1985, with distinctions in engineering and agricultural economics. I was then offered a management position in a remote agrarian economy, in the then Republic of Ciskei[51], now the Eastern Cape. The role involved programmes for agricultural development, as laid down by a rural development agency.

I felt I needed further skills to help me to construct business and financial models and to also better understand aspects of human motivation that would enable the desired outputs. So, I enrolled on a mini MBA programme at Rhodes University in East London, where Maslow (1943) and Hertzberg's (1959) theories became the subject of study. I developed an understanding of agricultural economics, the use of resources within imposed development frameworks, project planning in the production of crops, operations logistics, and raw material supply to contracted food processors. I also excelled in areas of finance and profit-and-loss forecasting.

My work was to roll out development plans and motivate teams of local tribal managers, and field staff. Head Office imposed the development objectives. I found myself conflicted around the real purpose of these development initiatives. Two aspects affected my thinking. The first was that the very projects that were being developed were bought from the development agency at pre-world-war two prices by senior officials and policy makers, effectively dispossessing those landless and disenfranchised local tribesmen the projects were intended to empower. The second was that the region was a political hotbed for the African National Congress[52] and the masses revolted in 1990. A military coup ensued, and the leader of the Ciskei was ousted. My personal safety and my family were at risk. Farm equipment was being commandeered by militia, and a manager and his direct report employee were executed in front of his family at his home. I applied for another job in a more stable country, the Kingdom of Swaziland in 1990, and resigned.

[51] The Ciskei Bantustan in the Eastern Cape was created as an enclave for the South Africa's Xhosa-speaking people as part of apartheid racial segregation. http://www.sahistory.org.za/place/ciskei

[52] African National Congress (ANC), South African political party and black nationalist organization. From the 1940s it spearheaded the fight to eliminate apartheid, the official South African policy of racial separation and discrimination and was banned in 1960. The ban was lifted in 1990, and Nelson Mandela, the president of the ANC, was elected in 1994 to head South Africa's first multi-ethnic government. See http://www.britannica.com/EBchecked/topic/8309/African-National-Congress-ANC

My leaving this job was primarily based on reasons of personal safety. The political landscape had changed, and I needed stability for myself and my family. My interest in commercial agriculture was also evolving. The frustrations I experienced, and my decision to leave, as it was impossible to predict a viable career path, were confirmed as a correct decision four years later, as the whole regional development initiative collapsed completely, with the undoing of the Bantustans under the presidency of Nelson Mandela.

Reflecting-on this experience was how conflicted I was as to how this agency planned at the time prior to me leaving in 1990. I had been instructed to put together regional economic vision, which was hastily conceived by me in my office, with the input of three project managers, to be representative of thousands of labourers, local managers, and tribesmen, with little participation by those whose lives were to be affected. I seriously questioned the motives of my direct superior, my own views on humanity, and my personal motives and those of my peers, reports, and colleagues.

The project's vision was not effective in addressing the social, economic, and political objectives intended and I was subject to my own personal dilemma of how I considered these projects as fair and just. I was starting to feel that I was becoming quite disingenuous about my own truths and how I was experiencing this hypocrisy. I confronted the issues of local leadership with a senior general manager, who reluctantly had my direct superior removed from the region, only to be replaced by a colleague who lacked any interest in the job.

My frustration, and those of colleagues and managers, was becoming unbearable. The projects were floundering and the interest and belief in what we were doing started raising questions about the genuineness of the agency.

The direct impact of imposed ideology and authoritarian type leadership was presenting challenges in my development.

I assumed that economics should be based on what I considered sound principles of transparency and integrity that involved the very people we intended to empower. I was experiencing a theory of life that always seemed to be limited by authority

figures, and an ideology that had no evolution beyond unknown policy makers. I was conflicted by my need to see the people we intended to empower engaging in a social process and the commercial propositions by participating in decisions that affected them.

2.3.4 Fourth Order Developmental Challenges

Implicit in my reflecting-on this experiencing was the need for me to see more integrated and adaptive approaches that would transcend a third-order mind, a place of inner conflict and submissiveness, to a more enterprising approach that allowed for reflection and change organisationally.

I was really starting to worry about how it was I seemed to continue to struggle with direct authority. What was it that I might need to change? Was my thinking unproductive or naïve? I had developed two starkly contrasting views of how I operated, with two very different ideologies, the first operating with a team of field operatives, where experience and leadership was shared, and performance and deadlines were met. The other was one of imposed social and political ideologies by policy makers with no active participation by those affected.

The Golden Years: Food Processer

Having resigned in 1990, I was appointed to a new very lucrative position as an agricultural manager with a multinational food processing and fruit growing company in the Kingdom of Swaziland.

My interview with the Chairman of this large conglomerate of food processing plants was the first real glimmer of what it was like to openly discuss my views on matters relating to sound business principles. Through my taking a stand with a previous regional manager who attempted to coerce a food processing plant manager to make corrupt payments landed me a great referral. He indicated an interest in my commercial skills and agricultural background.

My brief was to commercialise an estate, and I quickly established a model that surfaced profitability issues relating to specific plantations. The company in this case

owned its own pineapple plantations and procured additional pineapple and citrus from an out-grower community. The plant, which employed three thousand five hundred people, processed pineapple and citrus by canning, juicing, and making jam for export, to mainly European, American, and Japanese markets.

My approach to the business was that of a collective of strategic business units responsible for their own productivity and profitability. This approach caught the attention of the Chairman, a charismatic and approachable person. Social issues, security, and Union issues were dealt with quickly, and it seemed that my own charisma, interpersonal and commercial skills gained huge support, in that I was able to bridge the gap between leadership, management, and labour, with some strong stands on how we were all in this together. During this time that I enrolled to do an MBA, paid for by the company, and use the modules, and thesis to restructure the enterprise using case studies and formal training from finance, marketing, HR, operations, and production perspectives.

My mandate came with a charter of autonomy that encouraged the senior management team of eight to work within the constraints of corporate budgets. I felt that we all knew what the stakes were and approached each other energetically to find the best fit for the turnaround needed to keep the plant operating and profitable. We brought about a major financial turnaround through active engagement, and short-term programmes that helped re-organise the business to achieve a desired commercial outcome. The social, political, and financial objectives were argued and agreed upon, and then revisited as we unfolded the restructuring of the business.

This period, from 1990 to 1994, was marked by excellent quality support, mutual and reciprocal agreements, and change frameworks. I recall this episode in my life as one of strong releases of concentrations of energy, with one outcome in mind - how best to engage the organisation, with one common cause, to thrive.

Having spearheaded the negotiations as the general manager with the government, unions, suppliers, and employees, I made the difficult decisions that cost 1500 of the 3500 employees their jobs, which effectively reduced annual recurring costs by R 11

million resulting in the company being taken out of receivership and becoming profitable.

I felt I deserved to be acknowledged for these tough decisions, and the turnaround. What I was faced with was the departure of the then Company Chairman, a change of ownership, local leadership and chairmanship. The new owner and Chairman, and appointment of a colleague to the local leadership role confronted me with issues of integrity with leadership, causing me to question my own personal code, values and beliefs. My profit share certificate was unilaterally voided by the new owner and my marriage was floundering.

As a result, in 1994, I decided to resign and test my skills in my own business in the hope of creating stability in my marriage, and family. In retrospect for me this was a mistake, as I put my own career aspirations aside.

Self-employment, Living with Uncertainty

I felt that I possessed the commercial skills to take on ownership of a business in 1994, a green field's start-up Hardware and DIY shop. The idea was to empower myself, and my family in business to create a more family-oriented way of developing business and family. Business revenues grew strongly between 1995 and 1997, at a hundred percent year on year, and were profitable enough to provide private schooling for my children and a good lifestyle. However, I felt quite alone, and my vision to expand the business as a multi-site operation was not supported by my immediate family. I established a connection with the partner-in-charge of a large multinational audit and consulting company. I found our interaction lively, engaging and, very quickly, I realised that I was bored with my business, and would welcome a more challenging opportunity. The relationship produced a consulting opportunity to restructure a family business in a neighbouring country, the Kingdom of Swaziland.

I took this opportunity in 1997 and handed my business over to a manager and my then wife to take on, while I explored this new opportunity. A generous fee was offered which I believed would gear my own business to be debt free in 6 months, I

reasoned that I could have the best of both worlds profitable and debt free business, and the opportunity to run a multisite operation with a lucrative fee and profit shares.

This proved to be an incorrect choice, as I uncovered a massive fraud had been committed in my absence from my own business by the manager, resulting in me deciding to voluntarily surrender my business to receivership and settle with my staff, creditors and the bank. The result of the investigation resulted in a divorce from my first wife.

Consulting

In 1997, I was introduced to a large family business, in retail hardware, building materials, and rural trading of basic foods and veterinary supplies that was struggling. When I met the owner, we spoke about his business problems, and I introduced the concept of regional trading business units with a charter of autonomy for general managers. We agreed to re-organise the company by flattening the organisational hierarchy and by establishing stronger relationships with experienced staff and suppliers. I was clear that building regional trading business units needed to clarify decision-making and I took the initiative to embed a charter of autonomy (see Figure 3).

Within nine months, I produced the first cheque for 1 million Rand for monthly sales, having developed a strong supply chain for dedicated supply to large infrastructural projects. I then helped negotiate and design a franchising concept and the roll-out of 107 stores over the next 16 months for the group, which had stores in both Swaziland and South Africa.

However, I once again found myself bored and unchallenged. I had lost interest in retail, and with personal pressure of a marriage break up and becoming a single parent, needed a more lucrative role. I began to have differences of opinion with my sponsor regarding business performance, which puzzled me as I had developed and implemented a franchising concept to expand the business to 107 stores, with minimal investment, with the support of the banks and the South African Industrial Development Corporation.

Figure 3: Charter of Autonomy

Policy No: 0030 **Date Effective: 1 April 1998**
Compiled by: R.K.Deats

Subject: **Charter of Autonomy**

A Charter of Autonomy is issued by the Board to limit senior or executive manager to decision-making parameters that will ensure the investor of an equitable return and obviate the need for constant consultation on a day to day basis.

General managers are granted the following decision-making parameters:

- Establishing expenses affordable to the company including:
  - Fixed and variable costs
  - Staffing
  - Promotions
- Establishing promotions and advertising campaigns with due regard to the core business, Seasonal, and specific demographic range requirements
- Establishing the T/O, GP/Expenses and profit formula with due regard to the investor's required profitability.
- Disbursing funds to secure the Company's goodwill, credibility, assets and profitability
- Locating new growth by engaging in Blue Chip corporate business, opening new businesses in demographically identified areas and engaging in guaranteed credit business
- Negotiating leases, bulk deals and national supply
- Operating normally within policy and procedures

No autonomy exists regarding:

- The financial and operational control systems, i.e. Yellow files, stocktaking, main controls and financial reporting
- All new business (shops)-requires board approval
- Capital expenditure-requires board approval

Source: Author's Own

During this period, I also spent time flying (I am a qualified private pilot), doing aerial marketing campaigns. From flying, I noticed large infrastructural developments, including dam building, road construction, and mass housing projects in rural areas. I

marked these on my topographical map and set about visiting these sites. I had an interest in developing a basket of supply requirements to these sites and resigned from all previous commitments to the retail and franchising division, developing a separate division to further this concept for dedicated supply. I built a business model based on my research and experiments that I rolled out to affect the supply of construction and building materials to developers and contractors. The cash-rich performance of this new business unit quickly attracted attention from the franchising division and Group Head Office, and it was not long before demands on our cash flow were being made through intercompany transfers.

Company good practice and governance was ignored, and the directors moved cash across international borders with impunity, a corrupt foreign exchange control practice, of some R22 million, a matter which caused me to protest and ask for an inquiry from the Chairman. I was ignored and, as a result, the affairs of the company were wound up in 2003, and I, along with 700 employees, franchisees and contractors were left broke. I had to rethink my longer-term plans.

Leaving the company was not something I wanted for myself, as I had a strong belief in not only the systems and concept, but also that it truly empowered the people that served the Company. For me, the financial abuses committed by the directors, and desire to implicate me in wrongdoings, once again confronted me, and my value system. A subsequent commission of inquiry exonerated me of any wrong doings.

My struggle was personal, and I was unable to achieve the support I needed to set limits with these practices and behaviours with the Company CEO. I felt constantly stressed and blindsided by my inability to find support to transcend conflicting values of openness, honesty, and integrity in business, and the belief that we should see success as a shared experience. I felt that, if I could be less caught out by the effects of my own conditioning, associations and influences of society, and if I could gain perspective, set limits, and develop emotionally[53], this might help me remake my experience.

I was faced with repeated patterns of struggling with leadership, authoritarian type employers, and unethical practice in family, business, and across South Africa in general. I felt energised when challenged to build business models that could grow business. I also seemed to have the ability to relate well to staff and colleagues and create strong linkages with local politicians, economies, and communities.

I was stuck with the notion that performance meant long hours and meeting financial targets and objectives. I felt that my performance needed to meet these expectations and that I needed to fixate on achieving expectations. Anything less was a

[53] Develop emotionally would be my ability to develop an internal psychological capacity to deal with issues that actively worked against what I experienced in my internal dialogue as unjust, unfair, and overt.

disappointment for me, and with the feedback I was getting, I felt I was the subject of blame, and scapegoating by the very organisations and leaders I genuinely wanted to help prosper.

Somehow, I was just not connecting to my potential, and it seemed that life was being scripted for me by different and closet agendas of those in authority.

The Green Suitcase

An intervention by a psychologist in 2004 challenged the fit between me, my family of origin, and South African society (See p. 5). Also, Nelson Mandela, unpredictably, decided to resign the presidency in 2000. I simply could not see a longer-term future for myself and my children in South Africa, and was experiencing high levels of intrusion, and emotional and financial interference in my private life from extended family. I was also constantly carrying a side arm, and in 2002, reached for my pistol for a last time, when confronted by a mob of angry youths, wanting to rob me.

I left South Africa in 2004, a single parent with two adolescent children, one green suitcase, €2000, and a telephone number for an Irish labour agency. I sought stability, and growth in an English-speaking country with a different ideological perspective. I felt challenged to make more sense of life for myself and my two children away from South African society, and the inherent personal safety and race issues. Post-apartheid South Africa had entrenched a policy of affirmative action and was quickly becoming the most violent country[54] in the world.

I quickly found work as a construction worker in the booming Celtic Tiger era. My foreman realised I had talents beyond being a labourer and gave me two jobs: one to solve the security problems onsite, and two, to finish two apartment blocks. Nine months later, I was summoned, thanked, and informed that they could no longer afford me, as I was a labourer on a charge out rate from an agency; having seen my CV, the foreman felt it was best for me to get a 'real job', as he called it. I reluctantly agreed and registered a business in Ireland, as a business re-engineer, meeting my first client

[54] South African was until recently considered the murder and rape capital of the world. See http://www.wnd.com/2013/12/mandelas-legacy-the-freefall-of-south-africa/

one morning at a service station, in August 2005. My first piece of work was partnering with a young construction company owner in developing his business.

During this time, I felt the need to develop my life skills. This involved studying life and business coaching, Neuro Linguistic Programming, presenting skills, and training and continuing education. Subsequently, I qualified with a post graduate diploma in the theory and practice of executive and business coaching. This training exposed my conflicted ethical dilemmas relating to codes of conduct and ethical practice informed by the thinking of Bluckert (2006), Peltier (2001), Rogers (2004), the EMCC (European Coaching and Mentoring Council) and ICF (International Coaching Federation). These ethics clearly indicated that client interactions were voluntary associations and connected me to clients through proper contracting, including explaining matters relating to confidentiality, consent to disclose, values of integrity, dignity and honesty, personal safety, obligations to report illicit activity, coachability, equality and diversity, feedback and choice. The values and guidelines meant subjecting myself to regular professional supervision. Hence, I participated in regular reflective practice supervision sessions with both a psychotherapist and a coach to work on issues that blindsided me, and which were causing internal conflict.

I had two tests done to identify the need for further professional development, a BarOn Eqi[55] (Bar-On and Parker, 2000) and Myers Briggs Type Indicator[56] (Myers, 1995). The reports delivered challenges to my growth, both personally and professionally.

Business Consultant and Coach

In 2006, I started running a group of businessmen to work through perceived barriers to business growth. This provided a useful forum to explore business practice, as well as prospect for new clients. My son's graduation as a young engineer gave me hope

[55] Bar-On and Parker (2000) developed the Bar-On Emotional Quotient Inventory to measure emotional intelligence. This report indicated my higher than average social awareness, yet a tendency to sell myself short.

[56] Myers-Briggs Type Indicator (MBTI) assessment is a psychometric questionnaire designed to measure psychological preferences in how people perceive the world and make decisions (Myers, 1995). This report indicates my type as achieving results through people, with tendency to be judgmental, yet highly intuitive.

that I had established sufficient stability and responsibility as a parent to provide an environment with effective support. I started relating well to my own emotional issues, boundaries, ability to set limits, and express outrage in relationships, personally and professionally, as well as dealing with loss and rejection. My internal dialogue disclosed a tendency to put myself down if I did not achieve a result. This pattern continued to recreate a similar set of circumstances that disempowered me. As a result, I felt it time to take charge.

This period, from 2006 to present, was marked by an interrogation of why certain patterns repeated themselves, despite different intentions.

2.3.5 Fifth Order Development Challenges

I felt that I was unable to deal with personal and business matters, and fully emotionalise and deal with my own interests. I remained over-fearful of challenging authority and unable to self-regulate the affective, intrapersonal, and interpersonal aspects of myself, to elicit support and to engage and challenge a productive outcome.

The South African experience, and my part in this, and connections to unethical practices, appeared to damage my essential belief and purpose that I was capable of growing enterprise for myself and others. Thus, I was challenged to develop a more balanced approach and gain new perspectives and context for myself and business development. Those perspectives relate directly to choice and self-authorship, my relationship with uncertainty and wealth creation, moving me away from the embedded structures of thinking and my socialisation. Dialogue with colleagues, peers, and subordinates seemed easy, open, and I could operate with relative ease, share ideas, and develop viable and profitable enterprise with certain leaders who were open minded. This, however, did not seem to be an effective strategy with some leaders and those who presumed to have authority over me.

I believe developing an ability to be regulative of how I related to my intra-personal affective and cognitive parts and stand apart from these parts of myself would enhance my effectiveness. Developing meaning around mutuality, inter-personalism, subjectivity, and self-consciousness in practice is the challenge.

2.4 Conclusions

I am challenged to reflect on the orders of consciousness, from third order meaning making, to fourth and fifth order consciousness thresholds in my own adult mental development. I want to relate this to my own assumptions and inner contradictions, around the behaviours, habits, patterns, and workplace practices relating to the use of power and knowledge. These challenges are directly related to how I, and my clients, make meaning to increase our effectiveness in the practice of business growth, through programmes of sustained action, and through evolving levels of consciousness.

A key statement and driver for me that challenges my development is made by Frankl, (2004, p. 151):

> And yet is not this transitoriness a reminder that challenges us to make the best possible use of each moment of our lives. It certainly is, and hence my imperative: Live as if you were living for the second time and had acted as wrongly for the first time as you are about to act now.

Frankl's challenge to me is to make the best use of my life and develop an awareness to not repeat patterns that I felt would cause me grief and multiply the pain I proposed to remove. Hence, connecting to my own inner conflicts relates directly to the imperative to create expectations for myself that transcend my current boundaries of meaning making and the expectations that come with this. My mental capacity to give more was fraught with my own frustrations of not being good enough, strong enough, wise enough, or possessing the skills and knowledge to meet these expectations. I felt, in a very real way, that possessing the education and of course being an MBA graduate that I needed to deliver on these expectations and to be the purveyor of all knowledge. Core to this, were my struggles with engaging with those leaders in more powerful positions that I almost knew, pre-cognitively,[57] went against the very way I wanted to make meaning. I was also caught with the constant need to educate myself through whatever institution would fill the gaps in my objective knowledge, which

[57] In parapsychology, precognition (from the Latin "*præ"*-, "before" and "*cognitio*" - "acquiring knowledge"), also called future sight, and second sight, is a type of extrasensory perception that would involve the acquisition or effect of future information that cannot be deduced from presently available and normally acquired sense-based information. Precognition would violate the principle that an effect cannot occur before its cause (Dean and Mitchell, 2015).

was more about getting the training as an artefact, i.e. proof of my capabilities than recognising that experience was a strong knowledge base in achieving outcomes.

It is also clear for me that my evolution needed to enable me to reflect-on and remake my experience and view of the world and work through my inner contradictions, addressing the inequalities I experienced, getting clarity around how I think and act. What had been missing for me was finding a model, or theory, or adaptive approach that speaks to sustaining the need for change and growth, in the work I do, moving the experiencing of inequalities from a use of power and knowledge perspective to a more inclusive, transparent, and equal proposition of value, seeing each other as willing partners.

My experience through understanding Kegan's theory, and my interpretation of his theory of meaning making, has exposed moments of insight. Growth, in terms of top line and bottom-line results, were achieved, yet sustaining this in my personal and business life were experienced as marked periods of deterioration after periods of improvement, in a repetitive way.

In selecting and writing up these incidents and episodes, the conditioned reflexive[58] approach to my survival was overpowering and overwhelming. Reflecting on the significant events that stand out in my work life that energised me was where the quality of dialogue was open, inclusive, affable and inquiring, and understanding that I was best led when I was treated as an equal, possessing meaningful and valuable ideas. Under these conditions I was malleable (able to be shaped, formed, influenced, adjust to changing circumstances, open to being changed and adjust to particular and varied needs) and quite permeable (open to different perspectives), learning from these relationships (Kelly, 2017). In the context of this Portfolio, I want to explore whether it is possible to replicate or improve on this lived experience in business practice.

[58] Conditioned Reflexivity relates to ways of deliberating about oneself in relation to one's social context (Pavlov , 2003).

2.4.1 Implications for Practice

The first implication relates to my biggest struggle, which is the ability and need to describe and observe my feelings, thoughts, and behaviours at both a cognitive and affective level. I needed to test a lifelong assumption that revealing my conflicted intra-personal dialogue and making these aspects of myself explicit in dialogue with others will increase my effectiveness as a business growth practitioner. The second implication is to understand how I make meaning and will want to make meaning through my thinking and actions and develop the mental capacity to stand apart from being subject to forever repeating patterns.

The third relates to what I am passionate about, namely, growth. This relates to how I wish to constantly challenge and transform myself, and those I work with, in the pursuit of making change and growing businesses. The implication is that by relating to mental aspects of organic business growth, growth may be sustained through programmes of continuous improvement. This necessarily needs to address my assumption that questions challenges to business growth by traditional leadership.

Considering the above, I identify two change commitments as transformational work to engage in. These are:

Commitment 1: To uncover aspects of my intra and interpersonal cognitive and affective self in the pursuit of transforming my own effectiveness. Equality and inequality are relevant here.

Commitment 2: To deliver a new definition of effectiveness based on sustainable business growth and entrepreneurship.

These commitments would combine to generate an *Equality-Based Practice* framework enabling Intra-Organisational Change that strives for inclusion, transparency, and the well-being of the organisation, to sustain and increase rates of growth.

Such a framework would challenge inequality and create a more inclusive and equal proposition for change and growth. I am also questioning and confronting the limits

where technical rationality, typified in the 'learned professions', when so called 'problem clients' present problems that fall outside of the limits of technical knowledge (Schön, 1991)[59].

[59] Schön (1991) examines this phenomenon on p. 23, relating to the professions of medicine, law, business, and engineering. He relates to the real-world problems in practice being increasingly divergent from formal models-and the danger of being selectively inattentive to data that falls outside of the categories underlying theories that 'learned professions' may hold onto to "serve the practitioners interests in maintaining his confidence in his standard model and techniques", pp. 44-45.

CHAPTER 3: DEVELOPING PERSPECTIVES OF *EQUALITY* AS EFFECTIVE DRIVERS OF BUSINESS GROWTH

3.1 Introduction

Considering the two commitments identified, Chapter Three explores becoming critically aligned with my performance in business life by identifying concepts to construct a viable professional development pathway. In the context of this phase of the Portfolio, this pathway addresses the fulfilment of a preferred life; "What man needs is not a tension-less state but rather the straining and struggling for a worth-while goal, a freely chosen task" (Frankl, 2004, p. 110).

My intention is to challenge the assumptions that informed me from a traditional leadership control and hierarchy system, through examining *equality* in organisations. I identify and explore perspectives of *equality* that generate a language and framework that enables individuals to have an equal voice and stake-holding in creating successful organisational outcomes. *Equality-based* effectiveness, in the context of my transformation, relates to how I am best led, and it enables me to give my best, both socially and commercially, in the pursuit of prosperous enterprise. My goal, therefore, is to establish a framework of thinking and action that adult learners want, to move our current reality into an emerging reality by letting go of assumptions which no longer serves us.

Chapter Three sets out the integrators of a framework for *Equality-Based Practice (EBP)* to build on the key theme of growing business as a valuable proposition of *equality* for myself, leaders, and for committed individuals. This proposition is premised on us being commonly bound to a preferred life by seeing each other as equals, where success is founded on win/win relationships. By observing changes in my assumptions, which informed me about my own leadership challenges and approach to organisational life, I was challenged to identify the underlying elements of *equality*. I adopted the frame of mind would integrate the key elements of: "multilateral, cyclical communication, high inclusion-based transparency (by providing open access to information) and an intention to serve the well-being of all"

(Scharmer and Kaufer, 2013, pp. 535-536). These are essential elements of practice, for myself, leaders, and organisations, helping to build up my definition of *Equality-Based Practice*.

Chapter Three connects elements of leadership's use of power, human performance and behaviour, common will, knowledge, meaning making, with a Penrosian (Penrose, 2009) view of growth and entrepreneurship and contribute to a framework that integrates the social and commercial aspects of these elements as new practices in Chapter Four.

The first commitment explores and delivers redefined notions of *equality* in effective human performance. Four themes are examined in achieving equality. These are non-paternalistic leadership, engaging the 'social' brain, common will and vision, and the effective use of knowledge.

The second commitment delivers a targeted definition of *Equality-Based Practice* for use in a framework, based on a Penrosian (Penrose, 2009) view of growth and entrepreneurship. Explorations of changing leaders' behaviours and intra-organisational change are central to the framework.

Chapter Three aligns with my movement, from being consciously immune, towards being consciously released from specific assumptions that informed my practices and behaviours. I build towards a framework through the discovery of new *equality*-based insights in the transformation of my practices, by "designing the plane while flying it" (Herr and Anderson, 2005, p. 69). This framework integrates the effective drivers for inclusive, safe work practices which defines success as a win-win relationship for all committed to the growth of the firm. The movement, through qualitative shifts in thinking and behaviour, from being caught by one order of mind and being released from this way of thinking increases my effectiveness in driving for sustainable business growth (see Figure 6) as an ongoing unfolding and evolutionary process.

The change commitments and explorations are the route for moving from a traditional control and hierarchy organisational life to making *equality-based* intra-personal and interpersonal preferred practices.

The Chapter is organised into three sections. In Section 3.2, I address the first commitment that identifies the implications for practice, by uncovering aspects of my intra and interpersonal cognitive and affective psychological self (Kegan and Lahey, 2009, pp. 16-30), to make the transformation to *Equality-Based Practice*. I explore four aspects that underlie *Equality-Based Practice*. I then report on how my changed perspectives contribute to my definition of *equality* as an effective driver in human performance and social interaction.

In Section 3.3, I focus on commitment two and report on changed perspectives, with definitions of *equality-based* effectiveness. I use a Penrosian view of sustainable business growth to discuss and report on elements that integrate new definitions of growth (Penrose, 2009), work practices, and management actions (Moingeoen and Edmonson, 1996).

In Section 3.4, I present a framework, connecting key elements that drive *Equality-Based Practice*; these will be used in Chapter Four for experimentation in practice.

3.2 Equality as an Effective Driver of Human Performance

Four themes and concepts are explored to define *equality* as an effective driver of human performance. In each Section, I outline how the themes and concepts relate to increasing effectiveness in human performance and its role in *equality*. Each Section addresses a specific question.

3.2.1 Non- Paternalistic Leadership

How can a leader's behaviours and attitudes change to increase their effectiveness by driving relationships of *equality*?

The pressure common in modern life, as Kegan (1994, p .19) states is to be "employable, critical thinkers, emotionally self-reflective, trustworthy, and possessed of common sense and meaningful ideas". Due to context and experience, "the more traditional, more male, more formal, more 'top down' style" (Kegan, 1994, p. 226), was considered by me to be more 'professional'. The idea that I create my identity in my work life, by subordinating my claims to that of my leader, means that I might

conflict with my own interests. Thus, my paradigm seemed more "win/lose" or "lose/win" (Covey, 1989, p. 208).

Such a paternalistic leadership perspective has been the subject of recent research in the quest to define "effective leadership" (Pellegrini and Scandura, 2008, p. 566). Authoritarian leadership behaviours assert authority and control. From a benevolent perspective, paternalism in Western management literature is perceived as "a hidden and insidious form of discrimination" (Pellegrini and Scandura, 2008, p. 567). The suggestion is that some of today's best leaders are masters of manipulating the paternal transference of their followers. The assumption that humans inherently dislike responsibility and want to be directed is postulated by Theory X (McGregor, 1960), which frames a management style in terms of "creating oppression" (Pellegrini and Scandura, p. 569). This assumption is contrasted by people who want to be self-directed, without control and punishment (Pellegrini and Scandura, 2008) as postulated by Theory Y (McGregor, 1960). Theory X is not compatible with bottom-up, consensual decision-making and is questionable; nor does creating oppression invite in potential for *equality* or individuation. Paternalistic leadership depends on relationships based on a power inequality between leaders and subordinates (Pellegrini and Scandura, 2008). Subordinates conform to the leader's rule for their benefit and they respect the leader's decisions. The result, as my personal experience testifies, is identification, compliance and gratitude, and a traditional order of mind that is dependent and submissive.

Equality enables the development of self-governing adults, where I see a leader and committed individuals as willing partners. Non-paternalistic leadership, and self-authorship, by implication, encourages self-direction and working in a bottom-up, consensual decision-making frame of mind, more "entrepreneurial than bureaucratic" (Pellegrini and Scandura, 2008, p. 583). Enhancing both interests of the leader and the followers enables a more viable relationship and makes a case for *Equality-Based Practice.* As indicated by Dickson and Den Hartog (2005), researchers increasingly focus their attention on "interpersonal and relational" skills as being important for leadership effectiveness (Pellegrini and Scandura, 2008, p. 584).

The connection to effectiveness by Kegan (1994, p. 260) suggests that we "mentally map" through making meaning. Malleable and permeable structures in the mind allow for the free-flow of thoughts, feelings, and emotionalised expression, which contradicts traditional power relationships, which are about gaining approval and acceptance (Kegan, 1994, p. 171). Traditional leadership therefore, by implication, is more transactional than relational. Loasby (1991, p. 90) suggests that the most effective response to changing this view is to create an organic or self-organising system, in which "people would be free to create and dissolve appropriate working relationships that fit the changing needs of each innovative project". This approach is supported by Rock (2009) as supporting people's need for autonomy and giving them latitude to make choices, especially when they are working as part of team. Presenting individuals with options or allowing them to organize their own work, provokes a less stressed response, than forcing them to follow rigid instructions and schedules.

For me, the emergence of this contradiction with being aligned with a traditional leader has been a source of stress in my intra-personal dialogue and inter-personal dialogue with authoritarian leaders. Getting the best from me required encouragement for self-organisation and autonomy, giving me the latitude to make my decisions, and considering me as an *equal* in participating and contributing. Supporting this attitude, as noted by Foley and Polanyi (2006), is that many business and organisational writers have suggested that increasing employee participation in organisational decision-making could promote workplace productivity and creativity, enabling organisations to remain competitive (Cheney, 1995; Deetz, 1992; Harrison and Freeman, 2004; McLagan and Nel, 1995; Singh, 2001).

Employee participation is distinct from workplace democracy, even though the two terms have frequently been used interchangeably (Holtzhausen, 2002; Pateman, 1970; Singh, 2001). Participation, according to Foley and Polanyi (2006, p. 174), is a "necessary but insufficient condition for workplace democracy" (Adams and Hansen, 1992; Cheney, 1995; Collins, 1997; Knudsen, 1995). Workplace equality argues that democracy exists when employees have some real control over organisational goal-setting and strategic planning. Thus, it can ensure that their goals and objectives, rather than only those of the organisation, can be met. Participation does not meet the

requirements for workplace democracy, because it exists whenever employees can give input into organisational decisions, even if it means they only suggest ways to implement decisions that have already been made. Laloux (2014, pp. 327-331) also makes the argument for a different approach to organisational life, noting that "strategy emerges organically from the collective intelligence of self-managing employees".

Furthermore Penrose's (2009, p. 238) consideration of entrepreneurship as a "social process of learning within which individual contributions can come from the bottom up, as well as from specialist staff"' also contradicts traditional paternalistic leadership. Loasby (1991, p. 23) further argues that it is "the social process of legitimisation" by which facts gain their set status, especially if focused within a framework of connecting elements. These are very powerful instruments of co-ordination, even among people who have never met. A paradigm crisis, according to Loasby (1991), allows people to entertain thoughts that were previously excluded. He suggests that the common ground should be that the growth of knowledge should be encouraged by providing incentives to individuals to develop and disclose new ideas, including the process of improving knowledge by conjecture, testing, and criticism. This is likely to be organised in a structure that combines differentiation of current ideas and the integration of new ideas (Loasby, 1991).

Traditionalism, and notions of 'them and us' by leadership suggests that two further barriers to *Equality-Based Practice*, namely notions of class and professionalism, are questionable when working with the consideration that individuals see each other as *equals* (Kegan, 1994). For me, class and tribe had a monopoly on the circumstances that made the growth of my mind through the free-flow of ideas, conjecture, testing, and criticism difficult. Kegan (1994) challenges this monopoly on the mind as that which we value and should value, to set our goals and a standard, as having a sense of ourselves as co-creators of the culture that shape us as nothing less than the re-constitution of the self. His view on professionalism is defined by "who owns one's job", adding that this is not necessarily determined by "social organisation or political advantage" (Kegan, 1994, pp. 157-158). This social identification of professions questions the belief that blue-collar workers and support staff are 'non-professionals'.

Professionalism and class might relate less to the external social definition than with internal psychological capacity, contradicting my formerly held views of aligning with and seeking approval from class, tribe, and professionalism perspectives from a traditional view of the world.

My relationship to such approval seeking, from a traditional class, tribe, and professional view, caused me to live with the belief that my frameworks for thinking were right by subordinating and subjecting my own conflicted intra-personal dialogue to the ministrations of a 'professional'. Yet I concur with Kegan's view that professionalism is more about a personal self-authored code run by core values and beliefs worth arguing for. Equality means more about owning my work than position and power. This struggle has relevance, as I have questioned my ability in an institutionally less powerful position, to still own my work, and be able to "stand up to those in more powerful positions" (Kegan, 1994, p. 158).

Insights into traditional leadership challenge the idea of 'being the expert', rather than a co-collaborator, in exploring meaning and context with clients. It brings into question the viability of a relationship, which is less about power and being the expert and more about accessing each other as valuable resources, as equals. A Reflective Contract (see Table 1) provides insights into how suspending a traditional contract challenges the view of the leader being the only expert and professional in an interaction. By implication, there is less pressure on me to 'know', to be an expert, thus my client and I can interact as *equals* in dialogue and learn more about each other. This insight for an *Equality-Based Practice* consideration enables me to work in co-creative space and explore the gaps in knowledge, rather than if I am paid to know, reducing my stress to be the only expert in the dialogue. By changing this attitude, both I and my client discover more about each other, and get a sense of increased involvement and action. In Chapter Two, Section 2.3 (pp. 43-4) suspending these views was effective in my relationship with a chairman during a major restructuring, where neither party, nor team, felt the need to hold back opinions and information. The result was increased involvement and action and a major turnaround.

Table 2: Traditional Contract vs. Reflective Contract

Traditional Contract	Reflective Contract
I put myself into the professional's hands. In doing this, I gain a sense of security based on faith.	I join with the professional in making sense of my case, and in doing this I gain a sense of increased involvement and action.
I have the comfort of being in good hands. I need only comply with his advice and all will be well.	I can exercise some control over the situation. I am not wholly dependent on him; he is also dependent on information and actions that only I can undertake.
I am pleased to be served by the best person available.	I am pleased to be able to test my judgements about his competence. I enjoy the excitement of discovery about his knowledge, about the phenomena of his practice, and about myself.

Source: Schön (1991, p. 302).

Non-paternalistic leadership and a case for *equality* also bridge to concepts of self-interest and fellow feeling. Relating to Smith (2014), Doyle (2014) states that certain sociable sentiments are required for prosperity in organised society. Smith cited in Doyle (2014, p. 6) defines self-interest and fellow feeling as an important motive for action, in terms of "sympathy, or man's capacity for fellow feeling as the governing principle of a theory of sociability in which general theory of commerce could be based". By contracting as a reflective practitioner, I am suspending the view that I am the professional by becoming a co-learner of the other's experience in sympathy with them, adding a further element of *equality* to my practice framework, for use in Chapter Four.

Smith (2014) developed the concept of the Impartial Spectator to explain how individuals have the potential capacity to develop through experience and reflect on their own seat of judgment or code of proper behaviour. It follows that such reflection in the context of business practice can generate data for investigation, putting individual experience, not only as central to the process of economic development, but as an inherent requirement for it.

Justness and fairness give value to a commercial proposition weighted to represent a more collaborative approach based on the idea that one person's success is not achieved at the expense, or exclusion, of the success of others. Leaders in a modern

society are looking for more self-organisation, while individuals are looking to leadership for more autonomy that commits to creating social and commercial propositions of value (Pellegrini and Scandura, 2008). This challenges paternalism as an "asymmetric power relationship" (Pellegrini and Scandura, 2008, p. 568). As an argument for justness and fairness, my perspective of *equality* is challenged, to change my own practices that engender leadership, into one that is more open, approachable, and which works on the wellbeing of all, thus leaving me less conflicted.

3.2.2 Engaging the 'Social Brain'

How does a leader become aware of personal behavioural change that will drive human performance and increase the effectiveness of the organisation?

Leaders need to know how to increase the effectiveness of their organisations and enable individuals to deliver on change and sustainable growth. The more traditional, more hierarchical leadership style creates transactional employees, working in a reward and punishment system, as described by Weber (1947) and Bass (1980). Transactional employees can become reluctant to give more because the social context of diminished worth or punishment stands in the way of the effective functioning of the brain. My own experiencing of this style informed me to respond in a transactional manner, meaning I felt the need to get approval from those above me, to earn the reward of being recognised and to assure myself of employment. Such leadership caused me to experience work life as stressful and caused me conflict in my intra-personal and interpersonal dialogue.

Transactional leaders believe in motivating through a system of rewards and punishment. If a subordinate does what is desired, a reward will follow, and if not, a punishment will follow. Individuals are not encouraged to clearly communicate their expectations, have latitude to make decisions, nor are they supported to build good relationships and treat the whole organisation fairly. This prompts a threat rather than reward response. My experience of this in organisational life is that both leaders and individuals treat threat as repression, "purposeful forgetting, forgetting for a very good reason. Usually because remembering is going to cause us trouble" (Kegan and Lahey, 2001, pp. 80-81). The brain responds through a 'fight or flight' response, and

'Amygdala hijack' happens. According to Goleman, impulse occurs when some "emotional reactions and emotional memories can be formed without any conscious, cognitive participation at all" (Goleman, 2004, p.18). The amygdala can have us spring into action, while the slightly slower, but more fully informed, neocortex unfolds it into a more refined plan for reaction. Developing some control over this response is given credence by Goleman (2004), p. 21), that biological change is possible through "neuroplasticity", the notion that the brain can slowly but continually change because of our experiences, whether through new connections in synaptic contacts or the generation of utterly new neurons. Similarly, Lipton (2005) discusses this phenomenon at a molecular level, with epic-genetics being a way of transitioning our hereditary genetic makeup.

The relevance for *equality* is that having insights about myself in leader-employee interpersonal relationships means I need to consider the brain as an essentially "social organ", by which Rock (2009, p. 2) means humans are socially connected to caregivers as a matter of survival; we connect to each other to survive through caring for each other, essentially. The brain's physiological and neurological reactions are directly and profoundly shaped by social interaction (Rock, 2009). Activating the brain needs to encourage *commitment and engagement* by individuals and leaders who will want to experience their interactions as being valuable. When leaders make people feel good about themselves, clearly communicate their expectations, give employees latitude to make decisions, support efforts to build good relationships, and treat people fairly, it prompts a reward response. Arguably, organisations become more effective, more open to ideas, and more creative.

I argued in Chapter Two (Section 2.3) that I was conflicted, living with the inner contradiction of not being able to reveal myself with honesty and candour and that my authentic self as an individual was a crucial quality that was lost, as were my deepest values. Being true to these values involved showing and sharing emotions and living with a sense of *authenticity.* Kerr (2013) cites this value by referring to George and Sims (2006), as often requiring being vulnerable - a challenge, not only for me, but also for leaders and individuals. As Guber (2007, p. 56) puts it: "By willingly exposing anxieties, fears, and shortcomings, the story teller allows the audience to

identify with him/her and therefore brings the listener to a place of understanding and catharsis, and ultimately spurs action". The connection to this awareness, of the "basic need to thrive and be part of a worthy cause" (Guber, 2007, p. 59), implies a need to activate the brain to perform at optimal levels. My experience of externally-imposed goals and not delivering on these was experienced as a threat, with the resultant fear of losing my employment. I considered myself a transactional employee in my intra and interpersonal dialogue. Hence, as an employee, to echo the potential role of Smith's Impartial Spectator (Smith, 2014), enabling us as humans and equals to be more aware and be active organisers of our experience is a logical outcome. This means that we can see ourselves as active contributors and part of organisational wellbeing, engaging the social brain to encourage commitment and engagement by individuals and leaders who will want to experience their interactions as being valuable.

A further argument for *equality* is to develop the social brain to improve the quality of dialogue when we are engaged as employees. Individuals should be encouraged and supported to engage in dialectic conversation, by which they surface and work out conflicting views amongst participants; "you must keep conflicts alive and, on the surface," (Schön, 1991, p. 253). Engaging the brain to deal with conflict contradicts the belief of being aligned with the employer, by not working with conflicting opinions and contradiction. Kerr (2013, p. 126) notes that "safe conflict and safe confrontation" is where the most important interactions often occur.

My former belief of suppressing conflict is contradicted by Schön (1991), who states that the "expectation is that 'legitimate' conflicts will surface. "A manager's task is to make sure that such conflicts are neither suppressed nor circumvented and depends on 'working out' of such conflicts" (Schön, 1991, pp. 253-254). Developing dialectic conversation is a change priority. Kegan and Lahey (2001, pp. 142-143) encourage dialogue as:

> seeing the other as a genuine collaborator in meaning making … We need a two-way conversation to learn from each other that directs us to important assumptions we hold about the particular person at work. Have we ever really explored our assumption about the person from an 'I-could-be-wrong position?'

According to Kegan and Lahey (2001), dialogue is the way we develop a highly personal and relevant internal learning curriculum about dealing with conflict. Leaders who understand these dynamics can more effectively engage employees' best talents, support collaborative teams, and create an environment that fosters productive change. Intentionally addressing the social brain is in the best interests of human performance, thus making seeing each other as willing partners a far stronger argument for being equals and as part of a worthy cause; rather than being transactional employees.

3.2.3 Common Will and Vision

How can a leader facilitate a collective commitment to the well-being of the whole organisation as an effective driver of sustainable business growth?

As reported in Chapter Two, Section 2.3, I engaged in imposing my will and vision to gain alignment and approval of those I reported to, by adopting the will and vision of policy makers. Modernism demands of us, as indicated by Kegan and Lahey (2001, p. 61), to collectively own commitments as what we call a vision or mission; "Effective leaders go to enormous lengths to create a viable mission, a shared commitment to which there is the widest possible assent". I am challenged to define *equality* in practice that shares commitment as a more inclusive and collectively owned vision. Scharmer and Kaufer (2013, Kindle Location 532) describe this as a move, from "unilateral, linear communication, low, exclusion-based transparency and an intention to serve the well-being of the few", to "multilateral, cyclical communication, high, inclusion-based transparency and an intention to serve the well-being of all".

Unilateral, linear communication does not encourage multilateral, cyclical communication and it can be argued that this leadership style fixates on being the purveyor of all knowledge and excludes the need to consider opinions other than 'my own' in creating a viable mission. The concept of subjectivism offers me a perspective that liberates the former epistemology of knowing, which is essentially rooted in a traditional leadership role: "Experience or subjective knowledge is possessed by individuals and is difficult, if not impossible to transmit. It may be generated only inside the firm and arises from working with people in the firm" (Penrose, 2009, p.

48). The role of subjective knowledge for knowledge acquisition and productive services released from the firm's resources is explained by Penrose (2009, p. 48):

> it produces a change, frequently a subtle change, in individuals and cannot be separated by them. Increasing experience shows itself in two ways, change in knowledge acquired, and changes in the ability to use the knowledge. With experience a man may gain in wisdom, in sureness of movement, in confidence; all become a part of his very nature, and they are all qualities that are relevant to the kind and amount of services he can give to his firm.

Using and relying on experiential knowledge contradicts my view of two distinct aspects of myself in practice. The first is my pressure to know, by being the purveyor of all knowledge. The second aspect of myself is to challenge thinking outside of my current 'learned' frameworks, by getting as many people involved in forming a collectively owned vision; this makes this more viable as an equality-based practice, since individuals are involved in decisions that may affect them.

Penrose (2009) offers a further perspective on the dominant role of subjective knowledge in the knowledge generation process as the way meaning is constructed. It is the manner and process through which team output is generated that is unique and team specific and idiosyncratic for each firm, linking back to the 'image'. By involving participants in updating the way meaning is constructed as a process, the firm is dealing with and updating their productive opportunity (Boulding, 1956). The process may involve accumulative incremental processes in informational terms, yet knowledge generation additionally requires an image updating process (Doyle, 2014, p. 13);

> The decisions entrepreneurial managers make are not choices from a set of alternative plans but subjective evaluation or judgements on the suspected market value that they believe their investments will generate.

Growth depends on generating knowledge as a transformational process: "As an inherent dominant force that governs the behaviour of entrepreneurial managers, subjective knowledge or experience constitute the main determinant of knowledge and, therefore the most important element in the knowledge generation process of the firm" (Doyle, 2014, p. 13).

Therefore, including experiential knowledge to my practice framework engages individuals in an organisational life that value subjective knowledge and experience as a determinant of a common will and vision. By being active in updating the image of the firm, along with changing productive opportunity, my definition of *Equality-Based Practice* effectiveness is further developed.

As priorities, knowledge generation and image updating have not governed my day to day practice. Including knowledge generation and image updating into a more inclusive *Equality-Based Practice* thus becomes a priority in the design of programmes of change.

Doyle (2014, p. 15) goes on to say, "since the lived experience is at the heart of first person research the concept of reflexivity relates to it as the researcher's own actions and decisions impact on the meaning, and context of the experience being investigated". This lived experience and approach to individual learning is further supported by Di Stefano et al. (2014) who explain performance outcomes associated with making experience count in individual learning, using both the cognitive (task understanding) and an emotional(self-efficacy) mechanism. I draw the implication that accessing experiential knowledge and ongoing updating of knowledge is a driver for individuals to connect to the common will. This is an organisational behaviour that needs to change as a practice by me and leaders. If I am to change my work practices, then I question if this approach for updating is a strategy in traditionally-led top-down organisational life? It becomes clear to me that being rigidly fixated on being the purveyor of all knowledge, without ongoing updating through the organisation as a valuable repository, does little or nothing to change the status quo. Transformation, then, in the context of knowledge acquisition, can only be made possible through updating a firm's collective knowledge. This ongoing image updating connects directly to the common will of an organisation, and the viability of its vision.

3.2.4 Effective Use of Knowledge

How is the assumption that leaders are the purveyors of all knowledge overturned by valuing organisations as rich repositories of experiential knowledge?

Business, for me was about setting out objectives of increased turnover and profitability through the cognitive process of business strategy. Meeting these objectives was based on the tacit assumption that I needed to demonstrate my competence as an accepted practice inherent to the organisation's skill base. Along with this assumption, was that individuals had the inherent "objective" knowledge and experience (Penrose, 2009, p. 48) to meet such objectives. Now, I can acknowledge that I did not understand how to use experiential knowledge effectively in the context of a purposive firm.

My lived experience indicates not fully acknowledging the spontaneous intuitive performance of the actions of daily life which show ourselves to be knowledgeable in a special way. Therefore, it seems "right to say that our knowing is in our action" (Schön, 1991, p. 49) as a special way of knowing, and we display skills for which we cannot state the rules and procedures. For me this meant I was stimulated by surprise and often turned thought back on action and on the knowing which was implicit in the action (Schön, 1991). Schön (1991, p .50) adds this insight:

> There is nothing strange about the idea that a kind of knowing is inherent in intelligent action. Common sense admits the category of know-how, and it does not stretch common sense very much to say that the know-how is in the action.

Schön's views challenge traditional approaches of leaders. The need is to invite in perspectives that permit reflection on the limits of our ideologies, or personal authority. Inviting in the notion that one system of self-organisation is in some way partial or incomplete and is friendlier towards "contradiction and oppositeness" (Kegan, 1994, pp. 313-318), enables a more effective use of knowledge by developing a different consciousness. This view has its alignment with the dialectic, rather than with fixed and opposite views, and can be used as a tool for exploring gaps in knowledge between leaders, individuals, and groups. It can be used as a resource for updating and co-creating expectations.

My experience is that the traditional view is challenges the perception of the manager as "a craftsman; a practitioner of the art of the managing what cannot be reduced to explicit rules and theories" (Schön, 1991, pp. 236-237). This acknowledges the

manager as an experimenter, a scientist in action, whose practice would consist in the trial and measurement of designs and methods aimed at the discovery and implementation of the "one best way" (Schön, 1991, pp. 237-238).

Experimentation supports my argument for inclusive *Equality-Based Practice* and process, implicating managers who have become increasingly sensitive to the phenomenon of "uncertainty, change, and uniqueness" (Schön, 1991, p. 239). Supporting the need for decision making by managers is the notion that "Decision under uncertainty has become a term of art. Confronted with unique situations to which they must respond under conditions of stress requires 'intuition', a dimension of professional work that is crucially important to effective performance" (Schön, 1991, p. 239). Schön (1991) questions the ability of traditional views of 'learned' professionals to work with reflection-in-action that fall outside of their formally acquired knowledge. He states that 'learned' professions do not address uncertainty, uniqueness, instability and value conflict. The point is to acknowledge that managing cannot be reduced to "explicit rules and theories" when dealing with uncertainty, instability, uniqueness, and value conflict (Schön, 1991, p. 49).

Along with reflection-in-action comes an informed understanding that formal modelling has become increasingly divergent from the real-world problems of practice. This divergence creates a gap between professional knowledge and the demands of real-world practice that should be tailored to the unique requirements of the client system (Schön, 1991). Schön (1991) states that practitioners who "choose to remain on the high ground have continued to use formal models" for complex problems, all the while being quite oblivious to the troubles incurred whenever a serious attempt is made to implement them. They may become selectively inattentive to data that falls outside their categories. Such strategies carry a danger of misreading situations or manipulating them to serve "the practitioner's interest in maintaining his confidence in his standard models and techniques" (Schön, 1991, p. 43). My own behaviour relating to this would have been to be to 'fill in the gaps' to preserve my credibility.

The connection to a practice framework must acknowledge that knowing-in-action is a work practice to be used as an ongoing unfolding and evolutionary process in knowledge generation. This process may involve cumulative incremental processes in informational terms, yet knowledge generation additionally requires an image updating process. Reflection-in-action, and in practice, are key elements in the effective use of knowledge in the practice framework.

3.3 Enabling a Definition of *Equality-Based Practice* in Business Growth

How are the connecting elements of *equality*, meaning making, and a Penrosian (2009) view of sustainable business growth bridged to an *Equality-Based Practice* framework that is updating, unfolding, and evolving?

This section articulates my definition of *Equality-Based Practice* around elements relating to communication (dialogue), inclusion, transparency, self-interest, and the well-being of the individuals and the organisation identified in Section 3.2. These elements enable leaders and individuals in organisations to engage the social brain in human interactions, which give individuals the latitude to be self-organising, work with high degrees of autonomy, and engage more relationally; in contrast to more traditional and paternalistic styles of leadership. This definition further builds toward *equality*, by encouraging a Penrosian view of entrepreneurship as a social process, and toward notions of self-interest and fellow feeling as a leadership approach that engages the 'social brain'.

Section 3.3, therefore, integrates further elements of my definition for *Equality-Based Practice* by adding a Penrosian (2009) view of entrepreneurship and growth, image updating, and a routinised iterative framework to build a dynamic process of learning insofar as work practices and management actions are concerned. Growth, in the context of this section, relates to "whenever conditions are favourable because of the nature of the 'organism': size becomes an incidental result of a continuous ongoing of 'unfolding' process" (Penrose, 2009, p. 1).

Creating these conditions is driven by the elements in an *Equality-Based Practice* framework, which include a dynamic process, namely, the continuous ongoing and

unfolding through two Penrosian views. These views align with my definition of *Equality-Based Practice*, i.e. that leaders need to enable a social process based on the view of sustainable business growth and entrepreneurship, "a social process of learning within which individual contributions can come from the bottom up, as well as from specialist staff" (Penrose, 2009, p. 238). Growth is an essentially "evolutionary concept based on the cumulative growth of the collective knowledge, in the context of a purposive firm" (Penrose, 2009, p. 237).

Pitelis (Penrose, 2009, p. xxxix) describes the growth of the firm as crafting organisational, sociological, cognitive and psychological elements, "which may help explain why and how management, when seen as a legitimate authority, can effect conflict alleviation and energise human resources to enhance firm performance". The intra and interpersonal cognitive and affective aspects of those committed to growth therefore graft the organisational sociological, cognitive, and psychological elements into the framework, as an ongoing unfolding and evolutionary process.

3.3.1 Equality-Based Change Practices by Leaders

What in a leader's behaviour will drive *Equality-Based Practice* to sustain growth?

As economists and leaders, there is a need to look to human behaviour in terms of decision and how 'behaviour' consists of acting in a way that is expected to realise the image of the most preferred future. This statement is explained by Boulding (1956, p. 156) as:

> The basic theme of The Image that behaviour, especially of humans, is not a product of a stimulus, but of the whole image of the world in the mind of the behaving person.

This image of a preferred future is also connected to my argument of how a leader integrates elements of *Equality-Based Practice* as a resource for change. By behaving in such a way as to enable leaders to learn to lead and lead to learn, in turn enables them to move, from seeing themselves as the author, to a self that can transform (Kegan and Lahey, 2009)[60]. This realisation of a preferred image requires inclusion,

[60] Kegan and Lahey examine three adult meaning systems in detail on pp. 16-20.

transparency and the well-being of the whole enterprise through changed behaviour by a leader. This argument is supported by Drucker (2007, p. 162):

> Self-development of the executive towards effectiveness is the only integrator available. It is the only way in which organizational goals and individual needs can come together.

The manner and process through which leaders need to enable and generate team output is unique, team specific and idiosyncratic for each firm, linking back to the 'image' (Boulding, 1956, p .156). As long as the image updating process continues, then evolutionary growth of the firm can proceed. My argument in Chapter Two, Section 2.4 that being the purveyor of all knowledge is challenged by a different paradigm, i.e., that growth consequently depends on a transformational knowledge generation process. The practice implication is to integrate the element of transformational knowledge generation in organisational life using collective intelligence. Building-on to this argument are Boulding's (1956) and Pitelis's (Penrose, 2009, p. xxxix) definitions of image updating and crafting organisational sociological, cognitive and psychological elements, and that a leader should be able to consider a purposive organisation as a bundle of human resources that embrace growth as "an evolutionary concept based on the cumulative growth of the collective knowledge" (Penrose, 2009, p. 237). The successful redeployment of resources and competencies is, according to Pitelis (Penrose, 2009, p. xl), therefore dependent on working in a dynamic, changing environment, creating an environment for long term success through knowledge creation.

Growth processes, according to Penrose (2009, p. 4), need to place an emphasis on the internal resources of the firm;

> as management tries to make best use of the resources available, a truly dynamic process occurs which encourages growth ... in order to focus attention on the crucial role of a firms 'inherited' resources[61] the environment is treated, as an image in the entrepreneur's mind of the possibilities and restrictions with which he is confronted, for it is, after all, such an 'image' which in fact determines man's behaviour.

[61] 'Inherited' resources as I interpret this and in context of my arguments from Penrose (2009, p. 4) relates to the internal resources of the firm - the productive services available to a firm from its own resources, particularly productive services available from management with experience in the firm.

Penrose (2009) will argue that leaders need to look at the enterprise as a whole organisation to discover the reason for its growth. She insists that "enterprising management" (Penrose, 2009, p. 7) is one identifiable condition without which continued growth is precluded. Growth is a dynamic process (Penrose, 2009, p. 28) of engaging the need for growth through a "continual unfolding and evolutionary process", suggesting "sustained programmes of action" (Kegan and Lahey, 2001, p. 149). The point is to inform leaders that these dynamic processes will enable enterprising management -a condition for growth.

The challenge to leaders and organisations is the involvement of leaders and individuals to find the widest possible assent and to become co-learners of each other's experience, through "consensus building" (Susskind, 2014, pp. 78-84) and "dialogue" (Scharmer and Kaufer, 2013, Kindle Location 391). Leaders need to understand that top down autocratic behaviour will not enable an ongoing evolution towards a common will and vision.

It is unlikely that much change will happen unless a leader suspends the view of being the purveyor of all knowledge and enables a dynamic social process of learning using 'inherited' managers' experience and, if necessary, specialist staff to facilitate this process. Being a willing partner in this process challenges high inclusion, multilateral cyclical communication and a focus on the wellbeing of the whole organisation as a viable pathway for getting the involvement of the 'inherited' managers. Connecting leaders to the organisation through a dynamic social process is a vital element in a framework that will enable the organisation to use collective knowledge as an inclusive element based on the widest assent possible.

3.3.2 Equality Based Frameworks to enable Intra-Organisational Change

What approach will drive *Equality-Based Practice* intra-organisationally to sustain and increase rates of growth?

This exploration argues for behavioural changes by leaders, to foster a dynamic intra-organisational learning environment. Such a learning environment works to identify

Equality-Based Practice elements that leaders take on to evolve organisational work practices. These then drive management actions through agreed-on programmes.

For change to occur, change needs to be part of an iterative process in practice (Scharmer and Kaufer, 2013). Goleman (2004) supports this iterative process and states that there is an undeniable impact on the brain, mind and body from extensive practice. Kegan and Lahey (2001, p. 86) support the possibility of change by asserting that "even small changes in our assumptions can have big implications in permanently altering our once captivating equilibrium". Transformation, therefore, can only occur when the leader learns to lead and leads to learn (Kegan and Lahey, 2009) - a further element in the definition of *Equality-Based Practice*. The leader being part of the learning means that a leader needs to open himself up to knowing that parts of himself, his knowledge, beliefs, and experience may well be partially informed or incomplete. A leader that is fixated on his view being 'right' may be the very reason intra-organisational change cannot occur.

The commitment to growth by a leader involves letting go of assumptions and beliefs that challenge aspects of our intra and interpersonal (social) selves, working towards the most enterprising direction using competent management. By 'enterprising', I mean this is the "psychological disposition of the individuals to take a chance in the hope of gain and in particular to commit effort and resources for speculative gain" (Penrose, 2009, p. 30).

Best (1990) also explains entrepreneurship combining ideas from Penrose (2009) and Schumpeter (1942), as "entrepreneurship is a social process of learning within which individual contributions can come from the bottom up, as well as from specialist staff" (Penrose, 2009, p. 238). This relates directly to the common theme of the internal dynamics of the firm, which often remain an untapped, yet vital resource and repository of objective and experiential knowledge (Penrose, 2009), which may not have surfaced due to threatening and coercive behaviour by uninformed more traditional and paternalistic leaders. Similarly, employees who are informed through their own socialisation will submit to the ministrations of reward and punishment leadership and will not openly share knowledge and ideas.

For *Equality-Based Practice*s of change and growth to occur, a process and programme of learning is necessary. Individuals in organisations in my experience want involvement from leadership, who paradoxically insist they want subordinates to own their work. Leaders, I have experienced, do not actively use repositories of experiential knowledge. Yet, the enduring dispositions of leaders are, paradoxically, that they are not achieving the very outcomes intended. This contradiction is noted by Penrose (2009, p. 49), who commented that "while machinery after a point becomes less valuable, managerial resources may become more valuable". The implication of this contradiction for *Equality-Based Practice* is that valuing managerial resources and experiential knowledge can therefore challenge the assumption that managerial resources are not valuable. Following on from this, is the assumption that managerial resources will not affect outcomes as a viable approach to growth. The challenge to leaders is to acknowledge the value of managerial resources by changing their attitudes and making this a change priority.

Therefore, developing core capabilities within an enterprise enables those qualities according to the Penrosian (2009) view of the firm, that are hard to imitate, valuable resources that managers mostly identify, develop, and deploy that promote sustainable competitive advantages and superior projects. Through a fundamental transformation process, standard resources available in open markets are used and combined within the organisational context, with organisational routines to produce capabilities. The resulting (core) capabilities are highly dependent on organisational routines. As the process unfolds, the path, or acquisition dependency degree increases, making the results more and more idiosyncratic to the firm in which they develop. Although iterative and evolving, the process starts with a set of existing resources. Moingeon and Edmondson (1996) state that an organisation is a way of doing things and they argue that, in the utilisation of resources, the organisation is very efficient and effective, and that capability has strategic potential when it is valuable, rare and imperfectly imitable, with no strategically equivalent substitutes.

The often-used terms of the concepts of resources, capabilities, competencies, and core competencies, and their relationship to each other need further exposition to give context to this study and their use.

Their definitions and their relationship to effectiveness, efficiency and success follow Galavan (2015, p. 1) who makes these assertions:

- Organisations' mission and operations are allied with capabilities.
- Goals with effectiveness.
- Use of resources with efficiency.
- Achieving objectives with success.

The origin of a Resource Based View of the firm can be traced back to Penrose (1959) [2009] and insights gained by Wernerfelt (1984) from her earlier work. Penrose (1959, p. 25) [2009] argues that how people employ resources effects the success of the firm; "the services yielded by resources are a function of the way in which they are used". Wernerfelt's work received very little attention until Hamel and Prahalad (1990) raised the idea of how these concepts related to each other in their practitioner paper on core-competence of the corporation. Barney (1991) rekindled interest in RBV and the idea of competitive advantage being premised on the nature of resources, and its non- tradability or path dependence (Galavan, 2015, p. 2)

Penrose (1959, p. 24) [2009] defines an organisation as "a collection of productive resources". Galavan (2015) adds his definition and considers resources as tangible and intangible assets, and stocks of tangible and intangible assets available to the organisation following Penrose (1959) [2009], Barney (1991). Galavan (2015, p. 3) categorises resources as physical, financial, technological, human, social and organisational. Galavan (2015, p.3) defines competence as the collective organisational routines use to deploy resources.

Capabilities (p. 3) are defined as the capacity to deploy a combination of resources through the collective organisational routines. Core capability relates to the firm's ability to use its resources and competences to distinguish itself from other firms

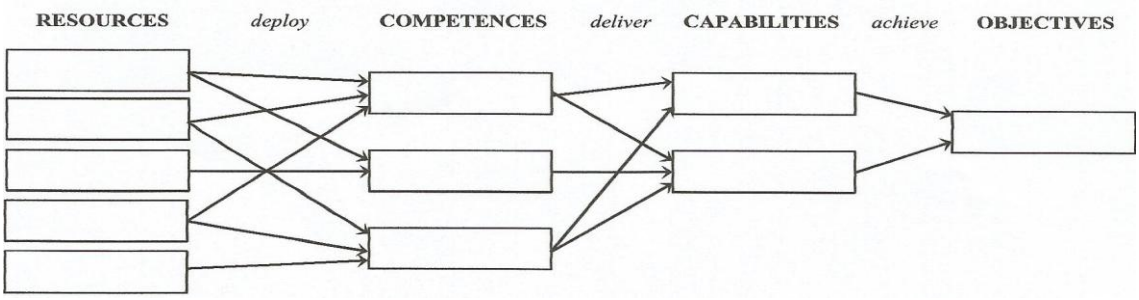
(Leonard-Barton, 1992, pp. 111-125, Yang, 2015, pp. 111-125, Moingeon and Edmondson, 1996, p. 126).

Resources are related to activities, but in themselves do not achieve anything. Objectives are addressed by putting resources into action, and always involve interactions with others, and define organisational competence. Competences are always based on collective interactions, in routines that are contextual in nature. They are social level constructs and form the basis of competitive advantage as they are difficult to imitate (Galavan, 2015, p.4, Moingeon and Edmondson, 1996, p. 126 Schön, 1991, p. 49). Prahalad and Hamel (1990) conceptualised core competencies as the collective learning in the organisation, which has been used by many authors to give context to competitive advantage. Core competencies is a concept in management theory introduced by Prahalad and Hamel (1990) and is defined as "a harmonized combination of multiple resources and skills that distinguish a firm in the marketplace" (Prahalad and Hamel, pp. 79-91) and therefore are the foundation of companies' competitiveness. Wernerfelt (1984) states that which leads to sustainable competitive advantage or capability should be valuable, rare, inimitable and organised.

According to Winter (1995, p. 991) high level routine, or a set of routines, with resource stocks are fundamental building blocks for strategy implementation

The interrelationship between resources, competencies, and capabilities are set out below in Figure 4, with the goal of achieving objectives.

Figure 4: Building Blocks of Strategy Implementation



Source: Galavan (2015, p. 5**)**

Moingeon and Edmondson (1996, p. 123) relate to the routinisation of learning as loops in which learning practices occur in an organisational context, which then influence the learning process, "and is in turn influenced by its result". The learning loop can add new elements as part of the routinisation. Work practices become part of the new context, thus increasing the knowledge base of the organisation and enhancing its learning capabilities. From these learning capabilities, practice becomes concrete, detailed, and operative. These work practices are the first step in the firm's 'internalisation' of resources. Capabilities involve generalising working practices and they define how they work - "instances of opus operatum" (Moingeon and Edmondson, 1996, p. 125) - defining what these work practices do and how they do it. Building these capabilities enables the organisation to access individual contribution as a routine modus operandi, as a work practice that takes the step towards the 'internalisation' of the firm's resources.

Driving for continuous capability improvement are individuals and groups in the organisation who are change agents. The learning process often occurs spontaneously, although organisational climate and context, like incentives, power, and motivational systems, are ultimately responsible for differences in the quality of the process from one organisation to another (Moingeon and Edmondson, 1996). Each learning process is followed by a next loop as the capabilities evolve into core capabilities (Moingeon and Edmondson, 1996, p. 126).

A firm's mission is also relevant for identifying core capabilities. Capabilities then acquire meaning, as some of them emerge as fundamental in emerging other capabilities that become meaningful, which in turn can enable a new mission (Moingeon and Edmondson, 1996). The essence of the strategic learning loop is continuously checking the interrelationships among capabilities, core capabilities, competitive environments, the mission of the firm and organisational context, and responding to the challenges that arrive in the firm and its environment as these evolve over time. The essence of including this element of continuously checking is so that

the firm's mission/vision is updated, as a process that is continuously unfolding and evolving.[62]

The holding space,[63] which is essential to the learning loop I refer to, should transform the fields of conversation from debate to generative dialogue[64] that collectively create outcomes (Scharmer and Kaufer, 2013). Scharmer (2009) details four developmental journeys of conversational fields, resulting in four different types of conversations. He states that each of these four journeys - downloading, debate, dialogue, and presencing - are about "Transforming the quality of conversation in a system means transforming the quality of relationship and thought- that is, the quality of tomorrow's results" (Scharmer and Kaufer, 2013, Kindle location 390). The implication for practice then challenges a holding space that needs to co-create and actively work towards an outcome, which in turn works towards collectively agreed programmes of action.

Routinised learning loops enable the use of the firm's resources, through work practices, and management actions, to develop the firm's capabilities and vision. The concept of a routinised learning loop is a mechanism whereby qualitative shifts in thinking and action can occur. The insights gained provide understanding of how a 'bottom up', fully inclusive processes, which accesses the repositories of knowledge within organisations, might be encouraged to develop.

Leaders and individuals who commit to a routinisation of evolving new work practices, by learning from each other can reach a vital step towards the 'internalisation' of the firm's resources. Such a process is outlined in Figure 5.

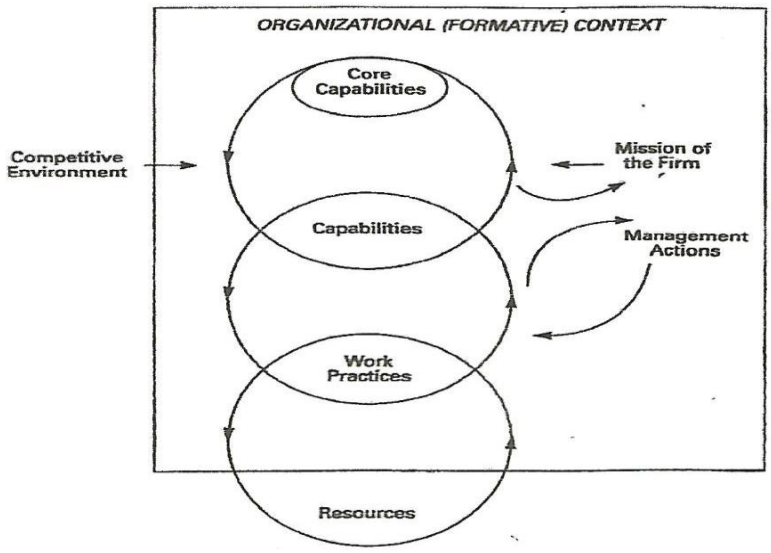
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[62] Mintzberg's (2000) approach to emergent strategy is on the upswing, as noted by Moore (2011). Emergent strategy is the view that strategy emerges over time as intentions collide with and accommodate a changing reality. Emergent strategy is a set of actions, or behaviour, consistent over time, 'a realized pattern [that] was not expressly intended' in the original planning of strategy. Emergent strategy implies that an organization is learning what works in practice. Emergent strategy reflects the fact that our plans can fail - variables that factor into business decisions makes emergent strategy useful.

[63] Holding space refers to creating a safe space for an individual and groups to explore and reflect to allow a shift of the social field to happen (Scharmer and Kaufer, 2013: Kindle Location 2527). The emergence of a holding space is described by Scharmer (2009, Kindle Locations 2820-2821) as creating the conditions for dialogue to witness and open up to working with the essence of the person.

[64] Generative dialogue is referred to by Scharmer and Kaufer (2013, Kindle Locations 390-392) as conversation that moves from debate to dialogue and collective creativity. Each social field needs a container. Higher-level conversation like dialogue and collective creativity requires higher-quality containers and holding spaces.

Figure 5: Basic Learning Processes in the Core Capabilities Formation Process



Source: Moingeon and Edmondson (1996, p. 128)

Leaders that are open to such a process, to drive and sustain growth, understand the need to change their behaviours so that the whole organisation becomes involved in creating a viable pathway to change and grow.

3.4 Conclusion: Equality-Based Practice Framework to Drive Sustainable Business Growth

For this Portfolio, my intention was to explore whether it is possible to improve on my lived experience by using my commitments to change as an effective approach for *Equality-Based Practice*. For me, the paradigm shift is seeing other's success by enabling work practices that connect to elements of *equality*, meaning making, and a Penrosian view of sustainable business growth. This requires the introduction and integration of processes for opening to new elements of knowing, as set out in this Chapter.

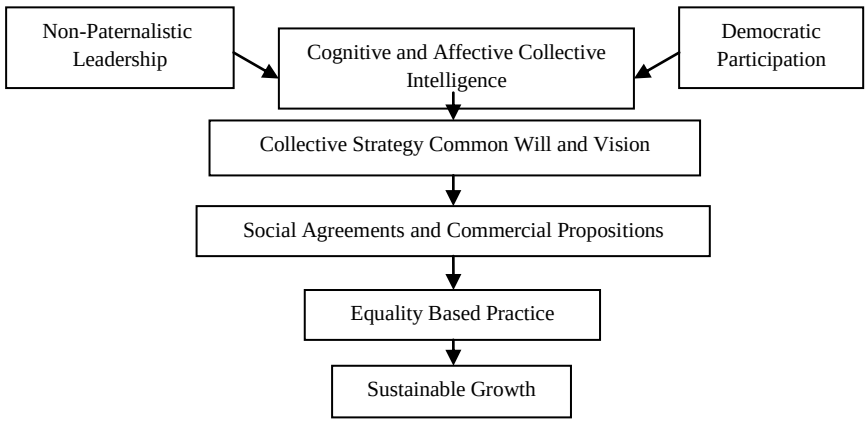
From the selected core elements outlined, I have defined an *Equality-Based Practice* which I operationalise as a framework to be used in practice and which will be reported on in Chapter Four.

A Conceptual Framework (Figure 6) sets out my theory and is articulated and reasoned to inform the practice framework (Figure 7), as follows:

- Role: A mental map of concepts and ideas to know what *Equality-Based Practice* theory is about, and how this informs the practice framework.

- Purpose: To mentally map out the concepts and interrelationships that drive *equality-based practice*, to answer the question of how organisations make a deliberate transition from inequality to equality.

Figure 6: Conceptual Framework: Equality Based Practice



Source: Author's Own

As described in Chapter Two, the challenge is to overturn the practice of organisational apartheid to affect an outcome of organisational equality, to support sustainable growth. The elements supporting sustainable growth based on equality are non-paternalistic leadership and democratic participation, leading to using cognitive and affective collective intelligence. The result is a collective strategy and common will, with social agreements and commercial propositions.

By developing the elements of *Equality-Based Practice*, and how these relate to each other, the pathway to *Equality-Based Practice* unfolds and evolves through routinised learning loops using a framework for intra-organisational change. This framework identifies the central role of *equality* in driving business growth. The central theme

and connecting elements of the framework are the two commitments and the six explorations, as outlined earlier.

Five steps are facilitated by a practitioner, who develops the process by engaging in dialogue with the leader, individuals, and groups, agreeing on outcomes and decisions to progress the learning loop to the next step. The framework forms a viable pathway within the organisational context and is designed to be iterative, to unfold and evolve through routinised learning loops.

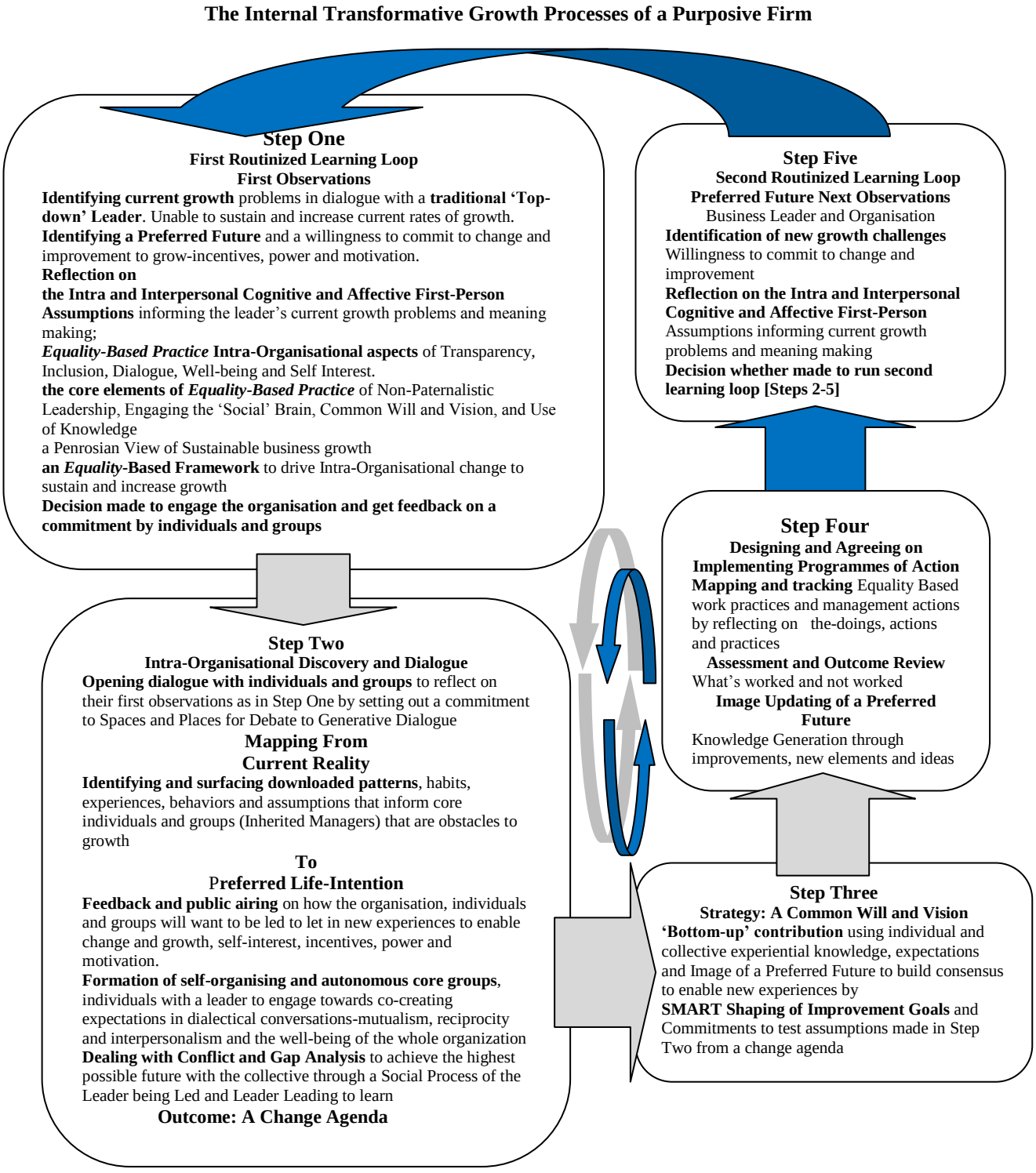
3.4.1 Learning Loop One

Step One: **First Observations**.

A series of reflective conversations, with a business leader/entrepreneur who wants to grow his business to increase revenues and profitability, is committed to.

During these sessions, the *Equality-Based Practice* themes of inclusion, transparency, dialogue, self-interest - and the elements of non-paternalistic leadership, engaging the 'social brain', common will and vision, the effective use of knowledge that challenge the move from traditional leadership - are discussed, with their potential impact on a preferred future. The leader's own personal and professional dilemmas are assessed in an open dialogue. What she/he currently thinks and feels in his internal dialogue and how this dialogue is playing out in his interpersonal relationships is part of the initial assessment of his/her leadership idiosyncrasies. As the facilitating practitioner, I will share my views, opinions, and experiences from both a traditional leadership and *Equality-Based Practice leadership* perspective to set up the next step in the process. If a decision is made to use the *Equality-Based Practice* framework to drive intra-organisational personal, professional, and business change and growth, we progress to Step Two.

Figure 7: *Equality-Based Practice* Framework to enable Intra-Organisational Change and Growth



Source: Author's Own

Step Two: Intra-Organisational Discovery and Dialogue.

This step begins with opening the door to engage in open dialogue with the leader, groups and individuals, to reveal assumptions and behaviours that inform current reality and the business's current obstacles to growth, including understanding what social aspects need to change (i.e., patterns, habits, behaviours and experiences) that no longer serve the leader, individuals, and the organisation's wellbeing. The *Equality Based Practice* themes and elements reflected on with the leader in Step One are reflected on in conversation with those committed to making change, as is the use of a framework to drive change, which is agreed on as the modus operandi to progress to Step Three. A mapping process of the image of the highest possible future follows to deal with the gaps and conflicts, informed by subjective knowledge that require change to affect the personal, professional, and business performance deliverables that will help achieve a preferred future. This step creates a commitment to spaces and places to enable a social dialectical process of the leader, groups and individuals, opening more to feedback. The leader, groups, and individuals commit to being led, by enabling them all to lead by learning about themselves, their behaviours, and beliefs. Individuals and groups interact and commit to resolving differences with the emphasis on dialectical conversations. Agreement is sought to the formation of self-organised and autonomous units to begin the co-creative process of letting in new habits, patterns, behaviours, and experiences that may better serve the enterprise, individuals, and the organisation. Each unit's membership is formed by consensual decision-making. Exploring *Equality-Based Practice*, through a collective awareness, focuses on assumptions about new experiences and focuses on a change agenda that serves the wellbeing of the organisation's commitment to change and growth.

Step Three: Strategy - A Common Will and Vision.

This is a deliberate step aimed at working from a Penrosion (2009) view of 'bottom-up' contribution, which accesses individual and collective experiential knowledge. It is a deliberate commitment to build consensus with the leader, groups and individuals to work towards a common will and vision. Collectively owned improvement goals are shaped and informed through the change agenda in Step Two to underpin those

organizational growth priorities that will fulfill the common will and vision. The accent is on safe, modest, actionable, researched tests about new assumptions based on the core elements of *Equality-Based Practice* that need be brought into practice to drive and 'let-in' new experiences to grow the business through collective awareness.

Step Four: Design, Implementation, and Assessment of Programmes of Action.

Agreed programmes of action are designed by the self-organised groups, individuals, and leadership to effect the changes, intra-organisationally, by addressing changes in work practices and management actions. The management actions and work practices are reflected on by committing to review in sessions that are set out earlier to establish their impact on the agreed-on deliverables. Individuals are encouraged to offer each other support during the interim periods. This process reviews outcomes and updates the image of a preferred future, with knowledge generated through reflection on actions taken.

3.4.2 Learning Loop Two

Step Five: Identifying New Growth Challenges. This step involves identifying new growth challenges with both the leader and wider organisation by establishing a willingness to continue to improve on current rates of growth. It does so by exploring further aspects of the leader and organisation's intra and interpersonal cognitive and affective aspects that might need further personal and professional development. It follows through Steps 1 to 4 again as a facilitated process.

In engaging with leaders and individuals, organisations bring the lived experience of real-world practice, in developing organisational perspectives of *Equality-Based Practice*, which unfold through the routinised learning loops. The questions raised in the Introduction to this Portfolio are answered through the application of the framework, helping develop a pathway to a consciousness that uses the collective knowledge of the whole enterprise - an inclusive organisational approach to growth.

By updating the image of a preferred future, the framework is used to construct and develop the qualitative shifts in thinking, work practices, and management actions that

implicate my clients, the collective consciousness, and me. It takes growth on as a process of continuous improvement, underpinned by sustained action. The framework brings into practice those *Equality-Based Practice* elements that support and challenge commitments to change and growth. It does so by integrating S-M-A-R-T - safe, modest, short-term actionable tests that can be researched to invalidate our assumptions or inner contradictions, to gain separation from former epistemologies of knowing. These tests are shaped in Step Three where the collective decide on behaviours, work practices, and management actions that will overturn previously held assumptions and invalidate or validate their value and make the necessary change to grow. These fundamental assumptions are those that we hold implicitly, as well as explicitly, about each other and the growth of the firm.

By contrast I practiced and experienced *Non-Equality-Based Practice*, (as outlined in Chapter Two) which conflicts with the themes here. *Equality-Based Practice* essentially transcends 'Top Down' authoritarian type transactional leadership by engaging the organisation as a collective resource to determine outcomes. It uses an iterative framework of learning to unfold, evolve and update the image of a preferred future. Connecting leaders to the organisation through a dynamic social dialogical (Hermans and Hermans-Konopka, 2012) process is the essence of change through *Equality Based* practice. The proposed framework can enable organisations to use collective knowledge, allowing them to commit to improvement goals and a common will and vision, based on the widest assent possible.

The fundamental change tested in applying the framework in Chapter Four is best summarised as making the move to co-creating, with organisations, the capacity to "sense and realise an emerging future" - a contemporary leadership definition that I subscribe to (Scharmer and Kaufer, 2013, Kindle Locations 1154-1155). The leadership disconnect, as defined by Scharmer and Kaufer (2013, Kindle Locations 734-736) is my challenge - where we collectively create results that nobody wants due to "decision-makers being increasingly disconnected from the people affected by their decisions". Therefore, we are hitting the limits of leadership - that is, the limits of traditional top-down leadership, which works through the mechanisms of institutional silos or hierarchy.

CHAPTER 4: USING THE EQUALITY-BASED PRACTICE FRAMEWORK

4.1 Introduction

Chapter Four reports on experimenting with the *Equality-Based* framework for intra-organisational change. The goal is to change practice to overturn several of the assumptions that I, leaders, individuals, and groups made, by reworking our work-life role and effectiveness as inventors of our own work by using the *Equality-Based Practice*[65] framework.

In Section 4.2, I select five businesses from my practice where, over a period of five years, leaders committed to working on transitioning from traditional leadership and hierarchy to practices that were more inclusive and involved the participation and decision steps in an organisational life that affected committed individuals. For each step in the framework, several insights are noted. These are often subtle (Kegan and Lahey, 2001, p. 86), focusing on closing the gap in behaviours between intention/strategy and execution, as an ongoing, unfolding process of continuous improvement that involves learning from the collective experience (Schön, 1991, pp. 242-243). I note what has worked, and not worked, by reflecting on the reflection-in-action (Schön, 1991, p. 243). The transformational change in practice I experienced is summarised in Section 4.3.

To achieve an understanding of the cognitive and affective intra and inter-personal aspects of myself, the *Equality-Based* framework provides me with an analytical tool that enhances my ability to "actively make sense, shape reality and organise experience" (Kegan and Lahey, 2001, p. 72). As a meaning maker, my goal is to "focus on the deeper underlying changes in the way individuals and groups make meaning, rather than aiming for immediate relief of symptoms of behavioural strategies to bring about short-term solutions" (Kegan and Lahey, 2001, p. 2). Applying the *Equality-Based Practice* perspective allows for challenging the social,

[65] Definitions of equality and their application in practice emerged from research in Chapter Three for experimentation-hence the emergence of *Equality-Based Practice* as a term used to describe the key elements that evolved in practice.

and therefore relational and interpersonal behavioural aspects of ourselves. These are grounded in the intra-personal lived experience.

In making *Equality-Based Practice* a reality as a lived experience, first person research relates to the researcher's own actions and decisions and their impact on the meaning, and "context of the experience being investigated" (Doyle, 2014, p. 15). The 'context' I identify is my strategy for the ongoing updating of knowledge and image of a preferred future. This is the driver for change and growth that connects me to those leaders, individuals and groups I work with and the organisational behaviour that can foster a common will and vision to sustain business growth.

This Chapter:

- Reports on practices that target sustaining personal, professional and business change and growth with leaders, individuals, and groups in SME's, MNE's, and in myself;

- Maps the core elements of *Equality-Based Practice* as they appeared through dialogue and reflection with a portfolio of leaders, emerging leaders, individuals, groups, and teams in business.

4.2 Enabling Intra-Organisational Change and Growth: Programme Design

Enabling change involves building highly collaborative committed individuals and teams from the perspective of leadership and from management, to sustain personal, professional, and business growth, from an interpersonal and relational, rather than transactional leadership perspective.

Practice is designed to redirect the participants from assumptions informing their essentially traditional work-life socialisation, to Equality-*Based Practice*. I, therefore, question the social and commercial effectiveness of sustaining business growth from a purely transactional perspective rather than from a transformational perspective and I explore practices that go beyond overtly authoritarian and paternalistic leadership. The specific assumptions informing the effectiveness of transactional reward and punishment leadership behaviour on human behaviour meant questioning

effectiveness from a perspective that encouraged participants to engage with each other, to make meaning of their work-life or futures and to contribute to the sustainable growth of the enterprises they worked in.

I engaged with five leaders, fourteen groups, and forty individuals, with their explicit consent to research the intra and interpersonal aspects of individuals, and their connection to social and commercial performance in organisational life. An agreed-on common commitment was to make personal, professional, and business change to grow enterprise revenues and profitability through social agreements and commercial propositions. We agreed to make time available to explore the elements of *Equality-Based Practice* that would enable the business leader and the teams, to become more effective and to co-design programmes of change. A clear stated ground rule was personal safety, explained as the need to build high-trust relationships of honesty, transparency, and integrity, one that valued everyone's personal and business involvement to challenge the status quo.

The sessions were set-out fortnightly on-site and concluded with action items for review the following fortnight, with a quarterly review of the longer-term intentions, with reflection then on the past quarter's performance.

Of the eight businesses listed in Table 1 (See p. 16, Chapter 1), five ultimately chose to engage with the *Equality-based Practice* approach to growth. The main features of engaging the framework across its steps are outlined below.

4.2.1 First Routinised Learning Loop

Step One: The Exploration of a Preferred Future - Business Leaders

The goal in this step was to explore a preferred future with business leaders, by understanding a leader's assumptions in informing current growth problems and meaning making and reflecting on the viability of making change through the application of the *EBP* framework. The goal would then be to decide to introduce the *EBP* framework to engage the organisation and get feedback on the commitment to a preferred future by individuals and groups. My intention was to reflect with leaders who indicated a willingness to understand that leading inevitably involves trying to

bring about significant change by identifying changes they need to make themselves. During the process of dialogue, a leader may understand that aspects of their traditional leadership may be their obstacle to growth.

Two groups emerged from this step - those that signed on and proceeded to Step Two, and those who did not. The individual business leaders and owners that did not sign on revealed that the possibility of changing themselves was a source of anxiety. This group indicated an unwillingness to consider underlying reasons for a lack of change in themselves.

The second group of five companies, Health Co., Recruit Co., Contract Co., Legal Co., and Petro Co. all articulated the realisation that change through the leadership of their organisations was where they needed to start. Being aware of how my own assumptions have informed my past thinking, I shared with this group of leaders that being on the "lookout for any experiences that cast doubt on the truthfulness of our assumptions, assumptions taken to be true have the quality of universal generalisations, which we know are supposed to be disprovable by even a single counter instance" (Kegan and Lahey, 2009, p.81). The possibility of change meant testing the assumption that these leaders might have to challenge their own traditional 'top down' leadership as being effective as a sustainable practice in driving change in their organisations.

I explained that initial sessions would focus on their personal safety and the need to evolve the quality of conversation that would directly impact upon results in the longer term. I shared that one of the best ways to sustain and deepen productive relationships is through fashioning new "conversational pockets".[66] This involved creating holding spaces to start the process of exploring the core elements of *EBP* practice in one-to-one interactions.

[66] Conversational pockets are described by Kegan and Lahey (2001) as the best way to deepen productive relationships, in groups as small as two, that regularly work on improving the language that builds on commitment, personal responsibility, competing commitments, assumptions we hold, ongoing regard, public agreement and deconstructive criticism- "We need a two-way conversation to learn from each other" (p. 141).

The significant selling point was my ability to relate to aspects of myself, to areas of conflict I experienced as an employee and employer (see Section 2.3 Chapter Two). I worked on the theme of how I would want to be led, and lead. The specific issues raised in all conversations were the overtly authoritarian and manipulative behaviour by those who I reported to, which did not result in these leaders getting the best from me.

Sharing my insights about leadership behaviour helped these leaders reveal assumptions informing how they led their organisations. In three of the five business cases, top-down type leadership behaviour was the general approach to organisational life, either leading or being led[67] in this way. I therefore questioned whether this was an effective way to lead to sustain and increase growth rates as an organisational priority. All were experiencing the lack of growth in revenues and profitability as 'happening to us' and not 'happening by us', challenging the additional assumption that external forces at play had more to do with leadership changes. Feedback from these individuals revealed that they were experiencing 'the worst economic conditions.[68] I challenged the beliefs of these leaders, and the role of outside forces at play, by exploring the concept of a preferred future. This concept specifically challenged what leader and intra-organisational behaviours might drive strategy and intention to realise preferred outcomes. Effectively, this concept of preferred life links to Penrose's (1959) discussion of how images govern behaviour in organisations.

The sessions (offsite)[69] revealed a leadership style with Health Co., Recruit Co., and Construction Co. that was essentially dictatorial and fixated on the assumption that there was not much that these leaders could do about the external forces at play. They seemed unable to expose their personal dilemmas and vulnerabilities to their teams, regarding growth and the changes they might need to make. These personal dilemmas therefore drove a behaviour, of needing to take control and micromanage individuals.

[67] One leader was in transition from senior manager to lead executive and was subject to this type of leadership, another was a one-man operation.
[68] That the national economy in Ireland was in 'recession' because of a major banking crisis and the subsequent melt down in the construction industry.
[69] I ran these sessions offsite with the specific reasoning of getting leaders into a mental place to stand apart from the day to day minutia.

I worked on the dialogical aspects of all the leaders by exploring their connection to their view of the world, suggesting this early exploration might well be the "mind's ability to imagine the different positions of participants in an internal dialogue, in close connection with external dialogue" (Hermans and Hermans-Konopka, 2012, p.1). I invited in the possibility that seeing their leadership approaches from perspectives of others in the organisation might give them insights into change they themselves might need to make. I encouraged each leader to expose their anxieties, fears, and shortcomings, by being transparent so that they could allow the organisation to identify with them. This, as a place of understanding, "would be the catharsis, and would ultimately spur on action" (Guber, 2007, p. 56). I suggested the connection should be "an awareness of the basic need to thrive and be part of a worthy cause" (Guber, 2007, p. 59). This meant that leaders would begin to connect to their interests, drive and motivation to individual interests in the organisation, and involve these common interests in shaping the image of a preferred future. I challenged this as the behaviour that would be the beginning of change.

The leaders of three companies, Health Co., Recruit Co., and Construction Co. initially resisted the view that change had very little to do with their capacity to change. I confronted this assumption as contradictory, as a leadership behaviour that was informing their lack of growth, as the very issue they were resisting. The top down approach did not encourage challenges to the organisation's status quo or the socialised beliefs informing participants or leaders. The predominant assumption held by the leaders was the need to suppress conflict, indicating discomfort with both conflict and confrontation, believing that employees should subordinate their views to the leaders who were better positioned and informed to instruct what needed to happen in the organisation.

The leaders of Health Co., Recruit Co., and Construction Co. indicated that they had used the same nationally franchised coaching organisation to do a SWOT analysis, which did not result in much change. Compounding this was the view of their accountants that these businesses were not sufficiently geared financially to be viable. We explored assumptions about growth by imagining what 'internalising' the claims

to resources (Moingeon and Edmondson, 1996) could result in so that they could examine and validate/invalidate these assumptions.

Key issues in these explorations related to the need for a routinised dynamic social process of learning, to encourage growth and make the best use of the resources available, by understanding the crucial role of the firm's 'inherited' resources. I challenged leaders to look at the enterprise as a whole organisation. This meant engaging in a dynamic process of engagement to enable enterprising management as a condition for growth, using the core elements of *EBP*. I questioned if leadership was collectively creating results that nobody wanted because, as decision-makers, they were increasingly disconnected from the people affected by their decisions. Consequently, each leader - except for Petro Co. - was hitting the limits of their leadership style. This limit related to traditional top-down leadership working through mechanisms of institutional silos or hierarchy (see Chapter Three, p. 88).

The concepts of *EBP*, which all the leaders decided needed further exploration through facilitation with their organisations and how these feed into this step, are classified and summarised in Table 3.

The characteristics of the leaders are categorised as follows:

- Health Co.'s leader was curious, open-minded, and enthusiastic about what changes he might need to make and was willing to experiment with this and the organisation.

- Recruit Co.'s leader had difficulty with transparency, by making financial information available to his team. He struggled to expose his own vulnerabilities.

- Construction Co.'s leader's behaviours were informed by 'an accountants view' and lack of transparency by the directors to the 'blue collar' workers.

- Legal Co.'s leaders' socialisation and external forces at play informed both his beliefs and actions.

- Petro Co.' leader's curiosity was intensely focused on himself and the interrelationships within his organisation and with the corporate overseas-based head office.

Table 3: Informing the Decision to Transition to Organisational *Equality Based Practice*

Change categories	Identified problems/ assumptions and challenges informing business leaders
Leaders' personal meaning making of a Preferred Future, Use of Power, Incentives, and Motivation	**Problem/Assumptions** • Co.1, Co.2, Co.3 leaders operate essentially top down. Power in the hands of the leader in determining the commercial outcome. • External forces at play dictate growth and obstacles to growth. Co's 1-5. • Preferred future is an unexplored concept – once raised, of interest. **Challenges** • The changes that leaders might need to make themselves. • To make meaning of a happening by us as an intra-organisational change initiative, by exploring the use of power, incentives, and motivation with committed individuals. • That safe conflict and confrontation should be encouraged as valuable.
Intra-Organisational Leadership Practice Aspects **Transparency, Inclusion, Dialogue, Wellbeing, and Self Interest by leaders** **Non-Paternalistic Leadership, Engaging the 'Social Brain', Common Will and Vision, Use of Knowledge**	**Problem/Assumptions** • The assumption of leaders of Co.1, Co.2, and Co.3 is that a 'happening by us' is not impacted on by the leaders. Individuals do not want to involve themselves in the growth of the enterprise. **Challenges** • That the business leaders engage enterprising management through facilitation by creating 'conversational pockets' and safe holding spaces to develop a common language (dialogue) to explore the reasons underlying growth problems. • That leaders make their own vulnerabilities, performance and issues around well-being available, to build up the space between the collective assumptions they, as leaders, hold about themselves, enterprising management, and the growth of the enterprise. **Problem/Assumption** • That the leaders of Co.1, Co.2, and Co.3 are not engaging in a social process of learning to make the best use of enterprising individuals. The paternalistic assumption these leaders make is that they are the purveyors of all knowledge. **Challenges** • Engaging committed individuals to be part of a socially agreed cause in identifying the problem. • Engaging individuals and groups to share knowledge, by considering them as equals in dealing with the business's need to set out a common will and vision.
A 'Bottom-up' View of Sustainable Business Growth	**Problem/Assumption** • Leaders are not able to connect their organisations through a common framework that engages and involves enterprising management that have an interest in growing the business. **Challenges** • To develop a common framework that involves 'organic' bottom-up strategy shaped through the intentions of the collective intelligence. • That leaders and committed individuals (enterprising management) sign on as equals, wanting more involvement, by establishing the connection with each other in a dynamic social process.

Source: Author's Own

All these leaders disclosed that how to connect to their change agendas had eluded them, as they did not have a meaningful framework to develop a viable pathway in

achieving this. As an outcome, all five leaders revealed that making the connection to their organisations enabled them to explore changes they themselves may need to make in their leadership.

My goal of being an *Equality-Based Practitioner* has in common with this group of leaders:

- A willingness to want to make changes in our leadership and organisations using ourselves to initiate a commitment to growing teams of core change makers based on the principles of high inclusion, transparency, and the intention to serve the wellbeing of the whole.

Step Two: Intra-Organisational Discovery of a Preferred Future – Leaders, Individuals and Groups

This step's purpose is to involve leaders and their organisations in a dynamic social process as the identifiable condition for growth, following Penrose (2009), by the routinising of social engagement as a practice to become co-learners of each other's experience. The goal is to involve as many willing participants possible in surfacing, identifying and sharing publicly an organisational change agenda to grow the business. Each participant identifies with and makes sense of their situations in the context of their preferred futures in organisational life. For me, this is the 'why' (individual drivers and purpose) and 'what' (change agenda) that binds participants together in wanting change. A preferred future, as a meaning maker, meant making the best use of ourselves to fulfil our work lives.

This step delivers on mapping out the image of a preferred future and a change agenda, with the emphasis on a process through which leaders generate team output that can be linked back to the 'image' of a preferred future. The rationale was to relay to participants, who were committed to change and growth, that their knowledge and experience were important to outcomes[70]. I indicated that I would challenge fixed

[70] In addition to explaining this rationale, practice ethics discussed on pp. 26, 51 were explained to all leaders, participants and groups, and that I needed their specific consent and voluntary participation to be the subjects of action research (Herr and Anderson, 2005), as part of this dissertation.

views and the status quo to build greater flexibility and creativity. Individuals were engaged to express their views and opinions; initially, this was done privately, and then publicly.

I explained the rationale of this step in initial conversations and public airings. My challenge at the outset of these sessions with individuals and the leader was to engage the whole organisation, directly or indirectly, which is at the core to the success of *EBP*.

My practice approach for the first three months with the five companies was as follows:

- Health Co: I engaged with the leader, twelve individuals, and one group representing core functions of leadership, HR, marketing, sales, field operations, and finance in weekly one-hour sessions designed to discuss the change categories I first discussed with the leader.

- Recruit Co: The same approach as with Health Co. was used, with eight individuals and two groups of four individuals, separated geographically, with weekly feedback to the leader from both groups, and from me.

- Construction Co: Specific leadership issues relating to the four directors were explored, along with two core individuals involved in the running of the business.

- Legal Co: The initial sessions were about establishing the owner/practitioner's core motives and incentives.

- Petro Co: The initial sessions were one-to-one and related to the leader's transition to lead executive, followed by one-to-one sessions with individuals who were members of a senior and middle management team, with consented feedback to the lead executive.

Step Two, as a process, took three months of fortnightly full-day interactions with the five companies in one-to-one sessions with leaders, individuals, and groups, with a

feedback ‘close out’ in public airings and then the leader, once I had worked through the groups. The public airings revealed that assumptions that each had about the other meant that the participants, other than a select top few in Co’s 1-3, had no insight into how their enterprises worked, and how their individual involvement implicated them in the overall wellbeing and commercial success. Petro. Co and Legal Co. had well developed management systems and the public airings quickly identified both problems and resolutions.

Two groups emerged from this step. The first group comprised those that signed on to identify current problems (current reality) and connect their interests to a collective intention/strategy to realise a preferred future. The second group comprised individuals that did not want to sign on, which revealed in initial one-to-one discovery sessions that the possibility of changing themselves was a source of anxiety and that publicly exposing their conflicted intra-personal dialogue to the leader and the group publicly meant taking a stand on issues about how they were being led. Therefore, they preferred to remain silent. Thus, participation from their individual perspectives meant that their personal safety and employment was at risk.

Individuals in the second group wanted assurances and agreement from the leader and from me that personal safety, confidentiality, and consent to disclose personal conversations were upheld in one-to-one, and subsequent peer-to-peer, and group-to-leader facilitations.

Current Reality

Individuals in Health Co., Recruit Co., and Construction Co. revealed that the top down approach, lack of dialogue with the leader, visibility of the organisation’s financial performance, and unclear expectations, were a source of conflict. The cohort indicated that, while they were aware of the ‘worst economic conditions’, expressing opinions and testing assumptions about each other and the growth of the enterprise were not topics or issues raised in conversations with the leader. Unilateral, linear communication and low inclusion informed them that the leader either lacked the ability or the interest to connect to the real issues regarding the organisation’s social

and commercial wellbeing. However, individuals indicated that these issues were raised in conversations in peer-to-peer interactions.

Work was handed to them by those in more powerful positions, with little or no active participation, raising questions as to how they were being led and wanted to be led.

Petro Co's senior and middle management team disclosed one individual's fixation on binary thinking[71]. All others reported that their connection to each other and the leader was healthy, open, and explorative, at both a personal and business level. While this was a highly developed hierarchical organisation, dialogue was openly encouraged through the organisational hierarchy. The cohort reported that being well informed, open minded, and approachable was encouraged from the shop floor to the Boardroom. Taking responsibility meant having both the latitude and autonomy to openly express opinions, and to experiment with actions around these opinions through agreements. The leader had been a former colleague and peer, and as a result welcomed feedback from me and his teams on himself. As a result, this encouraged debate about the organisation, and the leader's development, as an organisational priority and practice.

Preferred Life-Intention

The initial one-to-one closed sessions with Health Co., Recruit Co., Construction Co., and Legal Co. revealed that the identifiable growth problems had more to do with individual motivation and interest than with external forces at play. Group sessions closed out with public airings (Co's 1-3) on the day I was present and revealed that openly and safely exploring change was fraught with the leader reverting to top down 'telling', and not involving the speakers in making sense of his/her/their situation personally and in an organisational context. As a result, I suggested to the leaders and individuals that we re-organise by forming smaller self-organised and autonomous groups as a safer approach to working with each other and the leader. The focus with

[71] Martin (2009) questions binary thinking by arguing that integrative thinking is the ability to face constructively the tension of opposing ideas and, instead of choosing one at the expense of the other (binary thinking), generate a creative resolution of the tension in the form of a new idea that contains elements of the opposing ideas but is superior to each. Integrative thinking, Martin argues, is both identifiable and learnable. Changing how we think is possible.

these re-organised group sessions facilitated by me was to engage individual interest by introducing the concepts of mutualism, reciprocity, and interpersonalism and the well-being of the whole organisation. I introduced the concept of how each embraced the other's desire to succeed, what dialogue meant, and how willing partnerships worked.

Breaking up into smaller groups facilitated peer-to-peer interactions allowing participants to work on sustaining and deepening relationships, deal with conflict, and enable more productive dialogue and engagement towards co-creating expectations in dialectical conversations. By improving the quality of dialogue, most participants were assured of their personal safety and their ability to practice expressing their opinions by exploring their connection to leadership, with the leader, at quarterly full group public airings. The leader and individuals committed to the change initiatives understood the elements of *EBP* and had expressed their opinions in prior one-to-one and smaller group sessions.

My observations through ongoing interaction with employer and employee relationships indicated a tendency to avoid conflict and contradiction. My challenge was to explore these intra-personal conflicts and contradictions in interpersonal dialogue, to uncover assumptions made about each person and the growth of the firm from multiple perspectives. For me, this was the consideration of a healthier transformational practice of fulfilling individual contribution to close the gap[72] between committed intentions and reality, generating "productive conversation about both parties' contributions" (Kegan and Lahey, 2001, p. 45). I needed to routinise sessions that would encourage opinions, the free-flow of information and experiences, enabling a behavioural change that would challenge the status quo.

[72] Gap in the context of this Portfolio represents gaps in experiential knowledge and understanding from multiple perspectives, challenging fixed views which may or not inform assumptions individuals may hold about each other and the growth of the firm. Closing the gaps informed by these assumptions means challenging fixed views and binary thinking, by supporting integrative thinking using multiple perspectives to introduce new ideas (see footnote 71, p. 101).

Identifying a Change Agenda

Table 4 summarises the intra-organisational change categories, identifying the problems/assumptions, and reveals the change agenda to understand the problems and intention to make change using *EBP* change categories-and reveal/make explicit a change agenda that implicated leaders, groups and individuals.

The characteristics of each company revealed through these second steps were:

- Health Co.'s leader and group interactions vacillated between individuals wanting more involvement, and then less, when the leader reverted back to a top down approach.

- Recruit Co.'s leader and group interactions were schedule and deadline driven. Initially, the leader was not willing to expose the company's performance to all but a few.

- Construction Co.'s teams and leader engaged, debated, and decided to act on collectively-agreed changes. There was still resistance to social agreements, in terms of participation and transparency, by three of the four directors.

- Legal Co's leader and team were in constant dialogue and work to improve the quality of outcomes from case to case.

- Petro Co's team had well-defined and evolving incentives schemes, as well as a social process for engagement throughout the organisational hierarchy, which is ongoing and inclusive. Commercial performance was publicly transparent.

The first iteration of Step Two gave individuals a sense of involvement and developed an interest in participating to fulfil their preferred work-life futures.

Table 4: Identifying a Change Agenda with Leaders, Groups and Individuals to Enable the Transition to a Preferred Future

Intra-Organisational Change Categories	Reflection- Current Reality Problem Identification/Assumption	Intention Preferred Future	Change Agenda Challenge
Preferred Future and Meaning Making	Concepts of preferred future and meaning making not evident (Co's 1-5).	Increased involvement by individuals as meaning makers of a preferred future in contributing to organisational social and commercial wellbeing.	To get leaders and individuals to participate and commit to exploring a preferred future as meaning makers.
Use of Power	No consciousness by the leader or employee on how behaviour impacts on organisational wellbeing and performance (Co's 1-4).	Committing to ongoing sessions and dialectical conversations as a conscious process to confront each other's assumptions and behaviours to improve performance.	Sessions designed to explore behaviours/ assumptions that the leader, individuals and groups may hold about each other and obstacles to growth.
Incentives and Motivation	Individual motivation and incentives not openly discussed as change drivers (Co's 1-4).	Committing to ongoing sessions and dialectical conversations as a conscious process to confront individual and organisational motivation and incentives.	Identifying key individual and organisational motivational and incentive issues to improve and drive performance.
Transparency, Inclusion, Dialogue, Wellbeing, and Self Interest	Company financial performance not visible to the organisation (Co's 1-4). Collective view that the organisation is about the wellbeing and interest of the few. Expectations of each other not evident (Co's 1-4). Conflict and confrontation actively avoided by leader and employees (Co's 1-4)	A routinised social process that encourages individual contribution through high inclusion to unfold, update and evolve personal and organisational social and commercial wellbeing. Social wellbeing based on interpersonalism, dialogue, mutualism, reciprocity, willing partners, and seeing each other's success.	To get leaders and individuals interested in the company's performance, and a willingness to consider each other as valuable in contributing. Explore the assumption that 'conflict precedes re-solution' (Kegan, 1994, p. 326) and 'differentiation precedes integration' (Kegan, 1994, p. 326) to enable leaders, individuals, and groups to work in co-learning environments.
Non-Paternalistic Leadership, Engaging the 'Social Brain', Common Will and Vision, Use of Knowledge	Subject to a paternalistic approach (Co's 1-4). Employees aware of what drives them, are open to sharing knowledge yet not aware of the company vision.	Self-organised groups with the latitude to effectively get on with the day-to-day of knowing that their time, energy and shared experiential knowledge will contribute to the success of the enterprise. Routinised sessions to openly explore performance with leadership. Routinised public sessions with leader, individuals and groups to explore, update and commit to improving on how both the leader and individuals want to be led.	Exploring assumptions from multiple perspectives that each holds about the other that will build interest as an improved social experience. Explore the assumption that autonomy and self-organisation are an effective transformational practice that accesses collective experiential knowledge.
Bottom-up Intra-Organisational Change to Sustain and Increase Growth	Framework not evident for social engagement that drives the intention to fulfil a Preferred Future as an outcome (Co's 1-4).	To use a common framework and language to sustain identifying problems and reasons for growth intra-organisationally.	Design a framework for dynamic social engagement 'bottom-up' to integrate new elements/ideas for growth.

Source: Author's Own.

Consolidating my experience as an *Equality Based Practitioner* reveals that:

- The initial intra-organisational engagements revealed many of the same areas of intra-personal conflict I experienced and related to in Chapter Two. In my facilitations, these were a valuable resource for sharing my experiences of what worked, and what did not.

- The concept of a preferred life was a new concept to the cohort.

- The concept of 'how I want to be led' was the subject of ongoing exploration in practice for me and all the participants.

- The initial three months of dialogue with leaders, individuals, and groups indicated that the quality of conversation as a practice improved, from fixed views, to dialectical conversations with each weekly/fortnightly iteration.

- Overtly authoritarian behaviour that threatened, blamed, scapegoated, and was belligerent undermined the quality of conversation and group dynamics, driving participants away from participation. This type of behaviour in the first iteration involved individuals within the groups, or a leader, or both, and remained an ongoing challenge for me as a facilitator, one I consistently confronted. *Non-EBP* contradicts the power of core elements of inclusion encouraging willing participation and an agreement to challenge the status quo.

Step Three: Shaping Intra-Organisational Strategy - A Common Will and Vision

The goal in this step was to involve as many of the individuals, directly and indirectly, in contributing to the wellbeing and growth of the organisation. It is distinguished from Step Two as a deliberate process of engaging participants in shaping goals. The purpose is to deliver-on aligning all participants to a common will and vision that inform intra-organisational improvement goals, underpinned by carefully considered S-M-A-R-T social agreements and commercial propositions using Step Two's change agenda.

The structure followed in this step was to initially organise strategy days with each company. Each strategy day involved a facilitation, with a colleague, or myself running the day, working to define a common will and vision, goals and measures. Once there was a strategy intervention, it became important to follow up with the individuals and groups to shape the goals that were agreed. The purpose and rationale of this step was to motivate and incentivise individuals and groups to have the latitude and autonomy to fulfil their part, having actively participated and contributed to the company strategy. By serving both their and the collective interest in fulfilling the preferred future, all those who participated willingly made meaning of their own situations in an organisational context. The extent to which individuals willingly participated formed the researchable, safe, modest, and short-term actionable tests to validate the socially agreed-on commitments. This, in turn, would affect the commercial propositions of interest and value for individuals and groups.

In working with Recruit Co., Construction Co., and Legal Co., it was possible to identify and agree on a scorecard of measures conducted by a practitioner certified in using Kaplan and Norton's Balanced Scorecard (Kaplan and Norton, 1996).[73] The basis for analysis used by Health Co. and Petro Co. was a SWOT analysis (Fine, 2009), as facilitated by me.

I invited individuals involved in the strategy development workshops to agree to represent the groups they worked with, as there were circumstances where not every member of staff was able to participate due to the size of the company, or personal issues of safety in expressing themselves in public airings. I explained that the strategy workshops were a precursor to shaping agreed improvement goals and commitments to change-making. Leaders and team leaders were supported by me to facilitate interactions with their own teams to agree on goals, objectives, actions, and practices. Leaders and individuals who indicated that the experience was too threatening, or challenging were offered the opportunity to work in a one-to-one coaching[74] space

[73] This service was provided by a practice colleague.

[74] In the instance where one-to-one and group coaching was offered, both I and my associate are trained to and guided by practice ethics of the European Mentoring and Coaching Council and the Chartered Institute of Management for senior and fellow practitioner level. We are both MBA graduates and

with either myself or an associate, with specific consent given by them to provide discretionary feedback to the groups or leader.

This process (Step Three) generally took three months to culminate in a session designed to agree on the improvements. Legal Co., being a smaller practice, took one month to shape the change commitments, followed by Recruit Co. (two months), Health Co., Construct Co., and Petro Co (3 months). Depending on the size of the enterprise, the number of participants and groups meant me having to facilitate more sessions, with feedback, to assure all the participants that individual contribution to the common will was integrated as part of the social and commercial agreements.

Health Co. established five groups to identify the improvement goals for implementation - Administration, Sales and Marketing, Finance, Field Operations, and HR. Recruit Co. established five groups, two groups representing Sales and Field operations, one group representing Sales, one group representing Administration and Finance, and a full group representing the whole organisation. Construction Co. established two groups, Administration and Finance, and Sales and Workshop. Petro Co. established two working groups, involving a senior management team, and the middle management team. Legal Co. worked in one-to-one space with an associate and me.

As a general observation, the concept of creating self-managing individuals and groups was understood, yet within the groups, the peer-to-peer interactions indicated that there were conflicting opinions in three companies, particularly on how best to participate in shaping organisational improvement goals. There was a tendency to either avoid interacting or assume non-*EBP* behaviour in the leadership of the groups by individuals, i.e. to be told what to do.

As a result, I challenged and facilitated the *EBP* elements of dialogue to co-create the common will, by taking the lead with each group, with leaders and emerging leaders to affect an outcome that would involve as many of their peers and their subordinates as possible. Reaching as far down into the organisational hierarchy, to involve as

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holders of Advanced (post Graduate, Master's level) Diplomas in Executive and Business Coaching and are subjected to regular professional supervision and mentoring.

many people and bring about maximum participation in the decision making, was the goal.

The unfolding of this step in the five companies revealed the following social improvement goals and commercial propositions, which were not in place as a practice before engaging in this step:

- Health Co. committed to ongoing weekly sessions to explore *EBP* behavioural changes intra-organisationally that would improve the quality of interaction and improve extra-organisational and company financial performance. A group set of goals targeted measures to improve revenues, margins, cost management, profitability, growing the existing client base, new bigger clients, payment terms, high client retention, and maximizing client databases.

- Recruit Co. committed to weekly sessions. Financial and recruitment activity performance data was made available to the relevant team's performance for the first time. A group commitment targeted increased client and new client activity to reach budgeted incomes, cash flow, and margins. Personal incentives, motivation, including basic earnings, commission, and bonuses were integrated into the commercial goals.

- Construction Co. committed to naming a leader from their group of directors who would commit to working with two teams to consolidate current business activities and re-organise the business to make claims on the most productive use of resources. They committed to letting go of non-performing elements of the business. Team and leadership interactions targeted improving revenues, rationalising costs, increasing repeat business, and developing new clients.

- Legal Co. committed to understanding and achieving the lead practitioner's goals and priorities by improving the quality of client interactions through a personal change agenda. Commercial goals targeted developing high quality clients in the professional sector, and maximising fee incomes.

- Petro. Co. committed to working through two management groups and named seven improvement goals that were aimed at improving margins in retail supply, use of technology, raw material, and recurrent operational cost issues to improve profitability.

Table 5 builds on the change agenda of Table 4, feeding in the *EBP* elements, which result in increased participation through shaping a common will and vision resulting in the emergence of social and commercial improvement goals.

The characteristics of each company that followed these sessions and workshops were:

- Health Co.: Committed individuals and the leaders, who wanting increased involvement, grappled with getting emerging group leaders to involve all the groups in identifying the improvement goals and gaps in current information requirements.

- Recruit Co.: Team leaders wanted full transparency of the Profit and Loss Statement to understand the individual, team, and full group impact on key account performance, citing that this was vital data for debate and co-creativity.

- Construction Co.'s directors disclosed turnover per team for the first time. Further debate about individual involvement, regarding transparency in respect of cash flow, margins, incentives, and claims to resources, continues to unfold.

- Legal Co.'s lead practitioner was intensely focused on what personal behavioural changes might result in improved financial performance.

- Petro Co. was fully transparent insofar as the company commercial performance is concerned and willingly engages by 'breaking out' issues and improvement goals to all the teams and individuals as an organisational priority.

Table 5: Using Common Will and Vision to Identify Improvement Goals

S-M-A-R-T Improvement goals
Goal 1 **Increase individual and group involvement, directly and indirectly, through routinised sessions to decide on the social and commercial agreements by;** - Getting leaders and individuals to willingly participate and show an interest in each other in making valuable contribution to the company's performance; - Improving the quality of dialogue to improve individual, group and commercial performance by participating in open feedback sessions designed to understand how to be led, how the enterprise works and deal with conflict safely; - Improving individual and group participation and visibility of each other and company performance to determine commercial propositions - Enabling the social wellbeing of the enterprise by practicing concepts of interpersonalism and seeing each other's success;
Goal 2 **Shape self-organised groups to take ownership of their day to day actions that contribute to the enterprise's success, by routine connection to leadership to update and improve on leadership and performance issues.**

Source: Author's Own

As an *Equality Based Practitioner,* consolidating my learning affirms that:

- In the first routinised learning loop (Steps One to Three), the first improvement goal was to improve the quality of dialogue and build consensus around what social agreements would make meaning of a preferred future. Improved quality in dialogue is the means to this end.

- The next commitment indicated that the social agreements directly affected the organisation's drive to increase revenue and profitability. Without engagement, individuals cannot understand or involve themselves in the enterprise's performance.

- The improvement goals identified are interdependent and that elements and ideas from one commitment added new ideas and practices to the next.

Step Four: Mapping, Tracking, Reviewing and Updating Performance- Measures, Actions and Practices

Step Four maps and tracks *Equality-Based* work practices and management actions by reflecting on what has worked and what has not worked. This step also involves assessment and review of outcomes and updates the image of a preferred future. The purpose of Step Four is to enable participants to break into the self-formed, self-managed groups, or as self-managed individuals, to act on specific actions, practices, and performance measures. They use this step to assess progress on agreed performance goals, as informed by their social and commercial agreements.

The critical element I brought to the table was to run sessions fortnightly and integrate the elements of *EBP* in collaboration with the individuals and groups. I wanted to review the extent to which social and commercial goals were being achieved, by exploring the gaps between current reality and intention. Updating and researching the social and commercial goals by measuring outcomes and reflecting on actions and practices every two weeks was key to performance. Additionally, a full quarterly review of the improvement goals by the organisation as a group became an embedded practice.

Depending on the organisation's size, and number of groups and individuals participating, a full day was required in one-to-one and one-to-group interaction, which included getting agreement on individual or team performance, on who would be responsible for what performance elements in implementation. Personally, and collectively, individuals and groups were directly involved and encouraged through facilitation into making this step, the actions, and the practices their own as emphasised by Kegan and Lahey (2001, p. 8). Table 6 maps and tracks the actions and practices, as outcomes, taken to address the social and commercial improvement goals, by feeding the *EBP* elements into Step Four of the framework.

The characteristics of each company's actions, practices, and measures to meet the two improvement goals are as follows:

Table 6: Mapping and Tracking the Actions and Practices to Reflect on What Worked

S-M-A-R-T Improvement goals First Routinised Learning Loop.	Reflecting-on what's worked and not worked[75] (What happened in Practice)
Goal 1 **Increase individual and group involvement, directly and indirectly, through routinised sessions to decide on the social and commercial agreements by;** - Getting leaders and individuals willing participation and interest in each other in making valuable contribution to the company's performance; - Improving the quality of dialogue to improve human and commercial performance by participating in open feedback sessions designed to share experiential knowledge, understand how to be led, how the enterprise works, and how to deal with conflict safely; - Improving individual and group participation and visibility of each other and company performance to determine commercial propositions-meaning enable the social wellbeing of the enterprise, by practicing concepts of interpersonalism, dialogue, mutualism, reciprocity, willing partners, and seeing each other's success.	**Worked** • All Companies agreed to facilitation and routinised sessions, to reflect on the value of interactions and company performance **Not Worked** • Mapping and tracking of *EBP* agreed-on actions and practice not evident in sessions designed for review unless facilitated (4/5 Co's). • Top down strategy and objectives still imposed by emerging leaders (4/5 Co's). • Quality of dialogue still about aligning with the leader, except for 1 emerging leader in 1/5 Co.'s. Quality of dialogue in 4/5 Co's needs further development. • Interaction of the organisations goals still limited to more senior management (2/5 Co's). • Company performance still limited to top managers (4/5 Co's). Limited visibility of individual contributions a source of frustration for individuals (3/5 Co's). • Engagement 'bottom-up' still happens through emerging leaders, who are still subject to their own socialisation and traditional *Non-EBP* (3/5 Co's)
Goal 2 **Shape self-organised groups to take ownership of their day to day actions that contribute to the enterprise's success by routine connection to leadership, to update the image of a preferred future and improve on leadership and performance issues.**	**Worked** • Co's 1-5 signed on to shape self-organised groups to take ownership of their day to day actions. • Leaders signed onto engaging with the cohorts and teams as a facilitated process fortnightly to update themselves and the groups in public airings as a routine. Fully embedded and structured approach in 1/5 Co's. • Being self-organised, and routinely connecting to the concept of a preferred future with leadership a well-integrated facilitated practice in 1/5 Co's. **Not Worked** • Not a self-organising practice; currently a facilitated practice (4/5 Co's).

Source: Author's Own

- Health Co.'s self-formed groups engaged vigorously when deciding what actions and practices needed to change. The core change makers and leader have routinised sessions, as an organisational practice, to reflect on and

[75] This column represents the integration and ongoing evolving, and unfolding of the elements of *EBP*, as well as elements of SWOT (Strengths and Weaknesses) BSC (Measures), reflective practice (reflection-in-action), sustained action (negentropic development), knowledge generation, and emerging strategy to adapt to a changing environment (plans can fail), and dynamic engagement to update the image of a preferred future- and challenges behaviour that results in in-action.

measure outcomes based on goals identified in Step Three. Additionally, improving team performance by developing competencies and activity in line with business and client demands underpinned the claims to resources by managers and leaders/emerging leaders.

- Recruit Co.'s Operations Director connected well with the groups and individuals in routinised fortnightly facilitated sessions and was the strongest resource for leading change in direct sales and in ongoing contact with key clients. Commercial goals were reviewed, by reflecting on actions and practices, which in turn were used to share generated knowledge to update performance.

- Construction Co.'s commercial goals informed action and practices to review measures. Construction Co's leader keeps engaging the groups, acknowledging the power of individual participation by using their experiential knowledge to update each other to use resources effectively.

- Legal Co's leader uses improvement goals to update himself on what calibre of client will maximise his fee income.

- Petro Co's interactions with the leader and teams were intensely focused on breaking into groups to improve on commercial success, reflect on these, and then act to update and further improve outcomes.

All these companies, therefore, now can routinely stand apart from and reflect on individual and group performance goals and update the actions and practices that worked and did not work, helping them fulfil a collective preferred future.

The positioning of my own development as an *Equality Based Practitioner* reveals the following insights for me:

- As an observer, and facilitator, it became evident that group and individual interest was mirrored by leadership's interest in improving dialogue and participating in 'problem-resolution' sessions (Kegan, 1994, p. 326).

- Reverting to top down, overtly authoritarian behaviour by leaders and emerging leaders, results in inaction, and affected short-term results and motivation. I need to challenge this behaviour to redirect leaders and participants back to *EBP*.

- I am challenged to be on the lookout for the interpersonal and relational aspects that cause and affect growth.

- That the growth of these companies, "where the entrepreneur is an innovator from the point of view of the firm" (Penrose, 2009, p. 33), means getting participants to commit to collectively stand apart from their current practices and actions by reflecting on what has worked or not worked.

4.2.2 Second Learning Loop: Step Five

The first iteration of this learning loop is about developing a viable pathway to growth. The first iteration of the learning loop may result in second and ongoing loops emerging if organisations wish to continue the *Equality-Based* approach to growth.

Step Five reports on the reasoning by business owners who decided to continue to evolve *Equality-Based* practices, having worked themselves and their organisations through the first iteration of the learning loop. This step also reports on those who chose not to engage in the next iteration of the learning loop.

New social and commercial challenges emerge in the unfolding and evolving of collective meaning making, prompting the decision as to whether there is a need to run a second learning loop (Steps One to Four). As the process is iterative and evolving, the next iteration starts with a new set of existing resources, evidencing that change needs to part of an iterative process in practice.

Practice therefore reveals that a purposeful enterprise needs to continue to evolve, unfold, and improve by reaching deeper into the organisation and increasingly embed the elements of *EBP* to involve more individuals in the process. The first iteration is a means to an end, yet not the end, and is an ongoing and continuous unfolding process

in the evolution of consciousness and improvement (Kegan, 1994, p. 9; Penrose, 2009, p. 1). Table 7 identifies ongoing growth challenges of what worked and did not work in Step Four. These inform the decision to further integrate and evolve *EBP* into organisational life, by running a second routinised learning loop.

Table 7: Deciding to Run the Second Routinised Learning Loop of the *EBP Framework*

Updating from the First learning loop Reflecting-on what's worked and not worked (What happened in Practice)	**Identifying New Challenges Informing the decision to run the Second learning loop to realise a Preferred future**
Goal 1 Increase individual and group involvement, directly and indirectly, through routinised sessions to decide on the social and commercial agreements	
Worked Agreement to facilitated interactions and routinised sessions to involve individuals and groups to reflect on social interaction and Co. performance (All Co's).	Increasingly involving more people, groups in the social and commercial aspects of the enterprise Work toward further embedding the *EBP* framework as a social process with the intention of serving individual and organisational motivation and well-being (4/5 Co's).
Not Worked Mapping and tracking of *EBP* agreed-on actions and practice not evident in sessions designed for review unless facilitated (4/5 Co's). Top down strategy and objectives still imposed by emerging leaders (4/5 Co's). Quality of dialogue still about aligning with the leader, except for 1 emerging leader in 1/5 Co.'s. Quality of dialogue in 4/5 Co's needs further development. Interaction of the organisations goals still limited to more senior management (2/5 Co's). Company performance still limited to top managers (4/5 Co's). Limited visibility of individual contributions a source of frustration for individuals (3/5 Co's). Engagement 'bottom-up' still happens through emerging leaders, who are still subject to their own socialisation and traditional non-*NEBP* (3/5 Co's)	Drive the *EBP* framework both top down and bottom up and make the organisational goals and performance visible to the whole organisation (4/5 Co's). Update the whole organisation in terms of contribution- self-interest, power, and incentives (3/5 Co's). First iteration surfaces new challenges to the extent that the first iteration is still developing *EBP* as a management practice. Improve quality of dialogue and transparency (4/5 Co's). Elements of low inclusion and wellbeing of the top echelons still evident. Tendency of leadership/emerging leaders and individuals to lapse into *Non-EBP* behaviours (3/5 Co's). Keep the *EBP* framework, mapping, and tracking alive as an organisational behaviour and priority. Have an intra-organisational framework connecting leaders and organisations to the collective intelligence as a habit in the unfolding and evolving of the enterprise.
Goal 2 Shape self-organised groups to take ownership of their day to day actions that contribute to the enterprise's success by routine connection to leadership to update the image of a preferred future and improve on leadership and performance issues.	
Worked Co's 1-5 signed on to shape self-organised groups to take ownership of their day to day actions. Leaders signed onto engaging with the cohorts and teams as a facilitated process fortnightly, to update themselves and the groups in public airings as a routine. Fully embedded and structured approach in 1/5 Co's. Self-organisation, routine connection to leadership and updating of a preferred future, a well-integrated practice in 1/5 Co's	Explore further aspects of leader and individuals first person assumptions emerging from *EBP* that inform current growth problems Organisational assumptions still prevail about the company by individuals concerning company performance and requires further exploration (4/5 Co's). Second iteration to update the organisation's assumptions about each other and their growth (3/5 Co's).
Not Worked Not a self-organised practice; currently a facilitated practice (4/5 Co's).	Continue to drive the *EBP* elements deeper into organisational life by routinising the learning loops 'bottom-up'.

Source: Author's Own

The characteristics, with quotes from the leaders and employees that emerge for the five companies that affected their decision to continue using me and the *EBP* framework, or not, are:

- Health Co's leader and six core emerging leaders continue to use me to facilitate improved dialogue, and interaction through further enquiry to grow, to fulfil the organisation's collective experience of unfolding a preferred future. The full cohort accepts that the relational and interpersonal aspects of how they interact intra-organisationally have a direct impact on outcomes in their intra and extra-organisational activities and need further development throughout organisational life. Revenues increased by 364% and profits by 3280% over the five-year research period from 2013 to 2017. Individual earnings increased by 200%, with the group participating in evolving growth-related bonuses. The business now produces healthy cash flow surpluses and is self-financing. Full and part time staff numbers have increased from 70 to 200.

  Health Co. Leader[76]

  "I experienced this programme as a greater sense of involvement by me and my ability to interact with employees, giving me the assurance that ongoing and sustained routines focussing on individual participation is the logical approach to sustaining the growth-we need to keep these routines alive as an organisational priority. The Company is sustaining year on year growth! I'm all for sharing in the success"

  Health Co. Employees

  "We have a greater sense of involvement and fulfilment-an enjoyable workplace, so long as we keep this process alive. The quality of dialogue with the leader and each other has improved immensely. We have developed and continue to develop our own incentive plans".

[76] Health Co's leader and senior leadership team started work with me in 2008, and agreed to ongoing facilitations, and explicitly asked to that the framework be evolved, and made available as part of the development of their own change and growth programmes. The senior leadership team insist that they can directly ascribe sustainable growth to the continued to use of the framework to develop and update practices to sustain their development goals.

- In Recruit Co., the owner and five core groups signed onto using the *EBP* framework as an iterative process to drive outcomes for regular review. Reviewing incentives and transparency of key financial information is an organisational practice and priority that needs further development. Revenues increased by 444% and profits by 3330% over the period 2012 to 2016. Earning in commissions, bonuses and profit shares increased by 100%. The business is cash flow positive.

  Recruit Co Leader

  "The framework has consistently delivered on the demands I've placed on it, with my teams. I clearly ascribe the growth to the routines and ongoing updating with the teams".

  Recruit Co. Team Leaders

  "We have greater visibility of our involvement and contribution-and we feel it in our pockets-keeps us interested and focussed, and in constant dialogue with each other. We noticed that when the programme was suspended for 9 months, that we started losing interest, as we had no way of routinely connecting to each other".

- In Construction Co., the leader and two teams use the *EBP* framework for ongoing review and as a guide for dialoguing and reviewing action plans with individual and team involvement. Team debates and dialectical conversations, along with the concept of 'how I want to be led', is an organisational priority. Revenues increased by 223% and profits are up by 1690% over a four-year period (2014 to 2017), from a net loss of 10% to a 11% net profit return on turnover. Now, it can finance its own growth. Core sales, workshop and support staff are on financial incentives, which include commissions and bonuses.

  Construct Co. Leader.

  "This is a collective effort now, and the more we challenge participation in these programmes, the more we see the subtle changes in attitude that deliver on real growth".

Construct Co. Employees

"Good to be able to make claims on the resources and engage more face to face with each other and clients-seems we've developed a common language. We are starting to see the light again and are more self-assured of how our futures will unfold. While money is important, transparency and involvement are more so".

- Legal Co. uses the *EBP* Framework Step Four for ongoing enquiry in reflective practice, with actions geared to increase involvement and co-create capacity, with the emphasis being on social and commercial goals. The framework has become an ingrained habit for reflecting on performance, and the five steps are frequently reviewed as the modus operandi for developing this practice. Fees have increased by 441% over a four-year period (2014 to 2017) through the retention and development high quality clients.

  "The programme gave me the mental place to stand apart, observe, and build from here to the next place and has undoubtedly made the difference for me in terms of shaping and unfolding the next moves. The framework is a tool for change-and a safe way to make the transition from one place to the next without destroying what's being developed thus far".

- In Petro Co., the lead executive stopped using me to facilitate change, having shaped a framework himself that uses both traditional and modern/post-modern aspects of leadership, giving context and meaning to himself, the organisation, and individuals, by integrating these into annual corporate long-range planning. The rationalisation of raw material prices and retail sales resulted in growth, from a net loss of 10% in 2013, to a net profit of 10% in 2014, a $320 million turnaround.[77]

  Petro Co. Leader

  "I gained invaluable insights from three distinct leadership thresholds which enabled me to understand when to use which approach, with those I lead and those who lead me. The framework was an effective approach to make the transition inside the 'gates' and integrate these changes within a traditional hierarchical corporate based structure, enabling me to work within those structures".

[77] This is an estimate based on the feedback given during the process and is chiefly affected by the drop in crude per barrel prices from $100 dollars a barrel to $50 dollars a barrel.

Petro Co. Employees

> "The facilitation helped us make the transition from one leader to another, and enable us to vent, explore and collectively come up with improvement goals that we agreed to. We effectively get on with the day to day of implementing and acting on these agreements. The quality of the dialogue from the shop floor to the Boardroom has improved dramatically. We are less fixated on hierarchy and more inclusive in our approach, and rarely see the need from the Lead Executive to instruct. There is a greater sense of involvement, autonomy and self-promotion evident".

Three of the respondents of the five companies reported that:

"This programme has been of no value to me".

"For me, things are either black or white!"

"Cannot see the sense in pursuing this violin playing!"

Step Five reveals the following learning for me as an *Equality Based Practitioner*:

- A first iteration of the *EBP* framework is a means to the end, but not the end in itself.

- The quality of dialogue informs the quality of the commercial results, given that individuals are active in making contributions, as the results directly and indirectly, impact on their own interests, motivation, and incentives to do so.

- Strategy for me might have a very different meaning compared to my former fixation on delivering on formal business strategy frameworks, without acknowledging that strategy in itself is emerging, and plans can fail. Intention means fulfilling a preferred future and the letting in of new experiences by adapting/updating myself in organisational life (Kegan and Lahey, 2009, p. 29). The likelihood is that the external forces at play are likely to be the driver for intra-personal, interpersonal, and intra-organisational change.

4.3 Conclusion - Consolidating Equality Based Practice as a Tool for Change

Over the five-year research and experimentation period, the five steps emerged as an unfolding, evolving commitment to improve my effectiveness.[78] This defines a viable pathway to connect:

- me to leaders and their organisations by using aspects of ourselves and organisational life,

- individuals, groups and leaders within their organisations to each other and how they would want to co-create a preferred future;

- to making the transition from a traditional to a modern and post-modern[79] approach as meaning makers to build our enterprises. *EBP* works to include as many individuals as possible in this goal by changing, not only what we know, but the way we think. It does so by standing apart from our own paradigms, questioning the experiences, and remaking these by becoming self-critical in our search for improved collective outcomes.

Of the five business cases, four of the five leaders, the cohort of forty individuals and myself were subject to our socialisation, and found changing ourselves was not an easy, effortless transition. One of these leaders had developed advanced social and leadership skills, and in the context of what was a highly structured and hierarchical corporate environment, had highly developed elements of *EBP*. This meant, at local leadership level, he could see into his situation and organisational life and operate from where he believed he could be most effective. His approach and rationale was to openly explore aspects of his leadership with individuals and teams. This was the exception.

[78] My effectiveness in context of the Portfolio is defined as my ability to fulfil my work life by being an *Equality-Based Practitioner*, having integrated all the aspects of *EBP* into my repertoire of skills, by the ongoing unfolding, evolving and improvement of social and commercial agreements by all participants in organisational life that are committed to growth.

[79] Post-modern thinking is described by Kegan (1994) as the most evolved order of the five orders of mind in human development. The transition from one order to the next and their implications are discussed in detail in Chapter Two, Section 2.2 of this Portfolio.

Co-creating expectations realised a different challenge to us all as leaders, individuals, and groups when we were confronted with the idea we can all make a valuable contribution to fulfilling a preferred work life. At the beginning of this research period, the core elements of *EBP,* and the very thought of being active in shaping these with each other, was remote in the minds of all of us who participated in this process as it unfolded. As the process became a common place organisational routine habit, the effectiveness of individual participation in collaborative relationships of success could be seen.

The first iteration of the routinised learning loop respects that multiple perspectives create a new reality for those whose work life socialisation informed them differently. This work life socialisation was to serve the wellbeing of the few, with some individuals (emerging leaders) still holding onto the perceived benefits of binary thinking[80] (Martin, 2009) and traditional leadership, meaning they were evolving their own new experience of leading. Except for one leader, the first iteration was subject to dominantly binary thinking.

The second and subsequent iterations disclosed further growth problems, relating directly to the absence of integrative thinking. This convinced me and the participants that the assumptions we hold about each other, and the growth of the business need further and ongoing exploration. Individuals needed to make sense of their own situations in organisational life, with the challenge to comfortably include individuals and groups further down the line in the organisational hierarchies.

Conversation, in itself, is an evolving practice through the conversational fields, which move the engagement of the 'social' brain, from fixed views, to debate, to dialogue, and to sensing the need to co-create a preferred future. Therefore, transformation can only occur when the leader and individuals learn from each other (Kegan and Lahey, 2009, p. 16), and can safely challenge the status quo.

Leaders and individuals were made aware that *EBP* needed to involve individuals and teams in making contributions, by sharing in knowledge that was being generated by

[80] This type of thinking is explained by Martin (2009) as choosing one idea at the expense of the other.

the organisation. Leaders who actively sought 'bottom-up' contribution accessed ongoing subtle high impact changes as an active practice. Notably, those leaders who did not, and absented themselves from being involved in the unfolding of the *EBP* framework, experienced repeated patterns of interest and motivation lapse by individuals, groups and teams, especially when the leadership style reverted to an authoritarian top down transactional style (*Non-EBP*). As a meaning maker, my goal was to "focus on the deeper underlying changes in the way individuals and groups make meaning, rather than aiming for immediate relief of symptoms of behavioural strategies to bring about short-term solutions" (Kegan and Lahey, 2001, p. 2). Applying the *Equality-Based Practice* perspectives allowed me to challenge the social, and therefore relational and interpersonal behavioural aspects of ourselves. It helped bring these into practice by grounding practice in the intra-personal lived experience, which connects us all to commercial propositions of value in organisational life.

CHAPTER 5: PORTFOLIO CONCLUSION

5.1 Introduction

The goal and purpose of this Chapter is to present an overview of the Portfolio, the insights I gained and address the questions raised in the introduction of this Portfolio. I report on my transition to an *Equality-Based Practitioner* and raise further questions in my commitment to lifelong learning and ongoing contribution to practitioner knowledge. I address peer practitioners about transformation processes for individuals and organisations in their pursuit of using the *EBP* framework to support their employability and effectiveness in sustainable growth.

This Chapter is organised in three Sections. In Section 5.2 I present an overview of the Portfolio journey, highlight the insights gained to fulfil my transition to an *Equality-Based practitioner* and answer the research and developmental challenges identified.

In Section 5.3 I summarise my transition to an *Equality-Based Practitioner*, consolidate my learnings and raise further questions, having identified further challenges in my developmental journey.

In Section 5.4 I conclude by helping peer practitioners to understand how they may take on a transformation process for individuals and organisations, enabling them to evolve their own practice framework. I note my changed attitude to my relationship with leaders, who themselves may need to change.

5.2 Overview of the Portfolio

I needed a personal and professional transformation theory that I could bring into practice to develop the ability to stand apart from and reflect on issues that were hidden or taken for granted as the truth, to make decisions. At the beginning of this programme how to make change from one way of knowing to another eluded me. Three challenges stood out for me that I needed to address as my change agenda.

These were:

- How to develop a pathway to a consciousness that uses collective knowledge of an organisation, and a more inclusive approach to growth.

- How I would need to change my thinking to continuously improve and sustain action, by routinising learning and establishing a mental place to stand apart, update myself, my agreements, and commercial propositions.

- What it was I brought into practice that was tangible and supported and challenged S-M-A-R-T commitments to change and growth.

My biography indicated that I was conflicted through my South African socialisation and what I understood work life to be. Being confronted with overtly authoritarian attitudes and behaviour, where individuals and leaders presumed to take authority, and impose their will on me, mentally stressed me as a meaning maker. Experiencing work life did not encourage me to ventilate my intrapersonal dialogue in the affective and cognitive domains, if this did not align with those whose approval I needed. Challenging authority was met with consequences that came with increased belligerence, threat, and often verbal, psychological, and physical abuse. I considered that emulating the leadership behaviour I reported to with the same belligerent, top down threatening approach would get the attention of those in more powerful positions, and that it would advance my career.

These conflicts and contradictions were therefore symptomatic of my internal dialogue from early adolescence to late adulthood, and they continued with increased intensity and episodes that repeated themselves in my internal dialogue and experience of work life. For me, there was a better way of being led, and leading but how to make the transition from these repeating patterns eluded me. The period 2005 leading up to 2011, when I decided to start this programme of further development became one of personal inquiry into how changing myself and my paradigms might change the experience of identifying with work life through the world of my socialisation, which conflicted with my authentic and core values of how I wanted to view the world. There had to be another way of knowing, one that did not fixate on

identifying with those I reported to. For me, leading me, and getting the best from me, needed a very different paradigm. This meant that the giving of my power and knowledge, and the risks associated with working for/with another, had to have more value, and represent fairness and equitability.

Valuing myself and connecting to my affective and cognitive intra-personal dialogue revealed that I lived with the expectation to know, and deliver and sustain extra-ordinary performance, to be employable. What was missing in my repertoire was how to change the way I know and, if possible, to accelerate my own mental development, and that of others. These conflicts lay between who I was and who I wanted to be and was at the core of my struggle and the very centre of my human experience. For me, I experienced this as a selling-out of the best of me and a direct contradiction of the world I wanted to create.

Chapter Two offered me insights into what I could change. It allowed for the possible uncovering of some of the deeper inner dialogues, of an essentially 'borrowed mind', the mind that I developed through my socialisation. This encouraged me to explore a fuller sense of myself, and self-expression, in the search of an authentic and fulfilled life, to be more than the product of my socialisation. Kegan's (1994) theory of adult mental development enabled me to identify context by observing myself in action, and, by doing this, surface the inner contradictions and conflicts as a resource for change. The assumptions that informed me, which I wanted to overturn, were revealed in two episodes, where top down leadership was ***not*** an issue. This resulted in periods of enjoyment, energy, and extra-ordinary performance. Extraordinary performance meant meeting and exceeding *co-created* expectations. Effectively, the relationships that were forged were underpinned by interpersonal and relational aspects, where those involved in these projects were bound by a common language and framework in delivering outcomes. We considered each other as equals, bound by a common will to survive and thrive.

By uncovering these issues around my work life experiences, I noticed what incidents and episodes caused me conflict and those where I felt less conflicted and energised to give of my best. As the Portfolio unfolded, the concept of equality emerged as the

strongest motive and incentive to keep me challenged to continue my journey. I needed different perspectives that would stretch me to recreate a very different world view of effective business growth practice. The closer and more connected I became to knowing myself better and reflecting on who I really was surfaced as I became aware of when my intra-personal dialogue was less or not conflicted.

Leaving South Africa was about changing my environment, and hopefully the way I operated in a free functioning environment. Starting the doctoral programme in April 2011, came with the challenge to understand and use Kegan's (1994) theory of adult mental development. I was interested, not surprisingly, in the sections that related to parenting and partnering, as I was single parenting two adolescent children who had witnessed two marriage break-ups. The passages that stood out for me were as follows: "In order to get yourself together, you have to get yourself apart" (Kegan, 1994, p. 220), and that "the first observation is key to the second in developing consciousness" (Kegan, 1994, p. 6). These passages shocked me into the realisation that I could transcend my socialisation by authoring and transforming the way I thought, by standing apart from my paradigms, enabling me to script very different outcomes. In June 2012, I was introduced to Kegan personally in a 'Step Back' session, a process of parallel learning (See Appendix 6). Kegan concluded that how I wanted to spend my surplus energy would be a key question he would ask, if he was me. For me, this was the catharsis and beginning of an emerging clarity of fulfilling a preferred life. The insights that emerged were:

- 1: The ability to stand apart from my paradigms and understand what motivated me to be less conflicted and more authentic.

- 2: Understand and identify how I made meaning, using adult mental development as an apparatus for thought, which meant understanding what aspects of equality could drive a more fulfilled life.

- 3: The ability to formulate a change programme and practice that could develop my meaning making.

- 4: The ability to identify a world view to fulfil my work life.

By taking on multiple perspectives to critique and shape my definitions of equality that I could test in practice, my deliberate intention was to determine what would fulfil a preferred life, and overturn the assumptions informing me, leaders, individuals, teams and groups to find a viable pathway to 'see each other's success'. A key insight into myself emerged and that was:

- 5: How I want to be led, and how to become this ideal in my own practice.

Apartheid for me was practiced as an ideology in business life, and not confined to South Africa, typified by the leadership disconnect as defined by Scharmer and Kaufer (2013, Kindle Locations 734-736), where we collectively create results that nobody wants because decision-makers are increasingly disconnected from the people affected by their decisions. Unilateral communication, low inclusion and serving the interests of the few, meant that traditional top-down leadership was limited and worked through the mechanisms of institutional silos or hierarchy. It did not serve either my own or organisational wellbeing. I was compelled to take a stand and contribute to knowledge, leadership and organisational life, hypothesising a co-creative organisational process that would enable me to have the capacity to sense and realise an emerging future (Scharmer and Kaufer, 2013, Kindle Locations 1154-1155), by defining elements of equality and by experimenting with equality as concepts, ideas, and theories that could sustain and grow business. My insight to Apartheid revealed that:

- 6: This practice exists in organisational life where a traditional top down leader can discriminate by creating organisations where leadership is disconnected from an organisational life that creates results that nobody wants.

In Chapter Three developing organisational perspectives of equality as effective drivers of business growth represented the transition and significant progress toward the goal of overturning the assumptions I had about Apartheid. I have nurtured my belief that change through me can happen through leaders, organisations, society, and nations.

I needed to identify the implications for practice by uncovering aspects of my intra and interpersonal cognitive and affective psychological self to make the transformation to *Equality-Based Practice* by defining the e*quality* elements and categories as effective drivers in human performance. This meant identifying the connecting elements underlying *Equality-Based Practice.* Having identified these underlying connecting elements, I needed to enable a definition of *equality-based* effectiveness in business growth, by bridging the connecting elements of *equality*, meaning making, and a Penrosian based view to shape equality-based practices that would sustain business growth.

I actively selected scholars who challenged traditional work life, to articulate reasoned arguments towards genuine negentropic development and *Equality-Based Practice* (Kegan and Lahey, 2001, p. 6). With effective supports, I wanted to enhance my capacity to see into situations and myself more acutely, to discard previous psychological lenses of distortion or myopia informed through socialisation (Kegan and Lahey, 2001). This meant creating enough cognitive and emotional 'thrust' to win distance from my own dynamic equilibrium, as shaped through my socialisation.

Core to developing these perspectives was to understand what leadership behaviours drove organisations and individuals towards improved and sustainable performance, where each could explore success, individual and collective meaning making, a common will and vision, all by using experiential knowledge. Given my own limits to how to use knowledge effectively, I wanted to develop a framework that would drive this from multiple perspectives throughout the organisational hierarchy, starting with a leader, individuals, groups, and the organisations. I gained a significant insight.

- 7: There are scholars and practitioners whose theories, concepts and ideas can drive very different outcomes, revealing a key insight into myself on how I would want to be led, and pursue these ideals then in my own practice change agenda.

Chapter Four was my practice rationale to develop a common language (dialogue) and framework, using iterative routinised learning loops as a process. I could use this as a

co-learning tool for improvement, through each iteration. This meant that each iteration's learnings were subsumed into the next, increasing in complexity; by complexity, I mean that elements of each consciousness level would create shifts from a traditional to a more self-authoring and self-transformative mindset, increasing the effectiveness of individual involvement of the organisation's wellbeing by iterating and routinising learning loops. Each loop, therefore, would integrate and evolve the elements of *Equality-Based Practice* as an ongoing and sustained process of updating the image and behaviours, which worked towards a preferred future. My argument for sustaining this practice was to prevent being run by assumptions we make about each other and the growth of the business and to prevent these fading from our view, whereby the collective is taken over by the very assumptions and experiences that we are seeking to be on the lookout for (Kegan and Lahey, 2009, p .81), leading to the insight that:

- 8: "...assumptions taken to be true have the quality of universal generalisations, which we know are supposed to be disprovable by even a single counter instance".

Strategy, therefore, took on a different meaning for me during the transition. For me, this was looking to the whole organisation, and not simply the economy, for reasons for growth. The concept of subjectivism offered me a perspective that liberated the former epistemology of knowing that was essentially rooted in a traditional leadership role. Generating the use of experiential knowledge proved, through the steps, that the role of subjective knowledge - for knowledge acquisition and productive services released from the firm's resources - did "produce change, frequently subtle change, in individuals" (Penrose, 2009, p. 48). Increased "experience showed itself in two ways, change in knowledge acquired, and changes in the ability to use the knowledge" (Penrose, 2009, p. 48). With this, "a man may gain in wisdom, in sureness of movement, in confidence; all become a part of his very nature, and they are all qualities that are relevant to the kind and amount of services he can give to his firm" (Penrose, 2009, p. 48). For each step in the framework, several insights were noted. These were often subtle and challenged the that "even small changes in our Big Assumptions can lead to quite large changes" (Kegan and Lahey, 2001, p. 86),

focusing on closing the gap in behaviours between intention/strategy and execution, as an ongoing, unfolding process of continuous improvement that involved learning from the collective experience (Schön, 1991, pp. 242-243). This process, therefore, meant connecting the leader to his organisation through the *EBP* elements, identifying a change agenda and improvement goals, mapping and tracking actions and practices, and updating the common will. This was done by using the collective intelligence in the pursuit of a preferred life, releasing new ideas, energy, and purpose through sharing power and knowledge. A viable pathway encouraged the move from binary thinking to integrative thinking, by developing a more valid collective consciousness and pathway to conceptualise what was happening, accessing the affective and cognitive realms of human intelligence and ways of knowing the true options, hence, making better programs of action.

My approach as the framework developed reveals a hybrid of Mintzberg's (2000) emergent strategy, which views strategy as that which emerges over time as intentions collide with and accommodate a changing reality. The framework also revealed Laloux's (2014, p. 330) view that strategy emerges from the collective intelligence of self-managing employees so long as I provided outside intervention. Emergent strategy implies that an organisation is learning what works in practice (Moore, 2011). Emergent strategy reflects upon the fact that our plans can fail.

I delivered a framework that develops a pathway to a consciousness that uses collective knowledge of the whole enterprise, and a more inclusive organisational approach to growth. The framework enables us all to 'Stand Apart' from our paradigms in how we think, and the way we think, and will want to think. The framework supports the qualitative shifts in thinking and work practices that help me, my clients, and the collective consciousness, that takes growth on as a process of continuous improvement, underpinned by sustained action. The framework supports the ongoing development of intra-organisational elements of *EBP* and S-M-A-R-T commitments to change and growth. The insights gained answers the questions on how to construct a framework that:

- 9: Develops a common language and framework to connect the elements of equality to driving outcomes in organisational life, which deals with ongoing change using collective experiential knowledge and specialist skills.

- 10: Challenges the subject-object movement in changed thinking from a traditional to self-authoring to self-transforming order of mind to continuously improve and sustain action, by routinising learning and establishing a mental place to stand apart, update myself, social agreements, and commercial propositions, integrating the *EBP* elements.

- 11: Integrates into practice that which is tangible and supports and challenges S-M-A-R-T commitments to change and growth.

- 12: Combines key activities and decision-steps to create substantive business growth with organisational buy-in and commitment.

Equality-Based practice revealed that, unless a leader was committed to understanding their own drivers grounded in their intrapersonal dialogue, and their need to connect to their organisation more meaningfully, then they might in fact be limiting the growth of their enterprises through their own unwillingness to understand that they might need to change. It is evident that unless there is a commitment and sign on by a leader to learn more about himself/herself and open themselves up to learning about his/her leadership, the status quo is then top down leadership, serving the interests of those who are aligned with their world view. The assumptions about each other, power and knowledge are therefore vested in the hands of the top echelons of management who are aligned with the leader. The assumptions about each other are further compounded when the interpersonal and relational aspects between individuals, peers, and groups are limited to institutionally embedded silo type thinking, which assumes that only the few are the purveyors of knowledge, and that the many must, therefore, blindly follow leadership.

My observations in the initial iteration of the learning loop revealed that personal safety in taking stands, offering different perspectives and sharing knowledge on incentives and motivation to co-create a preferred life was of interest, yet difficult to

articulate with the leader/emerging leaders present. In each iteration, as the quality of dialogue improved, interest grew by those individuals committed to the programme. From there, we looked at what behaviours improved performance and what behaviours caused participant to withdraw.

Apartheid for me emerged as a 'them and us' and is prevalent in work life, where discriminatory practices based on those more powerful positions presume to take authority over individuals, informed through their own socialisation and traditional aspects of themselves. The assumptions based on political, economic, and social privilege that inform thinking in organisational life disenfranchises participants and does not consider their opinions and experience to be of value.

I questioned leadership behaviours that drove people away from giving the best of themselves and what drove people to give the best of themselves. I questioned how leaders used knowledge and how they engaged with the organisations they led. Above all, I questioned the notion that prosperity was limited to the few in top echelons of organisational life, as it excluded those workers that were committed to the wellbeing of the organisations they worked in, those who take the risks of giving their time and energy without possible reward. I also explored how using collective intelligence and establishing a common will and vision, with collectively owned goals and programmes of action, could sustain growth.

I questioned if I had an ever-evolving theory that endorsed personal development, as the driver for leaders, individuals, and teams, using a framework to drive Strategy/Intention, from current reality to a preferred life. I argued for the value of collective intelligence, using the concepts of routinised co-learning and by developing individual and organisational capability through the concepts of mutualism, interpersonalism, and reciprocity. I questioned if the collective intelligence could co-create the capacity to realise this preferred future. I argued for the individual's ability to dialogue, engage, be part of a team, act on and practice by managing themselves, to share the meaningful ideas they possessed and be bound through commonly agreed on goals for everyone to grow.

All these elements of ‘organic’ growth were integrated in a framework that argued for increased involvement by all in organisational life, which mapped and tracked a pathway to an increased consciousness by all those committed to their interests and the growth of the firms that served them and which they served.

The intra and interpersonal cognitive and affective aspects of those committed to growth therefore did graft the organisational, sociological, cognitive, and psychological elements into the framework as an ongoing unfolding and evolutionary process. My interest in business was therefore driven to find the most viable, inclusive and transparent dynamic approach to sustaining growth in enterprise in a free functioning society, defined by Drucker (2002) as a society that espouses the rights of an individual to effectively have a voice in determining his/her destiny. For me, this means establishing the strongest possible connection to potential human performance that can sustain growth by using current day world-class thinking and best practice.

The dynamics of engaging in shared experience and knowledge was evident and became more evident as individuals developed the ability to take on others’ points of view, co-construct personal experience, share empathically, and experience affectively and cognitively from differing perspectives, along social, political, and economic perspectives.

By adding a ‘bottom-up’ view of entrepreneurship and growth, image updating and a routinised iterative framework to build a dynamic process of learning insofar as work practices and management actions are concerned, then growth in context happened “whenever conditions are favourable because of the nature of the ‘organism’: size becomes a more or less incidental result of a continuous ongoing of ‘unfolding’ process” (Penrose, 2009, p. 1).

These views align with my definition of *Equality-Based Practice*, i.e. that leaders need to enable a social process based on the view of sustainable business growth and entrepreneurship as “a social process of learning within which individual contributions can come from the bottom up, as well as from specialist staff” (Penrose, 2009, p. 238) and that growth is an essentially “evolutionary concept based on the cumulative

growth of the collective knowledge, in the context of a purposive firm" (Penrose, 2009, p. 237).

The point of this Portfolio was to inform leaders, individuals, and groups that these dynamic processes would enable enterprising management, by integrating the elements of *Equality Based Practice*, as a condition for sustainable growth.

5.3 Leading as an Equality-Based Practitioner

I needed to be the change I wanted to see to fulfil an overarching goal to be an agent of change that would overturn traditional overtly authoritarian leadership. This meant developing and delivering a practice framework that could demonstrate that I had the ability to look in on my own assumptions and make sense of my situation from multiple perspectives and reflect on my transition from ever evolving consciousness thresholds. I needed to realise a world view that embraced organisational life as one that represented involvement that maximised participation, contribution, and decision-making by individuals who were affected and were committed to the growth of an enterprise. Table 8 details the transition to becoming an *Equality-Based Practitioner* and notes related concepts that emerged for further research given my commitment to life-long learning.

My vision of the first steps forward reflected on identifying the change commitments and explorations as the transformational work, by uncovering aspects of myself to challenge my current meaning making of *inequality (Non-EBP).*

The related concepts, ideas and further learning are noted as challenges to further research and develop *EBP* as my contribution to knowledge and to updating myself and peer practitioners, leaders, individuals, organisations, the wider community and society.

The relevance of these further challenges means continuing to evolve *EBP* practice to permeate organisational life, not only in enterprise, but also extra-organisational life where *non-EBP* practices continue to proliferate, e.g. banks, suppliers, client and

Table 8: Portfolio Journey to becoming an Equality-Based Practitioner

Vision of significant progress Transition	Vision of full success Consolidation	Where I am in my development sequence Changed Practices	Additional related challenges Further Research
First Change Commitment Deliver perspectives on defined notions of *equality* in effective human performance by exploring; Non-Paternalistic Leadership behaviours that drive relationships of *equality*; Engaging the 'social brain'; Facilitating a common will and vision as a viable strategy; Valuing collective experiential knowledge as a rich repository.	Introduced the rationale of equality-based practice to leaders, individuals and groups. Integrated all the aspects of how I now practice and want to practice the expression of a preferred life with current and potential new client partnerships. Shaped the social agreements and processes that connect me to leaders and their organisations, to unfold and evolve, using the collective's experiential knowledge as the resource for change and growth	The ability to observe when my intrapersonal dialogue is conflicted when confronted by *Non-EBP and redirect myself to* the elements of *EBP* that develop a consciousness of viable and high levels of inclusion as an organisational culture. To notice when *Non-EBP* leadership actions may be needed in times of crisis.	Continue to explore and evolve the idea that *EBP* can permeate all organisational life as an ongoing commitment to completely overturn the need for *Non-EBP* Add further research elements to map and track what internal systems and processes and quantifiable commercial performance can be directly ascribed to EBP
Second Change Commitment Include individuals at all levels of organisational life to make contribution to the organisation's desire to grow, with a commitment to a framework and language that will unfold, evolve and improve through actions and practices.	Through iterating the 'bottom-up' view, routinised learning loops I, leaders and organisations committed to: Improving our connection to each other; Establishing a viable pathway that developed an evolved consciousness to design better programmes of action that challenged *Non-EBP;* Running an *EBP* framework that integrates the aspects of self-interest, mutualism, interpersonalism, power, incentives, and motivation, which engages the movement from reality to intention to fulfil a preferred life and outcomes using collective intelligence.	To keep driving the *EBP* framework through the steps and iterations as a tool for co-learning, to unfold, evolve and improve. To notice when elements of *Non-EBP* are creeping back into mine, a leaders' and organisational life. Re-establish and redirect the elements of an *EBP* consciousness by iterating the learning loop through making *Non-EBP* observations and challenging the change elements of *EBP* with a leader and his organisation.	Are the *EBP* elements viable for all partnership agreements and for all stakeholders, i.e., banks, suppliers and society. What other elements of *Equality* might further challenge a sense of increased participation in organisational life by individuals?

Source: Author's Own

other partnership agreements outside of the organisation. Further relevance would relate to what internal systems and processes, and quantifiable commercial performance can be directly ascribed to *EBP*. Other elements of equality and democracy might also challenge a sense of increased involvement by individuals in the pursuit of fulfilled and preferred lives.

5.4 Conclusion: A Transformation Tool for Peer Practitioners

I wanted to find a credible well-researched framework that evolved my mental complexity to challenge social and commercial aspects of myself and my peers, and a consciousness of being more critically aligned to the capacity to sustain change and growth in business life (p. 22) as my definition of generating a successful outcome-and as a specialism.

My work with leaders sought out a more authentic relationship, where we considered the other as an equal in making meaning of each other's situations. This meant that we were open to making safe, modest ongoing subtle changes to social agreements and commercial propositions through increased involvement by, and connection to, the organisations we led using *EBP* to challenge the status quo-and as the tool for change and growth. The benefits indicated sustainable growth in revenues and profitability. Equally, leaders that resisted the benefits of *EBP* meant making change themselves. This in turn meant encouraging individuals to challenge the status quo and the way they were being led. Paradoxically, these leaders did not recognise this as a change they needed to make.

My message to my peers that my contribution to knowledge is that we can take on a transformation process for individuals and organisations, that enables us to evolve our own practice frameworks to connect us to a combination of key activities and decision-steps to create substantive business growth with organisational buy-in and commitment by being mindful as a practice.

EBP as a practice is about me using my mind to determine a different outcome than the mind that was informed by my socialisation, and therefore prompts the concept of being mindful of using the practice framework as the tool to develop an *EBP* consciousness in organisations. I eluded to this in Chapter Two (p .16), as "processes that keep organisations sensitive to their environment, open and curious to new information, and able to effectively contain and manage unexpected events in a prompt and flexible fashion" Valorinta (2009, p. 965); it does not take existing actions and behavioural patterns for granted. By contrast, mindlessness is described by

Valorinta (2009, p. 965) as the production of "habituation, mindlessness, laxity, and scattered attention". Mindlessness results in individuals reducing attention levels and in the mechanical employment of cognitively and emotionally rigid rule-based behaviour. Both states exist at any given time in organisational life, and the continuity of sustained mindfulness requires both "attentiveness to one's context" and "the capacity to respond to unanticipated cues or signals from one's context" (Levinthal and Rerup, 2006, p. 504). The redirecting, from intra-organisational economies of destruction to economies of creation (Scharmer, 2009, Kindle Locations 4236-4237), and sustaining the change actions (Kegan and Lahey, 2001, p. 149) to intentionally let in new experiences, drive genuine negentropic development. This thinking is integral to the success of *EBP*.

This Portfolio's goal was to add knowledge through the shared dilemmas we experienced as leaders, coaches and consultants. These dilemmas were addressed by establishing a cohesive approach and practice framework that mapped out a stepped pathway to integrate new perspectives by using consciousness thresholds to stand apart from and reflect on first person experiences of these dilemmas. Perspectives that would overturn former epistemologies of knowing using ever evolving consciousness thresholds develop and construct new ways of thinking and knowing. By design, mental complexity accelerates adult mental development using cognitive and affective intrapersonal human performance aspects to involve leaders, individuals, groups, growth practitioners, executive and business coaches, strategists and consultants. This happens by integrating these learning categories into the framework that use decision-steps, routinisation and iterations of ongoing learning from each other's experiences using collective intelligence and makes this an organisational priority- supporting and challenging substantive and sustainable business growth,

This study delivered on a unique framework that crafted the organisational, sociological, psychological and cognitive aspects of human performance for use in practice that can map out distinctive steps that will contribute to increased involvement and participation. The framework identifies individual and group drivers toward a common goal to prosper and fulfil preferred work lives.

The study adds value by helping adult learners in making sense of how they lead and are being led. The framework enabled leaders and individuals to craft the sociological, psychological and cognitive aspects of personal, professional and business growth, using individual auto ethnographical reports to reflect on change with peers, and research and critically evaluate a change agenda for use in practice. The framework also empowers organisations to design and practice their own frameworks, test and calibrate these within the organisation, with groups and clients-and become capable of critically and open-minded questioning and reasoning.

I learned to conceptualise and shape my own theories by developing perspectives that I can use to confront my own practice dilemmas by working with leaders, groups and individuals in the pursuit of prosperity. The Portfolio framework enabled me to question, inquire, research, test and calibrate my ideas, perspectives of others and practice these in the development of leaders, individuals and groups. I now can integrate new learnings through three data sets and use feedback to update myself and others in lifelong learning.

This study is limited by the research group findings and quality of the interviews conducted, using the practice framework in the settings selected, in the Republic of Ireland. The data is informed through the auto ethnographic reports, and selected ideas, theories and concepts of Western World scholars, in the USA, UK and Ireland. Questions as to whether the framework has relevance or is workable outside of these regions remain unanswered, and to a large extent, speculatively, will not be acceptable practice in some cultures as challenges to leadership behaviours and authority would be considered unacceptable, dangerous and life threatening in some of these societies. The evidence is derived from only five companies. While this is very useful, further in-depth research on the application of the framework is required for robust conclusions to enhance the feasibility of the framework's use among organisations.

A closing statement and mantra that seems fitting as a universal view on human performance, is made by Kegan and Lahey (2001, p. 8):

> Tell me and I'll forget: show me and I may remember:
> but directly involve me and I'll make it my own.

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APPENDICES

Appendix 1 - An Early Report on Development Challenges

REPORT–VERSLAG

VELD - EN - VLEI - AVONTUURTRUST | **VELD AND VLEI ADVENTURE TRUST**

KARAKTEROPVOEDING DEUR AVONTUUR | CHARACTER TRAINING THROUGH ADVENTURE

Name and address of Sponsor / Naam en adres van Borg: Randburg Round Table No.171, P.O. Box 466, Randburg.

Course No. / Kursus Nr.: S.39.

Centre / Sentrum: Sedgefield.

Name and address of Trainee / Naam en adres van Kwekeling: DEATS, ROBIN KEITH, P.O. Box 70572, Bryanston.

Age / Ouderdom: 16.

Patrol / Patrollie: Trichaardt.

AWARD: Pass.

PRACTICAL WORK - PRAKTIESE WERK

Expeditions / Togte:	More effort would have seen greater improvement.
Seamanship / Seemanskap:	Has done very well all round. An enthusiastic trainee.
Physical Training / Liggaamsopvoeding:	He is capable of much more than he achieved.

GENERAL IMPRESSION - ALGEMENE INDRUK

Manners / Gedrag:	Could improve, especially when the going gets rough.
Discipline / Dissipline:	Questioned orders.
Leadership / Leierskap:	Has got potential, but he should exercise his talents more profitably.
Reliability / Betroubaarheid:	Can be trusted.
Perseverance / Uithouvermoë:	Always ready to complete a task that he started.

SUMMARY - OPSOMMING

Robin's mental attitude towards problems became more mature, and if he keeps it up he could emerge as a leader.

Appendix 2 - Thomas –Kilmann Conflict Indicator Reports

The Reports below indicate a movement from 18 months into starting the doctoral programme, October 2012 (the start date was in fact April 2011) to when I was effectively engaged in producing the document for this Portfolio (Dec 2014).



Thomas–Kilmann Conflict Mode Instrument

PROFILE AND INTERPRETIVE REPORT

tki

Kenneth W. Thomas and Ralph H. Kilmann

Report prepared for

KEITH
DEATS

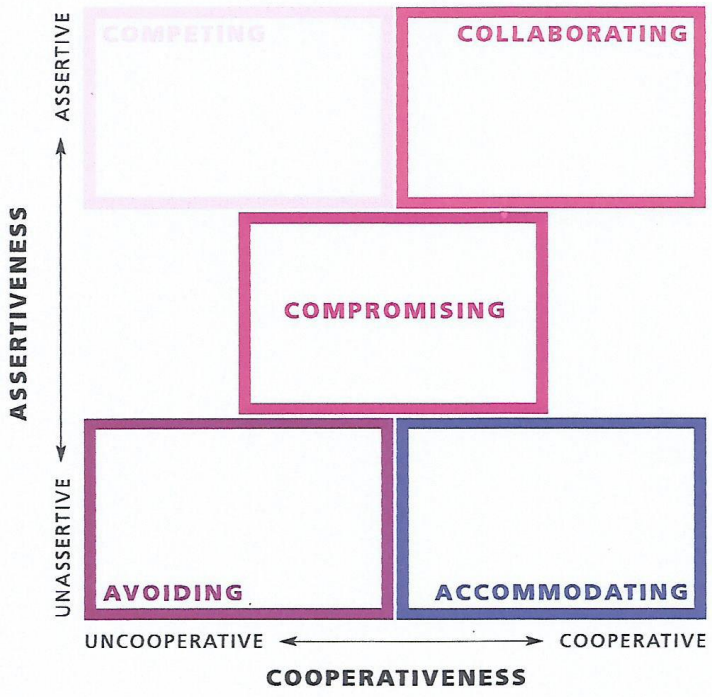
October 26, 2012

cpp CPP, Inc. | 800-624-1765 | www.cpp.com

Thomas-Kilmann Conflict Mode Instrument Profile and Interpretive Report Copyright 2001, 2007 by CPP, Inc. All rights reserved. The TKI logo and the CPP logo are trademarks or registered trademarks of CPP, Inc., in the United States and other countries.

The Five Conflict-Handling Modes

The *Thomas-Kilmann Conflict Mode Instrument* (TKI) assesses an individual's behavior in conflict situations—that is, situations in which the concerns of two people appear to be incompatible. In conflict situations, we can describe a person's behavior along two basic dimensions*: (1) **assertiveness**, the extent to which the individual attempts to satisfy his or her own concerns, and (2) **cooperativeness**, the extent to which the individual attempts to satisfy the other person's concerns. These two dimensions of behavior can be used to define five methods of dealing with conflict. These five conflict-handling modes are shown below:



* This two-dimensional model of conflict-handling behavior is adapted from "Conflict and Conflict Management" by Kenneth Thomas in *The Handbook of Industrial and Organizational Psychology*, edited by Marvin Dunnette (Chicago: Rand McNally, 1976). Another valuable contribution in this field is the work by Robert Blake and Jane Mouton in *The Managerial Grid* (Houston: Gulf Publishing, 1964, 1994).

COMPETING

Competing is assertive and uncooperative, a power-oriented mode. When competing, an individual pursues his or her own concerns at the other person's expense, using whatever power seems appropriate to win his or her position. Competing might mean standing up for your rights, defending a position you believe is correct, or simply trying to win.

COLLABORATING

Collaborating is both assertive and cooperative. When collaborating, an individual attempts to work with the other person to find a solution that fully satisfies the concerns of both. It involves digging into an issue to identify the underlying concerns of the two individuals and to find an alternative that meets both sets of concerns. Collaborating between two persons might take the form of exploring a disagreement to learn from each other's insights, resolving some condition that would otherwise have them competing for resources, or confronting and trying to find a creative solution to an interpersonal problem.

COMPROMISING

Compromising is intermediate in both assertiveness and cooperativeness. When compromising, an individual has the objective of finding an expedient, mutually acceptable solution that partially satisfies both parties. Compromising falls on a middle ground between competing and accommodating, giving up more than competing but less than accommodating. Likewise, it addresses an issue more directly than avoiding but doesn't explore it in as much depth as collaborating. Compromising might mean splitting the difference, exchanging concessions, or seeking a quick middle-ground position.

AVOIDING

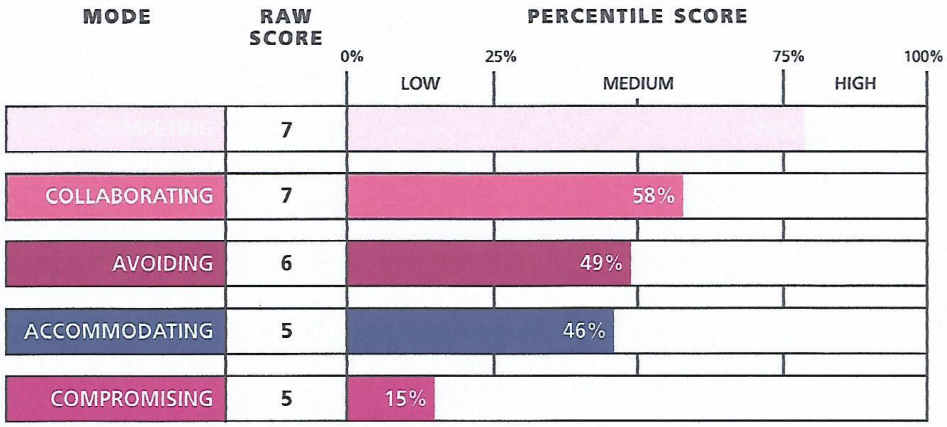
Avoiding is unassertive and uncooperative. When avoiding, an individual does not immediately pursue his or her own concerns or those of the other person. He or she does not address the conflict. Avoiding might take the form of diplomatically sidestepping an issue, postponing an issue until a better time, or simply withdrawing from a threatening situation.

ACCOMMODATING

Accommodating is unassertive and cooperative—the opposite of competing. When accommodating, an individual neglects his or her own concerns to satisfy the concerns of the other person; there is an element of self-sacrifice in this mode. Accommodating might take the form of selfless generosity or charity, obeying another person's order when you would prefer not to, or yielding to another's point of view.

Your TKI Profile

Your profile of TKI scores, shown below, indicates the repertoire of conflict-handling modes you use in the kinds of conflicts you face. Your scores are arranged in descending order by percentile, with your highest score indicating your most frequently used conflict mode.



Your raw score on each conflict-handling mode is simply the number of times you chose a TKI statement for that mode. More important are your percentile scores. These show how your raw scores compare to those of a representative sample of 8,000 employed adults who have already taken the TKI.* Your percentile scores show the percentage of people in the sample who scored the same as or lower than you on each mode.

Your profile shows that you scored highest on competing, where your score of 7 gave you a percentile score of 79. This means you scored higher than 79 percent of the people in the sample on competing. In contrast, you scored lowest on compromising, where you scored higher than only 15 percent of the sample.

The vertical lines at the 25th and 75th percentiles separate the middle 50 percent of the scores on each mode from the top 25 percent and the bottom 25 percent. Scores that fall in the top 25 percent are considered high. Similarly, scores that fall in the bottom 25 percent are considered low. Scores that fall in the middle 50 percent are considered medium. Look at your scores to see where they fall within this range.

*The norm sample consisted of 4,000 women and 4,000 men, ages 20 through 70, who were employed full-time in the United States. Data were drawn from a database of 59,000 cases collected between 2002 and 2005 and were sampled to ensure representative numbers of people by organizational level and race/ethnicity.

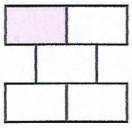
Interpreting Your Scores

When you look at your profile on the TKI, you probably want to know, "What are the correct answers?" In the case of conflict-handling behavior, there are no right or wrong answers. All five modes are useful in some situations: each represents a set of useful social skills. Our conventional wisdom recognizes, for example, that often "Two heads are better than one" (collaborating). But it also says, "Kill your enemies with kindness" (accommodating), "Split the difference" (compromising), "Leave well enough alone" (avoiding), and "Might makes right" (competing). The effectiveness of a given conflict-handling mode depends on the requirements of the specific situation and the skill with which you use that mode.

You are capable of using all five conflict-handling modes; you cannot be characterized as having a single, rigid style of dealing with conflict. However, most people use some modes more readily than others, develop more skills in those modes, and therefore tend to rely on them more heavily. Many have a clear favorite. The conflict behaviors you use are the result of both your personal predispositions and the requirements of the situations in which you find yourself.

The following pages provide feedback on your conflict-handling modes as indicated by your TKI scores, beginning with your most frequently used mode, competing.

To help you judge how appropriate your use of the five modes is for your situation, this section lists a number of uses for each mode. The uses are based on lists generated by company presidents. In addition, because your predispositions may lead you to rely on some conflict behaviors more or less than necessary, this section also lists some diagnostic questions concerning warning signs for the overuse or underuse of each mode.



Competing

Percentile: 79%
Range: High

Uses

You may be using this mode most frequently because of the circumstances you face. A group of company presidents identified the following situations as times when competing is especially useful and effective:

- When quick, decisive action is vital—for example, in an emergency
- On important issues when unpopular courses of action need implementing—for example, cost cutting, enforcing unpopular rules, discipline
- On issues vital to company welfare when you know you're right
- When you need to protect yourself from people who take advantage of noncompetitive behavior

Competing as a Style

Your frequent use of competing may also be part of a competing style you have developed to deal with conflict. Styles are rooted in personal beliefs, values, and motives that "push" one's conflict behavior in a consistent direction.

Competitors tend to see conflicts as contests between opposing positions and the people who hold them. Believing in their position, they try to win these contests. They regard teammates with other views as opponents and will take on an entire group if the issue is important and they are confident. Competitors value tough-mindedness, candor, having the courage of their convictions, and making things happen. They use arguments and hard bargaining to advance their position and are often impatient with others who disagree, wanting to "get things moving."*

* This style description is adapted with permission from *Introduction to Conflict and Teams* by Kenneth W. Thomas and Gail Fann Thomas (Mountain View, CA: CPP, Inc., 2004).

Contributions of a Competing Style

Competitors can be powerful advocates for positions they see as valid. They are a force for moving things along. Their tough-mindedness enables them to face unpleasant facts and push for decisions that may be unpopular. In groups, competitors can be an effective antidote to others who are being too nice or polite to take action or say what needs to be said. They can also force people to test their assumptions. Competitors often take the lead when quick action is needed—for example, providing direction in a crisis.

Questions to Ask

The danger in any style is that you may use your preferred mode out of habit—even when it is not the most appropriate mode. Because you scored in the high range on competing, there is a good chance that you are overusing this conflict mode and underusing others. To help you determine if you are overusing competing, consider the following questions:

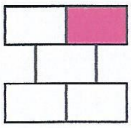
Signs of overuse

- *Are you surrounded by "yes" people?*
  If so, perhaps it's because they have learned that it's unwise to disagree with you or have given up trying to influence you. This closes you off from information.
- *Are others afraid to admit ignorance and uncertainties to you?*
  In a competitive climate, one must fight for influence and respect, acting more certain and confident than one feels. This means that people are less able to ask for information and opinions—they are less likely to learn.

In contrast, the fact that you scored high on competing makes it unlikely that you are underusing this mode. However, you may be interested in these signs of underuse in others:

Signs of underuse

- *Feeling powerless in situations.*
  People who underuse competing may be unaware of the power they have, unskilled in its use, or uncomfortable with the idea of using it. This may hinder their effectiveness by restricting their influence.
- *Having trouble taking a firm stand, even when one sees the need.*
  Concerns for others' feelings or anxieties about the use of power can cause vacillation, which may result in postponing the decision and adding to the suffering and/or resentment of others.



Collaborating

Percentile: 58%
Range: Medium

Uses

- When you need to find an integrative solution and the concerns of both parties are too important to be compromised
- When your objective is to learn and you wish to test your assumptions and understand others' views
- When you want to merge insights from people with different perspectives on a problem
- When you want to gain commitment by incorporating others' concerns into a consensual decision
- When you need to work through hard feelings that have been interfering with a relationship

Questions to Ask

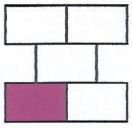
Because you scored in the medium range on collaborating, there is little reason to suspect that you overuse or underuse this mode in general. However, the questions below can help you determine if you are overusing or underusing collaborating in specific situations.

Signs of overuse

- *Do you sometimes spend time discussing issues in depth that don't seem to warrant it?*
  Collaboration takes time and energy—perhaps the scarcest organizational resources. Trivial problems don't require optimal solutions, and not all personal differences need to be hashed out. The overuse of collaboration and consensual decision making sometimes represents a desire to minimize risk—by diffusing responsibility for a decision or by postponing action.
- *Does your collaborative behavior fail to elicit collaborative responses from others?*
  The exploratory and tentative nature of some collaborative behavior may make it easy for others to disregard your overtures or take advantage of the trust and openness you display. You may be missing some cues that would indicate the presence of defensiveness, strong feelings, impatience, competitiveness, or conflicting interests.

Signs of underuse

- *Is it difficult for you to see differences as opportunities for joint gain, learning, or problem solving?*
  Although conflict situations often involve threatening or unproductive aspects, approaching all conflicts with pessimism can prevent people from seeing collaborative possibilities and thus deprive them of the mutual gains and satisfactions that accompany successful collaboration.
- *Are others uncommitted to your decisions or policies?*
  Perhaps their concerns are not being incorporated into those decisions or policies.



Avoiding

Percentile: 49%
Range: Medium

Uses

- When an issue is unimportant or when other, more important issues are pressing
- When you perceive no chance of satisfying your concerns—for example, when you have low power or you are frustrated by something that would be very difficult to change
- When the potential costs of confronting a conflict outweigh the benefits of its resolution
- When you need to let people cool down—to reduce tensions to a productive level and to regain perspective and composure
- When gathering more information outweighs the advantages of an immediate decision
- When others can resolve the issue more effectively
- When the issue seems tangential or symptomatic of another, more basic issue

Questions to Ask

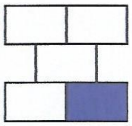
Because you scored in the medium range on avoiding, there is little reason to suspect that you overuse or underuse this mode in general. However, the questions below can help you determine if you are overusing or underusing avoiding in specific situations.

Signs of overuse

- *Does coordination suffer because people sometimes have trouble getting your input on issues?*
- *Does it sometimes appear that people are "walking on eggshells"?*
  Sometimes a disproportionate amount of energy is devoted to caution and avoiding issues, indicating that those issues need to be faced and resolved.
- *Are decisions on important issues sometimes made by default?*

Signs of underuse

- *Do you sometimes find yourself hurting people's feelings or stirring up hostilities?*
  You may need to exercise more discretion and tact in framing issues in nonthreatening ways.
- *Do you sometimes feel harried or overwhelmed by a number of issues?*
  You may need to devote more time to setting priorities—that is, deciding which issues are relatively unimportant and perhaps delegating them to others.



Accommodating

Percentile: 46%
Range: Medium

Uses

- When you realize that you are wrong—to allow a better solution to be considered, to learn from others, and to show that you are reasonable
- When the issue is much more important to the other person than it is to you—to satisfy the needs of others and as a goodwill gesture to help maintain a cooperative relationship
- When you want to build up social credits for later issues that are important to you
- When you are outmatched and losing and more competition would only damage your cause
- When preserving harmony and avoiding disruption are especially important
- When you want to help your employees develop by allowing them to learn from their mistakes

Questions to Ask

Because you scored in the medium range on accommodating, there is little reason to suspect that you overuse or underuse this mode in general. However, the questions below can help you determine if you are overusing or underusing accommodating in specific situations.

Signs of overuse

- *Do you feel that your ideas and concerns sometimes don't get the attention they deserve?*
  Deferring too much to the concerns of others can deprive you of influence, respect, and recognition. It can also deprive the organization of your potential contributions.
- *Is discipline lax?*
  Although discipline for its own sake may be of little value, some rules and procedures are crucial and need to be enforced. Accommodating on these issues may harm you, others, or the organization.

Signs of underuse

- *Do you sometimes have trouble building goodwill with others?*
  Accommodation on minor issues that are important to others is a gesture of goodwill.
- *Do others sometimes seem to regard you as unreasonable?*
- *Do you occasionally have trouble admitting when you are wrong?*
- *Do you recognize legitimate exceptions to the rules?*
- *Do you know when to give up?*

Thomas–Kilmann Conflict Mode Instrument

PROFILE AND INTERPRETIVE REPORT



Kenneth W. Thomas and Ralph H. Kilmann

Report prepared for

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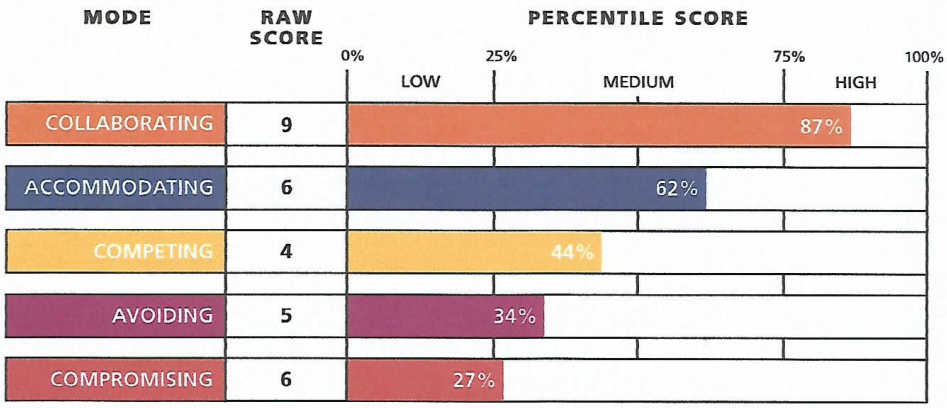
December 9, 2014

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Your TKI Profile

Your profile of TKI scores, shown below, indicates the repertoire of conflict-handling modes you use in the kinds of conflicts you face. Your scores are arranged in descending order by percentile, with your highest score indicating your most frequently used conflict mode.



Your raw score on each conflict-handling mode is simply the number of times you chose a TKI statement for that mode. More important are your percentile scores. These show how your raw scores compare to those of a representative sample of 8,000 employed adults who have already taken the TKI.* Your percentile scores show the percentage of people in the sample who scored the same as or lower than you on each mode.

Your profile shows that you scored highest on collaborating, where your score of 9 gave you a percentile score of 87. This means you scored higher than 87 percent of the people in the sample on collaborating. In contrast, you scored lowest on compromising, where you scored higher than only 27 percent of the sample.

The vertical lines at the 25th and 75th percentiles separate the middle 50 percent of the scores on each mode from the top 25 percent and the bottom 25 percent. Scores that fall in the top 25 percent are considered high. Similarly, scores that fall in the bottom 25 percent are considered low. Scores that fall in the middle 50 percent are considered medium. Look at your scores to see where they fall within this range.

*The norm sample consisted of 4,000 women and 4,000 men, ages 20 through 70, who were employed full-time in the United States. Data were drawn from a database of 59,000 cases collected between 2002 and 2005 and were sampled to ensure representative numbers of people by organizational level and race/ethnicity.

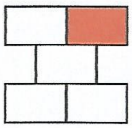
Interpreting Your Scores

When you look at your profile on the TKI, you probably want to know, "What are the correct answers?" In the case of conflict-handling behavior, there are no right or wrong answers. All five modes are useful in some situations: each represents a set of useful social skills. Our conventional wisdom recognizes, for example, that often "Two heads are better than one" (collaborating). But it also says, "Kill your enemies with kindness" (accommodating), "Split the difference" (compromising), "Leave well enough alone" (avoiding), and "Might makes right" (competing). The effectiveness of a given conflict-handling mode depends on the requirements of the specific situation and the skill with which you use that mode.

You are capable of using all five conflict-handling modes; you cannot be characterized as having a single, rigid style of dealing with conflict. However, most people use some modes more readily than others, develop more skills in those modes, and therefore tend to rely on them more heavily. Many have a clear favorite. The conflict behaviors you use are the result of both your personal predispositions and the requirements of the situations in which you find yourself.

The following pages provide feedback on your conflict-handling modes as indicated by your TKI scores, beginning with your most frequently used mode, collaborating.

To help you judge how appropriate your use of the five modes is for your situation, this section lists a number of uses for each mode. The uses are based on lists generated by company presidents. In addition, because your predispositions may lead you to rely on some conflict behaviors more or less than necessary, this section also lists some diagnostic questions concerning warning signs for the overuse or underuse of each mode.



Collaborating

Percentile: 87%
Range: High

Uses

You may be using this mode most frequently because of the circumstances you face. A group of company presidents identified the following situations as times when collaborating is especially useful and effective:

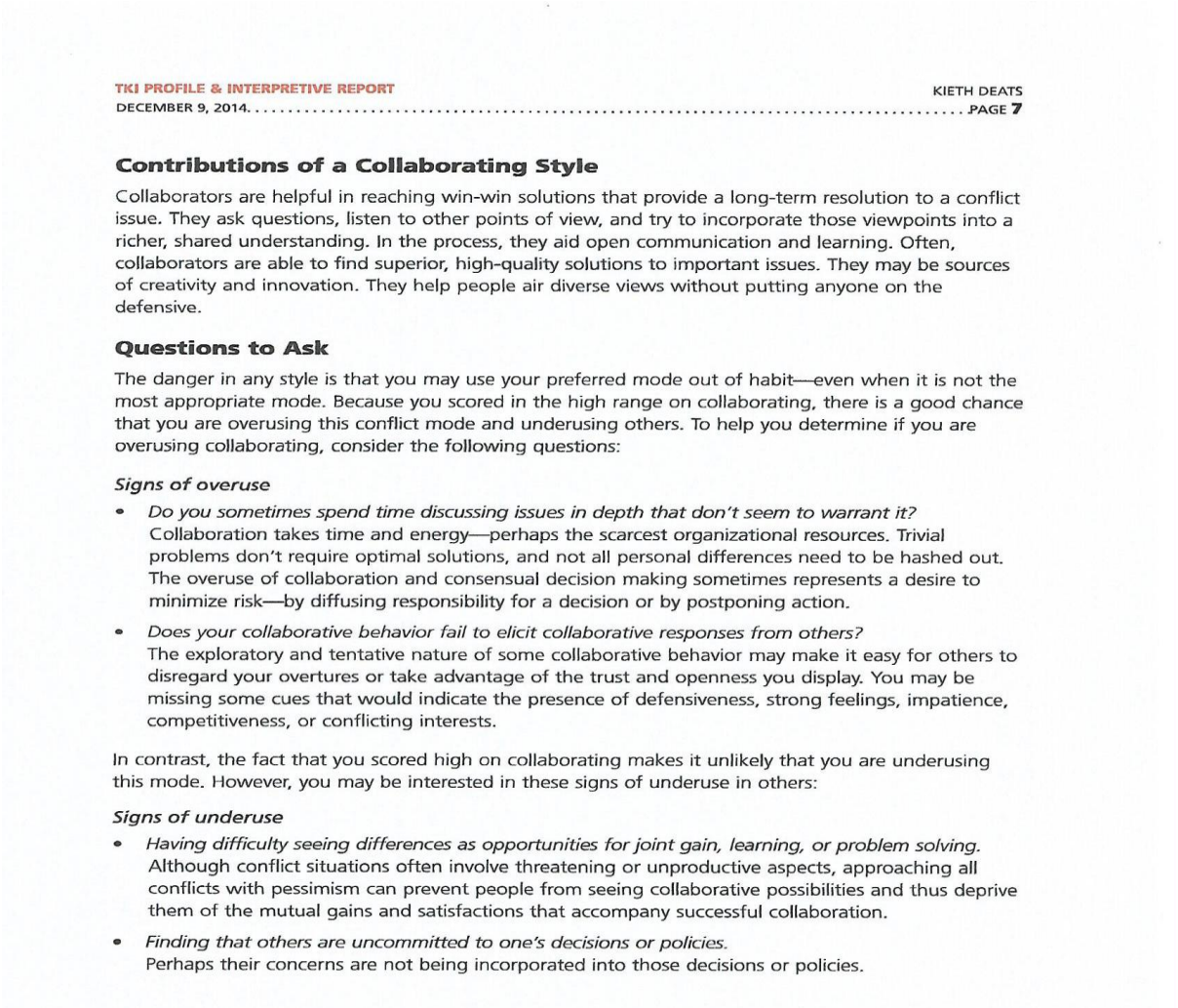
- When you need to find an integrative solution and the concerns of both parties are too important to be compromised
- When your objective is to learn and you wish to test your assumptions and understand others' views
- When you want to merge insights from people with different perspectives on a problem
- When you want to gain commitment by incorporating others' concerns into a consensual decision
- When you need to work through hard feelings that have been interfering with a relationship

Collaborating as a Style

Your frequent use of collaborating may also be part of a collaborating style you have developed to deal with conflict. Styles are rooted in personal beliefs, values, and motives that "push" one's conflict behavior in a consistent direction.

Collaborators tend to see conflicts as problems to be solved, wanting quality decisions that truly resolve the issues. They believe in the power of consensus and in sharing information and understandings. They regard teammates as allies and tend to see people outside the team as potential allies. They build on others' ideas and listen well. Collaborators value innovation, open-mindedness, learning, and consensus. They look for the value in what others say and combine that with their own insights to find win-win solutions.*

* This style description is adapted with permission from *Introduction to Conflict and Teams* by Kenneth W. Thomas and Gail Fann Thomas (Mountain View, CA: CPP, Inc., 2004).



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Contributions of a Collaborating Style

Collaborators are helpful in reaching win-win solutions that provide a long-term resolution to a conflict issue. They ask questions, listen to other points of view, and try to incorporate those viewpoints into a richer, shared understanding. In the process, they aid open communication and learning. Often, collaborators are able to find superior, high-quality solutions to important issues. They may be sources of creativity and innovation. They help people air diverse views without putting anyone on the defensive.

Questions to Ask

The danger in any style is that you may use your preferred mode out of habit—even when it is not the most appropriate mode. Because you scored in the high range on collaborating, there is a good chance that you are overusing this conflict mode and underusing others. To help you determine if you are overusing collaborating, consider the following questions:

Signs of overuse

- *Do you sometimes spend time discussing issues in depth that don't seem to warrant it?* Collaboration takes time and energy—perhaps the scarcest organizational resources. Trivial problems don't require optimal solutions, and not all personal differences need to be hashed out. The overuse of collaboration and consensual decision making sometimes represents a desire to minimize risk—by diffusing responsibility for a decision or by postponing action.
- *Does your collaborative behavior fail to elicit collaborative responses from others?* The exploratory and tentative nature of some collaborative behavior may make it easy for others to disregard your overtures or take advantage of the trust and openness you display. You may be missing some cues that would indicate the presence of defensiveness, strong feelings, impatience, competitiveness, or conflicting interests.

In contrast, the fact that you scored high on collaborating makes it unlikely that you are underusing this mode. However, you may be interested in these signs of underuse in others:

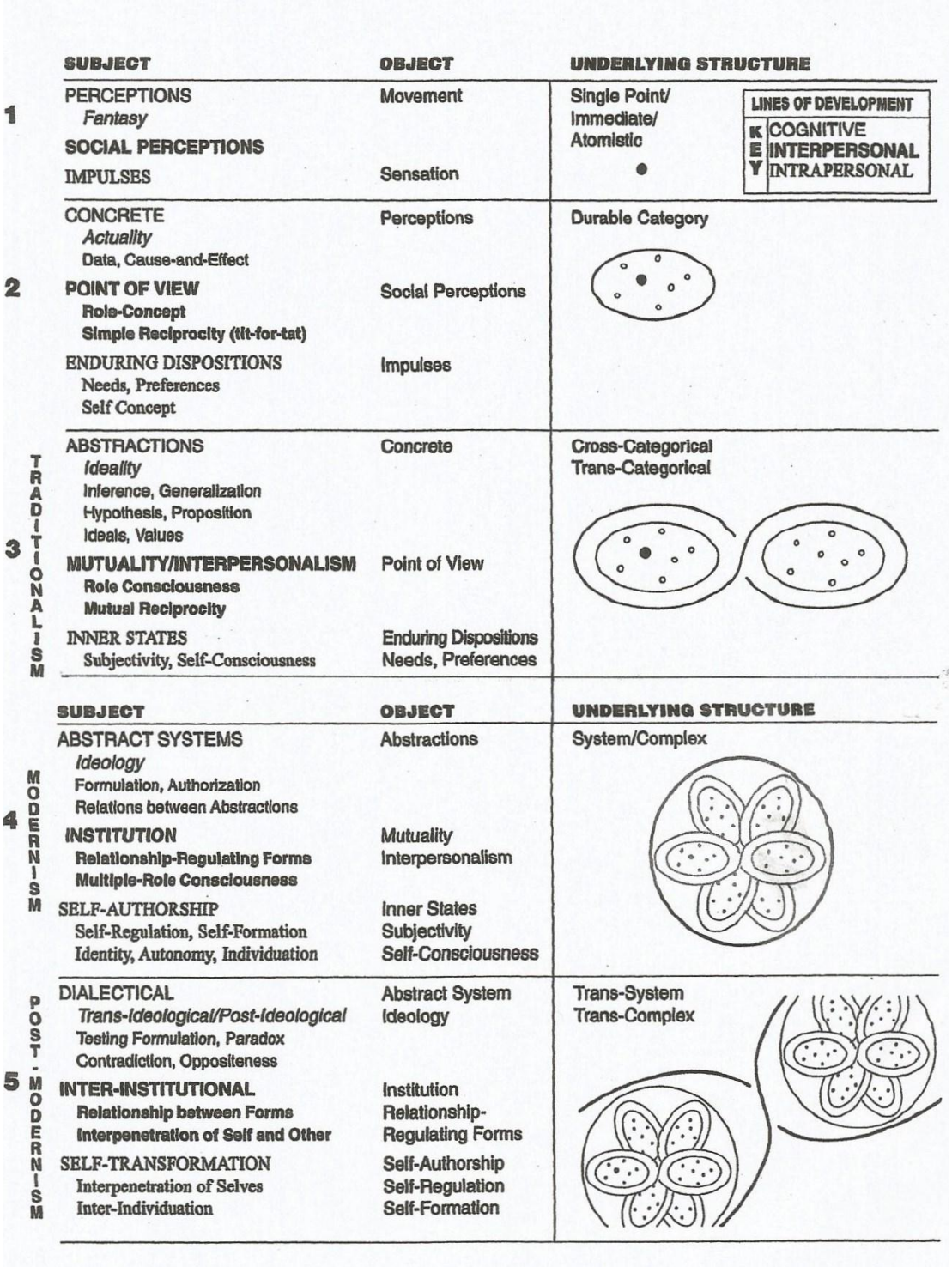
Signs of underuse

- *Having difficulty seeing differences as opportunities for joint gain, learning, or problem solving.* Although conflict situations often involve threatening or unproductive aspects, approaching all conflicts with pessimism can prevent people from seeing collaborative possibilities and thus deprive them of the mutual gains and satisfactions that accompany successful collaboration.
- *Finding that others are uncommitted to one's decisions or policies.* Perhaps their concerns are not being incorporated into those decisions or policies.

It is of significance to me that my highest score was about being competitive just prior to the programme start, which I would have observed as becoming impatient with not achieving results with clients, being rigidly fixated with getting the result, and then closing myself off to information and opinions. The change has come from a move to being highly collaborative and seeking a win-win situation through sustained action and improvement goals, and through facilitation and mediation and a co-learning environment.

There is a shift to being more accommodating of clients and their agendas, and in sharing my interests as well. I am less avoidant of conflict issues and more content with keeping the conflicts at the surface, in a non-threatening way. Compromise remains at the bottom end of the scores and indicates that that I may still have to find a more productive approach to bargaining and making concessions.

Appendix 3 - The Five Orders of Consciousness



Source: Kegan (1994, pp. 314-315)

Appendix 4 - An Overview of the Immunity to Change Process



Source: Kegan and Lahey (2014, HarvardX: https://courses.edx.org/courses/HarvardX/GSE1.1x/3T2014/info)

Notes to the Immunity to Change as a Conceptual Framework in the context of the Portfolio.

The Conceptual *Equality-Based Practice* Framework is a hybrid map using Kegan's Immunity to Change map to move us from being unconsciously immune to unconsciously released. The move through the Portfolio of Chapters is rationalised as follows:

Chapter Two of the Portfolio

Chapter Two uncovers how I was unconsciously immune to becoming consciously immune, through reflecting on my 'glass ceilings', surfacing developmental challenges through a preliminary pre-goal brainstorm, and then feedback on possible goals. My change commitments/goals and their importance are shaped for further exploration, along with key questions and assumptions I'm making.

Chapter Three of the Portfolio

Chapter Three integrates the reflection of my thoughts, feelings and behaviours. I research and critically evaluate the experience of using new perspectives to overturn the assumptions I've made, using significant others as evidence. Chapter Three therefore is my movement from being consciously immune towards being consciously released.

Chapter Four of the Portfolio

Chapter Four is my movement from consciously released to being unconsciously released, through my explorations in Chapter Three. I consolidate the changes and learnings through practice experimentation and conclude in **Chapter Five** by noting where I am in my development sequence, challenging my progress and need for further development.

Consciously released, according to Kegan & Lahey (2009, p. 273) is about discovering conditions under which our assumptions may not be valid. It is crucial in the development phase. It involves the discovery that the assumption is not valid in any situation. Often, we learn new scripts and behaviours, demonstrating a new

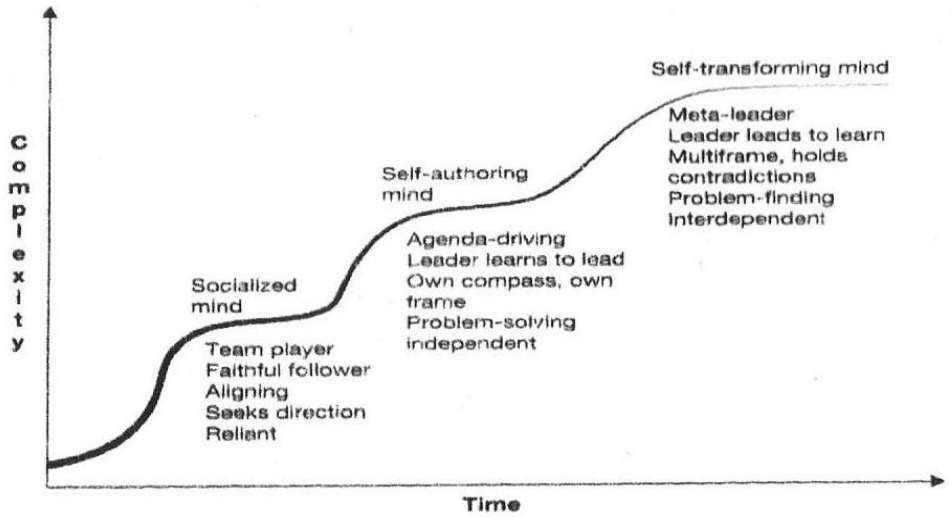
capacity to be mindful of our assumptions and old patterns associated with our assumption. Knowing that we are falling back and how to get unstuck are all signs of development. This takes mindful practice.

Unconsciously released, according to Kegan and Lahey (2009, p. 273) happens when you no longer have to stop, think and plan to interrupt your assumptions. You automatically act and think in ways to counter your assumptions in situations where it is not valid. New beliefs and understandings informed and developed mindfully have taken the place of the assumptions, and we are likely to have made significant progress, if not full success of an improvement goal.

My theory of change through this conceptual framework is supported by:

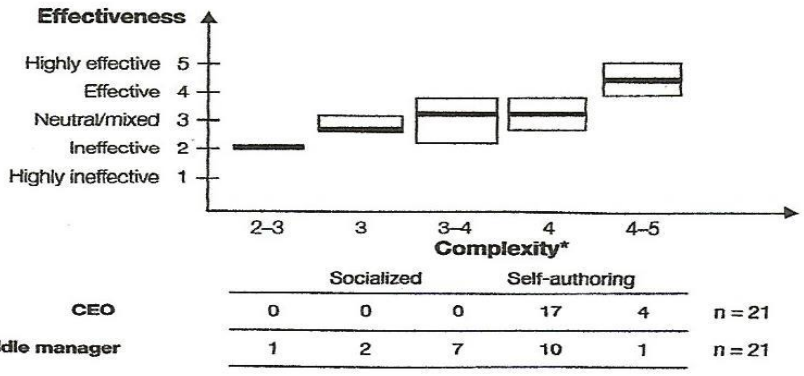
Kegan and Lahey's three plateaus of mental development (Figure 8), which states that we become more effective as we develop mental complexity with time, which in turn is supported by Eigel's results (Figure 9). Eigel's results indicate that at a given level of complexity we can make a "complex world" more or less manageable. The graph indicates that, as the individual's mental capacity evolves, so does his/her effectiveness in business.

Figure 8: Three Plateaus of Mental Development



Source: Kegan & Lahey (2009: p. 16)

Figure 9: Individual mental capacity and business effectiveness: Eigel's results



	Socialized		Self-authoring			
CEO	0	0	0	17	4	n = 21
Middle manager	1	2	7	10	1	n = 21

Source: K. Eigel, "Leader Effectiveness" (PhD diss., University of Georgia, 1998).
*3 = socialized mind; 4 = self-authoring mind; 5 = self-transforming mind

Source: Kegan and Lahey (2009: p. 24)

Appendix 5 - The Mental Demands of Modern Life. Claims for Fourth Order Consciousness

As parents

Take charge of the family, establish rules and roles

Institute a vision and induct family members into it

Support the development of the young within and away from the family

Manage boundaries between the generations

Set limits on children, ourselves, and those outside the family

As intimate partners

Be psychologically independent of our partners

Have a well-differentiated and clearly defined sense of self

Transcend an idealised, romanticised approach to love and closeness

Set limits on children, selves, extra-family involvements to preserve couple

Support our partner's development

Listen empathetically and non-defensively

Communicate feelings directly and responsibly

Have an awareness of how our psychological history inclines or directs us

At work

Be the inventor or owner of our work (rather than see it as owned and created by the employer); distinguish our work from our job

Be self-initiating, self-correcting, self-evaluating (rather than dependant on others to frame the problems, initiate adjustments, or determine whether things are going acceptably well)

Be guided by our own visions at work (rather than be without a vision or captive of the authority's agenda)

Take responsibility for what happens to us at work externally and internally (rather than see our present internal circumstances and future external possibilities as caused by someone else)

Be accomplished masters of our work roles, jobs or careers (rather than have an apprenticing or imitating relationship to what we do)

Conceive of the organisation from the "outside in" as a whole; see our relation to the whole; see the relation of the parts to the whole (rather than see the rest of the organisation and its parts only from the

perspective of our own part from the "inside out")

As citizens of a diverse society

Resist our tendencies to make "right" or "true" that which is merely familiar, and "wrong" or "false" that which is only strange (contravene our tendencies towards ethnocentrism, gender centrism)

Be able to *look at* and evaluate the values and beliefs of our psychological and cultural inheritance rather than be captive of those values and beliefs

Be able to recognise our *styles* (how we prefer to receive stimulation and energy, prefer to gather data, prefer to make decisions, and how spontaneously or structured we prefer to orient to our lives, our orientation to separateness or connection as *preferences* (rather than as superior apprehensions)

Source: Kegan (1994: pp. 302-303)

Appendix 6 - Kegan on Step Backs

Step-Back Consulting[81]

(Background from the Harvard Macy Institute)

The goal of the project groups is to further "two-track" learning: learning to advance the participants' personal development *and* learning to effect institutional change. Why not simply provide the time and space for a small group of bright, committed professionals to gather regularly and take turns discussing each other's projects' goals and the obstacles to those goals? You might imagine that the chances for new learning would be high. But anyone who has spent time in such conversations knows that powerful processes typically develop that greatly diminish the chances for learning. A fair portrait of what occurs among the best-intentioned professionals in otherwise unstructured project-oriented discussion groups is this:

- The person whose project is being attended to (called the "consultee") typically does the most talking. There are several reasons for this. First, the consultee wishes to introduce his or her project and provide others with the depth of detail he or she believes they need to be useful consultants. Second, he or she wants to answer in detail the many questions that interested participants think they need to have answered to be good consultants. Finally, the consultee responds to the suggestions of the consultants, often explaining at length – in the most polite and appreciative terms – why the advice is not applicable.

- The other group members, the consultants, have no real stake in the consultee's project or problem; it's not their project, after all. Their initial motivation to participate depends on the chance that they have a prior interest in, or association with, some dimension of the consultee's project. But even if they have some interest initially, when their suggestions are met with one or more of the usual "push-backs" (for example, "We tried that…;" "You need to understand our organizational structure/our organizational culture better…;" "I

[81] This process was demonstrated to me in personal supervision with Professor Robert Kegan (UCC, 2012). See http://rethinking-precollege-math.wikisp...%2BConsulting%2BProcess.do

get what you're saying and that would normally make a lot of sense, but…" etc.) their motivation fades.

- Throughout, these discussions can lack urgency, unless a consultee feels caught or stumped by some aspect of her project. Over time, the discussion loses energy (unless a tug-of-war ensues between consultants whom the consultee sees as misguided in their advice and a consultee whom the consultants see as help-rejecting). Most of the participants are passive most of the time, and no one, other than the person whose project is being considered, is attached to his or her role. No one feels that he or she has something important and necessary to do.

This sequence can be called "Push-Back Consulting." Many of us have seen it, to some degree. As an alternative, Kegan, in graduate seminars at the Harvard Graduate School of Education, developed the "Step-Back Consulting Process." Step-Back Consulting is based on learning principles:

1. For powerful small group learning to occur, all members must have a role that matters to them and keeps them active.

2. Groups are helped by a sense of urgency and energy, a feeling that there is something important to do and hardly enough time in which to do it.

3. If consultees do the talking, then, without even intending to, they will work toward, and generally succeed at, getting the group as a whole to think about things in just the way they are currently thinking. In other words, without intending to, we "succeed" at preventing the emergence of new ways of organizing reality. We succeed at keeping fresh ideas out, we succeed at not learning! On the other hand, the less the consultee talks, the greater the chance for the consultee to learn.

Here is how Step-Back Consulting works. A single consultation can vary in length. A typical consultation block is one hour, so let's use that as an example:

1. The consultee presents the problem or goal in ten minutes or less.

2. The rest of the group, who know in advance they are about to "take on" the project as if it were theirs, may ask questions of the consultee and hear answers for no more than five minutes.

3. For the next 35-40 minutes, the consultee "steps back," becoming an observer. The consultee's job is to remain silent and observe actively. He or she may keep notes of ideas and internal reactions.

4. For the same 35-40 minutes, the consultants take on the project as if it were theirs. What are they thinking about as inhabitants of the project? What would they think to do? Avoid doing? How do they find themselves re-conceiving the project, moving it along, feeling about having such a project?

5. For the last 5-10 minutes, the consultee is brought back into the conversation. He or she can say what it was like to sit back and experience others temporarily taking on their project, what it led them to think, what they learned.

Here's what ordinarily results from each of the steps, including the expectable challenges that face the facilitator who must work to preserve an unusual learning space:

- During the preparation phase (brief presentation and q-and-a) the pressure of time forces the consultee to identify the essentials of his or her predicament (a useful focusing exercise for the consultee). Time pressure also forces the consultants (who know they will soon be left "on their own" to attend to the project) to get the additional information they deem essential. Every person in the group has an urgent role. The energy level is immediately high. The facilitator's job is to make sure the time limit is adhered to and that the conversation leaves time for questions. "What do you need to know?" is a useful question from the facilitator to the participants, because it reminds them they are about to take over as consultants.

- The heart of the activity comes when the consultee "steps back" and the group "takes the project over" temporarily. It is useful for the facilitator to warn all

> the participants in advance that they, when in the consultee role, are likely to have a variety of distancing reactions to the conversation they will listen to. For example, they may feel that the group members are woefully uninformed, misunderstand crucial features of their intentions, or are taking the project in ill-advised directions. Consultees who thought that nothing could be easier than to be relieved of the burden of having to make a full-scale presentation and who have instead merely to sit back and listen, are often surprised to discover how difficult this "activity" turns out to be.

It can be helpful for the facilitator to invite the participants to consider that the difficulty they may experience when they are the listening to the consultee might have to do with how difficult it is to reconstruct our experience or change our minds. To reject so quickly (almost instantaneously) other people's ideas (which we all do, much more than we realize) is a sure sign that, however much we want to believe the contrary, we are over-invested in our own constructions, have a hard time keeping an open mind, and do not give alternative constructions a fair hearing.

The least productive way for consultees to deal with their difficult feelings is to "help out the group" by talking, which almost always turns out to be an unrecognized effort to get the "group mind" back to a shape that resembles the consultee's. The facilitator needs to politely and sympathetically ask the consultee to remain quiet. It might help consultees to take notes of their reactions as a way to silently express themselves.

The participant-consultants also have a hard job. They may want to ask the consultee more questions. (They should be encouraged to voice their questions, but should not expect the consultee to answer.) They may want to talk about what the consultee ("he" or "she") should do. They should be encouraged to stay in the frame that the project is temporarily *theirs* and that the question is what "they" or "we" should do. They should be clear that they are providing "a consultation" not in the sense of offering suggestions to someone, but indirectly by assuming the burden of the project. For example, they may want to deliver their communications to the consultee. They should be encouraged to ignore the consultee entirely, as if he/she isn't even in the room, and the facilitator should keep the pressure from dissipating by holding the participants in the simulation: "What are you going to do?" "What should we do,

folks?"

Thus the facilitator acts something like the leader of a Harvard Business School case conversation, the energy for the participants deriving from their assumption of the role of a character in the case. The particular "case" has more present-moment reality, however, because it is the real case of a person who is in the room listening.

The short de-briefing at the end begins with an invitation to the consultee to re-join the group as a speaking member to say whatever he/she would like to about the experience and the learning. This phase, too, often has high energy – the energy akin to the rush of air after one has been holding one's breath for too long. Consultees often talk about: (a) the surprise of the initial difficulty; (b) the surprise of (even a few) new ideas breaking through; (c) the answers they would have given to the group members' questions, if only the nasty facilitator had given them the chance; (d) the pleasant relief of being (even temporarily) unburdened by their project and the comfort of having others "baby sit" the project a while. Some consultees feel, like a parent without help, that are free for the first time to think untethered to the baby/project.

We hope Step-Back Consulting will lead to a high-energy, high-involvement group process serving a specific curricular goal: facilitating the transforming move from "being" one's thoughts/feelings/meanings to "having" them (the move from "subject" to "object.")

Bob Kegan

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