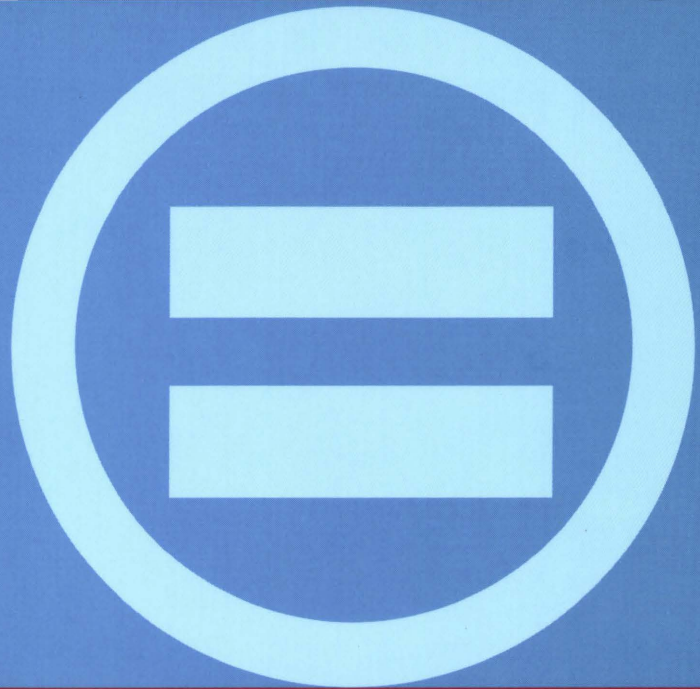Dale **HUNTER**

Anne **BAILEY**

Bill TAYLOR

Co-operacy

A **new** way

OF **being**

AT **work**

Co-operacy

A new way of being at work

Dale HUNTER

Anne BAILEY

Bill TAYLOR

TANDEM PRESS

This book is dedicated to the memory of Glenis Rush,
who wanted everything for everybody.

Buddha's Zen

Buddha said:

I consider the positions of kings and rulers as that of dust motes. I observe treasures of gold and gems as so many bricks and pebbles. I look upon the finest silken robes as tattered rags.

I see myriad worlds of the universe as small seeds of fruit, and the greatest lake in India as a drop of oil on my foot. I perceive the teachings of the world to be the illusion of magicians.

I discern the highest conception of emancipation as a golden brocade in a dream, and view the holy path of the illuminated ones as flowers appearing in one's eyes.

I see meditation as a pillar of a mountain, Nirvana as a nightmare of daytime. I look upon the judgement of right and wrong as the serpentine dance of a dragon, and the rise and fall of beliefs as but traces left by the four seasons.

Paul Reps and Nyogen Senzaki (Compilers). 1994. *Zen Flesh, Zen Bones*. Shambhala, Boston & London.

Contents

PART THREE – PROCESSES FOR CO-OPERACY

THANK YOU

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Thank you to our communities, development groups, families and other loved ones for being there.

Arohanui
Dale, Anne and Bill

Introduction

This is a friendly book which we hope will get you thinking. Its purpose is to explore and develop ways in which working together co-operatively as peers can become easier, more effective and more accessible. We encourage you to think through and respond to our ideas. You may agree or disagree. Hopefully, you will respond sufficiently strongly one way or another to talk to others and get some dialogue going among your work colleagues and friends. You may also like to have some dialogue with us, perhaps through e-mail.

We have already written two books on the theme of co-operation – *The Zen of Groups: A Handbook for People Meeting with a Purpose* and *The Art of Facilitation*. Both books focus on working in groups – how to be an effective participant in groups and how to facilitate groups. The content of the three books is part of a growing body of knowledge that we call the 'technology of co-operacy'.

We believe the world of work and business is at a crossroad. Computer technology has become the major shaper of organisations. The industrial age is reaching an end and we are at the beginning of a new era referred to by some as the post-industrial age. It is clear that the way we think about work and relate to one another will change and is already changing.

Among these large-scale changes is an opportunity for major shifts to occur in the nature of human interaction – in the ways we think about and relate to ourselves and one another. We have an opportunity to consider how we want to be as human beings in the future. We can become more human in the best sense. We can learn to truly value ourselves and each other as divine equals. Alternatively, we can further objectify ourselves and others into commodities and things, and value them according to their usefulness in economic or status terms.

In a wider context we can learn to value and protect our environment –

our world – and become its guardians, or we can continue to use up irreplaceable natural resources, destroy other life forms, kill one another, pollute the planet and destroy its ability to sustain life. The choices have never been so clear.

Many people have raised their awareness through personal development work of many kinds – spiritual, emotional, physical, creative and psychic work associated with the human potential movement. Some leaders in this area say we are entering a new age of human awareness, indicated through astrology or other mystical experiences. There is also a body of thought that believes we have the ability to create our own reality.

If human development to an enhanced way of being is even a dim possibility, we want to contribute to it. We want to expand that possibility to its fullest and richest, and we invite you to be our partners and co-creators in this. This is a path and a journey that excites and enlivens us.

If we think of this new way of being as a hologram, then this book is a piece of it. There are many pieces being developed by many people. And these pieces do not necessarily fit together neatly. That is not important at this stage – the beginning of a new era or paradigm. What is important for us is to make a contribution to a new way of being through our work in developing practical frameworks, methods and processes that can be a resource for others exploring the possibilities of a whole-person, co-operative, peer-partnership approach to living and working.

THE STRUCTURE OF THE BOOK

This book is in three parts. The first part, Introducing Co-operacy, contains the key ideas that influence our thinking. Chapter 1 addresses the big picture, the context of the book. Chapter 2 explores the meaning of peer and 'peerness'. Chapter 3 explores ideas around whole personhood. Chapters 4, 5, 6 and 7 explore power, alignment, conflict and spirituality. Chapter 8 explores the 'shadow side' of peer relationships.

Part Two, Applying Co-operacy, explores a variety of relationships within which the peer approach can be applied. These are teams, coaching, mentoring, peer counselling, peer development groups, peer reflection,

peer inquiry and peer organisations. Chapter 17 examines the issues and challenges involved in transforming an organisation.

Part Three of the book, Processes for Co-operacy, details a variety of exercises that you can use to help in developing peer partnerships and co-operacy. Use them either as given or modified to suit your specific needs. To make this book complete in itself, we have included some processes from our first two books.

HOW WE WROTE THIS BOOK

This book was written by three people. We worked together and separately. Dale Hunter worked primarily on Parts One and Two. Anne Bailey worked on Part Three. Bill Taylor worked on the overall style, congruence and readability of the book. We all discussed and contributed to each other's work. We laughed, fought and worked through our own issues along the way.

While this is the third book we have written together, we do not consider ourselves experts, either as writers or as co-operators. We are learning from our mistakes, from our failures and from our successes. We wish you an enjoyable and productive read.

We want to challenge your ideas about peer partnerships and co-operacy as you read this book, and ask that you actively participate by taking time to think about the questions we raise under the heading 'Thinking Points'. There are no right answers to these questions; the value is in the inquiring.

THINKING
POINTS

Introducing Co-operacy

Preparing the ground

Life and livelihood ought not to be separated but to flow from the same source, which is spirit, for life and livelihood are about living in depth, living with meaning, purpose, joy and a sense of contributing to the greater community. A spirituality of work is about bringing life and livelihood together again. And Spirit with them.

MATTHEW FOX

This chapter gives the context for the book. It sets out some of the key big-picture ideas and issues which underpin our thinking. These are co-operacy, post-industrialism, co-operative organisations, whole person-hood, the interface between personal and work life, and community.

CO-OPERACY

Co-operacy is a word we coined to describe the technology of collective or consensus decision-making as distinct from democracy and autocracy. By technology we mean the beliefs, values, methods, processes and techniques that enable collective decision-making to work successfully.

For autocracy to work there needs to be a widespread belief that, for social organisation – including nations, communities, family, workplaces – decisions work best if they are made by one person on behalf of everyone else. For democracy to work there needs to be a widespread belief that the best decisions for social organisation are made by the majority. For co-operacy to work there needs to be a widespread belief that the best

decisions for social organisation are made by involving everyone affected by the decision.

Autocracy is represented historically by the feudal system and currently by dictatorships of various kinds, often military. Democracy is represented by parliamentary democracy, based on majority voting and the rule of the majority. The age of industrialisation coincided with the rise of democracy. Co-operacy is represented by co-operative organisations, networks, teams and juries using collective decision-making.

Co-operation is, of course, not new. There has always been co-operation between individuals, between organisations, between tribes and between nations. Life could not have survived without it. Nor is co-operative work new. Beginning with co-operative hunting, gathering, child-rearing, water collecting, crop harvesting and craft production, co-operative work is part of our heritage.

We have chosen in this book to take a fresh look at co-operative work, starting from the peer relationship and building from there, rather than exploring the history of co-operatives and co-operative endeavours.

Co-operacy is not yet an integrated system of thought or a coherent philosophy. It may become this in the future, but so far we have only some pieces of the jigsaw. Other people have other pieces. Because we are standing at the beginning of a new era, the whole picture is not yet clear. Rather like the sky on a cloudy day, only some parts can be seen – by us anyway. What we do know is that the old ways of doing things are breaking down or, in some cases, no longer relevant. New ways that honour rather than debase humanity need to be found.

UNDERPINNING VALUES

Underpinning collective decision-making are beliefs and values, including:

- All people are intrinsically of equal worth.
- Difference is to be valued, honoured and celebrated.
- It is possible for all people to live and work together co-operatively.
- The best decisions are made by those people affected by them.

The
Co-operacy
Tree

Everyone agrees • Everyone agrees to disagree • Decision delegated to one or more • Agree to do different things • Agree to another decision method - eg Majority or a percentage

Decision-making Models

Commitment to Reach Agreement

Values

Decision-making by those affected • Equal worth • Valuing difference • Working together as peers co-operatively
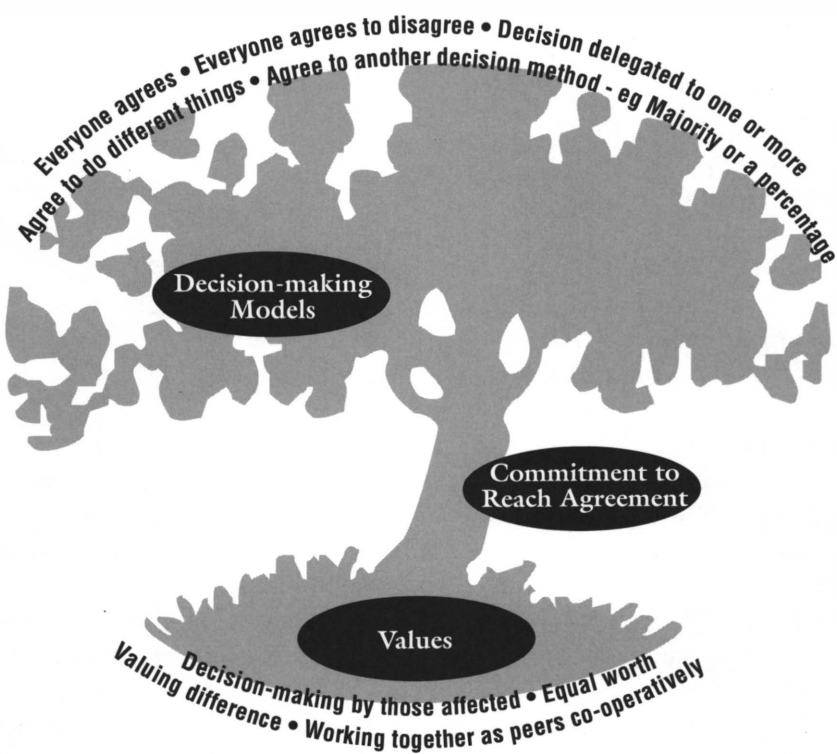
For collective decision-making to work there needs to be an underlying commitment to reach agreement. This is sometimes spoken of as an agreement to reach agreement. This does not mean that everyone needs to agree on everything. Everyone may agree to disagree, delegate the decision-making to one or more people, agree in smaller groups to do different things, and even agree to use a simple majority or another percentage for decision-making as an interim measure.

It does mean, however, that everyone is committed to working issues through. There is an imperative for the people who disagree to propose another course of action and actively take part in the effort to find a solution that will work for everyone. There is no power of unmoving veto. For example: *'This is my position. I'm sticking to it and I won't discuss it.'* This would be autocracy in reverse.

This co-operative way of working is asking a lot of people. It is particularly hard because the tools are not part or our normal social conditioning. As in all forms of decision-making, there are dangers. These include the use of veto and the tyranny of peer control. [See Chapter 8 The shadow side.] We believe, however, that co-operative ways of working need to be developed, invented or rediscovered so that they can become a real choice. These ways of working are what we call the 'technology of co-operacy'.

POST-INDUSTRIALISM

The industrial age was heralded by the industrial revolution and the use of machinery as the primary means of production. This began during the second half of the eighteenth century. The present time is generally referred to as the beginning of the post-industrial age, brought about largely through the explosion of computerised technology and its effects.

Computerisation of production is resulting in a reduction of traditional work and a new valuing of some people's knowledge and creative abilities – the capacities that computers cannot yet simulate. Societies are likely to become polarised between these sought-after knowledge workers (possibly 20 per cent) and the vast majority of replaceable semi-skilled workers who compete for too few jobs. More than one-sixth of the people

in the world now live in poverty, unable to meet their most basic subsistence needs. Seventy per cent of these are women and girls.[1]

Post-industrialism is linked with globalisation. This involves the globe as one economic system dominated by multi-national organisations that can move production anywhere in the world to where labour and resources are most accessible, and workers are cheaper and more compliant. Already 50 of the 100 largest economies in the world are corporations, not nations.[2]

Globalisation leads to a driving down of wages worldwide, particularly in the developed Western countries as work is transferred elsewhere to save money. On the other hand, knowledge workers can be based anywhere in the world and work for their employing companies through electronic means. Globalisation also provides the opportunity for small businesses to operate on a global scale.

How do we want the post-industrial age to be known? As a time of polarisation, dislocation and alienation on a global scale? Hopefully not. Other possibilities are available.

The possibility we like is that of a co-operative world in which technology serves the greater good of all and supports the transformation of human consciousness. Out of this could come a major shift in human consciousness towards living co-operatively as one diverse global community in a compassionate and environmentally sustainable society.

A name we like for this is the 'Relationship Age' or 'Oneness' suggested by Terry Mollner.[3] He sees both capitalism and communism as part of the 'Material Age', which assumed that the universe was an immense number of separate parts competing with each other for their own self-interest. The 'Relationship Age' assumes that the universe is an immense number of connected parts, each of which co-operates with all the others.

CO-OPERATIVE ORGANISATIONS

We also distinguish between co-operative organisations (peer partnerships) and hierarchical organisations. Peer partnerships are between people who see each other as beings of equal worth and worthy of equal

respect. There may be a great diversity of skills and talents but these are not seen as making one person better than another or allowing one person to have authority over another without agreement and a clear contract.

Hierarchical organisations are epitomised by the military model, where decisions are made by a few experienced leaders with an overview of the situation and the responsibility for the movement of large numbers of troops. Commands are passed down quickly to people who will obey without question. Such hierarchies are based on the need to control and command. In civil emergencies, hierarchical organisations may be the best option.

Hierarchical organisations are based on a system of unequal worth. The manager controls the work of the 'subordinate' and can be held account-able for the work being done to the required standard. The manager is presumed to have more skills and experience, is paid more, and can hire and fire. There is an implied hierarchy of worth as well as position. There is a difference in status between managers and workers. The remnants of the officer-soldier class system are still there.

Computer technology has led to an information revolution. Information has become readily and instantly available to many people at the same time, and it has become less desirable and cost-effective to keep decision-making at the top. The speed of activity and change required to meet market demands requires decisions to be made quickly. It takes time to get a decision made by another, more senior person, who may not have any more information anyway and is likely to be further away from the action. Time can be a precious resource and in some situations may be more important than a second opinion. The usefulness of hierarchical organ-isations based on the need for a chain of command and control is being seriously challenged.

Co-operative organisations are a viable alternative to hierarchical organisations in many situations. These include workplaces where there is a diverse range of knowledge and skills needed for problem-solving and creative-strategising, and where people demand and expect an involve-ment in decision-making. They include small, specialised organisations,

large organisations with discrete business units and decentralised organisations which may have bases in far-flung parts of the globe and need to respond to local conditions.

THE WHOLE PERSON

One of the major limitations of hierarchical organisations and industrialisation generally has been a tendency to see people as things – units of labour and production. This objectification of human beings has also extended to organisations, which have been treated as things to be bought and traded by their owners and shareholders, rather than communities of people engaged in some productive activity together.[4]

We are much more than units of labour. We are individuals with many capacities – physical, intellectual, emotional, spiritual, creative, intuitive. The recognition of our wholeness and the need to express ourselves fully is a key to successful interaction between people and within organisations.

We use the expression 'whole people in whole organisations' to express this approach. The question arises: what kinds of relationships and organisations will support and nourish the whole person? Our approach is to use the distinction 'peerness' – peer relationships, peer partnerships and peer organisations – to express the integration of the whole person and the recognition of whole 'personhood' in all human interactions.

The rapid development of human consciousness is making these ideas more acceptable and recognisable. Many people are aware of their wholeness, their magnificence as beings, and want to live and work in new ways that honour this awareness.

CONNECTING PERSONAL AND WORK LIFE

Industrial production led to the separation of family life from work life. Work was in the factory and home life had to be kept separate. Many people are now able to work from home whether they are part of a large organisation, a small business or a contract worker. Technology is now available to make this an attractive and viable option for many. The difference between work and the rest of life is becoming more blurred.

There is now also much more variety in family configurations – with one-parent families, two-parent families, reconstituted families, gay families, extended families. Child-rearing practices are also changing and often both parents work full- or part-time and share child-rearing.

In addition, many people (who have the money to pay for it) have taken advantage of opportunities for personal development training outside traditional state education systems. There is a smorgasbord of opportunities. Some examples are assertiveness training, women's and men's support groups, psychodrama, yoga, martial arts, relationship training, NLP, co-counselling, the Forum, psychosynthesis and Avatar.

Much of this training aims to increase a sense of personal worth and autonomy – the sense of being in charge or seeking to be in charge of your own life. This desire for autonomy has naturally been reflected in the workplace through raised expectations of involvement in decision-making and meaningful work.

Training opportunities have also increased at many workplaces – for example: adjusting to change, goal and objective setting, time management, teamwork training, effective meeting and facilitation skills training. All of these have a flow-on effect to personal endeavours. The skills of setting work goals and objectives are directly transferable to personal and family life. Participants at our effective meeting and facilitation training programmes often remark on the programme's relevance to family life.

COMMUNITY

Humans have a need for belonging to a family, a tribe – a community. Co-operation is the basis of authentic community – a communion of whole people. As work patterns change, other ways of belonging will need to be developed to replace the social fabric that has been an important aspect of the traditional workplace and the part most missed by new home-based workers. These communities may be physical and local, based around the home. They may be interest based and operate through clubs and wider networks. They may be virtual communities working through Internet on a global scale.

One of the difficulties of introducing whole-person thinking and action into the workplace is the strong resistance of the old separative, competitive, hierarchical thinking, which inevitably rejects the threat to its very existence. To counter this resistance requires a supporting fabric to hold new ways of being in place, otherwise, when an individual person tries to make changes, the old paradigm is too strong and keeps reasserting itself. To bring about change, individuals need a technology that includes teamwork and outside support.

Some management thinkers, such as Charles Handy, are addressing the issue of the nature of business and the need to see business organisations as communities of people. Whole people need whole communities that support their new sense of being. Community building is particularly important in the development of a new paradigm because it becomes the fabric which holds the paradigm in place and stops it from collapsing back into the old ways. Many groups of people are working to create authentic community – that is, deeply satisfying relationships based on love, tolerance and common values.

CONCLUSION

These are the main, big-picture trends and ideas which underpin the rest of this book. The big changes happening in the world can be seen as positive, negative, a challenge, an opportunity or all of these. We are looking for the positive opportunities that will enhance human growth and consciousness. We explore these opportunities further in the chapters that follow.

[1] 'United Nations Centre for Human Settlements', report from Reuters, *New Zealand Herald*, 28 May 1996.

[2] Korten, David. 'Midwifing the new consciousness toward the creation of just and sustainable societies.' *Lapis* magazine, New York, issue 3. 1996.

[3] Mollner, Terry. 'The question of employee ownership' in Michael Ray & Alan Rinzler (eds for the World Business Academy). *The New Paradigm in Business*. Tarcher/Putnam, New York. 1993.

[4] Handy, Charles. *The Empty Raincoat*. Hutchinson, London. 1994.

Peer relationships

I may not be attractive, I may not be intelligent, I may not say the right words or do the right things, but I know that the love of myself will open the hearts of all.

BILLY MILLS

In this chapter we explore what we mean by 'peer' and peer relationships and how this involves a shift from competitive, exclusive thinking to co-operative, inclusive thinking.

WHAT IS A PEER?

The first question is: what do we mean by 'peer'? Do we mean people like us; people with whom we have values, interests, skills and experience in common – those we see as our equals? Is this about building relationships and partnerships with those with whom we already have affinity?

It is interesting to consider who we see as our peers. Is it all people from the same work grouping as us? Or is it people of the same work grouping who have a similar level of skill and experience? Or is it only those from the same work group with similar skills and experience level who we respect and like? Do age, sex, ethnic grouping, religious beliefs, social class or other factors influence our willingness to recognise others as our peers? How large or small is your peer group – tens, hundreds, thousands, millions? Does your peer group have a hierarchical place above and below other groupings? Is it better or worse?

This way of defining peership is not ours. We do not like the exclusive

approach in which you need to meet some conscious or unconscious criteria to become someone's peer. Our approach is inclusive. By 'peer' we mean all those who are of 'equal worth' in its fullest spiritual sense. And to us that means everyone – everyone who we can allow to be of equal worth to ourselves. Peership in this sense is not limited nor is it bestowed. It is a way of being with other people, and a way of being in the world. It is a recognition of the intrinsic worth of every human being on the earth. It is the 'us' without the luxury of 'them'.

But isn't this foolish? Aren't some people incompetent, lazy, stupid and bad? Possibly so! Then these people are not yet your peers. Peership is a process of allowing others into our hearts and seeing the possibility of their full best selves. Peership is a movable feast. It can be as big as we can accommodate in our hearts.

It is an enormous challenge to relate to others in this way – especially in the workplace. It means we will be learning to behave in new ways and learning to let go of behaviours that do not support this way of being. It will mean examining all our patterns of thinking and behaving and being willing to learn and invent a whole new way of being in the world. It will be creating a new way for co-operative living.

In different situations begin to notice how large or small your group of peers is. When does your peer group increase? When does it decrease? How does your emotional state affect this?

THINKING POINTS

WHY TAKE ON THIS CHALLENGE?

We are not saying that everybody should or must be peers in the way we define it. Other kinds of relationships are a totally viable option. We do, however, want to expand the possibility of peer relationships as an aware free choice.

Taking on this challenge is a choice. It is an opportunity to be part of creating a more co-operative world. It's that simple really. Do you want to be part of this? There are lots of arguments as to why a co-operative world is a good thing. And some arguments against it, too. It is absolutely necessary for this challenge of peership to be a free choice without pressure or blame. We can totally validly accept a small group of people as our peers, a large group of people as our peers, or everyone. The same challenge will apply. And the challenge is not only with our relationship with others – it is even more a rethink of our relationship with ourselves.

Discuss or think about the advantages of a more co-operative world. What are the disadvantages? Can co-operation and competition exist side by side? If yes, what would this look like?

RELATING TO OURSELVES

How do we relate to ourselves in a peer environment? This is an interesting question and brings up all the patterns of thought that get in the way of our seeing ourselves and others as divine equals. Mostly we define ourselves in relation to our differences to others. We are taller, shorter, fatter, thinner, faster, slower, more or less beautiful than, more or less experienced than, kinder than, more or less emotional than, another person, and so on. We notice these differences and in a peer environment we will honour and celebrate them as part of the rich diversity of humanity.

The problem comes when we make these differences mean that we are better or worse than others. We may also judge ourselves by a standard of some kind – a standard of the average or, more often, a superior standard or ideal that we would like to meet. When we assess ourselves in relation to these standards we often find ourselves wanting.

Yes, I, Dale, am taller, fatter, slower, less intelligent, less beautiful, less sexy, older than my ideal of a woman. I am 'deficient' in many ways according to my ideal and can easily get into self-doubt, self-recrimination, and just plain depression about my deficiencies. Or I can spend a lot of time trying to get thinner, sexier and more beautiful.

The advertised images we see on TV and other media are all about encouraging us to buy into this kind of thinking and spend our money on 'improving' ourselves.

The thing is, when I see myself as deficient and unworthy, what chance is there to relate to others as whole, divine, spiritual beings? None at all. I must start with myself. How do I relate to myself? Am I a whole being to be delighted in, loved and appreciated for who I am with all my idiosyncrasies? This becomes very confronting doesn't it?

If I keep judging myself in relation to others, I am relating to myself as an object, a thing, rather than a person – something to be continually judged as better or worse. And I am doing the same to others. I am thinking in a **competitive-exclusive** way rather than in a **co-operative-inclusive** way. And the interesting thing is that both ways are real – as real as thinking can be. It is just a choice as to which way we think.

Actually it is very difficult because so much of the everyday world supports the competitive-exclusive way. We are all defining ourselves and one another in this way. As we grew up we were judged against our siblings and other children. We competed for the attention of our parents, brothers and sisters, teachers and friends. As an adult we compete for prizes, scholarships, jobs, sexual partners, resources that we believe are limited. We also experienced failing, being excluded, left out and shamed as an inevitable part of growing up. We may also have experienced being singled out for praise, rewarded for winning, treated as being special.

And we define ourselves, our own relationship to ourselves, in the light of these experiences. We give them meaning and believe we are actually lacking or unworthy – often measured in financial, status or popularity terms – or that we are better or more worthy (measured in the same way).

We give ourselves a whole 'negative' or 'positive' story, believe it and then act in a way that reinforces this story in the world. In fact we all do this – every one of us – regardless of our capacities and accomplishments.

How we relate to ourselves is the key issue in creating peership. We must make the choice to celebrate ourselves as whole beings with our own unique capacities, strengths and idiosyncrasies. A strong sense of self-esteem is essential if we are to begin the peership journey. It can only start with ourselves. While we continue to relate to ourselves and others as better or worse we are off track.

It is this simple but profound shift we must make to develop peership. Until it becomes the prevailing way of thinking it must be made individually. It will be a free choice and it will very likely take a lot of personal development work to get to this point. Then it becomes a lifetime of work to catch ourselves as we slip back into the old way over and over again until we eventually train ourselves to stay in the new way. We, the authors, are still learning to do this and have lots more work to do.

RELATING TO OTHERS

There is a tendency for us to see others as things, as objects, which may or may not please us or be useful to us – I/it rather than I/thou. We learn this approach from others, and have it reinforced at work and in many of our relationships. We may rarely have experienced anything other than this

way of relating. We even love one another like this. You become an object of my loving. I become an object of yours. This is a relationship that is more likely to lead to manipulation than real connection.

Historically, in many cultures, men have treated their wives as objects to be owned as property, bosses have treated workers the same way, and parents have treated children like this.

PEER DISTINCTIONS
We see a number of distinctions underlying our definition of peer relationships. These may not be complete but they are the ones we have identified. See if you agree with them.

AUTONOMY
The first step towards relating to others as peers is to have a clear sense of ourselves as separate and autonomous beings, able to think, act and learn for ourselves. The development of autonomy is a process – we develop identity and personality as we mature. We believe that the more autonomous we are, the more we are able to co-operate with others. Co-operation without autonomy leads to dependence and/or rebellion.

WHOLE PERSON TO WHOLE PERSON
Peer relationships require a whole person to whole person relationship, an awareness of self and others as full human beings (warts and all), as beings who are divine equals. Each other person is connected to us energetically and through our common divinity. Together we are part of the larger whole. We are all whole divine beings with different capacities and experiences. Together we create the rich diversity of humanity. [See also 'Aspects of whole personhood' in Chapter 3.]

CELEBRATING DIFFERENCES
We all have very different personalities, capacities, and ways of seeing the world. These differences can be frustrating and annoying at times. However, if we can celebrate these differences, life is much richer for

everyone. The inability to accept and value cultural and religious differences has led to many of the world's most horrible wars. We all need to be at work on this as it is an everyday discipline and practice for us to allow others to be different.

RECOGNITION OF EQUAL WORTH

Peer relationships require recognition of equal worth. No matter how different our circumstances, our skills, our educational, social or financial experiences, we are of intrinsic equal worth as human beings.

THE POWER OF LISTENING

A peer relationship also requires listening, really listening – from the heart and the gut. It involves understanding another's 'world' and validating their perceptions without invalidating your own – and it is not always easy. [See Process 6 Mining the gold.]

The Chinese symbol for listening

Ear

Eyes

Undivided attention

Heart
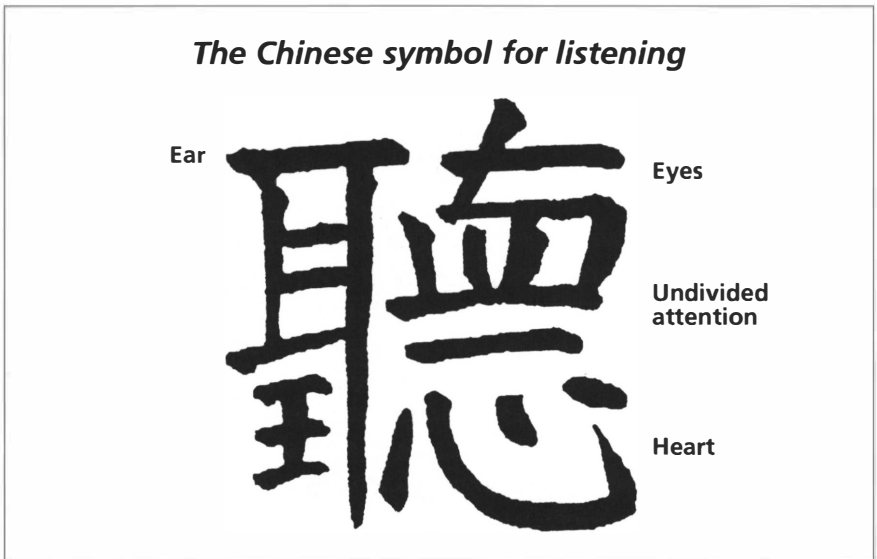
AUTHENTIC SHARING

Relationships are built by sharing ourselves and recognising connections. We share who we are, what is important to us, what delights us. We share our vulnerability, what hurts us, what has wounded us. We connect. We allow ourself to be seen and see ourselves as well in the process. Intimacy can be explained as in-to-me-see. This is the basis on which trust and peership can develop. One person sharing their vulnerability and the other person not sharing theirs creates an imbalance of power, and the possibility of manipulation and abuse. [See Chapter 4 Power, and Processes 23 Sharing withholds and 32 Speaking from the heart.]

CONTRACTING

Peership involves negotiating and contracting, starting with a clear statement of preference by each person. These preferences need to be heard.

> *Yes I can hear that is important to you. It isn't a big deal to me but I want to build our relationship so I will take on this particular action.' or 'Yes I can understand and appreciate your feelings. I didn't realise you felt like that. I don't feel comfortable doing X but I could offer Y. Would this help?'*

This kind of negotiation is the bread and butter of building a relationship of equality. [See Process 7 Negotiating and contracting with peers.]

ALLOWING SPACE FOR ONE ANOTHER

A peer relationship is dynamic and organic. It grows, it changes, it develops, it keeps moving to new dimensions. We see new aspects of others as we learn more about ourselves. We discover the relationship, it is always partly unseen – mysterious. We need to provide space for one another to change and grow – space for the mysterious to be revealed. If we perceive one another in a fixed way then we may not notice when the other has changed. And also, our relating to them from the past will tend to hold them back and keep them stuck. Space can mean physical time out to be on your own or it may mean emotional or psychological space. [See

also 'Autonomy and co-operation' in Chapter 5.] Some people need a lot more space than others. Are you willing to claim your own space and to provide it for others?

GROWING EMOTIONAL COMPETENCE

An important part of the journey towards peer relationships is the development of emotional competence; that is, the ability to recognise and process our own distress and patterned behaviour. We sometimes call this distress 'baggage' – it is like taking your suitcases everywhere and tripping over them. We all do this, of course, and it makes it difficult to connect with others. We all spend a lot of our time acting in patterned ways – acting from past unhealed distress. Patterned behaviour is something to be aware of in ourselves and to be tolerant of in others. Peer counselling techniques are a useful way of healing some of our past hurts and freeing ourselves up to be more spontaneous. [See Chapter 12 Peer counselling.]

Clearing and completion processes also assist in not gathering more distress. [See Processes 24 to 27.] When we are distress-free we are connected to our whole selves and able to be in touch with our loving for others. At any moment we are either connected or we are not – tough isn't it! But don't expect to be distress-free all the time. Distress cannot be off-loaded like a piece of trash. Distress needs to be healed and healing can sometimes take a while – even a long time. Be content with any progress you make, however small.

ACKNOWLEDGEMENT

Affirmation and acknowledgement of ourselves and others is essential if we are creating peer relationships. When we acknowledge others we both expand – we become more whole – more empowered. We need acknowledgement just as much as we need food. We can become starved (by self or others) without it. It is the element most missing in many organisations, including co-operative organisations. Acknowledgement needs to be honest, clean (no buts) and non-manipulative (not in order to be liked or to get something). Our 'falsity' barometers are very sensitive.

COMMITMENT

From all the above it is clear peer relationships are not going to be easy. It takes commitment, hard work, ongoing work, and it will never be over. It is a journey, a learning curve, an exploration without a final destination. This is the bad news. So you may want to consider if it really is worth it to you. Is there anything important enough to you that you will continue no matter how tough it gets? Is it your children, the capital you have put into the business, the house you have bought together? What is at stake for you in wanting to create a peer relationship? Is it just a belief that ongoing loving connection is possible? It helps to put something at stake which will make it worth the hard work of creating and recreating peership.

Consider a relationship that is difficult for you.
Reflect on the differences between you and the other person. Now reflect on the connections.
Where do you mainly put your energy?

THINKING POINTS

Whole personhood

Drinking tea, desires diminish and I come to see the ancient
secret of happiness: wanting what I already have, inhabiting
the life that is already mine.

*THE MINISTER OF LEAVES, FROM A WONDERFUL CANISTER OF CALIFORNIAN
CARDAMOM CINNAMON WARM THE HEART HERB TEA BY THE REPUBLIC OF TEA*

We have already introduced the idea of whole personhood – being a
whole person – and relating to others as whole beings. In this chapter we
explore this further.

HUMAN CAPACITIES

We believe that our human capacities, known and unknown, conscious
and unconscious, interweave and merge into one another to create a whole.

Since the rise of science, the dominant Western culture has given undue
prominence to the rational, conceptual, thinking aspects of our humanness
at the expense of other capacities. We have suppressed other capacities,
particularly the non-rational ones, treating them as less important and
some even as dangerous – for example, our psychic abilities. We have
colonised our own minds and become unbalanced. We have lost access to
the being world of wholes.

Scientific reductionism is now under threat from its own midst,
particularly in quantum physics. To put the whole person approach in a
theoretical framework, quantum theorist David Bohm says: 'Quantum

theory implies that the universe is basically an indivisible whole even though on a larger scale it may be represented approximately as divisible into separately existing parts.' (Quoted in *The Fifth Discipline* by Peter Senge.)

At this stage of human development, many are recognising that the imbalance in our beings is contributing to the world environmental crisis and that capacities which cannot be readily duplicated by technology – intuitive, creative and psychic – are needed to solve the problems on Earth. Our beings are out of balance in the same way that the world environment is out of balance.

To address our internal imbalance it is useful to explore the various human capacities that can be identified and get a sense of their diversity. Then by developing our various capacities we can individually rebalance our beings in ways we find more harmonious.

A model of whole personhood that you may find helpful appears on page 28. When considering this model, we need to take into account that it is just that – a model. It is not the truth. It is a representation of the truth and, in the process of dividing our wholeness into compartments, something is lost.

ASPECTS OF WHOLE PERSONHOOD

CONCEPTUAL: The ability to think in a rational way, creating ideas and concepts. We categorise and divide things up. We create patterns. We understand.

Aspects of whole personhood

Spiritual
Intuitive
Psychic
Imaginative
Emotional
Conceptual
Aspects of the *Whole* Person
Perceptual
Political
Social
Energetic
Practical
Physical
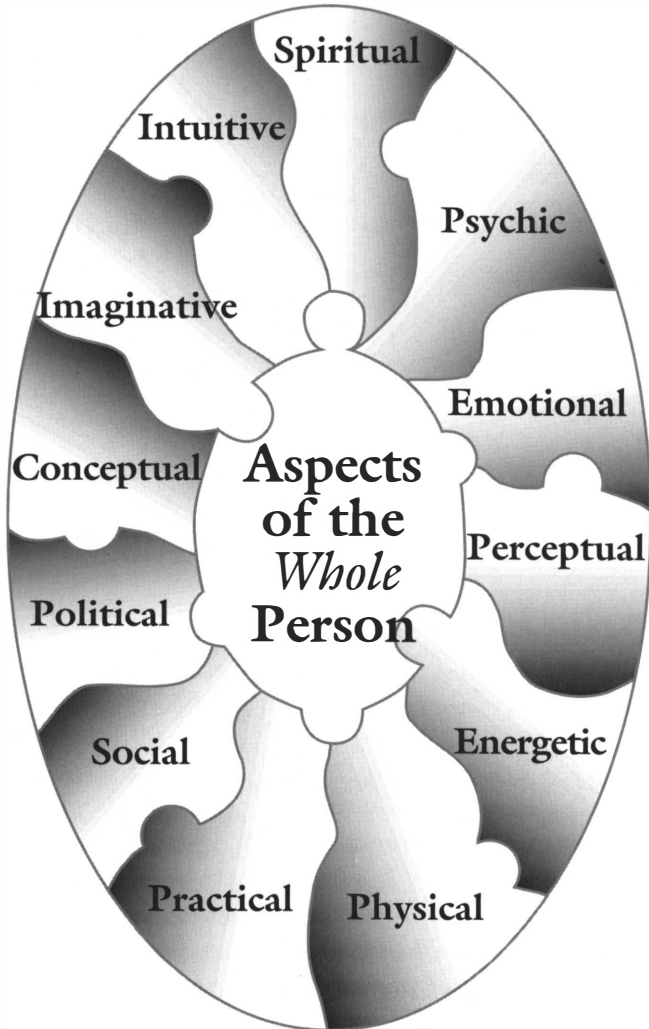
Adapted from a John Heron workshop model

SOCIAL: The capacity to enjoy the presence of others and contribute to their enjoyment.

POLITICAL: The ability to act with others to bring about change.

IMAGINATIVE: The ability to put images together in ways not already present.

INTUITIVE: The ability to know things through non-rational processes.

SPIRITUAL: The capacity to connect with the divine and sacred.

PSYCHIC: The many abilities which enable access to the more subtle realms.

EMOTIONAL: The capacity to experience love, fear, grief and anger and their subtle distinctions.

PERCEPTUAL: The ability to take in information through the five bodily senses – seeing, hearing, touching, smelling and tasting.

ENERGETIC: The capacity to sense energy and use this ability to enhance our knowing about ourselves and others.

PHYSICAL: The capacity to experience, be in tune with and act with our bodies.

PRACTICAL: The ability to do things – to carry out purposeful action.

CREATIVE: The ability to bring new forms into being.

DIMENSIONS OF WHOLE BEING
The model on page 28 describes some of the aspects of whole being we can distinguish on a personal level. But this is not all there is. Wholeness is present at all levels and in all domains. Wholeness can be present in relationships, in organisations and in community. Wholeness in a world context includes the Earth as a whole, as an organism that is alive and intelligent (the Gaia hypothesis). In this whole, human beings are a part. In

the cosmos the whole is everything we can think of, sense or imagine. The Earth, and the galaxy including the Earth, are a part of this. Similarly, in the subtle/psychic domains there are whole and parts – for example, all ancestors and my granny. There are internal, interpersonal, cultural, ecological and transplanetary wholes and parts.

THE PARADOX OF BEING WHOLE

How do we get to be whole as an experience rather than as a thought? In the everyday world of thinking and doing, this is difficult. The thinking/doing world is the world of discrimination, polarities and separation. The doing world is accessed through thinking, in which thoughts come and go and things occur in parts rather than wholes. We create wholes by holding the parts together in our attention. When we lose our attention the whole falls back into parts. We appear incomplete to ourselves because of this difficulty of holding all the parts in our thoughts at the same time. We occur to ourselves as separate, alone, better/worse and different. Other people occur the same way. In this world we often feel dissatisfied and think something is missing. We have access to some of it but not all of it. We can think about wholes, but cannot necessarily access them.

This is where the being world comes in useful. The being world accesses through 'presencing' not thinking. Presencing occurs in wholes. To access the parts in the being world it is necessary to distinguish them out by focusing our attention on them. When we stop focusing on that particular aspect it falls back into the whole. We occur to ourselves as whole and complete. Others occur the same way. We have access to others through presencing our ever-present connection. There is no dissatisfaction in the being world because it is whole. Dissatisfaction exists in the doing world because we cannot be whole other than for short periods by holding the parts together.

We get access to our wholeness through the being world. The world of being is experienced in wholes – hence the experience of whole being. To have the experience of whole being requires entry into the domain of being.

ENTRY INTO THE DOMAIN OF BEING

And how do you access the domain of being? It's all very well to talk about it, but how do you get there? Getting to being involves going beyond thinking; getting to a place where thinking gets tired of itself and we start to notice the spaces between thoughts.

There are many doorways to being. We can start in the everyday world by thinking about ourselves as whole. We can think about the possibility of being whole and that all our capacities are present in conscious or unconscious forms. We are all here. Nothing is missing. We can develop a belief system about it so we know, in our thinking, that it is possible.

Then we can develop some practices to help give us access to being. Some practices such as meditation, yoga and tai chi have been designed specifically for that purpose. Other processes include Avatar, the Forum, co-counselling, and rebirthing. Playing or listening to music and practising or appreciating other art forms can provide access. Being in nature, running or swimming are also a way in. And any practice that transcends thought – such as listening to music or being in the presence of beauty – works, too. You may also enter simply by opening to the ever-present feeling for being. It's a bit like riding a bicycle. It's easy when you know how but, until you get your balance, it is very hard.

A way of accessing being that we use is the experience of community building – working with a group of people and using the M Scott Peck model. [See Chapter 13.] The four stages involved – pseudo-community, chaos and conflict, emptiness, and authentic community – take the group beyond thinking and into emptiness as part of the group process. You can use the power of group synergy to get there with velocity. When thinking tires and spaces exist, presence can arise in the spaces.

Presence is the material or fabric of being. Presence is experienced as 'nothing' or 'being mindful'. There is nothing missing in being. It is the whole, not the part. In the space of wholeness, that is all there is. Experiencing wholeness in a group is potent as the whole being of the group is also readily available.

BEING AND DOING

What is the usefulness of the two worlds of being and doing? And are there other worlds, too? It seems quite likely.

There is nothing wrong with the doing world. It is the world that has allowed for the development of the intellect and all the creations that have come from that, including science and philosophy. It is the world of discrimination.

The downside is that it is the world of separation and suffering. To ground ourselves totally in this world is dissatisfying and it limits our access to the being world.

The being world is the world of wholes. There is no need to do things in the being world. In this world it is fine to do nothing. In this world there is no suffering as suffering is not identified with pain, grief, hunger or thirst. Suffering comes from perceiving ourselves as separate and alone. In the being world action is a conscious choice – to be in action.

The downside of the being world can be inaction. To ground ourselves in the being world is, however, eminently satisfying and the access to the doing world is easy – through being in action.

STAYING IN BEING

Getting access to the being state is one thing. What about staying there? Usually we slip out again almost straight away – back into the doing world.

Again the analogy of learning to ride a bicycle helps. We need to keep going back until we learn to access being at will. We have then achieved balance – we can experience being and being in action at will.

People sometimes tell us they find it difficult to apply their new learning/knowing because they are in a work environment where the others are 'not whole people'. What they are really saying is that in their work environment it is difficult for them to access their own wholeness. It's not really about the others, it is about themselves. What gives access to wholeness? It is the state of being or beingness that allows wholeness to show up or allows us the experience of the wholeness we already are.

When anyone is showing up as not whole to you, the only place to look is yourself.

A person experiencing being recognises everyone else as being whole. The paradox is that the only access we can ever have to this is through recognising or standing for our own wholeness.

When we see other people as lacking it is an indication that in some way or other we are not seeing ourselves as whole. The place to look is not at fixing each other up – 'if only my friend was more whole or fixed up' – but at ourselves. For example, I may not like seeing old people or fat people, but that is probably because I fear getting old or fat.

How can people be anything other than our peers when we come from our own wholeness? There are only peers and more peers and more peers.

Sometimes people mistake feeling 'good' or expansive or in love with the world as the whole of the being state. This is not the essence of being, though it is part of it. Being is a state not an emotion and you can feel happy, sad, or any number of different emotions, while in the being state. You will, however, notice a sense of wholeness – expressed sometimes as 'emptiness' or 'fullness' when in this state.

BEING IN ACTION IS AN ACT OF CREATION

When we are in the domain of being we may choose to be in action. This state of being in action is an act of creation or, if it involves another, co-creation. And we can be creative in all our activities whether they be thinking, problem-solving or making things. We know of no limits to the creativity of humanity.

All humans are naturally creative. We are creative at play as children – we make things up, we fantasise, we use our imaginations and act them out in play. As we grow in adulthood we often tell ourselves or are told by others that we are not artistic or creative, and we then begin to restrict ourselves in using our creative muscles. We shut down an important part of ourselves and deny ourselves the opportunity to be fully who we are.

Creativity flourishes in an atmosphere of acceptance, lightness and stimulation of our senses and minds. As we allow our creativity to emerge

it grows and develops. We become creatively self-expressed, creatively competent. Creativity is one human capacity computer technology is unable to replicate as yet. Unfortunately, we can become creatively incompetent through lack of use of our creative capacity.

We also need to watch out for the doing domain definition of creativity, which is very part oriented. Western compartmentalisation of life says that some activities are creative and some are not – painting a picture is creative, but painting a house is not; ballet is creative, but rugby is not. We unnecessarily restrict ourselves in this way. In many indigenous cultures there is no word for the 'arts' – they are so much a part of everyday life there is no need for such a concept. Singing, cooking, dancing, gathering food, making clothes, mats and containers are integral to being in action in everyday life.

THINKING POINTS	Start to notice your own areas of creativity and your own creative processes at work. When are you being creative?

Creative thinking usually involves certain steps. An idea is followed by divergent and lateral thinking, which in turn is followed by an incubation period as things get shuffled around in the unconscious. Then a new idea, perhaps related to or an amalgam of the old, emerges.

Creative thinking has been popularised in recent years by people like Edward De Bono, who encourages us to use lateral thinking and other techniques to tap into our creativity.

CONCLUSION

The paradox of whole personhood is that, no matter what we see as missing or deficient in ourselves, the reality is we are whole anyway. Nor is it a matter of when we are most whole – as a baby, youth, adult or old person. We are always whole. We need to keep reminding ourselves of this.

Power

The dangerous logic of power has forced all of
human society toward ever greater systems
of domination, even as our world so obviously
suffers from the unending abuses such
competition-driven systems create.

MICHAEL SKY

Power is in itself a neutral force. It exists. It can be used or misused. Power, however, is always a factor that needs addressing in peer relationships as relationships usually involve power differences. Power differences are just that – difference. They do not need to be changed but they do need to be acknowledged. If they remain unacknowledged they can easily lead to oppressive behaviours.

In addition, there are social norms which reinforce our behaving in oppressive ways. Power differences in areas such as gender, age, ethnicity, sexual preference, intelligence and disability are reflected in stereotyped behaviour. They are also built into the structure and legal fabric of societies.

Power differences are also the basis of most professional relationships involving an expert and a client. Well-trained professionals learn to work ethically and not to abuse this power.

This chapter addresses power issues from a number of different perspectives – personal, in relationships, groups, organisations and society, and in relation to sex and money.

Personal power

Where does personal power come from? What gives us a sense of personal power? We have found that integrity is the basis of personal power. What is the basis of integrity? It is the state of being whole, entire or undiminished. It comes from experiencing ourselves as whole, separate yet connected beings. If we feel diminished by others and unaccepting of ourselves we lose power and begin to disconnect from our essence – we are out of integrity. Our power supply comes from being connected, from being in integrity with ourselves and others.

Power in relationships

All our relationships are imbued with power issues. We have been manipulated and controlled all our lives, starting from babyhood. Because this is how we were treated it is also what we have learnt to do.

When we are disconnected from our whole selves we see others as objects and seek to manipulate, control and dominate. That is what one does with objects – one controls them and moves them around. Or, if we don't try to manipulate, we allow ourselves to be controlled and dominated.

Mostly we seek to control or are controlled unconsciously. If we are conscious of being controlled, we take it for granted. We don't necessarily like it though. We feel dissatisfied. We resist. We sabotage. We rebel. And underneath oppressive, abusive and manipulative behaviour there are always feelings of powerlessness and hurt. We abuse others because we have been abused.

Power issues arise in all relationships in subtle and unsubtle ways. In peer relationships we need to learn to recognise and work through these issues. Start by becoming aware of your own power patterns.

Sometimes you will be getting on fine with someone and suddenly come up against power issues. This often happens as you become more intimate. Perhaps you are not setting clear limits and boundaries for yourself and begin to feel taken over.

The bottom line is always 'equal worth as whole beings'. And this means unlearning behaviour not based on this. It is not okay to dominate

others whether they are friends, colleagues, children, women, parents, old people or anyone less physically, mentally or emotionally strong than we are. Nor is it okay to be dominated.

Equal worth as whole beings does not, however, mean treating everyone as if they have equal talent, skills, abilities, capacities and resources. The idea that everyone must be equal in every way is a recipe for disaster. This is just another kind of coercion and domination – the domination of sameness, mediocrity or the lowest common denominator.

What are the different and complementary skills, talents and capacities that each person has? Are we giving more weight to some rather than others? Why? How can we share power more equitably? We need to work at these issues constantly. This may include getting help from a facilitator or relationship counsellor.

Relationships can become stuck if power issues are not addressed. It is easy over time to fall into roles where one person becomes dominant and the other dominated. This is particularly easy if one person has more skills, experience or knowledge than the other.

POWER AND SEX

Power has long been associated with gender and sex. The male has power over the female and has dominated her and treated her as property in many parts of the world with the support of the law. The sexual act can be

used to assert power. This is what rape is about. Changing this power dynamic is the basis of feminist thinking and work. And there is lots more work that needs to be done.

In traditional marriage disparity of power was institutionalised, with the husband having legal and moral power over his wife. Dominant–dominated patterns can easily become oppressor–victim patterns, with the oppressor feeling frustrated and the victim powerless. We watched these patterns being played out in our own families and now find ourselves playing out the same roles. Do we know how to relate any other way?

These patterns need to be unlocked, unpicked and interrupted. This takes effort. It is going against the flow of how it always is. Are you prepared to put the work in to change ingrained habits that perhaps go back thousands of years?

POWER AND MONEY

What about the relationship between power and money? There is lots of distress and stuck patterns around money in our society. When distress is high, power struggles will arise. Think about your own hopes and then your worst fears. Notice your own and others' patterns. Some people have scarcity patterns. Others may have addictive patterns and spend recklessly. Others may have hope-for-the-best patterns.

Consider what patterns you and your partners have before you create a business together. The patterns in your life and in your business are likely to be the same. A way to uncover them is to talk about them. Some families don't talk about money (or sex or death) in front of the children. If you have this pattern operating in your business make sure you interrupt it.

Have money as an open conversation. What are your expectations around earning it, saving it, investing it? Is it okay for some to earn more, some less? How are you all around differences? Relaxed, jealous, competitive, joyful?

Power in business is often related to the distribution of shares or capital investment. A pecking order can develop in which the bigger investors are given more weight in discussions as well as decision-making.

In a peer organisation, there will often be different levels of investment. This needs to be discussed openly. What will this mean in practice? Ask one another what each of your expectations are around money and record these. Get it all out in the open – have clear legal contracts. What decisions will the bigger investors want to be involved in: the larger financial decisions? capital investment? If money is short, what will the priorities be? Do you have bottom-line and contingency arrangements?

In our organisation we have had different arrangements around money. We recognised time given as well as money when allocating shares. We have at different times all earned different amounts. Sometimes we agree to pool our incomes. There isn't a right answer. Use what works and is congruent with your beliefs.

Arguments around money are often about other issues as well. Uncover these. What are the beliefs and fears underneath? All our childhood distress around money and family arguments around this will come up. Share what you are feeling: *'This reminds me of when Dad went to the races and spent the housekeeping money . . .'*

Remember, money is a resource like time, skills, talent and abilities. Are you keeping the money conversation in proportion or letting it oppress you?

What are your patterns around money? What are your hopes and fears? What were your parents' patterns? Your father? Your mother? How are your patterns similar?

THINKING POINTS

SOME THOUGHTS ABOUT POWER FROM OTHERS

Some excellent material has been written on the subject of power. Here is a taste of some of this.

John Heron thinks it is most helpful to think of power in terms of three kinds of decision-making: deciding for others – hierarchy, power over;

deciding with others – co-operation, power with; and people deciding for themselves – autonomy, power within. In an oppressive society, the first of these is used extensively to suppress the other two. In a liberated society, the first is used only to enhance the other two. Thus he believes that a society based on peership and co-operacy 'will involve not only autonomy but also, in some situations, an element of appropriate hierarchy, which means a person thinking and deciding for others in order to develop their future autonomy and co-operation.' John Heron says:

> *Such situations include parenting, certain types of training and professional practice, and when a peer is asked to take on a hierarchical role for an agreed time and an agreed purpose. So you may want your peer to use an intensive contract as your counsellor in Co-counselling. A group may appoint someone to make decisions for them in their absence, or to make facilitative decisions for them in their presence; and etc.*
>
> *Unless this element of appropriate hierarchy is clearly made explicit, co-operacy could become a front for the hidden play of inappropriate (ie, controlling and dominating) hierarchy.*

Starhawk in *Truth or Dare* distinguishes three kinds of power: power over, power from within, and power with. Power over comes from estrangement and war, power from within arises from our sense of connection and bonding with others and the environment. Power with comes from a willingness to listen to and respect one another and take action together.

When we are upset and vulnerable we tend to be more sensitive to power differences and seek to reduce our fear of being controlled by controlling others. In *The Celestine Prophecy* James Redfield explains it as the way we take energy from one another. He describes four main ways we take each other's energy: through intimidation, interrogation, aloofness, and a poor-me approach. We each have a dominant form of stealing energy.

Michael Sky in *Sexual Peace – Beyond the Dominator Virus* says that the

world has had a dominator culture – patriarchy – for the past several thousand years. As evolution favours adapting to the prevailing culture 'human evolution has favoured the means and methods of domination. All the ways of a dominator culture have continually evolved and improved, while all the essentials of a partnership culture (unadaptive traits in a patriarchal world) have atrophied.'

POWER IN GROUPS

In our book *The Zen of Groups* we discussed power in groups. This section is based on that. Here are some different types of power found in groups:

POSITIONAL POWER: when a person in the group has a more powerful position than other group members in the organisation or community of which the group is a part. This person may be a manager, an elected representative, government worker, teacher, or other important person. People with positional power will usually have more power in the group than other individuals. They will be listened to more carefully and their opinions given more weight. Positional power is given outside the group and recognised within the group. Positional power may include the ability to over-ride group decisions through intervening outside the group.

ASSIGNED POWER: when a group assigns a particular role to a group member that allows the person to have more power. Such a role could be as group or project leader, facilitator, teacher, record-keeper, financial controller, spokesperson for the group, coach or team captain. Assigned power is given by the group and withdrawn by the group.

KNOWLEDGE POWER: when a group member has specialist knowledge or experience in an area related to the work of the group. The person may be a computer expert, accountant, town planner, medical professional, expert in a language or culture, and so on. Knowledge and experience need to be relevant to the group. Often knowledge power is held by group members who already have positional or assigned power.

Personal power: when a person, through personal skills and qualities, is looked to as a guide or leader by group members. They may have skills in communication or have special mana or charisma related to their life experience. This person may not have a position of assigned power within the group or any positional power. Other factors which can influence personal power include age, sex, ethnic background, marital status, length of involvement, wealth, or physical appearance.

Factional power: when several people within a group act together in an organised way to influence or dominate group process or decision-making. The degree to which a faction is powerful in a group may depend on the number of people involved, whether they also have positional or other kinds of power, and whether or not they form a majority.

Occasional power: when someone has power for a short period. For example, someone may have particular resources that are wanted by the group for a particular purpose – a group member may have access to food and water when the others are hungry and thirsty.

Power is always a factor in every group and it will be useful for you to identify and be aware of how it is expressed. Recurring conflict in a group is often the result of unclear or unrecognised power relationships.

Group members can become skilled at recognising, clarifying and working through power issues. The power relationships of a group can become conscious or spoken through group exercises. [See Processes 13 Exploring power, 14 Mapping power and 15 Power and money.]

POWER AND ORGANISATIONS

Power in organisations can be informal, as discussed in Chapter 2, or structural – that is, built into the formal structure of the organisation.

Power which is related to the structure of an organisation is positional power. Hierarchical organisations rely heavily on positional power to maintain control. A manager can direct staff to act and can fire them if they

refuse. This kind of power – to hire, fire and direct – affects all the relationships in a hierarchical organisation even if the manager does not exert this power directly. Whether it is used or not, the power is still there. It is not possible to create an equal relationship in this situation.

In peer organisations all six kinds of power discussed under 'Power in groups' will be seen. [See also Chapter 16 Peer organisations.]

What do you see as the key issues around power? How have you addressed them?	*THINKING POINTS*

Alignment

Out beyond ideas of rightdoing and wrongdoing
There is a field
I will meet you there
When the soul lies down in that grass
The world is too full to talk about

RUMI

This chapter explores the different aspects of alignment. Tremendous energy, often called synergy, is available when we come together in groups and organisations. But access to synergy does not happen automatically. Many organisations never get beyond a fraction of their potential. They are missing out on the transforming energy available from alignment.

When souls sing together the universe sings too, ice melts and the oceans part. The power of alignment does not require large numbers to be effective. Two or three people gathered together can create big shifts in the world. Twelve people designed the Constitution of the United States.

To work together co-operatively it is necessary for groups of diverse people (any two or more) to develop ways to create and maintain alignment. By alignment we mean the bringing together of hearts and minds – and more – in such a way that the energies and efforts of everyone will lead to co-ordinated and synergistic action. It is a whole person concept – whole people coming together to take creative action.

The alignment of the 'body' of whole people is the aim. The head or heart alone will not create this. If the heads agree but the hearts aren't engaged, synergistic action will not happen. Similarly, if the hearts beat as one and the heads disagree. And it is actually more than the head and the

heart. For alignment to occur the whole 'body' energies, of which the head and the heart are just part, are involved.

Alignment does not seek to over-ride differences. It needs to create a large enough space to recognise and celebrate these. Nor does it mean there is no room for autonomous thinking or that conflict and chaos need to be inhibited. There must be room for all of these.

ALIGNMENT AND AGREEMENT

The difference between alignment and agreement is shown in the diagram below. Agreement occurs at the level of mind. Alignment is a whole person distinction. As you can see, alignment is more powerful than agreement – it calls us into action. However, sometimes agreement is as far as we can get and that is okay, too.

Collective decision-making or consensus is more likely to create alignment than majority decision-making. [See Process 50 Consensus decision-making.]

Agreement

Alignment

Yes, let's go

Yes
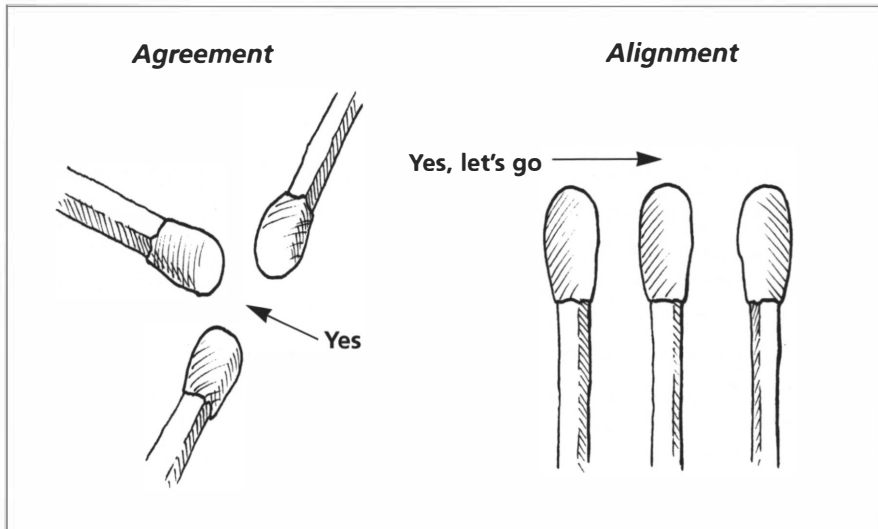
Space to be different

We all have beliefs and opinions on just about everything – gender, age, sexuality, ethnicity, morals, politics, spirituality, and so on. We have rational and irrational beliefs. Peer relatedness involves becoming conscious about the beliefs, opinions and judgements that limit our relationships with ourselves and others by separating us off. These limiting beliefs are the ones it is important to let go of. Stereotyping and judgements based on these are, for example: *'You are X ethnic group. All Xs do Y. I don't like Y therefore I don't like you, or want anything to do with you.'* The more of this kind of separating, limiting thinking we can let go of, the more connected and loving we can be.

It is also important to acknowledge and celebrate differences and bring these fully into our relationships. For example, cultural differences, when valued, can add immensely to the richness of a relationship, an organisation and a community. Processes, structures and practices that honour these differences in practical and meaningful ways need to be developed.

In New Zealand the recognition of the relationship between the indigenous Maori people and the European settlers was the basis of the Treaty of Waitangi in 1840. This treaty has become a touchstone on which to begin the challenging task of building a bicultural society in the late twentieth century. The confirmation of the treaty has addressed the practical and spiritual issues involved and begun a healing process for the whole nation. Alignment in this context means getting bigger – allowing space for two cultures to be fully recognised and developed, and allowing for people to freely identify with one or both.

Relationships between different genders, ethnic backgrounds and ages need to be handled with sensitivity as they involve power issues.

We have found through working together that allowing more and more space for one another to be authentically different is an important part of our group process. Just as we assume stereotypes that aren't real, we also assume similarities that are unreal. For example: Each of us (Dale, Anne and Bill) brought different skills and knowledge to writing this book. We didn't all try to do the same things or have an equal distribution of effort.

We contributed according to our skills and each worked in their own preferred way. By valuing one another's contributions, and recognising (including financially) the different levels of contribution we made, it is possible for us to go on working together.

AUTONOMY AND CO-OPERATION

A key issue underpinning alignment is the creative tension between autonomy and co-operation in all peer relationships. We are whole spiritual beings connected to one another and all life. We are also our individual capacities and idiosyncrasies – our personality – and these need to be valued and developed as we each individually see fit, in line with our life purpose. It is fair to say that we can be only as co-operative as we can be autonomous. We need to learn to set boundaries so our autonomy is not compromised. And we need to recognise and honour the boundaries and need for space of others. This is hard as we often don't recognise someone else's or our own boundaries until they have been crossed.

Autonomy/co-operation in a group
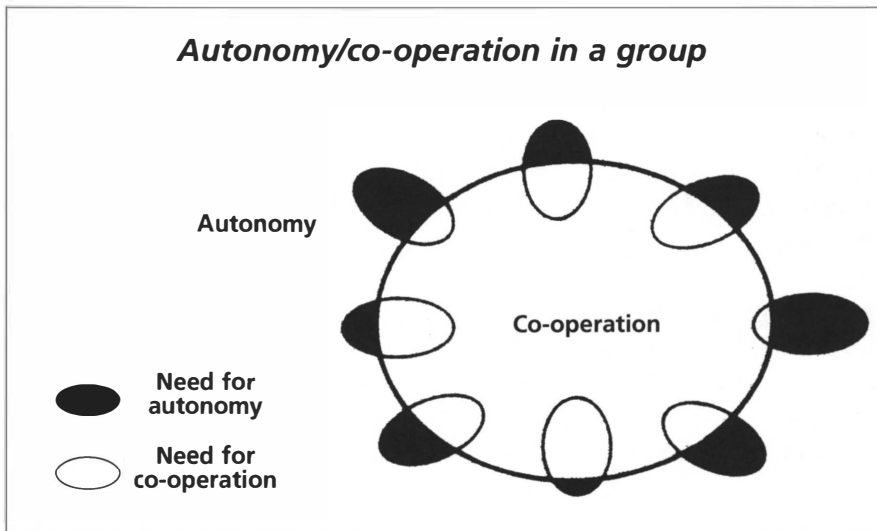
Practise noticing your boundaries. How do you know what they are? What happens when they are crossed? Notice other people's boundaries. How do you know when they have been crossed?

STRUCTURE AND CHAOS

Another creative tension related to alignment is the nature of change and the role of chaos in the change process. All theories about the role of chaos, complexity and paradox point to the importance and necessity of these in the turbulent and complex times in which we live. In the development of a relationship, group or organisation, the same principles apply. Chaos and conflict are an important and necessary part of the change process and movement towards alignment. So a developing relationship of any type needs room for chaos as well as structure. Too firm a structure inhibits change. Creativity will not flourish in an environment of fear and control. It requires a lot of freedom – of the mind and the whole being.

PROCESSES FOR CREATING ALIGNMENT

There is a range of methods and processes for creating and maintaining alignment. Some are well known and practised by most organisations. These include strategic alignment on a purpose, direction, culture, values, principles, plans, goals and policy. They also include management alignment on day-to-day practices, procedures and systems. Mostly these exercises use the power of thinking (the head). If they are carried out well they can also engage the heart.

Engaging the heart is developed through sharing and relationship building. Organisations often create this unconsciously through such informal processes as sharing experiences ('What happened at the weekend?'), work-organised social outings, helping one another in crises and celebrating successes.

Few organisations seek consciously to develop other kinds of alignment, which are just as important. For example, spiritual alignment can be developed through discovering and presencing the higher purpose of an organisation. Then there is energetic alignment. This is not so well known and practised but is very important in creating co-ordinated, harmonious action. Unconsciously every group of people seeks energetic alignment because it feels better and creates a harmonious atmosphere. It can be done by creating rituals, attunements and practices that support and enhance your higher purpose.

Alignment on all levels is important. It is a matter of taking all aspects of whole personhood into account and looking for what is missing or needed in your relationship or organisation.

STRATEGIC ALIGNMENT

In a peer working relationship – one in which you are working on some project together – alignment is required. By this is meant that you agree on a common purpose; you have a written statement possibly expressed through a vision or mission statement. You will also have more specific goals and/or objectives that set out what you need to accomplish to realise the vision. These become part of your strategic plan.

In a peer organisation you will want to involve everyone in the planning process so everyone is committed and aligned. It is best to write down your plans, give everyone copies and review them regularly. Check to see if you are still aligned. People and circumstances change. Alignment partway through a project cannot be assumed just because you agreed at the beginning. An alignment check could well be done every three months for a year-long project, for example. When disagreement and conflict arise in your project it is helpful to come back to your vision and goals. Restate them and check to see you are still aligned. You may have lost sight of the big picture and be bogged down in detail, or the objectives may need to be rethought to better meet the goals.

There are a number of ways to develop your strategic plan. If you can, use an outside facilitator to take you through the steps. Discuss the model

you will use with the facilitator and agree on it before you start. This is part of staying in charge of your own process. [See Process 28 Strategic planning.]

HIGHER PURPOSE
It is useful in personal and work relationships to consider the possibility of having a higher purpose. It is also useful for you as an individual. What is your higher purpose? What is the higher purpose of your relationships and your business? [See Process 42 Finding the higher purpose.]

VALUES
Our beliefs give birth to values that indicate what is important to us. Values are implicit in everything we do, and can be deduced from our actions. Clarifying values can be quite difficult. We need to ask ourselves: Why am I doing this? Why is it important? Values are our most important driving force and we are often unaware of what they are. It can be easier to deduce them in others than to uncover our own.

We often have different values from the people with whom we work. However, it is possible to work on a project with someone with very different values as long as the values are not opposed. For example: you may be working on a project because you believe in its worth as a contribution to others; I may be working on the project because I believe it will increase my skills. There is no opposition between our values, and therefore we may work together productively.

However, as our values are not aligned, we may have difficulty resolving conflicts when they arise. It is useful therefore to address values when formulating a project, exploring how they are different and whether the differences will get in the way. Write the values down. If values are closely aligned there is likely to be more focus, more clarity and a stronger basis for resolving conflicts.

Values on their own are of limited usefulness. They become important when we take them out of our heads and apply them to behaviour. They then become operational or applied values. They become observable and

able to be challenged. For example, if I believe in respecting individual difference but allow little space for others to be different, I can be challenged about this. And through being challenged I might learn something. I will have an opportunity to become more congruent.

As humans we tend to be wonderfully incongruent. We seem to be blissfully unaware of many of our incongruities. So it is useful to bring some rigour to bear on this issue. After all, this is the basis of integrity – the state of being whole, entire or undiminished. And we have found that integrity is the basis of personal power.

ETHICS

One way to address operational values is to develop a code of ethics. Ethics relate to moral standards of behaviour. They are a philosophically congruent statement of beliefs and values. We all have personal values, but we may not have made them explicit. It is writing them down in a congruent way that gives us a code of ethics.

A code of ethics is developed by uncovering what our values really are as distinct from what we would like them to be. They need to be real, not a smokescreen. A code of ethics is a formal way of advising others what standards of behaviour they can expect from you. A code of ethics can be a helpful operational framework for peer organisations.

When you have a code of ethics you can be challenged on them and behaviour that is incongruent can be called unethical. This creates accountability. Ethics in business are now becoming more important as this gives the public a clear basis for challenging what a company is up to.

The ethics of business are becoming more of a national and international issue as are the relationships between business and government. Governments are increasingly being pressured to concern themselves with ethical issues – protection of irreplaceable natural resources, the cleanliness of the air, the removal of poisons from our food and water, the protection of indigenous people, the banning of nuclear weapons. United Nations instruments such as the Ottawa Charter and Agenda 21 are gaining in importance.

New Zealand journalists' Code of Ethics

Respect for truth and the public's right to information are over-riding principles for all journalists. In pursuance of these principles, journalists commit themselves to ethical and professional standards. All members of the Union engaged in gathering, transmitting, disseminating and commenting on news and information shall observe the following Code of Ethics in their professional activities:

a) They shall report and interpret the news with scrupulous honesty by striving to disclose all essential facts and by not suppressing relevant, available facts or distorting by wrong or improper emphasis.

b) They shall not place unnecessary emphasis on gender, race, sexual preference, religious belief, marital status or physical or mental disability.

c) In all circumstances they shall respect all confidences received in the course of their occupation.

d) They shall not allow personal interests to influence them in their professional duties.

e) They shall not allow their professional duties to be influenced by any consideration, gift or advantage offered and, where appropriate, shall disclose any such offer.

f) They shall not allow advertising or commercial considerations to influence them in their professional duties.

g) They shall use fair and honest means to obtain news, pictures, films, tapes and documents.

h) They shall identify themselves and their employers before obtaining any interview for publication or broadcast.

i) They shall respect private grief and personal privacy and shall have the right to resist compulsion to intrude on them.

j) They shall do their utmost to correct any published or broadcast information found to be harmfully inaccurate.

A breach of this Code shall be a breach of the Union's rules and thus may give rise to disciplinary procedures under the rules. If a member is dismissed from employment or otherwise disadvantaged by an employer, and a breach of the Code is claimed and substantiated as a ground for the employer's action, the Union may decline to pursue a personal grievance on behalf of the member.

Page 52 contains a sample code of ethics.

CULTURE SETTING

A less formal way to address operational values is to develop a culture statement. Culture setting is about consciously deciding how you will work together. Rather than bring all your unconscious expectations about others into your work, you can design your own culture. It doesn't need to be a set of rules. It can be an inspiring statement of your ideal working environment that you can take on creating together. It is a way of having your values live. [See Process 21 Culture setting.]

MANAGEMENT ALIGNMENT

The purpose of management systems, procedures and practices is to support what we are up to by providing clarity, order and consistency. There has been lots of work done on management systems so we will not cover them in this book, other than to say that they are there to make things easy and workable. But beware of using systems as a way of confusing or oppressing one another.

It seems that the larger the organisation, the more systems get invented. Keep checking to see you have only the ones you need. The KISS principle is a good one – Keep It Super Simple.

ATTUNEMENT

Methods to bring the energies of a group into balance and harmony are often known as attuning or attunements. Some activities that attune a group are prayer, meditation, singing or listening to music, and sleeping. Consciously breathing together and holding hands are also helpful. If these activities seem alien or inappropriate there are other techniques that will help.

One of these we use a lot is called 'Getting present'. [See Process 19.] In our business we also use a range of other processes for creating and maintaining alignment. [See Processes 16 to 32.] We like in particular Processes 20 Creation meeting, 23 Sharing withholds, and 25 Completion meeting.

Conflict

One must have chaos in order to give birth
to a dancing star.

NIETZSCHE

We are not going to agree or be aligned all of the time. And sometimes we are going to disagree a lot. Disagreement is part of decision-making and it can also be part of a wider harmony. Disagreement may also lead to conflict. But we need to remember conflict is normal – it is part of life.

All relationships involve differences. We have different beliefs, different values, different opinions, different behaviours and different areas and levels of distress. We may not be able to accommodate one another's differences and allow one another to be the way we are. We try to change one another and, when this doesn't work, we withdraw either completely or in part – for example, emotionally.

When we work with others we may not be able to withdraw. We may be faced every day with someone who has behaviours and opinions that annoy, upset and trigger us. Let's be realistic, this is very likely.

We have discussed issues surrounding power and alignment. These issues when addressed will help in some areas of conflict. But what do you do when conflict continues anyway?

WORKING WITH CONFLICT

If you do not attend to conflict it can lead to resentment, lack of co-operation, lack of energy, people avoiding one another, indirect attacks, subversion and ultimately violence or war.

Lack of conflict in the workplace doesn't mean it is necessarily healthy. It may indicate apathy, lack of commitment, boredom, lack of safety, or low self-esteem. A highly creative workplace is likely to have a higher degree of conflict than others.

Most of us are scared of open conflict and avoid it if we can. And there is a risk to expressing and working through conflict. If the working through involves harsh words and name calling, people can feel deeply hurt and relationships can be damaged, sometimes permanently. Some people are afraid that, if they start to express their anger, they may go out of control and become violent, or that others may do this. These fears can be very real and based on experience.

So why take the risk? Why not avoid conflict at all costs? Conflict is rather like disease – prevention is best. That means attending to areas where disagreements may occur before they become an issue. If you have not prevented a conflict happening, your next choice is to treat it early, or hope it goes away. If it goes away over time, fine. If it doesn't, then you will still have to handle (treat) it, and it is likely to be more serious.

Anger and upset over the same recurring things is usually about us being attached to something – a belief or an idea – and attached to being right about it. We think what we believe is the truth. This then becomes more important than being with another person, which would involve allowing each of us to be different.

Zenergy, our small company, is largely made up of facilitators. Naturally we are very interested in process. But we don't always agree on which process to use or how to implement it. And we can get very positional about it. Sometimes we have several people proposing different things and all believing they are right. When we get positional, all our enlightened thinking tends to go out the window.

KEEP COMMUNICATING

We find it is important to say what is not working for us and to keep communicating about it. When we stop communicating, we start to withdraw emotionally from one another. We withhold ourselves. The relationship starts to die a little. A helpful guideline is 'Communicate or die'.

EXAMPLE: For Christmas David gave Dale a vase that she didn't like. She felt awkward because David was often at her place. Rather than hide it away she plucked up the courage to tell David. He was able to arrange for her to change it.

EXAMPLE: David felt left out of two decisions that had been made and also felt Anne was not treating him as an equal. He finally spoke out and said what he felt. He was listened to and Anne agreed to monitor how she was behaving towards David.

**Keeping communicating, even when it is hard,
as this is the key to resolving most conflicts.**

And there are skills involved. These are known as assertion skills: being able to express what is happening and how we feel about it in a non-blaming way, being able to hear the criticism and respond to it without being defensive, and being willing to negotiate towards a workable solution without compromising ourselves. For example: *'When you do . . . I feel . . . I request that you . . .'* These kind of assertion skills are always useful. Using them takes practice.

More and more we (the authors) find it important to tell each other what is niggling or upsetting us. Sometimes it can sound harsh to others. But we have found it is necessary to stay in whole relationship with one another. [See Process 23 Sharing withholds.]

LET IT OUT

Sometimes it is great to just shout at one another and clear the air. This can shift the energy and allow a way forward to be seen. Sometimes we will

see just how ridiculous we are being. Do you know how to do this or is it too scary? You may have had experiences from the past, particularly in childhood, which make this disturbing. Practise shouting on your own first if you find it hard – perhaps in the car when you are driving on your own. And then agree to practise it with another person in a safe environment. This can be very liberating. You may like to take turns. Make sure you both feel safe.

Wouldn't it be great if all workplaces had raging rooms where you could go and yell and punch cushions. Some workplaces in Japan have rooms with effigies of the bosses that staff can go and punch.

STUCK PATTERNS

The hardest conflicts we find to solve are the ones where one person's stuck pattern sets off the other's stuck pattern – a kind of reaction pattern occurs that goes round in circles.

EXAMPLE: Dale complains to Anne about something she has or has not done. Anne gets defensive. David jumps to her aid (rescues her) although he knows the criticism is valid. Dale feels unheard and silenced. They all feel upset. This pattern was finally identified and named. Now the pattern is out in the open and can be interrupted by any one of the three.

If the same behaviour happens more than twice there will be a pattern in there somewhere. See if you can spot it together. We now have a 'pattern-buster' system and we all look out for them.

We all get stuck at times. Don't beat yourself up when you are annoyed, angry or upset. It only adds to the grief. Allow yourself to feel angry or hurt. When you feel ready say: *'I feel upset. I feel hurt. I feel unheard.'*

Underneath we are all vulnerable and the hardest thing of all can be allowing ourselves to be vulnerable and to let others see it. Can you be with you own 'hurt child'? Can you make it safe for them to speak? Can you be with another's hurt child and allow the child space to cry, speak and just be? [See also Chapter 12 Peer counselling.]

Can you allow someone else to just be grumpy for a while? Some of us just are grumpy from time to time. Do you feel you have to make it better or that it must have something to do with you? It's very liberating to be around people who don't get caught up in one another's stuff.

STRONG REACTIONS

Sometimes we just don't get on too well with someone. They are okay but we don't warm to them. This happens. If we strongly react to someone either positively or negatively and get triggered by them a lot, however, there will be other stuff happening as well. We will be being triggered back into stuff from our past, usually childhood. This will make it hard for us to let go of our annoyance, anger or fear. Also, the person may remind us of someone in particular from our past – their appearance, voice, mannerisms. In such circumstances an identity check can be helpful. [See Process 35 Identity check and Chapter 12 Peer counselling.]

CONFLICT WHEN WE WANT TO REACH CONSENSUS

Although we optimistically believe there is always a way forward that will lead to agreement, it is important to recognise that there must also be a possibility that agreement will not be reached. Whatever transpires individual differences of view need to be honoured and celebrated. [See 'Underpinning values' on pages 8 to 10.]

Having said that, what can be done when we genuinely need to reach agreement and we are poles apart? Here are some suggestions:

- Allow the person most concerned to make the decision. Perhaps you can agree on some guidelines.

- Leave the decision to later or take a break.

- Have an energiser or a five-minute laugh when everyone either laughs or hums if they can't laugh.

- Ask everyone to put forward convincingly the point of view they like the least.

- Break the decision down. Identify what you can align on and see what is left.

- Identify the assumptions and beliefs underlying the issue. Get to the heart of the matter. [See Chapter 15 Peer inquiry, 'Strategic dialogue'.]

- Sit in a circle and have a round where each person speaks one at a time in turn. After one round see if you have uncovered a way forward. If not, have another round. The solution will be clear by now or the issue will have changed.

- Imagine what will happen in six months, a year, five years' time if you don't agree. How important is the decision now?

- Meditate together.

- Go for a walk, drive, or to a café together, as a way of building your relationships before attending to the issue again.

- Request everyone get off it – that is, drop their positional stances.

- Put all the possibilities into a hat and pull one out. Agree in advance to this solution.

- Use the holonomic principle. [See Process 42 Finding the higher purpose.]

- Do something dangerous together, like parachuting or bungy jumping. On the way down consider your attachment to your point of view.

- Give up being right.

- Bring in a facilitator.

- Ask an elder or spiritual mentor for help.

- Get trained in effective meeting and facilitation skills.

Models for running a business meeting are given in Processes 60 and 61. Processes for resolving conflicts are given in Processes 35 to 40.

Using a facilitator

If your group or organisation is unable to work through conflicts productively or if similar issues keep arising it can be very helpful to call in a professional facilitator who is trained in conflict resolution techniques.

Training

Facilitator training programmes are available in many countries. Our company, Zenergy, runs training programmes in a number of countries. You can contact us on phone: New Zealand 64–9–638 7422; or e-mail: zenergy@xtra.co.nz (you may also enjoy reading our book *The Art of Facilitation*).

Spirituality

If work is all about doing, then the soul is all about being:
the indiscriminate enjoyer of everything that comes our way.
If work is the world, then the soul is our home.

DAVID WHYTE

What is the place of spirituality in the work environment? If spirituality is
a part of whole being, can we keep it out of the workplace?

What is meant by spirituality? Our definition is the capacity to connect
with the sacred and the divine. And how might this be expressed at work?
Some ways are through purpose, through sacred space, through ritual and
through bringing the sacred to everyday activities.

Industrialised work has, on the whole, been materialistic and prag-
matic. Spirituality was usually kept separate from work and was mainly
expressed through organised religion. Christianity observed Sunday as a
day of rest, a non-work day. Christian values of honesty, fairness and
service were practised by some.

The split between the material and divine was mirrored in the
secularisation of work. The idea of divine purpose – work as a sacred
activity, a calling, a vocation – lost ground. Artists, teachers, ministers, and
doctors still had vocations but most people had jobs, careers, and
professions. They worked, played and worshipped as separate activities.

Coming from the concept of being a whole person, it is necessary to
look again at this split. A sense of the sacred and the divine cannot be

artificially separated from parts of life. An integrated life, grounded in being, means all parts of our life are impacted by all aspects of our being.

And human life is but part of the fabric of life on our world. There are also other life forms – animal, vegetable and mineral. We are part of a greater whole. And the world is part of a greater whole again – the universe, the cosmos.

What implications does this have for the work in which we are involved and how we approach it? Does it affect how we go about business? Does it affect the kind of work in which we are willing to be involved? The purpose of our work, the usefulness of it, the effect it has on the community and the environment, the values and ethics embodied in it, all need to be appraised.

Perhaps it is time we tuned in again to the sacred in work and play as part of our whole lives. And the divine connection is not just for our individual nourishment, it is also for the collective – the communities of people who make up organisations and business.

LIFE PURPOSE

What is your individual life purpose? Do you have a sense of this? Is it relevant to you to have one? If it is relevant, how do you apply this to your work? How does your individual purpose fit with the organisational purpose of your work? Is there an alignment there? Do you see this as an integrity issue – that you work in such a way that honours your individual purpose?

Does your work organisation have a purpose? Is it to make a profit for the shareholders? If so how do you feel about this? Who are the shareholders and what are they doing with the fruits of your labour? Have you thought about this?

If your work has a practical purpose (to produce a product for a specific market), does it also have a higher purpose – a sacred purpose of which the practical purpose is a part? The purpose in our company, Zenergy, is to create new ways of working together, and our vision is to create a quantum shift in world consciousness to living co-operatively as one community.

How does your organisation relate to and impact on the environment, the community, the world? To raise these questions can appear rather 'heavy'. Do you really need to think about such things? To be in integrity with the approach of this book we need to raise these issues.

SACRED SPACE

By sacred space we mean a place in which you can remember and connect into that which you consider spiritual and divine. Are there any sacred spaces in your home? You may think of them as special places or spots rather than sacred. A meditation space, perhaps, or a garden where you can go for quiet 'being' time. Or you may have an altar or shelf with special (sacred) objects on it – stones, leaves, whatever means something to you.

What about in your workplace? What is sacred space there? Is there a quiet room or garden? Or are the sacred places related more to the board-room or director's chair or car. Do you have a sacred spot in your office? Think about what really is sacred in your workplace.

RITUAL

What rituals do you practise? You most certainly have some. Are they all practically related – washing, shaving, teeth-cleaning, eating breakfast, tidying your workspace? Or are some of them sacred rituals – meditation, prayer, lighting candles, chanting, dancing? Of course, all your rituals can be sacred if you want, just by bringing awareness to bear.

What work rituals are you aware of? Do you always start the day and finish the same way? Is morning tea a ritual gathering of workmates? Are there rituals around receiving your pay?

We have some rituals in our Zenergy workspace. We have weekly 'creation' meetings on Monday morning and 'completion' meetings on Friday afternoon. Whoever is at the office takes part. Quite often those of us in other places will phone in to 'get complete' at the end of a week or to find out our theme for the week, as decided during our creation meeting.

We also have rituals around our weekly business meeting. We check in and get present at the start of it, and have an attunement exercise. We get

complete at the end of it. Morning tea and muffins are also something of a ritual for us.

It is fun noticing rituals and beginning to treat them as sacred moments. It is also useful to design rituals that highlight who you are being at work. Do try it – it can make a big difference. [See Processes 20 Creation meeting, 24 Getting complete, 31 Ritual, and 61 Zenergy business meeting model.]

THE SACRED IN EVERY MOMENT

There is a favourite Zen saying of ours: 'Before enlightenment drawing water, chopping wood; after enlightenment drawing water, chopping wood'.

Everyday activities continue no matter how enlightened we may be. The opportunity, though, is to bring the awareness, the mindfulness, the being of enlightenment through into every daily activity and illuminate it with presence. From a Christian perspective this may be explained as recognising the 'Christ presence' in everything – seeing your whole life as a prayer to the divine.

Dale doesn't like housework much. She took on having the morning routine of dishes and cleaning become a spiritual practice – bringing awareness to bear. It changed everything. Every movement became important, every sound; the dish water became a sacred pool and the dishes were purified and squeaked with delight.

You may like to try bringing your full awareness to aspects of your work. Start with something specific and then extend it – your life will transform daily.

Every moment of every day is an opportunity for being to express itself (living moment by moment). All of life can be a sacred journey and every step a sacred step.

TRANSCENDENCE

Are there opportunities for transcendence to occur in your life? Are there spaces for this to happen? It could be a walk in the park or garden, watching a sunrise, sunset, the bush, the stars, children; breathing, being in

the bath, being with a lover or loved one, being with a new idea or image. Do you provide space for exaltation and glorious moments?

Do you have magic moments at work when you step into glory – when you connect with others in a magical way? Are there moments when you connect with the subtle psychic realms and see auras and energy patterns, or symbols, patterns, and messages? Does your spirit fly?

Bringing the full awareness of two or more people together can be a very powerful experience. Try this with a friend – with eye contact and in silence – become empty and aware and bring that awareness together by being together, both fully present; two mirrors. It is a magical space of creation in which you need to speak anything that comes up so you stay there. It is a sacred space.

PERSONAL PRESENCE

Your innate spirituality can be made manifest through your personal presence. John Heron (*Group Facilitation* 1993) talks of 'the ability to be empowered by one's own inner resources, the wellspring within, and thereby to elicit empowerment in others.' He sees this as available through training in the conscious use of your physical posture and as 'the birthright of every person who takes the trouble to practise it.' He talks of being 'rather like the original light of the soul taking charge of its earthly location and its human relationships.'

In an interview in our book *The Art of Facilitation*, Heron talked about

allowing some immanent power within to shape your unique expression . . . There's an inner source, what Jean Houston calls a Godseed, an entelechy self. This is a wellspring or personal potential, and it's an accessible mystery. All you have to do is stand up and feel the whole of your gesture in space, feel your presence within the world, and you're open to this wellspring.

THE ROLE OF THE SPIRITUAL GUIDE

Do you have a person to whom you look as a spiritual guide – a flesh and blood guide or an other-world guide? You may like to consider also having a workplace spiritual guide or focus. We enjoy giving this role to one of our members who is also a healer. He does not consider himself any different from the rest of us, but we enjoy bestowing this status on him. He is our kaumatua, our elder. He provides a focus, an everyday reminder of the importance of our own spirituality.

A SACRED PROJECT

Do you have a special sacred project – something that involves a quest, a journey, internal or external?

Many businesses see relationships with charitable organisations as an integral part of their work. The relationship can have a special meaning or significance in line with the vision of the company, so it is not a marketing tool and it may or may not be made public. A New Zealand company, Self Heal, adapts New Zealand plants to the principles of European herbalism. It gives 10 per cent of all it sells to the Sisters of Compassion because the founder, Sister Suzanne Aubert, worked closely with the indigenous Maori people, using her botanical knowledge to make herbal medicines. Many Self Heal products are based on Sister Aubert's recipes. In addition, one of Self Heal's co-directors had three children with disabilities who went to a school run by the sisters.

OUR KAUMATUA'S SACRED PROJECT

Leonard Jeffs, our Zenergy kaumatua, is of Tongan, Samoan and Maori descent. He has an intuitive urge to produce an audiotape of the natural sounds of the New Zealand bush together with ancient Polynesian music and chants. This could be used during meditation to raise consciousness of the importance of indigenous peoples and their spiritual affinity with the land.

I envisage this tape with Polynesian flutes, the sea or running water and maybe a tui and a bell bird, and ancient chants about the creation and 'Tihei Mauriora', and highlighting the commonality of the region – evoking the common thread of the 'creation' throughout the Polynesian triangle [Hawaii across to Easter Island and down to Aotearoa (New Zealand)].

It will be an acknowledgement of the future as here and now and the process of acculturation. When people get together and pay homage and respect to Mother Earth – the land – they become attuned to the harmonies of the Earth and nature.

It is inclusive for we are all people of the Earth and, indeed, the only thing that is constant is nature itself – we breathe the same air, are bathed by the same wind and rain. This is the one thing that is consistent for us all.

It is important to pay respect to the tangata whenua – the people of the land of the region, the indigenous people – to recognise their status and particular affinity with the land. It is part of paying respect to nature itself – they are the guardians of the land.

When people get together it is important to acknowledge behind the eyes, beyond the physical, we are only balls of energy – thought and spirit – this is all that comprises the human ethos. The energetic body is less tangible and much larger than the physical body.

MORE THOUGHTS ON THE SPIRITUAL

Here are some more thoughts on the spiritual from Len:

The spiritual is not intellectual – it is a state of being, it is an exalted state of existence.

In the human existence, energy can be either positive or negative. Sometimes it is easier to take on negative thoughts. This is actually a waste of energy. So what we do with it – where we put it – is always a choice.

When we move into the next dimension – state of existence – all we take with us is our positive energy – a parcel of accumulated knowledge – that's

all. So the choices we make now are important because we are preparing for another journey. We can reap the positive here in the present to take with us to the next dimension.

It is important for the Earth to be clean and harmonious. We are all now reconnecting to our true selves through the medium of the Earth. Collectively we can share positive energy – creating synergy. We become magnets for this energy and a big magnet of aligned people becomes a huge magnet drawing in lots more positive energy.

In Zenergy, it is important for us to be aligned and attuned, to expand and develop so we can generate more positive energy. Aligned positive energy can dissipate negative energy. Aligned energy – positive energy – opens the psyche and brings up what needs to be healed – this is the dissipation of negative energy.

Healing is done by yourself. Other people can facilitate it, but the final decision must be ours.

The shadow side

We may think we are in the meeting room to preserve our job and our career, while at bottom the soul is making another bid for first-hand experience through courageous speech. It has no interest in being right; it simply intuits another life . . . Folded in on itself by our strategies for survival, it is trying to open. As Rilke said: 'Where I am folded in upon myself there I am a lie.'

DAVID WHYTE

The shadow is the parts of ourselves, our relationships, our organisations and our communities that are unconscious or unaccepted, and in need of integration. The shadow lives in the folds, the parts of ourselves that are unseen and unknown – the aspects to which we do not have access or which we do not want to own through fear of rejection by others. We often reject parts of ourselves rather than face possible rejection by others.

The shadow side is part of existence – light supposes dark, long supposes short. As we look deeply and fiercely into the folds and shadows we see and are able to bring out these unconscious parts and shed light on them. This process is part of becoming a mature human being. The shadow parts brought forward and integrated enhance our personal power. The shadow parts rejected or repressed deplete our personal power and have power over us. They show up in addictive and unconscious ways that dominate and deaden us both individually and collectively.

Groups, organisations, communities and nations all have shadow sides. It takes effort and courage to acknowledge and bring out the shadow parts and subject them to the light of consciousness. In the process of bringing out the shadow side there is always a lot of resistance. It is as if the shadow

wants to hang on to its own and remain secret. Sometimes the shadow presents as an enormous and insoluble problem. We feel it could overwhelm us. Bringing it out into the open feels a little like dying. However, once the problem is named, spoken and shared, the heat seems to go out of it and it becomes less potent and more able to be worked through.

At other times the shadow presents as a little niggle that seems hardly important enough to speak and share. Unfortunately it may be the tip of an iceberg that needs to be fully explored and unfrozen. Speaking the niggle may encourage others to share their concerns and the underlying issues will emerge.

When we started to write this chapter we were at a Heart Politics gathering at the Tauhara Centre in Taupo, New Zealand. We were working on a laptop computer using a power source supplied for caravans. We wrote a couple of pages and were quite inspired by our writing, which was going with a flow. Suddenly the screen went blank. Nothing we could do could revive it. The screen came up after a few minutes but we had lost the whole piece – we had forgotten to save it.

We reflected on the incident, which upset us quite a bit. It was hard to reconstruct the ideas with quite the same flow. In our enthusiasm we had gone unconscious about the need to save the material. By being unconscious it was as if the shadow side reclaimed the material back into the void. The shadow does not like to be exposed to the light. Perhaps it was resisting our efforts to unmask it.

It also reminded us of the dynamic and organic nature of writing. This book had begun to take on a life of its own. It was beginning to assert itself and make known its own preferences and needs. It had started to interact with us and guide us.

The second time we worked on this chapter was on Waiheke Island during a storm. There was a power cut and all the power on the island went off for a number of hours. The battery on the laptop continued to operate and, as it got dark, we lit a candle to see the keyboard. We read the part about the power surge at Tauhara and quickly saved what we had written to avoid another disaster.

In the same way, the shadow side teaches and guides us to reveal ourselves to ourselves and to others. This creates depth, richness and integrity in ourselves, in our relationships and in our projects. You can say that the whole work of the world is to become conscious and that, as this happens, we become freed up to respond on all levels both individually and collectively. We become free and responsive personally, interpersonally, socially, politically and globally.

THE SHADOW SIDE OF CO-OPERATION
Part of the shadow side of co-operation is when we co-operate (conform) with others at the expense of our own good. We compromise our own autonomy for the collective. This is rarely a good choice as it always tends to backfire. We tend to feel resentful and even used if we do things against our best interests. Co-operation for this reason is not about compromise of yourself. That doesn't work. It is about becoming more and more aware of our own beliefs and values, and bringing them with us when we are working on a collective issue with others.

Full co-operation requires a full sense of individual autonomy and the ability to stand up for one's own authentic wants. This requires a high level of self-awareness (self-connection), as well as a strong desire to connect with others. It also requires the ability to recognise and appreciate the authentic wants of others. ('Authentic' can be defined only by the person concerned to avoid coercion.) This creative tension between autonomy and collective action is at the essence of full co-operation.

The shadow side of autonomy is a tendency towards self-absorption, wilfulness, stubbornness and isolation. These tendencies need to be countered by a willingness and opportunity to creatively interact with others.

INDIVIDUAL SHADOW
To work with the shadow individually takes courage. You may want to work with a counsellor. The shadow indicates itself in addictions, obsessions and patterned behaviour. Also, in vague longings, continuing lack of energy and depression. These behaviours cover over our authentic

denied hurts and needs. Perhaps we were never encouraged to really be ourselves or express our exuberance for life.

It helps to begin to uncover where our patterned behaviour comes from. What is it that we really believe? Often these beliefs come from childhood or from our first work experiences.

Notice when you feel uptight and uncomfortable. Ask yourself: Why do I feel this way? What are the beliefs that are at work here? Have I chosen them or are they old conditioned ones? Once we uncover the old conditioned beliefs we can choose to change them. It takes rigour and a certain fearlessness to uncover them. Once they are uncovered, new beliefs can be chosen and the behaviour based on them will change, too.

EXAMPLE: Dale noticed that she often felt uptight when others were late or forgot things at work. The uptightness seemed to be out of proportion to the incident. She began to look at what was happening – where the uptightness came from and what the beliefs were. She tracked back and realised her first career as a professional musician had established a strong set of beliefs which were still running her. They were that being late and forgetting things (instrument, music) were entirely unacceptable for a professional musician. Indeed, without strong habits around these areas one would never be hired, and so would never get to work with other professionals. She had identified the source of her intolerance. It was obvious. Her workmates would not be acceptable in an orchestra. Hence the uptightness. Having seen the system of beliefs, she was able to introduce some new, more appropriate ones. And at the same time she was able to work to influence others to be more rigorous.

THE GROUP SHADOW

Group-think
Another aspect of the shadow side is the phenomenon of 'group-think'. This is when we take the good feelings of specialness and belonging we have in a group, community or nation and assume that our specialness means we are better than someone else or some other grouping. This leads

us to objectify others and make them into things rather than recognising their wholeness as beings. Group-think is the basis of all 'isms' – racism, sexism, ageism, homophobia – and all wars. We need to objectify other groups if we are going to kill people we don't even know.

Peer pressure

Group-think leads to another aspect – peer pressure. This comes from wanting to be part of the group and conform to the group norms. This makes us vulnerable to peer pressure – to act in ways that keep us on-side with the group. We need to watch out for and be the guardian of our own integrity, which must be protected if we are to retain our personal power.

Walking over broken glass

Another common shadow pattern of groups is avoidance – a refusal to see or own the problem. We call this 'walking over broken glass'. Everyone colludes in picking their way around the issue, pretending it isn't there or hoping it will go away if ignored. It is the emperor's new clothes phenomenon. Everyone knows he's naked, but no one will say. It is group collusion. Someone needs to be brave enough to break the spell and name the issue. Once named, the issue can come out of the unconscious and be addressed. It can be helpful to use a facilitator to help the group to create a safe space to address the 'broken glass'.

Patterned behaviour and sabotage

Patterned behaviour is hard enough to interrupt when we are working on an individual basis. It's even more sticky when a number of patterns are triggering one another in a group. [See Chapter 6 Conflict.]

Patterned behaviour is often sabotaging for ourselves and others. We undermine our own and the group's brilliance through these unconscious or semi-conscious patterns. We arrive late, don't meet our commitments, stop listening, judge and 'kill off' one another mentally. What is behind these behaviours to which we all are prone? Perhaps we cannot bear the thought of being successful or being fully connected to others. It may be

just too unknown and scary. We know how to be separate, alone and different, and we don't know about being with others in a powerful way. It may feel like dying. We may lose ourselves: *'Help, my identity may be lost.'* So we cling to old behaviours rather than take the leap into being. [See Process 45 Exploring the group's shadow.]

THE ORGANISATION SHADOW

Uncovering the shadow in the workplace takes rigour. Notice the patterns and behaviours that are annoying people or shutting them down. These patterns need to be brought out into the open. This is often helped by using an outside facilitator. The facilitator can then interrupt the patterns as the group uncovers them.

Some common patterns in the workplace are being stuck in power/ powerlessness patterns, indecisiveness, insensitivity, unwillingness to trust others, not following through on commitments, not speaking up, feeling resigned about things not working, squabbling about money and talking behind one another's backs.

Uncovering the shadow needs a safe environment for speaking the unspeakable face to face. The irony is that speaking the unspeakable is more for the person speaking than the person to whom it is spoken. It is often more of *'Wow! Did I really have the guts to say that'* than an upset for the person to whom the comment has been directed.

Once the patterns are brought out into the open, the whole group can look for the beliefs underneath. Then everyone can take on introducing new beliefs and interrupting the patterns.

SHADOW AND SOCIETY

The shadow is always active at a wider community and national level. It is easier to recognise the shadow as issues come to light. For example: incest, domestic violence and child abuse were shadow issues before they were brought out into the wider social conversation. Before this they existed in the shadows, not spoken about and even, as in domestic violence, not recognised by the law. A man had a right to chastise his wife and children.

In New Zealand taking land from the Maori people was sanctioned by law – the issue existed in the shadows and was justified through various arguments. The annihilation of indigenous peoples in Australia, the United States and other countries is part of the shadow side of nations.

Political correctness is related to group-think. Ideas become beliefs for a majority or dominant group in society. When these ideas gain acceptance they are seen as the 'truth', and there is little room for people to express opposing ideas. Political correctness can become oppressive and limiting.

WORLD SHADOW

There are many world views. Can we allow different ones to exist concurrently? Are some world views too dangerous to be allowed to exist? Is there a right way? What about issues like world hunger, unequal distribution of resources, pollution, environmental destruction, nuclear war? Are these part of the world shadow?

Perhaps one of the shadow issues in the world is the 'tyranny of absolutes', people believing that their beliefs are the truth or that any set of beliefs can be the absolute truth. This idea is at the bottom of spiritual oppression and religious wars.

Applying
Co-operacy

Team

There are many kinds of teams – sports teams, work teams, project teams. A team was probably the first grouping you thought of when considering peer relationships and co-operacy.

What is a team? A team is a group of people who need one another in order to achieve a purpose. It is a co-operative structure. A team suggests a sense of belonging, commitment and motivation – an aligned, focused and intentional group. We are a team! We are united, and purposeful.

Once Dale and Anne did an informal survey on an aeroplane flying between Auckland, New Zealand, and Melbourne, Australia – a four-hour flight. They asked most of the passengers what 'a team' was to them. What was noticeable was not so much the detail of the answers but how everyone wanted to respond and seemed to know lots about 'team'. Everyone had been in or was in a team. All age groups lit up talking about teams. Sports teams were high on the list, but so also were work teams, armed services and various group activities.

GROUP INTELLIGENCE

A team is a form of group intelligence. Problems are often so complex that they cannot be solved by individuals. A team of individuals with different skills and experience can learn together – become a learning organism, a

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group intelligence. Peter Senge in *The Fifth Discipline* names team learning as one of the five disciplines necessary for an effective organisation.

DISTINCTIONS OF TEAM
There are many distinctions of team. Here are some we value:

PURPOSE
There is a need for a team only if you are up to something – a game or a project. There is no team without a project that requires more than one person to fulfil it. The team is a group of resources for doing something.

VISION
A team needs a vision. What is the vision that the project is part of fulfilling? This is what will inspire the team when the going gets tough. Draw or write the vision up on a big sheet and put it up in a prominent place. Maybe it can be a song or a poem.

MEMBERSHIP
Who is in the team? Who isn't? A team requires clear boundaries. In some situations the team is made up of the best possible people available to fulfil the roles needed. In other cases the team can be anyone who is willing to go for it – to be committed to the team purpose and vision, and willing to be in training to be the best they can be. How does the team get to be chosen? Is it self-selecting or chosen? If chosen, by whom?

OWNERSHIP
Team members become part of the team and own the team project. It is who they are. The success of the New Zealand America's Cup campaign in 1995 was attributed to the sailors' involvement in the design of the boat and in operational decisions. This enabled the crew to feel they were sailing their 'own' boat.

RESULTS

A team is about producing results of some kind. A hot team has a powerful relationship to results. They enjoy getting results – victory, winning. Winning is getting the results promised. This can be a positive side of competition.

STRUCTURE FOR FULFILMENT

A team needs a clear action plan to fulfil when working on a project. This is reviewed regularly. Everyone has a chance for input into this and needs to agree. A team keeps its commitments and projected results in existence – written up where they can be seen as a reminder, rather than in someone's head. Use lots of charts.

CO-ORDINATED ACTION

Team members need to be willing to be in a dance together. They need to be able to play and pass the ball. They are for the team results being achieved and the team winning rather than individual glory. The team is a bigger whole of aligned individuals. [See Chapter 5 Alignment.]

INTEGRITY

A team rises or falls on its integrity, which is about being honest to yourself and others. Integrity is about giving and being your word – doing what you say you are going to do. It is learning to listen to your own truth and hearing the truth of others, which may be very different from your own. It is understanding your own limits and knowing when and how to say no.

Integrity is also about not withholding information that could be useful to the team. It includes renegotiating quickly if you can't deliver on a promise. Discussion about unmet promises can waste time in team meetings. It is best not to attend to undelivered promises in meetings but to handle them through a decision manager outside the meeting. Integrity is honouring one another as whole beings – being loyal and not trashing others behind their backs. Integrity is the source of personal power.

COMMUNICATION
A team needs to be in communication, especially when things are going wrong. Teams need members to say what needs to be said, to be honest and to share withholds. They need to see conflict as positive and bring it out in the open. There needs to be a strong commitment to communication even when it is hard. And there needs to be acknowledgement, affirmation and encouragement. [See Process 48 Day-to-day feedback.]

IN TRAINING
A hot team is always in training to be the best it can be. If the team has a coach, members need to be willing to be coached. If you don't have a coach, get one.

INTENTIONALITY
A team needs to be intentional and not muck around. Everyone needs to be clear that the results – all of them – will be achieved.

INDIVIDUAL RESPONSIBILITY
Individuals need to be valued for their expertise and take responsibility for contributing this. The team gives responsibility to individuals to take action in their area of expertise. It is a dance of many wholes, not many halves.

HANDLING BREAKDOWNS
The team needs a process for handling breakdowns. 'Breakdowns' are anything that could be better – the more breakdowns attended to, the better. [See Process 51 Resolving breakdowns.]

RIGOUR
A hot team will rigorously be at work to have the above distinctions in place all the time. Distinctions tend to fall out and need to be put back in. [See Process 49 Hot team.]

CULTURE

A team needs to be clear about how the members will work together, what values are key to the team and how they will be reflected in behaviours. These are sometimes called 'operational values' or 'rules of operation'. An example of rules of operation are those of the America's Cup-winning yachting team, Team New Zealand of 1995. These 'rules' were:

- Fairness and honesty – 'Play nicely together.'
- Openness – 'Share your toys.'
- Emphasise simplicity.
- Focus – 'Remember the big picture.'
- We will encourage creativity and emphasise follow through.

CELEBRATION

A team needs ways to mark progress and achievement. Celebration has a ritual element and can include marking special moments through declaration, enjoying results achieved and also having fun and letting off steam together. Celebration also increases intimacy.

LEADERSHIP

Leadership can arise from the team – the team recognises its leader(s) and there may be different leaders for different functions. There is no leadership without a team. The strongest teams choose their own leader and encourage the development of leadership in one another.

MANAGEMENT

A team can learn to manage itself and needs the distinctions of management rather than a manager. Management is about creating a structure for fulfilling a purpose, and systems and practices to support this. Management is about wise use of resources. Management requires action plans, displays, commitments and promises. Management is about 'stapling the project into reality' so it can happen smoothly with nothing left to chance.

Management is about knowing how to relate to people. Management skills are needed by everyone in the team – to self-manage and to assist others.

SYNERGY
This is what a team can achieve if the above distinctions are in place.

PROJECT MANAGEMENT
Project management is an important body of skills. It helps to know the stages that every project goes through: formulation, concentration, momentum and completion.

FORMULATION: The first stage of a project. The purpose, vision, objectives, team membership and culture, action plans and resources will all be developed or set.

CONCENTRATION: In this stage the team will put in a lot of energy implementing and fine-tuning the action plan. This is a high-energy, 'all shoulders to the wheel' time. It takes more energy to start the wheel rolling than at any other time. At this stage there will be high energy in for small results out.

MOMENTUM: If the concentration stage has been effective, the project will move into momentum. The wheel is turning and needs to be steered. Results start showing up and team members begin to feel a sense of accomplishment. The success or otherwise of the project will be indicated and time for some reflection on progress will be needed.

COMPLETION: This is the last stage of the project, when the final results are collated and all the loose ends are tied up. Evaluations are carried out and the learning distilled to apply to the next projects. Acknowledgements are given and received and successes celebrated. A completion ritual is carried out.

KINDS OF WORK TEAMS
You will find a variety of teams in the workplace.

PROJECT TEAM
A project team has a clear purpose, set of outcomes and a finish date. People come together to fulfil the project and then move on.

SELF-DIRECTED TEAM
A self-directed team is usually an ongoing team, responsible for managing itself, to achieve certain agreed functions. Members stay together over time.

CO-ORDINATING TEAM
A co-ordinating team is made up of one or two members drawn from other teams that need to be co-ordinated. A co-ordinating team performs a management function and can replace managers in a non-hierarchical organisation.

Teams and a co-ordinating team

Co-ordinating team
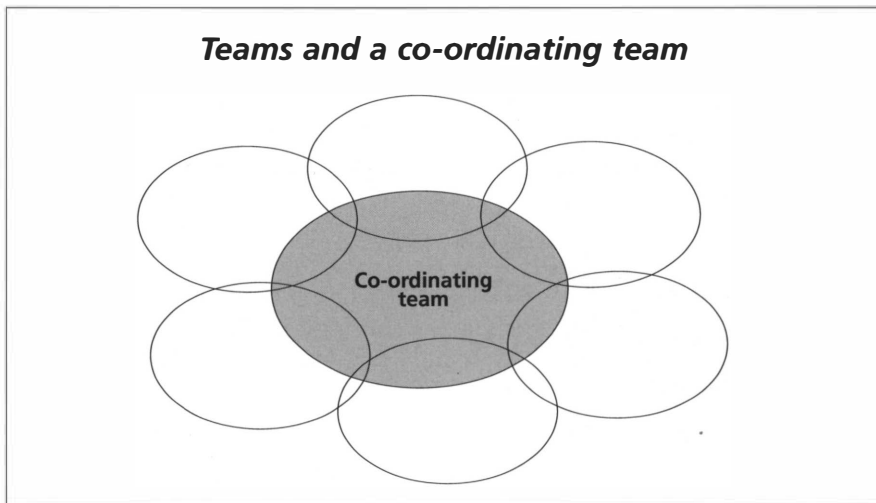
CROSS-FUNCTIONAL TEAM

A cross-functional team contains people drawn from different parts of an organisation and with different sets of skills. It is usually a project team. Cross-functional teams are often used to design organisational change.

SUPPORT TEAM

A team set up specifically to support another team or project. It contracts to carry out a support role. Sometimes it is a sub-team of a larger team.

VIRTUAL TEAM

A team in which members talk by computer and don't meet in person.

CONSENSUS DECISION-MAKING

Consensus decision-making is the usual decision-making method for teams (and co-operative organisations). Consensus decision-making is based on a commitment by all participants to reach agreement. As outlined in Chapter 1, underpinning collective decision-making are some beliefs and values. These are so important that they warrant repeating here:

- All people are intrinsically of equal worth.

- Difference is to be valued, honoured and celebrated.

- It is possible for people to live and work together co-operatively.

- The best decisions are made by those people who are affected by them.

Agreement can mean any of the following:

- Everyone agrees.

- Everyone agrees to disagree.

- Some people agree and others agree to align with them.

- Everyone agrees to delegate (or empower) one or a number of participants or even an outside person to decide (usually within certain guidelines).

- Everyone agrees that only those specific persons affected by the decision will make it.

- Everyone agrees that sub-groups can make their own independent decision.

- Everyone agrees that a certain chosen percentage, say 51 to 95 per cent, will constitute agreement (as an interim measure only).

- All agree except one or two who:
  – express their disagreement and allow the decision to proceed.
  – propose alternative solutions until the group agrees.
  Note: There is no power of unmoving veto. The dissenter, out of their commitment to reach agreement, must propose a counter solution. All are encouraged to think creatively outside their usual thinking.

- Everyone agrees that the decision can be delayed.

- No decision is made.
  Note: The fallback position is agreement by all – not a majority. [See Process 50 Consensus decision-making.]

TEAM-BASED ORGANISATIONS

There is a move at present in many countries to incorporate teamwork into hierarchical organisations, and to shift from hierarchical to team-based organisations. There are lots of different kinds of team being created, from short-term project teams to self-directed ongoing teams.

A lot of books have now been written on teamwork, how to set teams up, what roles people play, how to choose the right people and what to do. Some of these books are listed in the bibliography.

We believe that team is something that can be created anywhere with training and coaching in the distinctions listed above. Team is a set of distinctions. The distinctions live in the team. Mastery in team is about seeing which distinction is missing and being able to presence this through demonstration or providing access for others.

PROBLEMS WITH TEAMS
Some of the difficulties found with teams in a work environment are:

- Lack of alignment on a vision.
- Unclear team objectives and outcomes.
- Unclear team boundaries (area of responsibility or frame of reference).
- Unclear team membership.
- Members have divided loyalties between a number of teams.
- Lack of group participation and facilitation skills.
- Lack of team distinctions.
- Lack of processes to resolve conflicts.
- Lack of meeting and consensus decision-making skills.
- Insufficient resources and back-up systems.
- Creating a team unnecessarily when one person can do the job.
- Not having decision-making autonomy.
- Not having a coach.

TEAM TRAINING
Organisations shifting from hierarchical to team-based structures often presume that people know how to be effective in teams without training. This is a big mistake. Working effectively in teams is an enormous shift for people used to reporting individually to a manager. Training in working effectively in groups and facilitating groups is a necessary part of this training. It is unfair to throw people into teams, leave them to it, then disband the teams when they don't work effectively. It would be like creating a professional sports team from people who don't know the rules of the game and have no coach.

Coaching

In this chapter the role of coach and the person being coached – the 'coachee' – is explored. At the end of the chapter there is also a section on buddy relationships.

THE COACHING RELATIONSHIP

The coaching relationship is a useful and powerful one when you are up to something that is a challenge. It is powerful having another person assist you to be the best you can be. All great athletes and sports teams have coaches. Coaches commonly assist in attaining physical fitness and are becoming more common as advisers to managers and other business-people. Coaching can work for just about any project.

Coaching is a contracted relationship between two people, or one person and a group or team. Usually there is one coach and one or more coachees. Coaching is a set of skills, some of which are generic (common to all situations), and some of which are specific to a particular field.

Taking on a coach to achieve an objective can be very empowering. It can be a powerful partnership that can enable us to do what could be impossible on our own. A coach is a rigorous ally who will not let us subvert ourselves. Coaching, if it is freely chosen and not imposed, is a peer relationship based on trust and commitment.

THE ROLES
Coaching requires two roles: coach and coachee. Sometimes two people can alternate the two roles. This reciprocal arrangement can work well but requires maturity, clarity and a clear contract.

THE CONTRACT
Coaching is a contracted relationship. It is by agreement. A coach cannot be imposed on someone. A coach is someone who is committed to the coachee meeting their objectives. A coach is usually involved in the objective-setting process. The contract usually needs to be written down and can include how each person will relate to each other. A sample contract appears on the next page. [See Process 52 Setting up a coaching or mentoring contract.]

CHOOSING A COACH
Coaching requires mutual respect and a willingness to be honest and rigorous. A coach needs to be able to see through the coachee's patterned behaviour (stuck and limiting ways of doing things), to identify what is missing and to say honestly what they see. A coach needs to be able to encourage and acknowledge progress made. A coach needs to have time for coaching and be prepared to make this a priority. A coach needs to believe in the coachee and their ability to achieve their objectives. A coach often, but not always, needs to understand the technical requirements of a particular field.

BEING COACHED
Taking on a coach is often a big move for someone. It is easy to confuse coaching with teaching and advice-giving. You can take or leave advice and either take on board, sleep through or rebel against teaching. Being coached requires trust from the coachee and a willingness to surrender to the coaching. The coachee needs to be willing and able to take on and try out the coach's suggestions without resistance and argument. A resistant coachee is poor material for coaching.

Coaching Contract between Julie Strong and Anne Bailey

DATE:

PURPOSE:
For Julie to be in business as a consultant in three months' time.

SPECIFIC ACHIEVEMENTS:
Five contracts in place.
Company registered.
Office set up.
Staff employed.
A one-year strategic plan for company.

TIME-FRAMES:
Coaching contract until specific date in three months' time.
Contract to be reviewed on . . . Julie will review her achievements, how the contract has worked for her, and complete or re-negotiate her contract.

AGREEMENTS:
All content is confidential.
Start and finishing times will be respected.
A regular meeting of 1 hour at 8am every Tuesday at Anne's office.
Julie may choose to phone during office hours, 9am to 5pm, for any issue she wants to discuss that relates to her contract.
It's okay for Julie to let off steam, be annoyed, upset.
Its okay to make mistakes.
Keep going, even when it's hard.

FEES:
(Add agreed fee here.)

Often coaching will be difficult to accept as the coach will be suggesting you do things differently. This can be confronting and the automatic reaction will be to react and resist, and feel you are being made wrong or are not good enough. You have learnt to do something one way over a long period of time. You may be attached to your behaviour even if it does not always lead to the results you want. We usually don't enjoy being confronted or challenged. You may react by wanting to discount the coaching or blaming the coach rather than trying something new. Or you may want to blame yourself for not being perfect already. Watch for these automatic reactions and take on the coaching.

Only after you give coaching a fair trial is it helpful to discuss its usefulness. If you often find yourself arguing with your coach, you need to consider carefully whether you are coachable. You may be caught in patterned behaviour that is getting in the way of your progress. If you consistently take on the coach's suggestions, give them a fair go and the results do not show up, it may be time to reconsider the coaching contract.

Being a coach

Coaching requires commitment from both the coachee and the coach. They are both committed to the coachee reaching agreed objectives. Without this commitment the relationship will founder. Maintaining this commitment is a big part of the coach's role. An effective coach will maintain commitment to the coachee's objectives even when the coachee's commitment waivers and they want to give up. For this reason we say a coach is more committed to the coachee than the coachee is to themselves.

To train yourself to coach others it is important to have lots of experience in being coached yourself. You will have learnt some of the things that work and don't work. However, remember that what worked for you may not be what works for someone else. People are motivated in different ways.

Remember, telling someone what to do is not usually powerful. It is much more empowering **to provide access**. The following two questions are really useful: **What will provide access** for the coachee to the

distinctions they need? **What will provide access** to the coachee discovering how to achieve their goal?

It is the difference between showing someone how to read a map and telling them how to get to a destination. We like to distinguish three levels of learning: getting it, knowing you've got it, and providing access for someone else. Each level requires a different level of understanding. Coaching is at the third level.

The basis of the coaching contract is the commitment the coachee has made and their vision that led to them taking up the challenge. Always come back to this. This is what will motivate the coachee. Have the coachee write, draw or cut out a picture that represents the realisation of the project and have them stick this up in an obvious place.

Design a framework – an action plan – with the coachee for the realisation of their project. Set it up together and agree on the details. A conversation to set up an action plan might include the following questions:

What is something you can do to have . . . happen?

What resources do you have or need to do that?

Is there anything stopping you from having that happen?

Is there a small step you can take now towards the (large) project?

Can you draw up a plan which will get you from A to B?

What support will you need to implement the plan?

Make sure the steps are realistic and that the coachee is committed to them. Have the coachee write down the details, and have a copy each. Put them up somewhere obvious so you can see them every day. It is good for the coach to do this, too.

Also agree on your contract – how you will work together. Ask the coachee what works for them and take note. We mostly know how we are best supported. Some people respond to a gentle nudge along; others like

a rigorous coaching relationship. Usually it works best for the coachee to take as much initiative as possible – for example, being the one to call the coach at an agreed time. Decide how often you will meet or talk over the phone. It works best to have regular check-in points.

When a coachee is struggling or off track, usually the first thing that will happen is that they will get out of communication with you. 'I forgot to phone' is a great alarm bell. Don't wait for more than an hour. Contact the coachee. Something is usually happening and the coachee is using it to disempower themselves. Find out what disempowering messages the coachee is giving themselves and seek to disarm or interrupt them. The conversation could go something like this:

> 'Hi, Bill, I didn't your phone call. What happened?'
> 'I forgot. I got tied up with Henry and the time escaped me.'
> 'How is your project going? You undertook to do X and Y.'
> 'Well, actually I had trouble getting X done because Z happened.'
> 'What else happened?'
> 'Well, actually I'm not sure I want to do X any more. Perhaps it is not the
>   way to proceed.'
> 'How do you feel about doing it?'
> 'Actually I feel scared.'
> 'Yes it is scary. You are a brave person for taking that on. Remember, you
>   decided it was a good idea because . . .'
> 'That's right. I had forgotten that. I will do it tonight.'
> 'Okay. Phone me back when you have done it tonight.'
> 'See you, bye.'

Remember, you are always there to support the coachee. Don't get into your own stuff and start making judgements about them. We are all sleazy at times. That is why we need a coach. The mind works in a million different ways to disempower us and rob us of victory in our projects. An effective coach is a master at outwitting disempowering conversations. [See Process 53 Coaching – skills and insights.]

WHAT TO WATCH OUT FOR

Both coach and coachee need to be aware of the likelihood of transferring inappropriate roles and emotions on to each other. For example, the coach could transfer their unfulfilled ambitions to the coachee, or the coachee could relate to the coach as a parent or fall in love with them. To some extent this transference is inevitable and it will be a good idea to do an identity check. [See Process 35 Identity check.]

BUDDIES

A buddy is a friend at work, or at any time really. It can be fun to use a buddy system at work for new staff and for learning new tasks. It is important for people to choose their own buddies as they need to be able to share with one another and create rapport.

IN THE ORGANISATION

Buddies can also be helpful for keeping communication open between people working in different parts or functions in an organisation. It is a way of making the informal networks overt. It is helpful whether the organisation is large or small. People working on different projects can buddy up and keep one another informed. This keeps the communication channels open throughout the organisation and nobody need feel left out. People can have several buddies. Buddies know it is okay to phone one another to catch up – in fact, it is expected to happen regularly.

Buddies look out for one another and notice if something is going wrong. They can offer assistance quickly and encourage their partner to talk things through. They can offer suggestions and coaching if there is agreement for this.

One charitable organisation we know uses this system for communicating between the board and staff. Each board member has a portfolio, and has a staff buddy who works in that area. The staff member undertakes to keep the board member informed of what is happening and the board member undertakes to share their thoughts, too. This buddying

keeps the board members involved and more able to make decisions when issues come to the board. Staff members find they have less explaining to do to the board as the portfolio member takes on this role.

OUTSIDE THE ORGANISATION

A buddy outside an organisation can also be a useful relationship, particularly if you are new to either the organisation or the function in it. Not a coach or a mentor, a buddy is a friend – someone to rave to, to share with, to complain to – a listening ear. It can be useful to create this relationship consciously rather than just using your friends. Ask them if it's okay to use part of your time together to let off steam about your work. Seek their agreement rather than doing it and hoping they aren't getting too bored. Often we abuse our friends by being unconscious about how we interact with them – not giving them any choices. You could create the freedom for them to say, 'That's enough for now.'

Mentoring

Mentoring is a relationship based on trust, respect and a loving connection between two people – both parties give and receive. A mentoring relationship usually arises spontaneously and, like friendship, requires nurturing. A mentor is one of the most precious relationships we can have. To have several in one's lifetime is a wonderful gift. A mentor can make life a lot easier for a young person or someone entering a new area of work or life. For a mentor there is great satisfaction in contributing to the future.

A mentor has the skills, experience, understanding and networks the protégé values and wants. The protégé has skills, abilities and potential that are seen and valued by the mentor. The protégé seeks to learn from the mentor. The mentor seeks to pass on what they know to someone who is receptive and appreciative.

Often the mentor is towards the end of a career or life stage and the protégé is at the beginning. The mentor is someone the protégé admires and can learn from. The initiative for a mentoring relationship usually comes from the protégé.

The mentor shares their experience, and offers suggestions and advice. The mentor gives the protégé a helping hand, an easier route to gain knowledge, experience and contacts. The mentor may also offer coaching. The protégé offers appreciation and a willingness to learn and develop.

A mentor is a teacher, but only rarely is your mentor a formal teacher because mentoring is primarily a personal and informal relationship. The roles are clear and there is usually an age difference between the two people. The roles are not reciprocal as they can sometimes be in coaching.

Choosing a mentor

Before choosing a mentor consider who you already know and admire in a field where you are wanting to learn. Sometimes a mentor just needs to be recognised. They are already there, keeping a watchful and supportive eye on you. They can often see in you something of themselves in an early work or life stage. If there is someone already playing this role for you, you may like to recognise them. Let them know you see them in this light. This is a gift – to recognise and appreciate someone's support and affection for you. You may decide to meet on a more regular basis.

If no mentor is there, you may like to start looking out for one. Look for someone you like, admire and respect. Cultivating a relationship with someone who can help you but whom you don't respect is unlikely to be healthy and nurturing.

Some agencies offer mentoring services – a bit like a dating service. You may want to interview a number of people before you decide on a suitable relationship. It is important you like and respect one another.

How to be an effective mentor

Being a mentor is usually a great pleasure. It is the opportunity to pass on what you know to an appreciative person who is eager to learn. It is important to encourage and support your protégé to grow and develop, not just listen to you. You need to listen, too. Listen for the potential of the person and the skills and experience they need to develop. Support them to move at a pace that works for them.

Avoid projecting your own unresolved ambitions on to your protégé. Encourage them to develop their own path. Be patient and support them when things don't go well. Allow them to complain about things, but not too much. Encourage them to turn complaint into opportunity.

It helps to view the protégé as your equal – someone you respect, who is yet to reach their full potential. Avoid the parent–child relationship. Your role is to empower them so they can be fully themselves. Yet it is totally up to them how far they develop at any time. One of the hardest things for a mentor to see and accept is that the protégé may not want to develop all of their potential. This must be totally respected.

It can be a hard lesson to see someone stopping themselves when you know they can do it. Remember that the relationship is always more important than the result. Maintain the relationship and the results will probably come in time. If they don't, you will still have a great relationship.

It can deepen the relationship if you can do fun things with your protégé. Do you share any hobbies or leisure activities? You may enjoy meeting your protégé's family and friends. Remember, though, that your relationship is of a specific nature, different from other friends and from family. It is important to respect the limits as well as the joys of this special relationship.

It is important to interrupt attempts by the protégé to put you on a pedestal. There is only one way off a pedestal and it is always down. You can interrupt this pattern by sharing your humanity. Tell them about your failures, too, and let them see your vulnerability. Share how your difficult times and failures affected you. This will equalise the relationship and allow it to deepen. A powerful mentoring relationship between two real and vulnerable people is one of the special joys of life. Don't sell yourself short by withholding your authentic, vulnerable self.

If you have coaching skills you may also coach your protégé. It is essential to clarify when you are coaching and to create a separate contract.

SETTING LIMITS

It is okay to set limits and boundaries around your availability as a mentor – when you are available to visit or phone, when not. Be clear about limits and insist they are respected. Sometimes people can be demanding. You may like to include these in a contract. [See Process 52 Setting up a coaching or mentoring contract.]

How to be an effective protégé

A protégé is receiving a gift and it takes practice to learn how to receive with grace. It is important not to fall into the parent–child mode if you are of that age difference. Watch for projections of this kind and seek to work this through using peer counselling techniques (**not** with the mentor). The mentor–protégé relationship is very different – it is between two whole and equal people who have different levels of skill and experience.

Avoid putting the mentor on a pedestal. Someone on a pedestal can only fall off and this could damage your relationship. Everyone is perfectly imperfect and human, which is another way of saying we all have faults.

It is important to always retain responsibility for yourself. Don't give this away to anyone, no matter how you admire them. You are responsible for your own life and actions and must be accountable for your own choices. Ask for and receive advice, suggestions and coaching, but always remain your own person. Don't do anything just because someone else suggested it. You must make your own choices. It is okay to not take advice. Explain why to your mentor.

Remember to appreciate your mentor. Thank them for their help. A card or small gift can mean a lot. Remember their birthday. Get to know them on a personal level.

Setting limits

You may need to set limits, especially if your mentor gets over-enthusiastic or has a strong personality. It is okay not to accept advice or suggestions but, if you find yourself doing this a lot, you may not have the right mentor. It is okay to set boundaries and limits. This is so for both parties, and is a good thing to discuss and agree on. Your boundaries may be quite different. This is normal. The boundaries of both need to be respected.

The contract

Mostly a mentor–protégé relationship is informal. It is helpful to recognise and talk about the relationship, though, and discuss both people's expectations as freely as possible. The frequency of meetings, availability, hopes

and fears need to be discussed. If coaching or other techniques are to be used they need to be contracted.

If the relationship is formed through an agency there may be restrictions on the number of meetings. There may be a cost.

A mentoring arrangement needs to be reviewed from time to time, perhaps every three months if it is ongoing. Set aside a time to review and use a process such as sharing withholds as well as reviewing your contract if you have one. If the relationship is through an agency there may be a formal review mechanism after a number of contacts.

TOOLS OF MENTORING

The kinds of tools you might use as a mentor include:

- Listening.
- Talking through ideas.
- Sharing experiences.
- Introducing your protégé to interesting or helpful contacts.
- Sharing information.
- Recommending books and training programmes.
- Brainstorming.
- Coaching.
- Facilitating processes.
- Giving advice (very sparingly).
- Giving feedback.
- Introducing to networks.
- Being together in silence.

WHAT TO AVOID

For a mentor it is good to avoid:

- Referring a lot to the distant past.

- Giving lots of advice.
- Being patronising.
- Probing into the protégé's personal life.
- Talking a lot about yourself.
- Transference of roles and emotions.

For a protégé it is good to avoid:
- Knowing everything already.
- Telling the mentor how it is now.

Both need to avoid:
- Sexual involvement.
- Transference of roles and emotions.

[See also Chapter 10 Coaching, 'What to watch out for'.]

Peer counselling

This chapter suggests that workplaces are often repressive, introduces the theory of peer counselling, and suggests how this method can be helpful in the context of peer relationships and co-operacy.

REPRESSIVE CULTURES

Our dominant Western culture is dependent on science and rationality. It tends to be emotionally, psychically, intuitively and spiritually repressive.

Repressive practices have been passed down from one generation to the next for hundreds of years. Education, parenting practices and social norms carry strong messages about emotions, psychic abilities and spiritual experiences – whether they are acceptable and in what form. We call this socialisation.

The workplace tends to value rational thought above all else. Intuition, hunches, emotions and spirituality are seen as unreliable and irrational. It is not understood or valued that these capacities are in a different domain of knowing and vitally contribute to our ability to be sensitive to ourselves and our needs, to others and their needs, and to the world and its needs. The inability to claim all our capacities means we become alienated from parts of ourselves. We are out of touch with parts of our wholeness. [See Process 55 Emotional conditioning.]

EMOTIONAL COMPETENCE

The expression of emotions in the workplace is often regarded as a sign of weakness. Women who cry at work are considered unsuitable management material. Men who fail to 'control' their anger will not get to be top managers. If they express fear or grief they are referred to as sissies, meaning 'women-like', weak and irrational.

Repressing emotions all the time can lead to emotional and physical illness. It also affects our ability to be with others when they are expressing their emotions. We may either get triggered inappropriately ourselves, or find it hard to be with another in an empathetic way.

This does not mean that all emotional releases are okay in the workplace. There needs to be a distinction between expressing emotions safely and appropriately, when they relate to what is happening in the moment or in context, and the dumping of distress from the past that is triggered by the present. The problem is that very few of us have this distinction or, if we do, have sufficient skill to separate the two.

There is a pressing need for education that enables us to regain access to our emotions and emotional triggers, and to express them in safe ways. Through expressing our emotions appropriately we are able to understand that we are all vulnerable and hurt. And by recognising this on a deep experiential level we become more human and more able to live, work, co-operate with and heal ourselves and others.

The ability to understand and work with our emotions safely, for ourselves and for others, is called emotional competence, which involves:

- Being able to identify, own and accept all emotions in ourselves.`

- Understanding that the expression of grief, fear and anger can be healing, rather than 'breaking down' or 'losing control'.

- Being able to express our emotions either now or later as a choice, and having a range of options, including peer counselling and therapy.

- Understanding childhood trauma and its effects in adult life and recognising the hurt child within each of us.

- Recognising when we have been triggered by something from the past, rather than by the present situation.

- Recognising patterns or distress in ourselves and others, in organisations and society.

[See Process 56 Emotional competence check.]

Emotional competence

Recognise triggers from the past

Express as a choice

Accept and own

Recognise patterns

Understand expression as healing

Understand childhood trauma
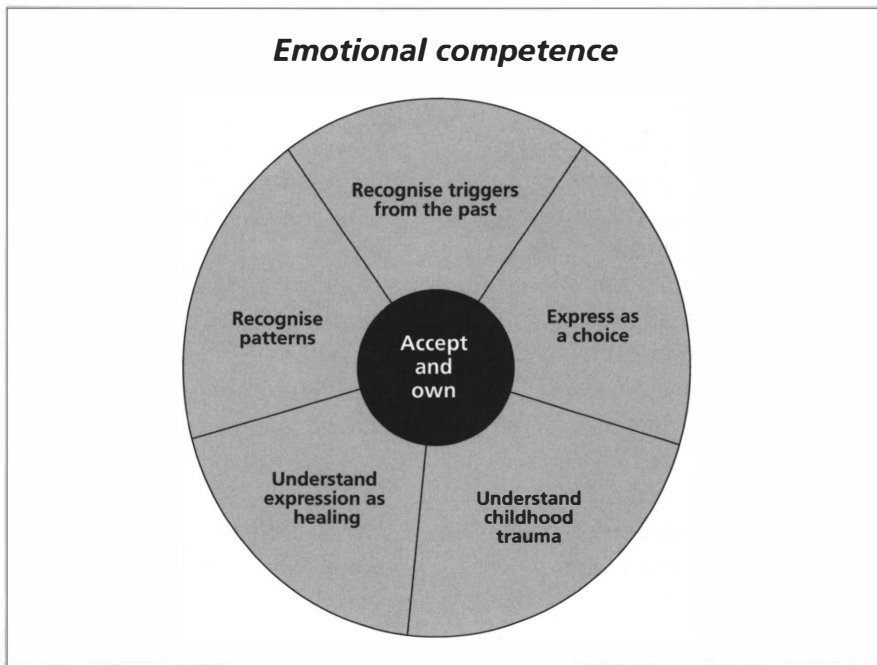
THE ROLE OF COUNSELLING

Counselling is the generic word applied to educational or therapeutic work on oneself in the domain of the emotions or psyche. Most counselling takes place between a trained professional counsellor and a client, who goes to the counsellor for help in working through problems. The counsellor is the

expert; the client relies on the knowledge, experience and ethics of the counsellor. The client goes through a process with the counsellor. This can involve dependence on the counsellor, at least for a while.

The counsellor has knowledge and positional power. They determine the methods and techniques used and may not necessarily explain these to the client. The counsellor makes suggestions, which have considerable weight. The session is held at the counsellor's rooms (their territory).

The client shares their problems and vulnerability. The counsellor does not share theirs. After the counselling, the client may have more access to solving future problems, depending on the approach of the counsellor.

PEER COUNSELLING

Peer counselling is a very different way of working. The basis of this approach is maintaining the power in the hands of the client. The client is self-generating, self-directing and self-monitoring.

A group of peers learns the skills of counselling and being a client in a safe environment, and then individuals contract with other similarly trained peers to use these skills to work on their own issues. The client knows the techniques being used and is able to use them themselves. The client can ignore any of the suggestions of the 'counsellor' whenever they want.

CONTRACTING

The counselling sessions are reciprocal – that is, both people alternate the role of client and counsellor in the same session. They usually contract for the same amount of time, say half an hour each way. The client instructs the counsellor as to the desired level of intervention and the particular techniques they would like used. The sessions are client-directed.

The client chooses the issue and the approach to it. The counsellor does not give advice or interpretation. They assist the client to uncover patterns of thought and behaviour that are limiting or confusing the client, and enable the client to release distress through catharsis.

In any session both parties share their vulnerabilities and have equal time. They choose any venue they like and have the same skills.

The peer counselling model is used in the United States, the United Kingdom, Europe and New Zealand under the names of Co-counselling and Re-evaluation Counselling. There are a number of networks of peer counsellors in different countries and international contacts through the Internet. Training is available through the networks. The authors are happy to put you in touch with these networks. Contact us on fax: 64–9–638 7423; telephone: 64–9–638 7422; or e-mail: zenergy@xtra.co.nz

THEORY OF CO-COUNSELLING

The theory and practice of co-counselling was put together by Harvey Jackins in 1965 in what is known as re-evaluation counselling, and was developed further by John Heron as co-counselling in 1977. Here is a summary of the main ideas.

Emotions occur as the result of basic personal needs being met or unmet. These basic needs are: to love and be loved, to understand and be understood, and to choose and be chosen. When love needs are met, the emotion is delight and joy. When love needs are not met, the emotion is grief and sorrow. When understanding needs are met, the corresponding emotion is interest, curiosity and fascination. When understanding needs are not met, the emotion aroused is fear and confusion. The emotion associated with being given choice is enthusiasm and zest. When choice is denied, the response is frustration and anger.

Needs not met lead to emotional pain and distress. We all have distress as it is not possible to go through life and have all our needs met. The expression of distress through its related emotional expression is the natural form of healing emotional pain. If the distress is not able to be expressed, it becomes repressed, stored in the body and displaced into other behaviour. Displaced behaviour, if not interrupted, becomes patterned and repetitive.

For example, if a child is not allowed to express their emotions they will act them out in some other way. A child who is not allowed to express their grief and anger at the arrival of a sibling may turn this into jealousy and

hatred of the new baby. In an adult, anger stored up may be expressed inappropriately over a small incident such as discourtesy by another driver. They may ram the other car or hit the other driver in an inappropriate expression of pent-up rage. [See Process 54 Parental messages.]

The four major ways of working in co-counselling are: regression and catharsis, celebration and affirmation, action planning, and transpersonal expression.

CATHARSIS AND REGRESSION

Catharsis is a way of breaking up patterned behaviour and releasing the core of emotional pain. Grief is released by tears and sobbing, anger by storming and raging , fear by trembling and shaking. As well as the healing from the release of emotions, spontaneous insights follow in their wake. These insights allow a valid part of the person to be reclaimed and integrated. Regression is a technique used to track back in time to an incident, often in childhood, that was a source of repressed pain.

CELEBRATION

This involves techniques to practise celebration, affirmation and unconditional regard of self, others and the world.

ACTION PLANNING

Release of past hurts opens a new availability to create new futures, and attention is given to different ways of planning for the future, including methods to overcome any blocks that could get in the way. These plans may be personal, social, or political.

TRANSPERSONAL EXPRESSION

The transpersonal relates to spiritual needs and expression, and includes exploring and tapping into one's connection and relationship to divine life – being part of a greater whole, and attending to the life of the spirit, feeling resonance with the divine Other.

Map of basic emotional needs

RESULT	Acceptance of self and others	Make sense of the world	Perform and achieve
RESPONSE WHEN NEEDS ARE MET	Joy and delight	Curiosity, interest adventurousness	Enthusiasm and zest
BASIC EMOTIONAL NEEDS	To love and be loved	To understand and be understood	To choose and be chosen
RESPONSE WHEN NEEDS ARE UNMET	Grief and sorrow	Fear and confusion	Anger and frustration

REPRESSIVE CULTURE   Don't cry; don't be frightened; don't show rage.

Distress. Denial of emotional pain. Distorted distress acted out as patterned behaviour

	Sob and cry	Tremble and shake	Rage and storm
Natural healing			
RESULT	Acceptance of self and others	Make sense of the world	Perform and achieve

Adapted from John Heron *Feeling and Personhood*.

TRAINING

Training as a co-counsellor involves 40 hours of group training. After this the participant can join a network of co-counsellors. Weekly or two-weekly sessions can then be contracted with other co-counsellors in the network. Sessions can be from half an hour each way upwards, depending on your choice. Advanced training is also available in many countries.

COMMUNITY BUILDING

Another aspect of co-counselling is the encouragement of the setting up of networks and community building of various kinds including living, working, and skills exchanges. The hope is that people will relate to each other and the wider society in new ways through the widespread use of these skills.

Peer development groups

We define a peer group as a group of two or more people engaged together in a self-selected purposeful activity, with clear membership and a recognition of equal worth as persons. There are many different kinds of peer groups – sporting, play, hobby, work, learning, development, spiritual, and more. 'Peer development groups' is the overall term we use for groups commonly known as personal development groups, peer support groups, support groups, peer supervision groups, men's groups, women's groups, and so on.

In this chapter we look at peer development groups with a focus on personal and work/professional development. We have found the most useful groups we have been part of tend to adopt a whole-person inclusive approach, with participants freely choosing their own personal/work limits in line with the group purpose and contract.

Peer development groups are a powerful tool for individual and group learning. They involve:

• The building of a high level of trust and honesty.

• The use or development of the ability to self-reflect and recognise one's own learning and areas of growth.

- The development of highly tuned listening skills, and the skills to give clear and constructive feedback.

- The exercise of both compassion and rigour.

- The honouring of individual autonomy before group agreement.

- The understanding of the dangers of group-think and scapegoating and avoiding these traps.

- Group members learning to recognise their own and others patterned behaviour thinking and how to sensitively interrupt it.

Skills for effective participation in peer development groups are a growing body of knowledge. There may be training courses in your community or area. Our company, Zenergy, offers a variety of training programmes in this area including group participation and facilitation skills. Also our two books, *The Zen of Groups* and *The Art of Facilitation*, deal with these topics.

SETTING UP A PEER DEVELOPMENT GROUP

Initiating a peer development group involves: clarifying the purpose of the group to the extent that you can speak it to others, identifying people with whom you would like to form a group, and inviting them to join you. You may like to call it a support group, an enrichment group, an empowerment group or a development group. Use whatever name works for you.

PURPOSE

The purpose of such a group is best described in terms of specific focus. For example:

- Starting out in a job.
- Being supported as a woman/man in the world.
- Going into business as an independent practitioner/contractor.
- Setting up an organisation or company.
- Taking on responsibility for leading projects.

- Becoming a new parent.
- Coping with teenagers.
- Overcoming addictions.
- Becoming a teenager.
- Coping with parents.
- Approaching 40, or another age.
- Getting fit.
- Studying after a break.
- Studying a particular topic.
- Renovating the house.
- Living with flatmates.
- Saving to travel.
- Supporting one another's projects.
- Living magnificently.
- Finding a job after redundancy.

CHOOSING YOUR GROUP MEMBERS

Someone will need to take initiative to set up the group. This will need to be you, the reader. Think about the people you know and admire, and would really like to be in a group with – the ones you may be nervous about asking. Ask them – chances are they feel the same. Think about whether a variety of skills and experience will be useful. This will depend on your purpose. Do you want a mix of men and women? Be careful about hidden agendas. Don't set up a support group to get to know someone to whom you are sexually attracted. That won't work.

Discuss the composition of the group with the prospective members and get a consensus before you meet. You need to be compatible. It is hard to ask someone to leave the group if it is not working out. Choose people who are able to make commitments and stick to them.

VALUES

You may also want to consider the values of other prospective group members. Are they similar to yours? Could differences lead to arguments rather than support? What key values do you want to be shared? Setting a group culture is helpful to bring values into behaviour. A culture sets out how you will work together. It will address issues such as confidentiality, punctuality and commitment.

SIZE

The size of the group is important and will depend on what you want to accomplish in the group. If you want in-depth sharing and discussion of issues, it is best to keep the group small. Three or six people is a good number for an in-depth group. If the group involves each person having equal time of, say, half an hour each, a four-person group will involve two and a half hours – half an hour each plus time for greetings and leavings.

A six-person group can work well if it is facilitated by one member or by rotating the role to monitor time-frames and intervene if people get off track. Larger groups can also be very effective but require a facilitator or meeting leader, and not everyone will get to speak at any one meeting.

Our favourite number is three or four as there is plenty of time for in-depth sharing.

FREQUENCY OF MEETINGS

It also helps to clarify at the beginning the expected frequency of meeting and the number of meetings envisaged, and reach agreement on these. Some groups meet weekly, some two-weekly or monthly. What would work for your group? The frequency will depend on the purpose of the group and the availability of members.

WHERE AND WHEN TO MEET

Where will you get together? Some alternatives are:

• In one person's home.

- Rotating people's homes.
- In a café.
- In a workplace private space.

It is important to ensure that you are not interrupted by people and phones if your group involves in-depth sharing.

TIME
And what time of day – breakfast, lunch, dinner, afternoon? All of these can work well, as can other times. Set a time limit for your sessions – an end time. The length of time will depend on numbers and the degree of depth you wish to get to. Two hours for four people is a guide. Shorter times – for example, one hour – can work if you are all very focused and intentional.

SOME EXAMPLES
Dale belongs to two peer development groups. One began as a group to support its four members in setting up in business as self-employed people. The people have related and complementary areas of work: a business coach, a management consultant, a psychologist and a facilitator. As trust developed the agenda expanded to include personal as well as work issues.

The group meets for a meal at each person's place in turn, followed by a two-hour session, half an hour for each person. The group has now been meeting for six years and includes longer planning sessions of 24 hours once a year when members stay somewhere together and each has a three-hour session to plan the year ahead in depth.

The other group Dale belongs to began after a communication course attended by all the participants. It meets fortnightly for breakfast of one hour in a café. The group's purpose is to coach one another to use the technology from the course. The group has short, focused sessions of 10 minutes for each person. Together for five years, it began with seven members. In the last year two members have left the city and one has

dropped out. One other member is overseas at the moment. All the group members have taken on big personal and work projects – five are involved in global projects.

Anne belongs to a development group that started with the focus of taking a quantum leap in either the members' personal or professional lives. Anne met with one other person for several weeks while they both looked for two more people to join the group. This group has been meeting for three years. They have explored different meeting times, and currently meet at one member's house monthly for a shared evening meal and catch-up, followed by a two-hour session. One person has moved out of town but checks in with the group when he visits the city. Each person has a very different work focus. One is an events manager, one is a health manager, one a facilitator and one a tourism marketer.

Until he left the area, Bill belonged to a men's group for four years. It began with nine members after all had attended a men's workshop. One member left after the first contracted period of six months and one drifted away in the last year. The group met fortnightly at each other's homes from 7.30 to 10pm. They usually began with a short ritual followed by a brief check-in round. This was followed by each having an in-depth sharing of where they were as men in the world – the focus of the group. This sharing was usually uninterrupted, but feedback was quite often asked for. The group also met for longer sessions – half a day, overnight – and supported Bill as his 'best men' at his wedding.

THE FIRST SESSION

At the first session of your group attend to:

1 Introductions – getting to know one another.

2 Establishing your purpose in meeting.

3 Setting a culture – how you want to work together.

4 Setting a structure – how you will structure your meetings (equal time, etc).

5   Contracting for an initial number of meetings – say, six – and then reviewing.

6   Setting a place and time to meet.

SUBSEQUENT SESSIONS
FOR INDIVIDUAL TURNS DURING A GROUP SESSION
When it is your turn in the group you are in charge. Choose your issue and decide what you want from the other group members. Then:

1   Describe your scenario to the group. For instance:
   - A problem with a project.
   - A successful project.
   - A risk you have taken or want to take.
   - An ethical dilemma.
   - An issue.
   - A decision you are making.
   - A problem.
   - A concern.
   - An incident.
   - A conversation that went wrong.
   - An upset.
   - A challenge.
   - A recurring pattern.
   - A difficult relationship.
   - Self-care needs.
   - Something you are ashamed about.
   - Something you wish you had/hadn't done.

2   Request one or more of the following:
   - Feedback (positive and constructive criticism).
   - Acknowledgement only.
   - Powerful listening without comment.
   - Coaching.

- A brainstorm.
- Others' experience in similar situations.
- Speculation as to what they might do.
- Suggestions for role-plays.
- Role-play by other group members.
- Role-play including yourself.
- Feedback on patterned behaviour.
- Feedback on blocks.
- Wild ideas and fantasies.
- Professional opinion.
- Hurrahs!
- Boos!
- Free response – anything goes.

Stop and remind the group if they are not giving you what you asked for. Or you may want to ask for something else.

3 Sum up the learning. The person having a turn now completes their session. They:
- Sum up what they have gained.
- Make an action plan.
- Make a promise.
- Request a coach for a week.
- Acknowledge themselves.
- Request applause and acclaim.

4 At the end of your session thank the group and give them some feedback – what was helpful and what was not. [See Processes 58 Peer development mode and 59 Peer development process – incident review.]

PLANNING AND COMMITMENT

Plan your sessions well in advance and give them the highest priority. In our groups, members have flown back from different parts of the country so that they would not miss a meeting. If everyone in the group treats it as very important it will be just that.

Peer relationships are the basis of authentic community – a communion of whole people. Many groups of people are working to create deeply satisfying relationships based on love, tolerance and common values.

The group will go through several stages in its development. Be prepared for these, especially the second – conflict and chaos.

Group development model

A summary of M Scott Peck's model of the four stages of community can be usefully applied to group development. This model is found in his book *The Different Drum*.

STAGE ONE: Pseudo-community. People meet and are being very nice to each other, avoiding any kind of conflict.

STAGE TWO: Conflict and chaos. An essential stage of an effective group. Members begin to challenge one another. Individuals struggle to win, and have their norm prevail.

STAGE THREE: Emptiness. This stage often requires members to give up something to allow the group to move on towards achieving its purpose. It may be an expectation of how the group should be. There may be withholds between individuals that are getting in the way of the group moving forward. Some group members begin to share their own distress, their doubts, fears and inadequacies. People begin to stop acting as if they had it all together, and become more authentic with each other. The group chooses to embrace both the light and shadow side of life.

STAGE FOUR: Authentic community. People begin to speak with vulnerability and authenticity. There will be sadness, joy and extraordinary individual healing. Community is born.

WHAT TO AVOID IN YOUR GROUP
The key things to watch out for and avoid are:

- Domination of the group by one or two people.

- Advice that has not been requested.
- Lack of commitment – not turning up or arriving late.
- Safety issues, particularly confidentiality.

RITUALS

You may start to develop rituals around your group. You may always share food, light a candle, have a beer – whatever makes the occasion special.

EVALUATION

After the first contract period – say, six sessions – evaluate the usefulness of the group. What works and what doesn't work for each of you. Be rigorous. You may like to write down one another's comments. Choose whether or not some or all want to continue and for what period. You may want to invite others to join if some do not recommit.

Set an evaluation for the end of the next period or regularly each six months if the group is ongoing. If problems come up and they are not being addressed have a sharing withholds session. [See Process 23.]

INTENSIVES

You may like to have a longer more intensive session occasionally, as Dale's group does once a year, going away together for 24 hours with each person having a three-hour session in which to explore plans for the year in some detail using the others as facilitators and resource people.

BARTER

As an extension of the group activities you may like to consider bartering services between yourselves. Keep a record so that no one feels used.

PARTIES

Take opportunities to celebrate together – Christmas parties, anniversary parties or other celebrations are great ways of acknowledging each other.

Peer reflection

It is important to reflect on and learn from our experiences. After all, this capacity is what makes us uniquely human. Traditional education from school, training programmes and our own reading are all useful. The focus in this chapter is peer reflection – learning together through self-reflection and the reflection of others while or after we are involved in work.

When we take on a project or task and achieve it in whole or part, we learn along the way. We need ways of recognising, capturing and integrating what we have learnt so we can develop more fully and be more effective in the future. Individual reflection is useful, of course. Group reflection is powerful because we can reflect together, share insights and build on one another's insights. We can learn together and in this way learn more than we could on our own.

In this chapter we outline a number of peer reflection methods: peer feedback, self- and peer assessment and peer performance review.

PLANNING

Learning after the event is not a substitute for good planning at the start of something. Good planning reflects our level of learning as it represents what we have already learnt, integrated and are able to put into practice.
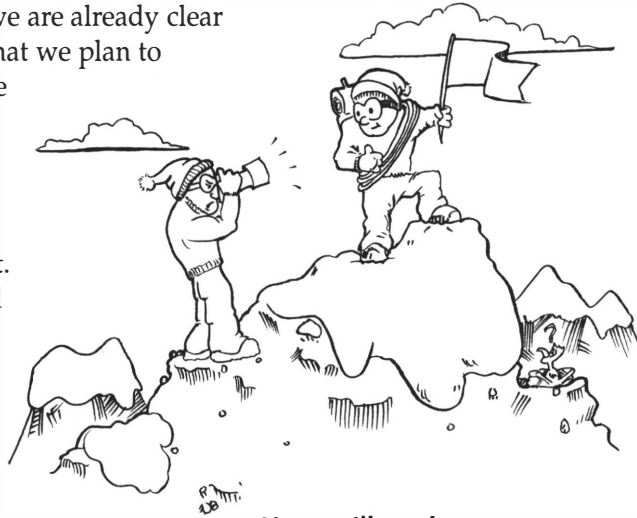
Good planning also includes the criteria for success. How will we know if we have been successful? This is where SMART (Specific, Measurable, Attainable, describing a Result and Time bound) objectives and perform-ance measures are important.

So we need to ensure we are already clear about our purpose and what we plan to achieve – the mountain we plan to climb and where the summit is. And we need to have remembered the flag to place and the camera to record the event. We will want to know and demonstrate whether or not we got there.

The plan will also include a system for monitoring our progress at prearranged points along the way. These will be the review, learning and adjustment/ correction points to minimise wasting time, energy and resources on our journey. It is helpful to remember the planning, action, reflection cycle.

How will we know we have been successful?

Even if we adopt an organic approach to planning – looking out as we move forward for signs and indications as to where to go next, uncovering the future rather than following structured plans – we will still have a purpose in mind; perhaps enjoying the journey itself. We will be learning things that will help us on subsequent journeys and we will be learning other things, less related to the journey, too. This learning is important also.

At the end of the journey we will reflect in depth on the learning to get as much as possible from it. We will scrape the barrel for learning in all areas of our whole being.

Planning cycle

Planning

Reflection

Action

FEEDBACK

One of the important tools for peer reflection is the giving and receiving of direct feedback. Direct face-to-face feedback is a skill to be learnt. It is also a gift. We are mostly our own severest critics so it can be a liberating experience to get direct feedback from co-workers. Direct feedback also interrupts cultural patterns of talking about others behind their backs, and forces us to front up to what we are saying. It cuts out much of the sleaze from the workplace. It also allows for genuine acknowledgement to take place, an area often missing from the workplace.

POINTS ON GIVING FEEDBACK

- Be specific.
- Be constructive.

- Avoid qualifying words, such as quite and almost.
- Make eye contact.
- Speak to the person directly, not about them.
- Give both criticism and acknowledgement equal weight.
- Be honest.
- Don't avoid.

[See Process 48 Day-to-day feedback.]

PROJECT FEEDBACK
At the end of a project make time to get together with the other participants and reflect on the learnings. Ask yourself the following questions (or make up your own) and record the responses. Make sure everyone has a chance to respond to each question.

- What was the purpose of the project?
- What were the results promised – specific objectives and performance measures?
- Were they clearly stated?
- To what extent were they achieved: all, some, percentage?
- What other criteria were there for success?
- To what extent were they met: all, some, percentage?
- What else happened?
- What were the learnings from the process?
  - Planning
  - Review points
  - Completion.
- What hiccups occurred?
- What disasters happened?
- What unexpected bonuses occurred?
- Did each individual contribute as planned?

- What learning are we avoiding speaking? Add this in.
- What do you know now that you did not know before?
- What will you do differently next time?

Here are three ways members of the group can share their answers to these questions.

PROCESS 1
ROUND 1: Each person in turn reflects on the project, answering the questions they find relevant. Included are reflections on their own contribution. The others listen carefully and, at the end of the turn, a short question time is allowed for clarification only. Recording can be by taking turns for one another.

ROUND 2: Have a second turn for each person answering these two further questions and recording the answers:
- What did you really learn?
- What learnings will you take with you to the next project?

PROCESS 2
STEP 1: Each person does an individual drawing of their reflections on the project.

STEP 2: These drawings are shared with the group, each person speaking to their own.

STEP 3: The group then looks for patterns in the drawings. What do the patterns represent?

STEP 4: The group reflects on the patterns. What was the learning?

VARIATION: Do a group drawing instead of, or as well as, individual ones.

PROCESS 3

STEP 1: Have a brainstorm of the project learnings. You may want to break the project down into steps and have a brainstorm for each. Record ideas on a large whiteboard.

STEP 2: Reflect on the comments. What were the themes and key learnings? Highlight these.

STEP 3: Have each person write down their individual learnings and what action they will take in future.

VARIATION: Have the brainstorm as an active team relay with two teams. Everyone runs forward from a set point and writes up a learning point and then returns and passes the pen to the next person. Fill up the whiteboard.

SELF AND PEER FEEDBACK

Self and peer feedback is reflection focusing on individual performance. The focus is more on the person than with the project. Each individual assesses their own performance and then gets feedback from others.

SELF AND PEER ASSESSMENT

Here is an informal group process for self and peer assessment. It is for use by an individual or individuals wanting feedback for their own learning as distinct from a formal performance review. It can be used as a means of reviewing individual performance or progress made in training.

STEP 1: Individual(s) wanting feedback develop criteria for this – what they want feedback about. These could include:
- Skill level.
- Contribution to others or project.
- Willingness to accept challenge/coaching from others.
- Self-care.
- Time management.
- Use of resources.

- Presence.
- Ability to enrol others.
- Ability to motivate others.
- Intentionality.
- Starting and finishing.
- Planning.

Keep the criteria simple and concise – no more than five or six key areas.

STEP 2: A group meeting is set up and peers invited as desired by the reviewer. The criteria are shared with the other group members. Provide written copies or write up on a sheet. There is no need for agreement. Arrange for someone to record the comments if desired.

Note: The person receiving the feedback is in charge of this process. And it is important to not get attached to the feedback. It will include non-relevant comments and projections. Allow feedback that is not helpful to float past.

STEP 3: The person gives feedback to themselves against their own criteria. – what they did well and what they would like to improve. Questions for clarification only from other group members can be included at the end.

STEP 4: The person advises the group how they would like the feedback to be given – constructive criticism then acknowledgement, and so on.

STEP 5: Each group member gives feedback in turn, addressing the same criteria – what the person did well and what they could improve.

STEP 6: The person receiving the feedback reflects on the feedback given and notes the new learnings.

VARIATIONS: Positive feedback only.
One positive and one constructive criticism only.
Self-reflection only without response.

SELF AND PEER PERFORMANCE REVIEW

Peer performance review is very effective when it fully honours the humanity of those involved. It can be an affirming and joyful experience of being fully acknowledged. This is best illustrated by processes that involve a high-trust group experience in which feedback is made openly and honestly. This process is best facilitated.

BACKGROUND

There are a number of formal methods of performance review that are based on peerness. These include verbal and/or written evaluations of one another's work. In a hierarchical organisation one method is called 360° evaluation, with people above, alongside and below in the hierarchy contributing. At the present time there is much learning taking place as to the most effective ways of creating peer processes for performance review in the workplace. Many people have had disappointing experiences from poorly thought out or implemented processes.

INTRODUCING PEER PERFORMANCE REVIEW INTO AN ORGANISATION

Introducing peer performance review into an organisation requires education and careful negotiation. The process can be very enabling and affirming. However, it may be viewed with suspicion by people who are not familiar with the method. This will very likely be the case if the organisation is hierarchical and people are concerned about the unequal distribution of power. First introduce informal self and peer assessment practices so people can experience and get used to the processes. This requires agreement by all concerned. An enabling method introduced in a coercive way damages people's trust. You may need to hire a facilitator if you do not have these skills within your organisation.

CRITERIA

The key to effective peer performance review is the development and agreement of the criteria against which each person is to be reviewed. These criteria must be developed at the time of performance planning – the

beginning of the planning year or the project. The criteria need to be clear, concise and as objective as possible, preferably quantifiable. If qualitative, they need to be based on recognised competencies. The criteria are negotiated and agreed by the parties involved.

> **The secret of effective criteria is to**
> **have no secrets or hidden criteria.**

PEER PERFORMANCE REVIEW PROCESS

STEP 1: At the beginning of the project or work period develop criteria for the review. Negotiate and get agreement from all key people. It is preferable to work together as a group to develop these criteria. It works best for the first draft of the criteria to come from the person(s) being reviewed. The criteria are best kept clear and concise with five or six key areas only.

STEP 2: At the end of the project or work period arrange a time for the review. Choose a quiet, private, comfortable space where everyone can sit down and see one another. Allow two hours per person being reviewed. Make sure all the key people are present, keeping in mind that more than six people can be rather daunting.

STEP 3: The reviewer prepares and writes down their comments and these become part of the record of the review. The reviewer may like to have a rehearsal with a colleague to practise presenting their review to others. Each peer will also spend time reflecting and considering what comments they would like to include. It is useful to note these down. Choose a facilitator and recorder for the review process.

STEP 4: THE REVIEW MEETING
The facilitator or the reviewer introduces the process steps for the meeting. The time allowed for each step is negotiated – for example, introduction, 10 minutes; Phase 1, 30 minutes; Phase 2, 30 minutes or 10 minutes each peer; Phase 3, 10 minutes plus break time. Phase 4, 10 minutes.

Phase 1: The reviewer gives their review of their performance without interruption. Time is allowed for clarifying questions at the end.

Phase 2: Each peer in turn gives their comments. At the end of each turn the reviewer may ask clarifying questions. As well as their own reflections, the peers comment on anything they noticed the reviewer over- or under-estimated or left out. Record comments.

Phase 3: The reviewer pauses to reflect on the feedback, requesting a short break if necessary.

Phase 4: The reviewer reflects on the feedback and the learning they have gained from it. This is done verbally to the peers. Record this. The facilitator encourages the reviewer to end with self-acknowledgement. The facilitator thanks everyone for their contributions and listening.

STEP 5: The reviewer reflects in their own time and considers what further training they may need to put in place and also how differently they will plan and implement their work in the next project or work period. It is helpful to discuss this with a colleague to ensure that the learning does not get lost. The colleague could be asked to act as a coach to help put the learning in place.

Peer inquiry

The previous chapter focused on peer reflection and the powerful learning available from this. We could say that that learning is about teasing out what we already know. The focus for this chapter still relates to learning but this time is on how we think, what we don't yet know and what we don't know we don't know. It is the area of inquiry or action research.

Peer inquiry methods recognise the power of inquiring with others, the enlarging and synergistic effect of sharing and building on one another's thinking. Inquiring together allows the development of group intelligence, which can potentially be much greater than that of an individual.

The key tool for inquiry is strategic questioning. What about . . .? What if . . .? Imagine . . . It is about pushing the boundaries, exploring, innovating, going to new places. It is about human curiosity; a search for new ideas, new ways of thinking and doing things. Strategic questioning is a powerful tool for entering and working the new co-operative-inclusive way and the skill is in developing the most useful question.

To provide an entry to this area of inquiry we will share two methods: strategic dialogue and co-operative inquiry. Both these methods have been written about eloquently and in depth by others. Our purpose here is to introduce you to them so you can begin using them. You may then want to read about them in more depth.

INQUIRY IS NOT DISCUSSION

Discussion is the usual way we interact with one another. One person talks, another adds something, perhaps triggered by the same or an associated idea, the first person agrees, disagrees, adds their own opinion, interpretation, etc. This is our normal mode of conversation.

If there is a group of people the interaction becomes more complex as we jump in to the fray, adding our views, cutting in, sometimes all talking at once. Our discussions can be very percussive and competitive. We seek to debate, score points off one another, win the argument.

This is the kind of discussion we have at parties, at cafés, at dinner, at home and at work. We often end up talking past one another and not feeling heard. It can be very dissatisfying and bruising to always relate in this way. Here is a different way of conversing you may like to try.

STRATEGIC DIALOGUE

The word dialogue comes from two Greek roots, dia and logos, that suggest the translation 'meaning flowing through'. Dialogue can be defined initially as a sustained collective inquiry into the processes, assumptions and certainties that compose everyday experience.

Strategic dialogue is a conversation that focuses on the whole and encourages participants to contribute the parts, the content. It is useful for complex issues where no one person has the answer. People weave a web of connections between their contributions and create a connection that allows for new insights to emerge. Dialogue seeks to uncover the beliefs and assumptions that lie underneath our thinking and get to the heart of the matter.

Where does strategic dialogue come from? The philosopher Martin Buber used the term 'dialogue' in 1914 to describe a mode of exchange among human beings in which there is a true turning to one another and a full appreciation of another person, not as an object in a social function, but as a genuine being. Patrick DeMaré and David Bohm developed this approach further in the 1980s.

DeMaré, a psychologist, proposed that large group 'socio-therapy'

meetings could enable people to engage in understanding and altering the cultural meanings in society, to heal the sources of mass conflict and violence or ethnic bigotry.

Bohm, a leading quantum theorist, saw dialogue as a new way of paying attention – to perceive as they arose the assumptions taken for granted, the flow of the polarisation of opinions, the rules for acceptable and unacceptable conversation, and the methods for managing differences. The mindfulness embodied in dialogue involves awareness of the experience of thinking, rather than reflecting on it afterwards. The purpose of dialogue is to create a setting where conscious, collective mindfulness can be maintained. It is when a group becomes open to the flow of a larger intelligence.

Strategic dialogue is currently associated with the 'learning organisations' work by Peter Senge, Juanita Brown, and others. Part of their work has redefined organisations as communities of people who learn.

Bohm said three basic conditions are necessary for dialogue: participants need to suspend their assumptions, holding them as if suspended before them; participants must regard each other as colleagues; there must be a facilitator to hold the context of dialogue.

To create a spirit of inquiry it is helpful to:

- Choose a setting that minimises normal distractions.
- Encourage informality, relaxation and personal relationships.
- Assure all voices are heard early on.
- Honour the knowledge that is alive and present.
- Focus on questions that create curiosity.
- Acknowledge that comfortable and uncomfortable reactions are normal.
- Demonstrate innovative and interesting tools such as graphic facilitation.

To improve the quality of our thinking together we can shift our awareness and notice:

- Not just the ideas themselves, but the connections between them.
- Not just conflicting views, but differences bringing new insight to the whole.
- Not just the topics discussed, but the unspoken questions and issues arising.
- Not just approval or disapproval, but inner tension as clues to underlying assumptions.
- Not just speaking and listening, but allowing the silence.

[Adapted from Juanita Brown and Sherrin Bennett in *Learning Organizations*.]

WHEN TO USE IT

Strategic dialogue is useful for exploring interesting, difficult or complex issues to which there are no easy answers and in which the participants have a strong interest. For example, a strategic dialogue could explore the kind of organisations that might exist in the future.

SETTING THE ENVIRONMENT

The environment needs to be comfortable – sofas or comfortable chairs in a circle or, if a lot of people are involved, a number of small tables. The tables can be covered with paper and pens provided to encourage people to doodle and draw as they talk and listen. If a large group of people is involved the dialogue will be directed by the facilitator, who will get people to move tables from time to time to share ideas. Some of the conversation will be in small groups and some in the large group.

RECORDING

A great way of recording strategic dialogue is through graphic facilitation. The recorder uses symbols and words to capture the flow of the conversation. This can be done on big sheets of paper or on an electronic

whiteboard. The symbols inspire the imagination and assist in accessing the right as well as the left side of the brain.

What actually happens in a strategic dialogue is that the facilitator introduces a topic or issue and asks a question to begin the inquiry. This 'strategic question' will be designed to encourage participants to explore their own thinking. People respond in their own way, coming from a willingness to be fully involved without knowing where the conversation will lead. Participants listen to all the contributions as part of the whole – listening not for what is right or wrong but for getting the value of each contribution and recognising how this enhances the whole and furthers the conversation. It is the process of thinking together.

The role of the facilitator is to hold the question and bring people back to it, repeating the question when it begins to become submerged.

As the conversation unfolds a new question will arise, either spoken by a participant or noticed by the facilitator, who is listening for the unspoken. This will enable the inquiry to go deeper. The new question is then posed by the facilitator. This new question will uncover some of the assumptions and beliefs that underpin the conversation.

The conversation continues and a spirit of openness develops. The conversation begins to flow. The group is thinking together as one mind and the shared meaning begins to emerge. What is spoken is heard more deeply. There is a sense of both subtlety and fullness. The silences become longer.

Sharing silence with another creates a bond that cannot be compared to ordinary exchanges. It helps us know that each of us is essential – a vibrating essence. When we sit quietly together we can sense that vibration – we can feel it singing in ourselves. When we speak, when we act, when we offer each other food and water, we give form to the essential vibration within us. We become in a sense, living words. Words in combination make complete, meaningful phrases. Through this collaboration, potentials can be realised. Worlds are created. In the language of life, we are words of power. When we support the silence in one another, we discover that we each have

been given to be. The silence in each of us is the medium through which the words we are may be spoken, clearly and purely. In silence we are revealed. This is universal and very personal.

[Gunilla Norris in *Cultivating Mindfulness in Everyday Life.*]

CO-OPERATIVE INQUIRY

Traditional research distinguishes between the researcher who initiates, designs and implements the research, and the research subjects who are observed, manipulated and recorded. Research subjects have no involvement in the research design and, in some cases, may not know they are being researched. Where they are willing subjects, they may not know the purpose of the research or the reasoning behind the methods used.

Co-operative inquiry is a type of research in which the researchers also become the researched. All the people who design and develop the research are also fully involved as the only subjects of the research. The design is collective and the people involved are likely to have a large degree of autonomy as to how they involve themselves and what techniques they individually use as part of the research. Co-operative inquiry is a developed and advanced form of action research.

METHODOLOGY

The methodology used in co-operative inquiry draws on aspects of the whole person including the use of intuitive, emotional, spiritual and imaginative aspects, as well as conceptual.

Co-operative inquiry can be described as having a basic cycle with four phases that move from reflection to action and back to reflection again.

PHASE 1 – FORMULATION: A group of co-researchers agrees on the area of inquiry and identifies some initial propositions to explore. They may choose to explore some aspect of their experience, agree to try out in practice some particular skills, or they may seek to change some aspect of their world. They also agree on a process by which they will record their own and each other's experience. They may agree on a recording method

that involves a wide range of media from observation notes, free-flow reflection, poetry, drawing, music, movement – individually, in twos, threes, sub-groups or the whole group. Variety contributes to a rich inquiry.

PHASE 2 – PRACTICE: The group applies the ideas and propositions in their everyday life and work. They observe and record the outcomes of their own and others' behaviour. They observe the obvious and the subtle and look to see in what ways their original ideas do and do not accord with experience.

PHASE 3 – IMMERSION: The co-researchers become fully immersed in the activity and experience. They will respond with any or all of the range of feelings from excited to bored, engaged to alienated. They may forget to record their findings and may stumble on unexpected insights. They may be able to set aside their previous belief systems to allow for new experiential knowings to emerge.

PHASE 4 – REVIEW AND PLANNING: After an agreed period in Phases 2 and 3, the co-researchers reassemble to share the experiential data from these phases and to consider their original ideas in the light of it. As a result they may develop or reframe these ideas, or reject them and pose new questions. They may choose, in planning the next cycle of action, to focus on the same or on different aspects of the overall inquiry. The group may also choose to amend or develop its inquiry procedures – forms of action, ways of gathering data – in the light of experience.

REPEAT CYCLES
The four-phase cycle between reflection is than repeated several times. Ideas and discoveries tentatively reached in early phases can be checked and developed; investigation of one aspect of the inquiry can be related to exploration of other parts; new skills can be acquired and monitored. At the final reflection meeting, the findings of the research will be brought together and may be made available to others in some kind of written report and/or in some other kind of presentation.

Co-operative inquiry claims to be a valid approach to research with people because it rests on a collaborative encounter with experience. The validity of this encounter with experience rests on the high-quality, critical, self-aware, discriminating and informed judgements of the co-researchers – a method known as critical subjectivity.

The method is open to all the ways that human beings fool themselves and each other in their perceptions of the world, including cultural bias, character defence and political partisanship. In particular unaware projection and consensus collusion are problematic. Cycling and recycling between action and reflection, exploring the authenticity of participation in the group, and using self-development methods to look at unacknow-ledged anxiety are some of the ways of counteracting these validity issues.

Two of the leaders in this field of inquiry are John Heron and Peter Reason. An excellent book, *Co-operative Inquiry*, was published by John Heron in 1996. All three authors of this book have engaged in one or more co-operative inquiries with him.

ZENERGY CO-OPERATIVE INQUIRY

From August to November 1994 two of the authors, Dale Hunter and Anne Bailey, took part with two others, David Duignan and Peta Joyce (facilit-ator) in a co-operative inquiry: 'How are we creating Zenergy's vision for co-operacy'. The rationale for the inquiry was to examine our own congruence in living our vision. Here are some excerpts from the summary prepared at the end of the inquiry to give you a sense of what took place.

WE ADDRESSED THE ORIGINAL QUESTION BY DEVELOPING THE INQUIRY AND GENERATING FURTHER QUESTIONS AS FOLLOWS:

- What is co-operacy? When is it present/absent?
- Do we see co-operacy present in our relationships?
- What is the strategic plan for co-operacy?
- What is missing/needs to be added?

- How do we implement the strategic plan? What would make it easier?
- What impact is Zenergy having on co-operacy in the world?
- What are the values and distinctions of co-operacy?
- What has become conscious or moved?
- What is distinguished in the world?
- What actions took place as a result?
- What learnings took place that can be passed on?
- What is the relationship between co-operacy and the Zenergy community?

HOW RIGOROUS WERE WE?
- Nineteen out of 21 planned meetings were held.
- Individual self-assessment of commitments between meetings made and kept were: Anne 50 per cent, Peta 85 per cent, David 45 per cent, Dale 60 per cent, group aggregate 60 per cent.

WHAT HAS HAPPENED THAT WOULDN'T HAVE HAPPENED ANYWAY?
- Transformations of being.
- Speeded up group process.
- Group alignment on the distinctions of co-operacy occurred.

WHAT DIFFERENCE IS THIS GOING TO MAKE IN THE WORLD?
- Developing the distinctions around a new word that will transform the future of the world.

THE FOLLOWING DISTINCTIONS OF CO-OPERACY WERE DEVELOPED:
- Co-operacy is a way of being that honours our connectedness and uniqueness as whole people (inner and outer worlds, shadow and cosmic, joy and pain) in a whole universe.
- Co-operacy is action out of a concern for the highest good of all life.
- Co-operacy is generated through aligned intention, action and a willingness to cut through the rubbish.

- The value is in the process of consciousness, of co-operacy, of ourselves and each other, of other realms.
- Co-operacy is allowing the oneness and connectedness of all things.
- Co-operacy is the natural state of being.
- Co-operacy is discovering what it is that blocks that state of being – it is fear that creates the other imposed states on top of the natural order that co-operacy is.
- Co-operacy is a universal culture.
- Co-operacy encompasses the highest interests and well-being of all.
- Co-operacy is living from the heart.
- Co-operacy is a dynamic relationship between vision, strategic plan and us.
- Co-operacy is freedom from expected outcomes.
- Co-operacy is a release of energy.
- Co-operacy is intentionality without attachment to a particular outcome.
- Co-operacy is being in action with a common purpose.
- Co-operacy gives rise to action.
- Co-operacy arises out of being aligned with a purpose bigger than the people or organisations involved.
- Co-operacy occurs in the interaction of being human. It's like making music together – each instrument can be doing its own thing but somewhere there is a focus or harmony with others to bring it all together.
- Co-operacy calls us to be fully functioning beings – individually, organisationally and planetarily.
- Co-operacy is present when the interactions are empowering for all parties.

VALUES
- Honouring the individual.
- Inclusiveness.
- Clarifying contribution.
- Variety of ways of working.
- Not personality driven.
- Organic origination – changing – learning.
- Accountability driven – being our word.
- Interpersonal skills and awareness.
- Process and trusting the process.
- Alignment rather than agreement.
- Intentionality.
- Commitment.
- Context of higher purpose.
- Consciousness.

BLOCKS TO CO-OPERACY
- Sitting on my stuff.
- My fear that I don't have the right to speak my perceptions.
- Not giving myself permission to think fully; getting diverted.
- I need to believe I have equal space and take some action.
- Not allowing my vulnerability.

PATTERNED BEHAVIOUR
- How we sabotage ourselves and what we are up to through unconscious patterned behaviour.
- Interlocking control patterns between people.
- Not having a group commitment to interrupt patterns.
- Doing without love, compassion and vigilance.

WITHHOLDING

- Is about fear of consequences (old patterns).
- Occurs within a context of a purpose.
- Stops me from being fully present and self-expressed.
- Is a thought that has been given meaning.
- A fact that would make a difference if spoken and would deepen the relatedness between people.
- Withholds feel unsafe to speak, like a little death.
- Sharing involves a risk.
- Communication needs to be from love.

Peer organisations

How do peers work together in the larger groupings we know as organisations? In this chapter we explore management, ownership and peer organisations as communities based on chosen values.

MANAGEMENT

Since the industrial revolution, organisations have been based mainly on the military model of command and control. Only top management has sufficient information to make major decisions. Planning is carried out at the top and commands are passed down the line from boss to manager to worker, and the worker's role is to carry out the tasks assigned. Failure to carry out a specific direction by a manager is grounds for dismissal.

Businesses now, in the post-industrial environment, can be very large and/or global in scope. As mentioned earlier, only a half of the biggest 100 economies in the world today are countries. The rest are giant multinationals.

Companies may have bases almost anywhere in the world, where material resources and workers are most readily available at the best price. And these bases will move around, sometimes with devastating effects on local economies. At the same time, computer technology can now provide information to most parts of the world almost instantly.

It has become impractical to keep decision-making in the hands of a few at the top of big corporations. They have no more relevant information than locally based managers, and are not in touch with local conditions. For these reasons decentralised organisations made up of separate, self-managing business units, or separate interlocking companies, are becoming a common model.

And you no longer have to be big to be global in the information age. The *Economist* in London has only 55 journalists, but covers the world in scope and readership. Many Internet-based companies can be very small but in action globally.

At the same time, decision-making is becoming more complex. A wide range of skills and expertise may be needed to make good decisions. A number of people may need to be involved, each with some of these skills and knowledge. The intelligence of a group is required. Co-operative structures, such as teams, strategic alliances and partnerships, are becoming favoured over hierarchies, not for philosophical reasons but for purely pragmatic ones.

EXAMPLES OF NEW STRUCTURES

New organisational structures are emerging. Some examples of these are the matrix, the doughnut, the cloverleaf or shamrock, and team-based organisations.

In the **matrix** structure people report to a number of people, depending on the nature of the task. There are still hierarchical levels, but they are more fluid and individuals work to negotiated objectives and outputs.

A **doughnut** organisation is divided into two circles: a core of necessary jobs and necessary people, surrounded by an open flexible space that is filled with flexible workers and flexible supply contracts. [See Charles Handy, *The Empty Raincoat*.]

A **cloverleaf** organisation divides workers into three categories. There is a core of essential workers backed up by contractors (consultants and self-employed professionals) and a flexible labour force (part-time and casual workers) to meet the demands of the market.

In a **team-based** organisation most of the work and task-related decision-making is carried out by groups of people organised into teams. Managers are retained but there are less of them. Their role is to co-ordinate and set parameters for the teams and take responsibility for overall strategic planning. They may be organised into a co-ordinating team and draw their membership from the other teams. [See Chapter 9.]

A much-quoted organisational structure is that of Ricardo Semler's Company in Brazil, Semco. He divided the company into three levels only. The directors became 'counsellors', the senior managers 'partners', and everyone else 'associates'. He describes the results in his book *Maverick*.

Du Pont, Tennessee, the United States, is another much-quoted example of a team-based organisation that has as its goal to become a development organisation in which every employee is a source of creativity and in which all employees are self-organising. [See Michael Ray & Alan Rinzler, *The New Paradigm in Business*, page 147.]

OWNERSHIP

So much for management. What about ownership? The basic issue remains: Who owns the organisation? Who are the shareholders? Who gets the benefit from the success of the organisation? Who takes the risks of its failure?

Most public companies are now owned by institutions – investment funds, pension funds, insurance companies. The individual shareholder is almost a thing of the past. The average shareholding by these big investors is quite short – in Britain it is four years. These investors are not involved in the companies in any direct way. They are mainly interested in short-term profit. They have been likened to punters shifting from racehorse to racehorse, depending on its present form. Some management theorists are now questioning whether ownership as it is now practised is healthy for business.

Charles Handy favours the idea of business as self-governing, member-ship organisations, but feels that co-operatives of the past have often confused ownership and management, and that these two functions are

best kept distinct. Evidence is mixed on employee share-ownership schemes, which companies have adopted to give their workers a stake in the organisation. Handy believes the key is a real sense of membership and that this is where the difference will come. New kinds of legal structures will be needed. However, laws tend to follow practice, not lead it.

PEER ORGANISATIONS AS COMMUNITIES

And what is an organisation anyway? Is it a thing, an object to be manipulated by the people who own it? Are the people in it units of labour and human resources? Or is it a community of people – a living system, a collective consciousness? How we view an organisation will determine how we interact with it or are part of it.

This discussion is at the essence of peer organisations. If an organisation is a community of people, the opportunities for the members of the community to flourish individually and together become at least as important as the product or services being created.

Ownership will not be approached in the same way. After all, few would want to own a community, or be in a community owned by others. And a community is more than a workplace. A community is an integrated system of relationships. Whole personhood and peer relationships are what we believe to be the basis of authentic community – a communion of whole people.

Carolyn Shaffer and Kristin Anundsen in their book *Creating Community Anywhere* talk about community as a dynamic whole that emerges when a group of people participate in common practices; depend on one another; identify themselves as something larger than the sum of their individual relationships; and commit themselves for the long term to their own, one another's, and the group's well-being.

They believe a conscious community focuses on internal dynamics and external tasks, and attends to the whole system – individual and group development, process as well as task, interaction with larger communities. They see a conscious community characterised by openness, fluidity, diversity, role sharing, use of group skills and regular renewal. The values

of people who are in community are trust, honesty, compassion and respect.

Patricia Ellis, in her book *Swans and Angels*, says that you get endless opportunities to grow spiritually in a community because there are constant choices: to love or to hold back, to give more or to fear more. 'Paying attention to "even the dull and ignorant" is hard work. But everywhere the message is the same. The *Bible*, the prophets, the esoteric teachings, St Francis, even Desiderata. In a community, we can commit ourselves to behaving in a loving way, to supporting each other's growth, appreciating that it's often uncomfortable.'

If you believe that people can be intrinsically bad, that one rotten apple will destroy a whole barrel, that people can't be trusted, that the world is about every person for themselves, then the organisation as a community will not be for you. And, as we are talking about beliefs and values, it is important to acknowledge that no one has the full truth on this. There is plenty of evidence available no matter what we believe. Your beliefs are valid and so are ours.

But for those people who do want to live by co-operative, inclusive values the workplace as a community becomes an important possibility. And, if it is possible, we believe it is up to us to find out how to make it happen. This involves finding models that work already and, if there aren't any, we need to invent them.

A PEER COMMUNITY

We see the peer organisation becoming a peer community. The whole will be important and so will the parts. There will need to be alignment between the aspirations of the individuals and the development of the organisation as a whole. This alignment on the development or future of the organisation will be what keeps people together, along with the strength of the relationships they develop. Respect for individual difference and autonomy will allow individuals to be whole.

How would a peer organisation be structured? The structure will be led by the purpose. It might resemble a set of intersecting circles (teams) and

dotted lines, representing a co-operative dynamic body in which each person or team shares information and responsibility with others. At the same time, accountabilities will be clear and, within that, specific outcomes will be promised.

People will be encouraged to do what they are best at and in line with their interests. Assistance, support and coaching will be readily available. If a person is unable to meet the criteria for a particular job, every effort will be made to create or find another inside the organisation.

'Career' development will become person development and the needs of the organisation will be balanced with the needs of the individuals in it. Communication will be open, relationships will be developed, emotions will be expressed in safe ways, and criticism will be clear and valued.

Each person will be encouraged to express their individuality and the differences that exist will be celebrated for enhancing the richness of the whole. Workplaces will acknowledge people as having families and other relationships that are as important to them as their jobs. Work practices and policies will reflect this.

Life and work are not separate concepts, and personal lives spill over into working time. There will be an understanding that collective decision-making is easier if there are regular renewal sessions to improve teamwork, clarify values and re-presence the organisation's vision and mission. The major shareholders, and thus the owners, of the organisation will be the core people in it. Resources and profits will be shared. There will be affirming, acknowledging and leaving processes, and an acknowledgement that aspirations change and the organisation cannot always accommodate everyone's needs.

The organisation will recognise its responsibility to the wider community and to the planet, and will involve itself in initiatives and partnerships to enhance life. This will also be reflected in its code of ethics.

A BEING ORGANISATION

What might an organisation look like if it is based within the domain of being rather than doing?

In such an organisation people would dedicate time to presencing themselves and attuning with others. People would align around a purpose in which they believed and that would call them forth to be in action. They would be connected with others through technology and psychic means.

They would use their intuitive and creative capacities, as part of their work. They would network and share information with others of like mind. The organisation might have no formal structure and no strategic plan. The future would be uncovered and moved into in line with the purpose. Does this sound utopian? Perhaps. However, there are already organisations working in this way at least in part.

WHO WILL ESTABLISH THESE ORGANISATIONS?

To attract the kind of highly skilled creative people (knowledge workers) that organisations need to be successful in many industries requires more than money alone. Some people are just not willing to sell their time any more for a high-stress, highly paid but 'not-whole' life. Many are leaving the traditional workforce and establishing other ways of working. These people, like you and us, are likely to be the people who establish the new kinds of organisations.

MIXED ORGANISATIONS

Efforts to mix the new-paradigm, peer organisations with the old-paradigm model can work up to a point. But it is like grafting an orange onto an apple tree. The two ways of being are distinct and different, and the interface will be difficult and lead to incongruities that cannot be resolved.

This book is aimed at increasing the access to co-operative skills so that more organisations can have a real choice as to the way in which they will work.

Organisational transformation

You may be reading this book because you feel dissatisfied with the environment in which you work. You may feel constrained by it, uncomfortable in it, disappointed in it. You may openly dislike or hate it.

You will be working on your own personal development and want to be in an environment that supports the ground you have taken. Reading this book may have helped you to develop thoughts and feelings. You may now have a clearer idea of what is not working and why.

But how will this be of use to you? Probably, initially, it will make you feel more dissatisfied. But you may now have a glimpse of a different kind of organisation that is more like the ideal for you.

CHANGING AN ORGANISATION

How can you change the organisation you are in to be more like your ideal? You may be inclined to dash back to work and start making suggestions about what you and others can do differently.

This is what happens after people read a good book or go on a training course. They come back all fired up with new ideas and try to implement them. It's not impossible, but it's often difficult to bring about change in this way. Why? Because organisations already have a way of being – a set

structure, systems and practices that support how they already are and a written or unwritten culture to keep it all in place. So the newly trained person gets disheartened after a while and stops trying.

Even if lots of people go on the same training courses and support one another to bring about changes it can still be hard. Why? Because the training is usually specific and addresses particular aspects, such as performance management, communication or teamwork. The organisation is a whole. Altering one or some parts of it will not necessarily work. The organisation 'intelligence' will be getting mixed messages. For example, teamwork may sit uneasily alongside a hierarchical structure for managers who are suddenly required to become team leaders.

CHANGE FROM THE TOP
Some consultants are convinced that real change must come from the top. As the instigator and champion of change, the chief executive has the authority to get the changes implemented so they stick. Sometimes this works quite well but needs a participative leadership approach rather than imposition. Imposed change does not create powerful peer relationships.

People also need a lot of reassuring that the change is for the good of all as there are many examples of change in recent times leading to 'down sizing' and lots of people being fired or made redundant.

INTERNAL CATALYST
Others believe that being a long-term internal agent for change is the way to go: the catalyst or 007 approach. To take on this role you need strong external and internal networks. This way can effectively change an organisation, but it is exhausting and usually leads to burnout sooner or later. And when you leave, the changes will probably gradually disappear.

WORKPLACE REFORM
Workplace reform is a popular approach to change at the moment. It often involves establishing close alliances between management and unions, and the setting up of vertical-slice change teams representing all levels of

the organisation and with the sponsorship of the CEO. This method of managing change can be effective and is worth a try. There are supporting organisations for this approach in some countries.

Workplace reform is usually incremental in approach and there is little impetus to radically alter the ownership of the organisation or challenge the union/management partnership approach.

How can an organisation be changed to really be congruent with peer relatedness? This is the first hurdle to cross. Are you talking about change, incremental improvement, the continuous quality improvement approach or are you wanting transformation? Change can happen in the above ways but is this really what is needed? We suggest more than this.

TRANSFORMATION

This book is about transformation into a new paradigm of being and whole personhood. How can this take place?

At some of our workshops we examine the opportunities to bring about organisational transformation from within an organisation through understanding and putting the concepts in this book into practice using all the applications contained in Part Two.

Often, highly skilled people are in tears speaking about the personal cost to themselves and their wholeness that they experience in their well-paid positions in traditional organisations. For some the cost is too high and it is not uncommon after our courses to get calls from participants telling us that they have resigned from their jobs.

THE ZENERGY STORY

We also got tired and burnt out trying to change the big organisations of which we were part. And we wanted to try something different. We wanted to find a way to work co-operatively as peers.

Our company, Zenergy, began in 1992 with three of us. Our business is in developing new ways of working together through facilitation, mediation, consulting and training. We started under a limited liability company structure as equal shareholders.

We used strategic and business planning as useful tools. We developed systems and took on the latest computer technology, Internet and mobile phones. We didn't do much marketing as word of mouth seemed to be effective enough to keep us going. We sorted out what taxes to pay and by when.

We thought a lot about our purpose, our vision and our values. We used the image of a boat quite extensively as an image of our journey. We developed our first strategic plan on a catamaran using a facilitator to take us through the process. We progressed, faltered, picked ourselves up and started to find our niche as facilitators, consultants, authors and facilitator trainers. The mechanics of running our own business took work, but were not too difficult.

PATTERNS FROM THE OLD PARADIGM

What was difficult right from the start were our preconditioned patterns that came up to haunt us. All our learning in the workplace had come from the old paradigm. That was what we knew and our automatic reactions tended to come from there. We had either been managers or had been managed by others.

We each had to learn to manage ourselves and provide space for the others to manage themselves. We had to stop projecting onto one another. We had to unlearn patterns of rescuer, intimidator and victim that we were scarcely aware we had taken on.

We found this interpersonal learning the most challenging by far. Some patterns were so deep they seemed intractable. We all wanted to give up at times. Our friendships became strained, too. We stopped wanting to spend social time together. We moaned about one another just like in the old paradigm. It was a steep learning curve to which we were fortunately all committed. We were unwilling not to be successful. And we had to solve our interpersonal issues because this is, after all, what we were all about. It was at times discouraging and hard to admit our problems. At times we sought help from outside facilitators and consultants.

We began to introduce practices that helped us. Our creation meeting

worked, getting us started on a good note at the beginning of each week. We invented themes for the week that called us to be – themes such as 'watching our patterns with interest' and 'bringing forth sparkling resonance' – and wrote these up in the office and shared them with others. We held a completion meeting to end the week on a positive note, although we had to learn that getting to completion really meant that there was nothing at all to moan about afterwards. Our business meetings continued to be hard for ages as we tended to get into our patterns time after time. In the end we introduced attunements at the beginning and this helped.

We learnt that we needed to be rigorous with ourselves in meeting commitments. We learnt to be honest on a new deeper level and to say what was going on for us. We learnt to stop trying to change one another and to allow space for one another's differences. We celebrated successes with parties, book launchings, and a ball of magnificence at a top hotel.

We attracted lots of people interested in what we were doing. They mostly inspired us to keep going. Some wanted to work with us. We created a core group of committed ones and learnt to be clear who was in this group. And we identified a wider community of clients, course graduates and others interested in what we were up to.

We learnt to create clarity and contracts. We created partnerships with other people who inspired us. We began to value the different contributions that we each made and also where the gaps were. We tried sharing our earnings and it seemed to work. We realised that we could not work together and write the books together without close co-operation. So we created an 'at stakeness' that was too high to be willing to fail. We realised that being in business is a long-term commitment, like marriage, but without the sex. And we are still learning, day by day, inch by inch.

TRANSFORMATION STARTS WITH OURSELVES

The basic learning from our work is that creating a new-paradigm organisation requires hard work and commitment. It requires being willing to transform ourselves every day if necessary. It is not a journey for the faint hearted.

There is no recipe for transforming your organisation. We hope that the ideas in this book as a whole will stimulate your thinking through a better understanding of the issues. Whether you are looking to transform an existing organisation or start a new one, remember to start with and keep on working on yourself. And we wish you all the best as what we are up to together is important for the world.

BEING PART OF A WORLD CONVERSATION

If you would like to be part of a world conversation into creating new-paradigm organisations, we invite you to contact us:

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or www.zenergyglobal.com

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Processes for Co-operacy

1 ROUNDS

PURPOSE:	To encourage participation and ensure everyone has the opportunity to be heard.
FOR:	Groups.
ROLES:	Facilitator, timekeeper.
MATERIALS:	Whiteboard or large sheets of paper, marker pens.
TIME:	2 or 3 minutes per person plus 10 minutes for introduction and completion.

INTRODUCTION:

This is a basic technique for groups to initially explore an issue or use after an issue has been discussed and there is still no clarity. In conflict resolution it will bring out the range of views. Its power is as a group technique – by hearing everyone's viewpoints, people's thinking can alter, especially if there is more than one round. As with all techniques and exercises, begin by describing the process and getting group agreement.

PROCESS FOR A STRUCTURED ROUND:

STEP 1: Clearly identify the issue or topic. It may help to write it up.

STEP 2: Going around the group, members take turns to speak without being interrupted and without response or comment. Others give full attention to the speaker. The timekeeper says when each person's time is up. Members may 'pass' if they do not wish to contribute. You may need at first to coach

(CONTINUED)

participants not to interrupt or respond out of turn. You may need to gently encourage shy members to speak.

STEP 3: At the end of the round the facilitator summarises the range of views, including the main points of similarity and difference, and checks this with the group. If the aim is to seek agreement, the facilitator may check out emerging agreements with the group. It is helpful to write up key words or ideas from each member, as well as emerging agreements.

STEP 4: To complete the process, agree on and record any action. If clarity has not been reached, a second or third round may be needed to see if people's views have changed or developed.

PROCESS FOR AN UNSTRUCTURED ROUND:

An unstructured round is the same as a structured round, except that there is no prearranged order of speaking. Each person may speak only once during a round. Unstructured rounds work well with more experienced groups.

VARIATIONS:

- Put no time limits on speakers.

- Follow the round with a general discussion or dialogue. [See Chapter 15 Peer inquiry, 'Strategic dialogue'.]

- If the group is large, divide it into a number of sub-groups of from 3 to 8 and have them use rounds. Have the sub-groups report back to the whole group.

2 BRAINSTORMING

PURPOSE:	To generate a large number of ideas quickly and encourage creativity and flexible thinking.
FOR:	Pairs, groups.
ROLES:	Facilitator, recorder(s).
MATERIALS:	Whiteboard or large sheets of paper, marker pens.
TIME:	Choose a specific time, say 5 or 10 minutes.

PROCESS:

State the issue to be brainstormed. Ask people to say whatever comes into their head *without censorship and as fast as possible*. Write all ideas up – you will probably need two recorders to catch all the ideas. Notice how people are sparked by others and encourage this. Suggest they be more outrageous. Make sure people *do not evaluate or comment* on others' ideas. If they are sluggish get them to stand up or hop on one foot.

VARIATION:

Choose a random factor – such as a word from a randomly opened dictionary – and use this word as a key for further brainstorming. For example: *'The issue is peer relationships. The random word is pink. Now use the word pink to spark ideas related to peer relationships.'*

3 Continuums

PURPOSE:	To explore and visually rank the range of views on an issue.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	None.
TIME:	10 to 30 minutes.

PROCESS:

STEP 1: Create an imaginary line through the room, either corner to corner or lengthwise. One end has a 0% (low) ranking; the other a 100% (high) ranking. Outline the issue and the two extreme positions. Explain that this is an intuitive as well as a rational exercise and needs to be done quietly and thoughtfully.

STEP 2: Have people walk around to get the feel of the continuum and then place themselves where they fit in terms of the issue. They may try out several spots before making a final choice.

STEP 3: Ask them to have a conversation, say 2 minutes, with the person beside them, explaining why they are on that spot.

STEP 4: Invite participants to share their viewpoint and feelings on the issue with the group.

VARIATIONS:

- A curved line can be used so people can see each other.
- The conversations (Step 3) could be among the whole group.
- The line can be folded in half, so that the low and high ends are together, and conversations then held.

4 Peership – who are our peers?

PURPOSE:	To explore our belief system around peership.
FOR:	Individuals, pairs and groups.
ROLES:	Facilitator or timekeeper.
MATERIALS:	Large sheets of paper, coloured marker pens.
TIME:	26 minutes.

PROCESS:

STEP 1: Identify particular people you know who are your peers.
(5 MINUTES) Make a chart of them on a large sheet of paper using symbols, stick figures or names.

STEP 2: Identify particular people or groups of people who are not
(3 MINUTES) your peers. Record these.

STEP 3: How did you select the different groups? Make this into a
(3 MINUTES) statement and write it down.

STEP 4: Think about/discuss in pairs these questions: Is there any
(5 MINUTES) way that the different groups could become one group of peers? What would this look like? Is there a statement the new grouping could make? What is it?

STEP 5: If in a group, share in the whole group.
(10 MINUTES)

VARIATION: Use the strategic dialogue method to explore this topic. [See Chapter 15 Peer inquiry, 'Strategic dialogue'.]

5 Co-operation and competition

PURPOSE:	To explore the relationship between competition and co-operation.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	Whiteboard, marker pens, materials for a structured activity. See 'Drop the Egg' on the next page, which requires 20 straws, 1 raw egg and 50 cm of tape for each team.
TIME:	30 minutes.

PROCESS:

STEP 1:
(3 MINUTES) Form two or more teams of three people plus two mobile observers. The observers' role is to note the influence of co-operation and competition. They do not interact with the teams.

STEP 2:
(12 MINUTES) Include a structured activity such as 'Drop the Egg'.

STEP 3:
(15 MINUTES) After the activity debrief with the participants. Include a report back from the observers.

What co-operation was present?

Where wasn't it present?

What got in the way?

What influence did competition have?

How did that add to or detract from the activity?

What relationship do you see between co-operation and competition?

Have a general discussion and record findings on the whiteboard.

Drop the Egg

GOAL: To design and build a container using only the supplied materials so a raw egg will survive a free fall of about 2.5 metres onto a hard surface.

TIME: 5 minutes for individual design and 10 minutes to plan and build the container as a team.

RULES: Only these materials may be used: 20 straws, 50 cm of tape, 1 raw egg. To be eligible to win, a team's egg must survive the drop. Boiling the egg or removing its contents is not allowed.

SCORING: 20 points if the egg survives intact, 1 point for every straw not used, 1 point for every 2.5 cm of tape not used.

6 MINING THE GOLD

PURPOSE:	To develop listening skills in distinguishing the 'gold' in another's speaking.
FOR:	Group or pair.
ROLES:	Facilitator.
MATERIALS:	Whiteboard, marker pens.
TIME:	50 minutes.

BACKGROUND:

This process practises listening behind what someone is saying, using the heart, head, ears and undivided attention; listening for what is not being said. To be listening with a particular focus, and to get feedback on that. (Extra time is allowed for changing roles and partners.)

PROCESS:

Write the topics and the listening focuses on the whiteboard.

Concerns – issues, priorities, values.

Commitment – involvement, dedication, intention.

Contribution – offering, sharing.

Magnificence – uniqueness, greatness, where they are outstanding.

Outline the process briefly.

STEP 1:
(4 MINUTES)
Working in pairs, participants choose an A and a B. A is the listener; B is the speaker. B speaks on any topic for 2 minutes. See list of possible topics opposite. A listens with a particular listening focus. The first listening focus is for *concerns* of the speaker. The concerns don't have to be spoken of directly but will be there in the background of what the speaker says. The other three listening focuses are listed above.
A reflects back the concerns they heard for 1 minute.
B gives feedback on how well they were heard for 1 minute.

'Yes, you got my concerns.'
'You recognised concerns that I was unclear about.'
'I didn't feel heard.'
'You heard some of what I said, and missed out on . . .'
'You put in some concerns that don't ring true.'

STEP 2:   Participants swap roles.

STEP 3:   Participants change partners and continue the process using the other listening focuses.

POSSIBLE TOPICS:

Any topic will do, especially if the speaker has energy for it. We find the ordinary ones work well. For example:

Family	Favourite activities
Holidays	Starting the day
Housework	Problems
Work	Politics
Relationships	Food

STEP 4:   In the whole group, discuss what people noticed, learnt and
(10 MINUTES) felt. Did you experience being really listened to? Did you feel recognised? What was it like as the listener?

VARIATIONS:

- Do this exercise in two circles, one inside the other. Form pairs with the inner circle facing out and the outer circle facing in. After the first topic, everyone in the outer circle moves clockwise to form a new pair. After the second topic people on the inside move anticlockwise. After the third topic the outside circle moves anticlockwise.
- Change the listening focus when pairs swap roles. This will reduce the time of the exercise by half.
- Eliminate one of the listening focuses.

7 NEGOTIATING AND CONTRACTING WITH PEERS

PURPOSE:	This is a model for negotiation with peers.
FOR:	Pairs.
ROLES:	None.
MATERIALS:	Paper, pen.
TIME:	15-30 minutes.

PROCESS:

STEP 1: The person raising the issue, A, requests a conversation with B, the person responding. A says what the topic is and asks if the person is available to discuss it immediately.

STEP 2: A states their concern, disagreement or complaint as specifically as possible. For example:

'I have asked to have our team briefing time changed, and we are still having it at 9am Monday.'

'You took four telephone calls during our meeting time yesterday.'

STEP 3: Both people state what they want:

A: *'I would like the team briefing to be at 4pm on Tuesday.'*
B: *'I want the briefing to be as early as possible in the week.'*

A: *'Please turn off your cellphone when we meet.'*
B: *'I need to be available to my clients.'*

STEP 4: Having heard each other's statements, A continues to negotiate:

'Are you willing to take the issue to our next meeting?'

'I am asking for no interruptions, is there anything else you are willing to do about this?'

STEP 5:   B responds:

Agreeing: *'Yes, I will do that.'*

Delaying: *'Let me think about that.'*

Disagreeing: *'No, I don't want to change the meeting time.'*

Counter-offering: *'No, but I will discuss it with the team.'*
'I will take the calls and ring them back, later.'

STEP 6:   A responds: *'Yes that will work for me.'*

'No, that won't work for me.'

If agreement is not reached, A continues to negotiate.

'Can you suggest something that will meet both our needs?'

STEP 7:   B offers: *'I am happy to decide at the meeting.'*

'I am willing to turn the phone off and check my calls hourly.'

Continue until an agreement is reached.

STEP 8:   A responds: *'I'm willing to try that for a week.'*

'I will need to know your decision tomorrow.'

STEP 9:   Acknowledge each other for working with a difficult issue and for reaching the current outcome.

Note: If you have difficulty reaching an agreement refer back to your purpose, commitments, or common values. Why is it important that this gets sorted out?

In the whole process, keep going even when it seems tough. Our experience is that you often have to go past the point of thinking you will never reach a solution, that the other person is totally unreasonable, or feeling annoyed and frustrated. This often seems to occur just before an agreement is reached.

If you don't find a win-win outcome, use a facilitator.

8 Acknowledgement

PURPOSE:	To say positive things to each other that have been thought but not stated.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	None.
TIME:	3 minutes per pair plus 10 minutes in the whole group.

PROCESS:

STEP 1:
(3 MINUTES)
Choose partners. One person starts, and acknowledges the other. For example:
'I valued the input you made to our team project.'
'I admire the courage you showed in challenging our team.'
'I find your comment thought-provoking.'
'I enjoy your humour.'
The receiver thanks without comment.

STEP 2:
(3 MINUTES)
Find a new partner. Repeat Step 1.

STEP 3: Continue repeating Step 1 until everyone has had a turn with each other, or as time allows.

STEP 4:
(10 MINUTES)
In the whole group, check whether anyone has any more acknowledgements to make that they may have remembered after their turn with someone. Check how everyone found the process, and thank people for taking part.

9 ATTENDING TO ANOTHER

PURPOSE:	To attend to another as a whole being.
FOR:	Groups or pairs.
ROLES:	Facilitator for a group.
MATERIALS:	None.
TIME:	25 minutes.

PROCESS:

STEP 1:
(5 MINUTES)   In pairs choose an A and a B. Face each other and relax. Then A 'attends' to B while B shares an experience. By 'attending' we mean in silence bringing awareness to the wholeness of the other including spiritual, conceptual, emotional, energetic, physical and intuitive awareness.

STEP 2:
(5 MINUTES)   Starting with B, pairs take turns to share what they each noticed.

STEP 3:
(5 MINUTES)   Pairs change roles and repeat Steps 1 and 2.

STEP 4:
(10 MINUTES)   If in a group, bring everyone together and complete the process by sharing in the whole group.

VARIATIONS:

- Repeat exercise with both A and B closing their eyes.
- Extend the time as you feel comfortable, up to 40 minutes.
- Try the exercise in small groups or in the whole group.

10 WHOLE BEING EXPLORATION

PURPOSE:	To explore and develop aspects of whole being.
FOR:	Individuals, pairs and groups.
ROLES:	Facilitator for a group.
MATERIALS:	Paper, coloured pens.
TIME:	50 minutes.

PROCESS:

STEP 1:
(10 MINUTES)
Use the model 'Aspects of whole personhood' on pages 27–29 as a springboard to create your own model of whole being. Draw your own model. Include aspects you feel are important.

STEP 2:
(10 MINUTES)
In threes or fours, share your model with others.

STEP 3:
(5 MINUTES)
After listening to others you may like to include some more aspects in your own model.

STEP 4:
(2 MINUTES)
Take another look at your model. Notice any aspects that you are curious about, feel drawn to or want more of. Check for any shoulds, oughts or musts.

STEP 5:
(5 MINUTES)
Choose one aspect and explore it in detail. You may like to use some of these questions to get you started.
What drew you to this aspect? What are your thoughts about it? What are your feelings about it? What experiences have you had of this aspect? What further experiences would you like to have? Who would you like to have these experiences with – self, another, group, community?

STEP 6:
(3 MINUTES)
Consider these questions: What one thing will you do to develop this aspect? When will you do this?

STEP 7:
(15 MINUTES)
Share in the whole group your revised models and/or one decision from this process.

11 WHOLE PERSON RESOURCES

PURPOSE:	To become aware of your resources for developing as a whole person.
FOR:	Pairs or groups.
ROLES:	Facilitator for a group.
MATERIALS:	Paper, coloured pens.
TIME:	40 minutes.

PROCESS:

STEP 1:
(5 MINUTES)
Reflect on when and where you have experienced yourself as a whole person in the following areas. Record these as drawings or words.
By yourself
With another person
With a group or wider community
In nature
With the whole planet
In the spiritual domain as you define it

STEP 2:
(6 MINUTES)
Share with another person (3 minutes each).

STEP 3:
(5 MINUTES)
Having shared these ideas, do any other resources come to mind? Share those. Record them.

STEP 4:
(5 MINUTES)
Bring a number of different aspects of whole being to this question one at a time. What do you notice?

STEP 5:
(4 MINUTES)
Share what you learned in Step 4 in pairs (2 minutes each). Acknowledge the person with whom you have shared.

STEP 6:
(15 MINUTES)
Share what you have discovered in the whole group. Is there anything to say to complete this process?

12 RECREATING WHOLE BEING

PURPOSE:	To recreate whole being.
FOR:	Individuals, pairs or groups.
ROLES:	Facilitator for a group.
MATERIALS:	None.
TIME:	20 minutes.

PROCESS:

STEP 1:
(5 MINUTES)
Use any method to take you into a relaxed state. The process on the next page is one of these.

STEP 2:
(5 TO 10 MINUTES)
Notice any thoughts and sensations. Notice thoughts that lead to doing. Notice sensations that take you into being. Keep watching your breathing. Keep coming back to your breathing when you become distracted by your thoughts.

STEP 3:
(2 MINUTES)
When you are ready to complete this stage, thank yourself for taking time to do this process. Acknowledge all the powerful creative resources that exist within you and within the whole universe.

STEP 4:
(2 MINUTES)
When you are ready, bring yourself slowly out of your relaxed state. Count down slowly from five to one. When you reach one, gradually come back to the room ready to engage with whatever is ahead of you.

VARIATION:

Use this process in a natural environment, such as a garden. In the meditative state (Step 2) open yourself to nature and being with nature.

To get into a relaxed state

Get into a comfortable position. *(Pause)*

Turn your attention to your breathing. *(Pause)*

Each time you breathe out allow your relaxation to deepen. *(Pause)*

Find a part of your body that is relaxed and allow that relaxation to flow and spread through your whole body. *(Pause)*

Find a part of your body that isn't relaxed and imagine those muscles relaxing. *(Pause)*

Thank yourself for allowing this relaxation and for creating this opportunity.

13 Exploring power

PURPOSE:	To explore power in a group or organisation.
FOR:	Groups or small organisations.
ROLES:	Facilitator.
MATERIALS:	None.
TIME:	25 to 35 minutes.

PROCESS:

STEP 1:
(5 MINUTES)
Invite one group member to form a continuum of the other group members based on how powerful they consider each person is in the group, using only their own perception and criteria. Make sure a single line is created. Then ask the group member to put themselves in the line. Encourage them to verbalise their reasons for the placements.

STEP 2:
(5 MINUTES)
Check for comments from the group. Give everyone who wants to a chance to speak.

STEP 3:
(5 MINUTES)
Invite another person to form a continuum in the same way.

STEP 4:
(5 MINUTES)
Check for comments from the group. Give everyone who wants to a chance to speak.

STEP 5:
(5 TO 10 MINUTES)
Continue until each person has had a turn or as time allows. Sometimes you may find there is alignment or that alignment develops.

14 MAPPING POWER

PURPOSE:	To identify where different kinds of power lie in a group.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	Large sheets of paper, marker pens.
TIME:	40 minutes.

PROCESS:

STEP 1:
(5 MINUTES) Working individually, have each person draw the groups to which they belong on a large sheet of paper. Each group is to be represented by a symbol (circle, or other) and is named.

STEP 2:
(5 MINUTES) Have participants identify the key roles in each group – eg: chairperson, facilitator, team leader, manager, recorder.

STEP 3:
(10 MINUTES) Have participants identify where the different kinds of power are in the groups, writing down the names of the people and concentrating on positional or assigned power. [See Chapter 4.]

STEP 4:
(10 MINUTES) Have participants consider any of the following questions in small groups of three or four:
What patterns do you notice?
What effect does it have if people with positional power also have assigned power?
Are there people in your groups who have more than three kinds of power?
What are your feelings or thoughts about these people?
What kinds of power do you have?
How could you become more powerful in this group?
Do you avoid assigned or positional power?

STEP 5:
(10 MINUTES) Have participants come back to the large group for sharing.

15 Power and money

Purpose:	To raise issues around power and money.
For:	Groups of 5 to 8.
Roles:	Facilitator.
Material:	Each person needs to provide an amount of money, the amount being decided by the group.
Time:	30 minutes.

Process:

Step 1: Ask everyone to place their money into a container.
(5 minutes)

Step 2: Ask the group to decide how this money will be distributed.
(10 minutes) Put a time limit on this, say 10 minutes.

Step 3: Have the group distribute the money as agreed.
(2 minutes)

Step 4: Ask group members to share what they notice from this
(13 minutes) process. Have this as a round. You may like to use the
following questions as a springboard.
What are your thoughts about the process?
What are your feelings?
What are your reactions?
Did you feel powerful?
Did you say what you wanted to say?

After everyone has shared, check if anyone wants to add
anything now that they have heard from everyone.

Have the group consider this question:
What have you learnt?

16 ALIGNMENT

PURPOSE:	To explore the effect of intentionally aligning on a project.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	Jigsaw puzzle or materials for a simple construction project of your choice.
TIME:	30 minutes.

PROCESS:

STEP 1:
(5 MINUTES) Without discussing the purpose of the task, ask the group to divide into two groups, and undertake a similar task – for example, a jigsaw puzzle or a simple construction exercise.

STEP 2:
(5 MINUTES) Stop the process and give each group time to align on a purpose for their activity that the group finds inspiring.

STEP 3:
(10 MINUTES) Continue the task.

STEP 4:
(10 MINUTES) In the whole group, have members share what they noticed about taking time to align on the task. What are the implications for this group?

17 Yo

PURPOSE:	A ritual to acknowledge alignment.
FOR:	Pairs or groups.
ROLES:	An initiator.
MATERIALS:	None.
TIME:	5 minutes.

BACKGROUND:

This ritual was introduced to us as a process used in the Japanese business environment to recognise that alignment has been reached. It also expresses a commitment that there will be no going back. If this is the first introduction to this ritual, the initiator may want to share the background and meaning.

PROCESS:

STEP 1: A group member or the facilitator acknowledges that alignment has been reached and asks if everyone would like to check for group alignment with a brief ritual. If everyone is willing, continue.

STEP 2: Everyone stands or sits a sufficient distance apart to be able to spread their arms out sideways and clap their hands in front of them without touching each other.

STEP 3: With *no leader* the group simultaneously claps their hands and shouts 'yo'.

If the yo is not simultaneous, the initiator calls for another turn. Identify that this is a new occasion. You may invite people to take a minute to tune in to one another. Be willing to have several tries if necessary. We have worked with groups that practise this ritual with their eyes shut.

18 FINDING THE GROUP PURPOSE

PURPOSE:	To align on a group purpose.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	Whiteboard, marker pens.
TIME:	30 to 40 minutes.

PROCESS:

STEP 1:
(3 MINUTES)
Introduce the idea of aligning on a group purpose that is specific, short and inspiring. Stress that the purpose will tell the group **what** it is going to accomplish, not **how** it will do it.

STEP 2:
(5 MINUTES)
Have groups of three or four find a sentence or phrase, symbol, drawing, mind map or combination that expresses the purpose of the group. As each group finds its purpose, get them to write it up on the whiteboard.

STEP 3:
(5 TO 15 MINUTES)
In the whole group, invite everyone to allow their thinking to extend beyond attachment to their own ideas. This is about working together to achieve an inspiring outcome. Create a purpose using the ideas presented as a springboard. It may be that one of those presented, or a combination, is the one. If no agreement occurs, a new purpose may emerge out of the common elements, or someone may have a brainwave.

STEP 4:
(5 MINUTES)
Write up the agreed purpose. Check for alignment – if this is present people will be 'lit up', ready for action. Celebrate.

STEP 5:
(OPTIONAL)
If no aligned purpose is forthcoming have a session on sharing withholds [Process 23]. It may be that people have underlying concerns or there may not be a clear purpose for the group.

[See also Process 42 Finding the higher purpose.]

19 GETTING PRESENT

PURPOSE:	To have everyone fully present.
FOR:	Pairs or groups.
ROLES:	Facilitator for a group.
MATERIALS:	None.
TIME:	For task-focused groups, 1 to 5 minutes per person.

BACKGROUND:

This exercise provides a space for everyone at a meeting to say and do anything they need to be fully present. Working over the top of 'stuff' will slow down the group. Time taken to do this process is never wasted as it frees the group to work synergistically and with velocity.

For in-depth development and highly creative groups, this process will take however long is needed and may include in-depth clearing in the group.

The time will vary depending on the purpose, the balance of task and process in the group, individual awareness levels and the level of commitment to group consciousness.

PROCESS:

STEP 1: People sit in a circle so that they can all see and hear each other. A facilitator is chosen and negotiates the time-frame. The facilitator invites everyone to share as an uninterrupted round, encouraging people to share any niggles, concerns, distractions, events and incidents that are on their mind or in the background. For example:

'I'm giving a presentation to a client this afternoon and I'm feeling nervous.'
'I broke an expensive piece of equipment yesterday and I haven't reported it yet. It's on my mind.'

'My daughter had a baby last night. It's our first grandchild.'
'I had an argument with my partner this morning and I'm still angry.'
'I'm uncomfortable with Bill (also in the group). We had a disagreement yesterday. I request a clearing session now or at an arranged time outside the group.'

Ask everyone to give full attention to the speaker. As facilitator you may coach people if they appear stuck or incomplete. Interventions could include:
'Is there any action you want to take?'
'Are you present now?'
'Is there anything else you want to say about that?'

STEP 2:   After everyone has spoken declare the round complete.

VARIATIONS:
- Invite people to share any insights or reflections that will deepen the relatedness of the group.
- Include dreams, coincidences or other phenomena.
- People speak in pairs or threes and then share briefly in the whole group.
- There is a specific time for each person, and a timekeeper is chosen to monitor this.
- Have no limits on time and work with each person until they are fully present.
- Request that people get present before they enter the room. Have a rigorous person at the door to check for presence before they enter.
- Invent a ritual to acknowledge everyone's presence.

20 Creation meeting

PURPOSE:	To start the week powerfully.
FOR:	Two or more people.
ROLES:	Facilitator or timekeeper.
MATERIALS:	Diaries.
TIME:	1 hour.

PROCESS:

STEP 1:
(3 MINUTES)
Everyone meets in a comfortable space, such as at a round table, where they can all see each other. Tea and coffee are available. Someone offers to facilitate.

STEP 2:
(UP TO 40 MINUTES)
Each person has a turn to:
- Share to be present.
- Catch one another up with personal news.
- Reflect on the main tasks and events for the week ahead. This can include concerns, challenges and requests of others relating to the week.

STEP 3:
(5 MINUTES)
An attunement ritual, such as a period of silence with or without joining hands, is held.

STEP 4:
(5 MINUTES)
A theme for the group is developed together. We use themes that:
- Inspire each person.
- Call everyone to be in action.
- Reflect what we are up to collectively.
- We can all align on.

STEP 5:
(2 MINUTES)
A completing ritual, such as joining hands for a few minutes or a short period of silence.

STEP 6:   Individuals set times for meetings with one another, and the
(5 MINUTES) theme is written up in prominent places – for example, on a
whiteboard and on computer screen-savers.

VARIATIONS:
- Use this process to begin a project or workshop.
- Sub-groups may meet for specific purposes after the whole-group meeting.
- Have the meeting without a facilitator.

21 CULTURE SETTING

PURPOSE:	To design how you will work together.
FOR:	Groups.
ROLES:	Facilitator, recorder.
MATERIALS:	Whiteboard or large sheet of paper, marker pens.
TIME:	30 to 40 minutes.

BACKGROUND:

This is a process for choosing with awareness how you will work together. It will include the beliefs, values and practices that become the agreed basis for all interactions within the group. Before this process is undertaken it is necessary to get clear about your group or organisation purpose. The culture then has a context and will be appropriate for your purpose. For an organisation it is also helpful to have developed a vision statement.

PROCESS:

STEP 1: Invite everyone to sit so that they can see each other. Ask for *(10 MINUTES)* one or two recorders. Then ask for a brainstorm on:

'How do we want to work together?'

Welcome and record all suggestions. Have no discussion.
Suggestions may include specific 'ground rules' such as:

Be on time.
Personal information remains confidential.
Take your complaint to the person it belongs to.
Speak only for yourself.

or more general value statements such as:

Feelings are fine.
Participate wholeheartedly.
Vulnerability is recognised as a growth point.
Support each other to develop skills.

STEP 2:   When all the suggestions are made, check for overlap. If in
(5 MINUTES) doubt, check suggestions with the people who proposed
            them.

STEP 3:   Ask: '*Are there any suggestions with which you don't agree?*'
(5 TO 10   Discuss these. Ask the proposer of the suggestion to say why
MINUTES)   it is important to them. Work to reach agreement and be
            inclusive. If agreement cannot be reached, however, ask if the
            proposer's need can be met through some other suggestion
            already on the board. Keep negotiating until everyone is
            satisfied.

STEP 4:   Check that everyone is in agreement with the culture. Check
(5 MINUTES) the mood of the group. If group members are not 'lit up' there
            is something missing from the culture or something in it on
            which the group is not aligned. Either keep going or reassure
            the group that the culture is a 'living document' that can be
            reviewed whenever anyone wants to do so. Then ask:
            '*Does everyone agree that this is the way we will work together?*'
            Go round the group to get individual agreement. See that
            everyone nods or says 'yes'.

STEP 5:   Ask for someone to arrange to make a copy large enough for
(2 MINUTES) everyone to see easily.

STEP 6:   Check for alignment with a 'Yo' [Process 17] or some ritual of
(2 MINUTES) completion.

NOTE:

1. The culture needs to be kept somewhere that is visible to everybody. It
   needs to be referred to when anyone thinks it may not be being kept,
   when someone's 'alarm bells' start to ring, and when someone is
   uncomfortable about something. '*What do we say in our culture about
   this?*'
2. It can be left as an open document to be added to as awareness grows.

22 BEING WITH A GROUP

PURPOSE:	To experience being fully present to yourself and other members of the group.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	None.
TIME:	25 minutes.

PROCESS:

STEP 1:
(3 MINUTES)
Invite participants to stand or sit in a circle, facing one another. Ask them to become aware of their breathing. If they are sitting, ask that they do not cross their arms or legs. Have them centre their attention in their belly and imagine they are like a tree with a root system deep within the ground and branches reaching out towards the sky. Ask them to be aware of their physical body, their energy, and the space around them.

STEP 2:
(3 MINUTES)
Encourage participants to allow themselves to become aware of the other group members. Ask them to give their attention to each group member in turn using soft eyes (slightly out of focus). Have them move their attention around the group, looking at other people but not engaging with them. Encourage them to continue paying attention to their breathing, keeping it relaxed and deep.

STEP 3:
(3 MINUTES)
Invite participants to pay attention to the whole presence of each person, being aware of their physical body and the space around them. Ask them to keep their attention moving so that they become present to everyone in the group.

STEP 4:   Invite participants to become aware of the group as a whole,
(3 MINUTES)   expanding their peripheral vision so that, as their attention
              moves around the group, they are aware of the whole group
              at the edges of their vision.

STEP 5:   Ask participants to continue this process with their eyes shut,
(3 MINUTES)   still moving around the group with their attention. Encourage
              them to go round each member in the group, noticing what
              they recall of them. Stress that they can take their time with
              this.

STEP 6:   Ask participants to open their eyes and continue to be with
(3 MINUTES)   each person and the group. Did they recall where people were
              seated? What they were wearing? Who did they not
              remember? Who did they remember? What else did they
              notice?

STEP 7:   Invite people to share with the group what they noticed. Did
(7 MINUTES)   they notice anything about the energy of individuals or the
              group as a whole?

VARIATIONS:

- Practise this exercise while holding hands. Be present to the energy in
  the group and between hands.
  Note: In the Southern Hemisphere, people in a circle tend to hold
  hands with the left-hand palm up, right-hand palm down (or 'thumbs
  left', as some people say). It seems that the energy is better felt this
  way. We have been told that people in the Northern Hemisphere tend
  to hold hands with the left-hand palm down and right-hand palm up.
- Immediately after this exercise, encourage the group to chant or sing
  together.

23 Sharing withholds

Lack of energy is usually to do with failure to communicate. Withholds are usually to do with judgements about ourselves, others, or what is happening in the group. We withhold out of fear. There needs to be a high level of trust in a group, a climate of generous listening, before sharing withholds.

Shared withholds are about speaking our truth but they are not **the** truth. It is important everyone understands this. They can be taken on board or just acknowledged and let go if they are unhelpful to the recipient. They often say more about the giver than the receiver – keep an open mind.

The person receiving the withheld communication acknowledges it by thanking the giver. Avoid responding any further, as it can lead to self-justification and devalue the courage it takes to share our blocks.

PURPOSE:	To free up group energy.
FOR:	Pairs or groups.
ROLES:	Facilitator for a group.

SHARING WITHHOLDS ABOUT OURSELVES

TIME: 30 minutes to 1 hour.

PROCESS:

Have a round in which each person shares something they have been withholding from the group about themselves – something they have been thinking but not saying. Suggest some starting phrases such as:

'You would understand me more if you knew . . .'
'Sometimes I . . . (behaviour) when I feel . . . (feeling).'
'I would contribute more to the group if I . . .'

This process works best if you go round the group several times until people are brave enough to say what they are really withholding.

SHARING WITHHOLDS ABOUT ANOTHER

TIME: 35 minutes or more.

PROCESS:

STEP 1:   Discuss the purpose of sharing withholds. As well as
(10 MINUTES) withholding about ourselves, another source of low energy is
often things that we are not saying to each other. Some of
these can be acknowledging, such as:
'I think you presented your report last week really well.'
'I admire the way you handled our meeting this week.'
'I find you very attractive.'

Or challenging, such as:
*'I thought you dominated our last meeting, and I was annoyed
about it at the time.'*
*'I haven't heard you saying anything at our team meetings, and I
wonder why.'*

Check if people are willing to try this exercise. Get agreement
before continuing.

STEP 2:   Standing up, invite participants to move to one person at a
(15 MINUTES) time and share anything that they have been withholding.
The person who receives the withhold makes no response
other than 'Thank you'. (If appropriate, keep going as long as
energy is high.)

STEP 3:   Return to the whole group, and ask if there is anything to
(10 MINUTES) share about the process or how they are feeling (not the
content of any withhold). Check the energy level.

(CONTINUED)

Sharing group withholds

TIME: 30 minutes.

PROCESS:

STEP 1:   Introduce the idea of sharing withholds, suggesting you do
(5 MINUTES) this in the whole group.

STEP 2:   Set up an unstructured round. Do not allow anyone to
(10 MINUTES) respond to the withholds or start a discussion.

> *'If I could change one thing in the group it would be . . .'*
> *'What is upsetting me about this group is . . .'*

STEP 3:   At the end of the round see if any themes have emerged and
(15 MINUTES) if anyone wants to have their issue discussed.

Sharing any withholds

After practising the above exercises, you may like to combine them to
share any withholds. This may take between 10 and 30 minutes.

24 GETTING COMPLETE

This and the following exercise are powerful as ongoing processes as well as essential for completing a project.

PURPOSE:	To complete with a group or a project.
FOR:	Groups.
ROLES:	Facilitator or timekeeper.
MATERIALS:	None.
TIME:	Up to 5 minutes per person.

PROCESS:

Ask each person in turn these three questions:

Question 1:
 'What do you need to complete your involvement with this group?'
 or:
 'What do you need to say to be complete?'

Question 2:
 'Is there anything else?' 'Any niggles, thoughts, feelings, unmet expectations, requests, promises?' (Suggest as appropriate.)
 'If there is anything you might say to someone after the group is over, I request that you say it now.'
The person should think carefully to see if they have left any 'baggage' behind – anything they would like to say to someone else after the group.

Question 3:
 'Are there any acknowledgements that anyone would like to make to themselves or others?'
The only response from those acknowledged is 'Thank you'.

25 COMPLETION MEETING

PURPOSE:	To complete with a group or a project. Use this process when you are more familiar with getting complete.
FOR:	Groups.
ROLES:	Facilitator or timekeeper.
MATERIALS:	None.
TIME:	Up to 5 minutes per person.

PROCESS:
Each person in turn reviews their part in the project including:

- What they have achieved.
- Any commitments made that have not been completed – new commitments can be made or agreements revoked.
- Any interpersonal niggles are spoken and cleared.
- Any acknowledgement of self or others is given.

Anyone may ask for feedback on work done. The facilitator may check to see if that person has said everything they want to say.

VARIATION:
This process is powerful as an ongoing process to use at the end of each week.

26 Clearing process

Clearing guidelines

Indications that a clearing session is needed are:
- A vague feeling of discomfort with someone or the group.
- A reluctance to participate fully in the relationship or the group.
- Avoiding eye contact with someone, or a number of people.
- Not having much fun together.
- Low energy.
- Often feeling irritable with someone or a number of people.
- A certainty that you are right and someone else is wrong.
- A feeling of resignation or hopelessness about your relationship with someone or the group.
- A feeling of alienation from others.
- Yawning and suddenly feeling tired.
- Inability to reach agreement on a number of issues.

Clearing processes must always be voluntary. Most people have little or no experience of being 'clear' with people, and react to each other out of old patterns – often from their parents and family of origin. So these processes are revolutionary and, if used regularly, will alter the way we relate to each other. The main thing to watch for is people projecting distress onto others (making it their fault) and stopping the process much too soon before all have reached the bottom of the pile and are clear.

PURPOSE:	To become clear with yourself and another person.
FOR:	Pairs.
ROLES:	Facilitator (optional).
MATERIALS:	None.
TIME:	Variable, say 10 to 30 minutes, but it can take longer.

PROCESS:

STEP 1: The person who recognises they are not clear invites the other person to have a clearing session.

'I'm feeling uncomfortable around you. I'm not sure what it's about. Can we meet and have a clearing session? Are you available now?'

If the other person is willing but unavailable at the time, arrange a time and place. You may agree to have a facilitator present or call on one if you get stuck.

STEP 2: Start the session by each declaring what you are committed to in the relationship, for yourself and the other person. For example:

'I am committed to our good working relationship (or friendship) and want to be relaxed around you. And I want you to be comfortable around me, too.'

STEP 3: The initiator describes the feeling or behaviour that they have noticed in themselves. Seek to identify the incident. There always is one. If there is more than one choose the most recent.

'I noticed I was uncomfortable (or annoyed) when . . . happened.'
'And what is underneath that is . . .'
'And the feelings I have about that are . . .'

The hard things to say are usually feelings that we don't like to admit to others. They often seem petty and despicable –

such as feelings of jealousy, anger, meanness (not wanting to lend or share things), being invaded or taken advantage of or being subjected to too many demands. The feelings don't fit with our image of ourselves as generous and tolerant. They often seem to relate more to our childhood than to the present.

Own all the feelings as your own and tell the other person what behaviour triggered you without judgement of right or wrong, good or bad, of either yourself or the other person. This bit is often the hardest. You may also be reminded of past incidents with that person or someone else when something similar happened. Say this, too.

'Another situation I remember is . . .'

'And when that happened I felt . . .'

Keep speaking, uninterrupted, until you can go no further.

STEP 4:   When the initiator has said all they have to say, the other person then has a turn to say how it is for them and to respond to the initiator. Say all that is there.

STEP 5:   Repeat Steps 3 and 4 until you are both empty.

You will know when clearing is complete, when you reach the bottom of the pile, because you will feel empty, complete – there is nothing left to say. You are freed up to be with the other person. You will have space to appreciate, recognise and love them.

STEP 6:   A time of silence for a few minutes can be healing.

STEP 7:   There may be requests and promises you both want to make at the end.

'I request that when that situation happens again you . . . (be specific).

(CONTINUED)

Note: If you get stuck, either person may call time-out and re-negotiate to meet again with a facilitator. Relationships, particularly close ones, will bring up old unhealed patterns from the past, many to do with our parents and siblings. You almost certainly will have touched on deep hurts, without necessarily being aware of them.

STEP 8:   When the process is complete, thank one another and acknowledge your own and their courage and magnificence.

VARIATION:

The speaker makes one point at a time. After each point the listener reflects back the essence of what they heard as a checking process. The speaker needs to be satisfied with the reflection before the other person has their turn. Use this variation for all or part of the time. It is most useful when one or both people are becoming triggered. When we are triggered, we tend to remember only the trigger phrase and not the other things said.

27 GROUP CLEARING

If most of the group is involved, you may choose to have a clearing session (preferably straight away) or schedule a special group clearing session if it appears likely that a longer time is needed.

Note: If the group is a co-operative group, it will usually have a commitment to reach agreement. If the group is hierarchical or ad hoc, it will now need to consider whether it is prepared to make a commitment to get clear and reach agreement. This will need to include considering if there is sufficient safety (confidentiality and power balance) for people to allow themselves to be vulnerable. This process is not appropriate for uncommitted groups. Read clearing guidelines (page 195) and Process 26 as preparation for this session.

PURPOSE:	To clear anything that is getting in the way of the group fulfilling its purpose.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	Whiteboard or large sheet of paper, marker pens.
TIME:	Variable, 40 minutes to 3 hours. There needs to be a commitment to see the process through.

PROCESS:

STEP 1: *(2 MINUTES)*	Declare a breakdown in the group: *'Stop. This is not working. Let's have a clearing session.'* Check for agreement to begin the clearing process. If there is agreement, continue.
STEP 2: *(5 MINUTES)*	Have someone speak the purpose and the vision of the group. *'Our purpose is . . . Our vision is . . .'* If the purpose and vision are unclear, this may be the issue.

(CONTINUED)

STEP 3:	Invite participants to identify what is getting in the way of
(10 TO 30	their full participation in the group.
MINUTES)	*'What's getting in the way for me is . . .'*

Take turns in uninterrupted rounds. Listen generously to one another. Continue with the rounds until the group reaches the bottom of the pile, as described in Process 26. Encourage group members to own their own feelings and thoughts rather than project them on to others. If requests are made in the rounds, write them up on the whiteboard to address after the rounds are completed.

STEP 4:	When the rounds have been completed, ask for any further
(10 TO 20	specific requests and add these to the whiteboard. Address
MINUTES)	requests one at a time. Have everyone accept, decline or make a counter-offer. If no counter-offer is acceptable, ask the whole group to suggest solutions.

STEP 5:	If the group cannot come to an agreement, it is likely that the
(15 MINUTES)	group is still not clear.

STEP 6:	Go back to the beginning of this exercise and repeat the process. Do not finish until the group is complete.

STEP 7:	If you have repeated the exercise three times and the group is still not clear, ask each person to choose whether or not to remain and recommit themselves to the group. Provide a generous opening for people to choose.

28 Strategic planning

THE MODEL:

Strategic planning begins with the large picture and gradually moves towards the detail, rather like a funnel. Each step is essential as it leads directly to the next. This model provides the bare bones only rather than the details of each step.

PROCESS:

STEP 1: VISION

A word picture of the future you seek to create, described in the present tense, as if it were happening now. Think ahead three to five years at

(CONTINUED)

least and imagine what will be happening as if you were returning from a space trip. What do you see? This vision may include a picture as well as words. A vision answers the question: Where will we be in five years time?

STEP 2: MISSION OR PURPOSE

A short inspirational statement, easy to remember, that describes the business the organisation is in. The statement will capture the essence of the vision and serve as a guiding star. A sentence of 12 words or less is a good guide for length. Everyone must be able to remember it. A longer mission is called a mission statement or statement of intent. A mission may remain with the company for 10 years or more.

STEP 3: VALUES

A statement of key values, principles or philosophy that describes why the organisation wants to do this work. It answers the question: Why do we want to do this? Values describe how you intend to operate on a day-to-day basis as you pursue your vision. A set of values may include how you want to behave with each other, how you expect to regard your customers, community and vendors. Values are best expressed as behaviour – what will others see you doing?

STEP 4: STRENGTHS, WEAKNESSES, OPPORTUNITIES AND THREATS

Often called a SWOT analysis, this process looks at the strengths and weaknesses of the organisation and the opportunities and threats in the external environment.

STEP 5: CRITICAL FACTORS

An identification of the critical factors that will determine the success or failure of the organisation. The critical factors come out of the SWOT analysis. A very close look at the SWOT analysis results will lead to the identification of three to six key factors that must be addressed if the organisation is to achieve success or avoid failure.

STEP 6: GOALS

The goals set the direction of the organisation. They very often come from the critical factors (Step 5) and are short statements of direction containing only one idea. The goals are usually for a two- to three-year span and are reviewed every year. They answer the question: Where are we going now?

STEP 7: STRATEGIES AND PRIORITIES

Strategies are developed to support each goal. These can be brainstormed then discussed in depth and prioritised. Key strategies can then be chosen that will form the basis for the next step. The questions are: How will we achieve this goal? What is the best way to achieve this goal?

STEP 8: KEY OBJECTIVES

Key objectives, or targets, are developed for each goal. They will be SMART – Specific, Measurable, Attainable, describe a Result (not an activity), and have a Time-frame. They will be set for one year or less. They will be part of the strategic plan and also form the basis of the one-year business plan. Performance measures will be developed for each objective.

STEP 9: ACTION PLANS

Action plans will be developed for each objective. These will include short-term time-frames and who will carry out the actions.

STEP 10: BUDGETS

Budgets are developed to meet the key objectives and action plans, and the overall budget is checked against the resources of the organisation. If the organisation cannot raise the financial resources, the strategies and priorities are revised.

STEP 11: TESTING FOR CONGRUENCE AND FEASIBILITY

The plan as a whole is checked and rechecked for congruence – between goals and objectives – and feasibility. The most common mistake is to try to do more than is physically possible for the people involved.

29 INDIVIDUAL ATTUNEMENT

PURPOSE:	To develop awareness around attuning to yourself.
FOR:	Individuals, pairs, groups.
ROLES:	Facilitator for a group.
MATERIALS:	None.
TIME:	40 minutes.

Attunement is the process of connecting – energetically aligning – with ourselves and others, including nature.

PROCESS:

STEP 1: In the whole group, discuss what attunement might mean.
(10 MINUTES)

STEP 2: Spend 10 minutes alone tuning in to yourself. It may be
(10 MINUTES) helpful to have your eyes shut.

STEP 3: In pairs, share what you notice about attunement.
(10 MINUTES) Did it occur?
What was it like?
How did you get there?
What, if anything, took you away from it?
Could you go back to it?

STEP 4: Go back to the whole group and share what you learned.
(10 MINUTES)

VARIATION:
After doing this process, do the whole exercise again and practise tuning in with one or two others. Then, as a final step, practise tuning in for 5 minutes with the whole group. [See also Process 22 Being with a group.]

30 ATTUNEMENT WITH NATURE

PURPOSE:	To develop awareness around 'tuning in' to nature.
FOR:	Individuals, pairs, groups.
ROLES:	Facilitator for a group.
MATERIALS:	Natural environment.
TIME:	40 to 50 minutes.

PROCESS:

STEP 1:   In the whole group, discuss what attunement might mean.
(10 MINUTES)

STEP 2:   Spend time on your own in a natural environment – walk,
(10 TO 20   run, sit or stand.
MINUTES)

STEP 3:   Reflect on these questions:
(5 MINUTES) Did attunement occur?
            What was it like?
            How did you get there?
            What if anything took you away from it?
            Could you go back to it?

STEP 4:   Share in the whole group what you noticed about attunement.
(15 MINUTES)

VARIATION:

Do the process again, tuning in with one or two others while in a natural
environment. Sit, walk, run or stand without speaking. Then, as a final
step, practise tuning in for 5 minutes with the whole group.

31 RITUAL

We all do ritual things. Sometimes they are 'normal' things such as drinking tea or coffee, or eating food together. They become ritual by bringing attention to them, by affirming their value. Starhawk in her book *Truth or Dare* describes ritual as something that marks and intensifies value. At Zenergy we look for opportunities for ritual, and we thought that rather than give rituals to be repeated, we will offer some of our expressions of ritual.

MEETINGS:
We have creation and completion meetings at the beginning and end of the week. These start or end with a ritual connection, often a time of silence at the beginning. We may join hands. At the end of our meeting we may raise our hands above our heads and move our fingers, or join hands, making a mountain shape in the centre of the circle, and release it with a shout.

THEMES:
On Monday we create a theme that is a 'koan' or theme for the week. This is written on our noticeboard and our computer screen-saver, and is a constant visual reminder. We may chant it, sing it, use it in conversation, share it with friends and colleagues. Recent examples of themes include: 'We are grounded in being and on the boil', 'Zenergy is a financially flourishing business community of whole beings.'

EVENTS:
Birthdays, seasons, arrivals, departures, book publications are more ritual opportunities. If someone leaves one of our programmes early they say goodbye and the group ritually farewells them. After they leave, the group reforms and recreates itself. This will include reaffirming their place in the group, and appreciation of each other.

We celebrated being a quarter of the way through writing our book by announcing it, stopping everyone, and declaring it time for a drink together in the sun. When we moved into our second office, we lit a fire in the fireplace, and had a ceremony to bless the room and everyone who would enter it.

GIFTS:

We were lent a beautiful Indian rug with dragons woven into it. We met around it, and took it to workshops. It became a rich focus for ritual. People sat around it, put things on it, related to the dragons, and found it a source of connection and link with other realms. We have also been given two pieces of original art, made by participants in our training programmes, that we cherish and have hung them on the focal wall in our office. While we travelled and worked in the United Kingdom, the United States and Australia in 1996, we were given three ornamental eggs – two alabaster and one crystal. These gifts are our treasures. We take them to our meetings and workshops. People often use them as talking sticks.

32 SPEAKING FROM THE HEART

PURPOSE:	To develop the ability to speak from the heart.
FOR:	Pairs, groups.
ROLES:	Facilitator for a group.
MATERIALS:	None.
TIME:	35 minutes.

PROCESS:

STEP 1:
(15 MINUTES)
In threes or fours, take turns to speak for 3 minutes on a topic that you feel strongly about. Any topic of your choice is fine. Don't 'try' to speak from the heart. Speak normally as you would about something you value. Some ideas for topics are:

> My favourite place in the world.
> Someone who inspires me.
> A relationship I value.
> A secret.
> A future I want for my grandchildren.
> Healing the planet.
> Something I am committed to do.
> Food, food, food.

Allow some time, say 1 minute, between each person.

STEP 2:
(10 MINUTES)
Each person in turn shares with the others in their small group what particularly engaged their heart.

STEP 3:
(10 MINUTES)
Share the learning in the whole group. Complete with a sound that comes from the heart.

33 SOLUTION-STORMING

PURPOSE:	To generate solutions using brainstorming [Process 2].
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	Whiteboard or large sheets of paper, marker pens.
TIME:	Choose a specific time, with 10 minutes probably being the minimum.

PROCESS:

This is a brainstorming exercise with all possible solutions being generated at speed and written up for closer scrutiny and analysis. Remember to remind people not to evaluate or comment on others' ideas during the 'solution-storming' phase.

34 Uncovering sabotage patterns

PURPOSE:	To identify and share the ways in which each person's patterned behaviour is likely to get in the way of a partnership or group achieving its purpose.
FOR:	Pairs or groups.
ROLES:	Facilitator for a group.
MATERIALS:	None.
TIME:	30 to 60 minutes.

BACKGROUND:

This is a consciousness-raising process, not an opportunity for self-blame.
The mood needs to be lightly serious. This is also a bold process for people
who are more interested in achieving what they are up to than staying safe.

PROCESS:

STEP 1:   In pairs, choose an A and a B. For 3 minutes, A asks B:
(6 MINUTES) *'How do you sabotage yourself?'*

A encourages B to be specific and invites them to think of
other ways:
'Yes, and how else do you sabotage yourself?'

Examples:
'I don't speak up when I have something to contribute.'
'I keep talking after someone becomes restless.'
'I put myself down when I am speaking.'

Swap roles.

STEP 2:   For 3 minutes, A asks B:
(6 MINUTES)   *'How do you sabotage others?'*

         A encourages B to be specific and think of more than one way.
         Swap roles.

STEP 3:   In the whole group, ask everyone to share as an unstructured
(3 MINUTES   round. We suggest the facilitator begins by sharing their own
PER PERSON) ways of sabotage, to help the group get started. Remind the
         group that we all have our ways of sabotaging. People who
         don't know their patterns may like to ask the group for
         suggestions.

STEP 4:   In pairs, design an alarm system for each person's sabotage
(10 MINUTES) pattern (5 minutes each). For example:

         For someone who interrupts others:
         'If I interrupt anybody before they finish, wave at me until I
         stop.'

         For someone who lowers their voice when they are uncertain:
         'If I speak too quietly, ask me to speak louder.'

         For someone who doesn't listen to constructive criticism:
         'If you think I'm not listening, remind me that I find it hard to
         listen to criticism, and it doesn't mean you don't respect me.'

         For someone who finds it hard to speak about their shadow
         side:
         'If I go quiet, ask me what I don't want to say.'

STEP 5:   Everyone shares their alarm system in the whole group, or
(15 MINUTES) asks for suggestions from the group if they haven't thought of
         one.

STEP 6:   Debrief from this process.
(1 MINUTES)

35 IDENTITY CHECK

PURPOSE:	To uncover projections made onto others.
FOR:	Pairs, groups.
ROLES:	Facilitator or timekeeper.
MATERIALS:	Whiteboard with questions on it.
TIME:	10 to 20 minutes for each person.

BACKGROUND:

We first came across this process when we trained as co-counsellors. It is a useful way of recognising projections that we make onto everyone we meet. We recommend it at the beginning of any partnership, close relationship, and when a relationship seems difficult.

PROCESS:

Participants sit facing each other, on the same level. Person A asks B the following questions, encouraging B to answer them as fully as possible:

- *'Who do I remind you of?'*

- *'How am I like them?'*

- *'What do you want to say to (say the name of the person)? Say it to me now as if I am that person.'*

  'Is there anything else that you want to say to (person's name)? Say that now.'

- *'What do you want (person's name) to say to you?'*

  (A repeats what B says as if they are that person.)

- *'How am I different to (person's name)?'*

  'How else am I different to (person's name)?'

A continues to ask this question until satisfied they are no longer being identified with the person projected onto them.

- *'What is my name?'*

- Swap roles.

Note: If you have positional or assigned power over the person you are having difficulty with – for example, if you are their manager or facilitator – do this exercise with someone else as a substitute.

VARIATION:
Do this process in front of a mirror, asking yourself the questions.

36 CONFLICT RESOLVING USING ROUNDS

PURPOSE:	To provide a clear framework and safe environment to work through conflict.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	Whiteboard or large sheets of paper, marker pens.
TIME:	Most conflict-resolution processes take time. Allow between 1 and 2 hours depending on the size of the group. A minimum for three rounds would be 6 minutes per person plus 15 minutes.

PROCESS:

Structured rounds (Process 1) are particularly effective for working through conflict as they provide a clear framework and a safe place for expressing strong feelings.

During this process the group expresses its hurt or upset, clarifies the issues and finds a solution – it is the group working through the conflict. The job of the facilitator is to empower the group through providing a structure for the group process.

STEP 1:   Encourage people to express their feelings and clarify the issue in the first round. Write up the issues as they are clarified.

STEP 2:   Have a second and possibly third round to suggest solutions. Discourage people from suggesting solutions before feelings have been expressed and really heard – this is often all that is needed. Quick-fix solutions can have the effect of ignoring feelings and upset people will remain upset even though the solution is agreed.

Encourage people to develop their thinking each time and build on each other's thoughts and not get stuck in a fixed place. Contribution by non-triggered people is important as they tend to see the conflict more objectively. *Remember, the facilitator does not need to have a solution – in fact, it is better not to.* Trust the group to work through the issues.

Write up the suggested solutions as they are clarified.

STEP 3:   When different solutions have been listed have a round where people state their preferences.

VARIATION:

Unstructured rounds [See Process 1] can be used in a similar way. This is what traditionally happens on a Maori marae.

37 Proposing and counter-proposing

PURPOSE:	To provide a structure for resolving conflict that concentrates on what can be done rather than what can't be done.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	None.
TIME:	30 minutes.

PROCESS:

STEP 1:   During rounds or discussion ask the key players in the conflict and others in the group to keep proposing and counter-proposing solutions – building on or sparking off one another. Encourage people to be creative and to step outside their normal thinking patterns. Encourage the group, especially the key players, to continue proposing solutions and not get stuck in a particular position. When a solution comes up that people generally like the sound of, it will have a 'ring' to it.

STEP 2:   Note down the proposal for fine-tuning later.

38 LISTENING FOR AGREEMENT

PURPOSE:	To use the power of listening to 'hear' agreement.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	None.
TIME:	Variable.

PROCESS:

STEP 1: During rounds or a free-flowing discussion the facilitator listens for agreement and encourages group members to do the same, As rounds continue, agreement may begin to emerge. Listen for this. There will come moments when agreement happens – when everyone unconsciously agrees on a solution. Someone will express their own view, which will also be the group agreement, as yet unspoken. This is the moment to listen for. Everyone will relax slightly – like a group *'Aha. Yes, that's it'*. Agreement has occurred. It can be 'heard' by a carefully listening facilitator. Often it is like a bell being struck. This is the time for the facilitator or group member to intervene. These moments are important – if not captured the group may move past agreement and go off on a tangent. Say straight away: *'I think we have agreement. Let's check it out.'*

STEP 2: Say what you hear as agreement and ask the group for confirmation. If the group does not confirm the agreement, continue the round or discussion. Sometimes a partial agreement can be captured. *'I think we all agree on X. Can we confirm this? Now let's continue with a round on Y.'* Using this technique, it is possible to establish a number of partial agreements that together lead to a group decision.

39 FISHING FOR AGREEMENT

PURPOSE:	To provide a process for resolving conflict where participants seem to be stuck in rigid positions.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	None.
TIME:	30 minutes.

PROCESS:

STEP 1: Have the participants who are key to the conflict sit facing each other in a small circle, with the others seated in a larger circle around them. This is called 'creating a fishbowl'.

STEP 2: Have someone restate the purpose and values of the group, the results promised and the time constraints. This will help ground the exercise in reality.

STEP 3: Encourage the key players to speak directly to each other. Have each speak one at a time in such a way as to enrol the others in their own perspective. Have a time limit of, say, 5 minutes each. Allow a further 2 minutes per person for questions of clarification – not debate – from other key players.

STEP 4: Ask the key players to swap chairs (or move one chair to the right if there are more than two viewpoints) and speak from the perspective of the person who was sitting there previously. Encourage them to really get into role and argue passionately for the other's view.

STEP 5: Ask the key players if anything has shifted.
'What have you seen?'
'Has your view changed and can you suggest a solution?'

Continue this process until each of the key players has spoken from every viewpoint.

STEP 6:   If there is still no solution, ask the outer circle to make suggestions and proposals.

STEP 7:   If no solution emerges, ask the key players to meet as a sub-group after the meeting and come up with a proposal for the whole group to consider at its next meeting.

40 Bottom-lining

PURPOSE:	To provide a structure for resolving conflict that acknowledges and honours people's limits.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	None.
TIME:	30 minutes.

PROCESS:

STEP 1: After a round, discussion or fishbowl [see Process 39], when a solution has not yet been reached, ask each key player to nominate an unaligned partner from the group – preferably with facilitation skills. Have them meet the partner to explore the key player's bottom line – that is, find out what is not negotiable in the issue as distinct from a preference or want that is not essential.

STEP 2: Have the unaligned partners meet and develop a solution that honours the bottom lines.

STEP 3: The partners then check the solution with the key players. Then ask the key players:
'Can you accept this solution?'
'Can you agree with it although you are not getting everything you want?'

STEP 4: Whether a solution has been found or not, bring the findings back to the whole group. The facilitator may like to ask the question:
'What is the cost of reaching, or not reaching, agreement to the project and the group?'

41 CREATING A SACRED SPACE

PURPOSE:	To encourage a sense of the sacred.
FOR:	Pairs or groups.
ROLES:	Facilitator for group (optional).
MATERIALS:	A carpet, cloth, table or area to put things on.
TIME:	3 minutes per person.

BEFORE THE PROCESS:

Invite each person to bring an item of personal value to the group. Let people know that they will be speaking to everyone about it.

PROCESS:

STEP 1: Sitting in a circle, people take turns to tell the story of their item and place it in a chosen place; on the carpet, cloth, table.

STEP 2: Allow silence at the end of this process.

STEP 3: The objects could be left in the sacred place for the whole of the meeting, seminar, workshop, or in the workplace, as the participants wish.

VARIATION:

Ask participants beforehand to bring a small object they are prepared to give away that says something about some focus of the workshop. Do the exercise as above. At the end of the workshop, have each participant identify a different object they would like to take home. This can be done either in the group or informally.

42 FINDING THE HIGHER PURPOSE

PURPOSE:	To find out the higher purpose of a group using a non-rational process.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	A container such as a bowl or hat.
TIME:	40 minutes.

BACKGROUND:

Talk about how the 'holonomic principle' asserts that the whole is represented in the part. Just as one small part of a holographic image contains the whole hologram, or every cell contains all the DNA structure of the whole, so one person in a group can speak for the whole group.

PROCESS:

STEP 1:
(5 MINUTES)
Encourage the group to explore the possibility of using non-rational processes as a valid alternative. Would they like to try one to identify the higher purpose of the group? If so, encourage people to try it out 'as if' it will really work. Request that they acknowledge any scepticism, and be willing to experiment with it. Introduce the process as a ritual to discover the person who will speak for the group. In this process the spokesperson's role will be to speak the higher purpose of the group.

STEP 2:
(3 TO 5 MINUTES)
Invite everyone to relax and centre themselves. Suggest they focus on their breathing, breathe into their bellies and relax further on each breath out.

STEP 3:
(5 MINUTES)
When everyone is relaxed, invite each person to put a small identifiable article, such as a watch, ring or earring, into a container.

STEP 4:   Without looking into the container, the facilitator takes one
(10 MINUTES) object from it and gives it to the owner with the container.
              That person takes another object and hands it with the
              container to its owner, and so on. The last person to receive
              their object and the container is the holonomic focus and
              becomes the group spokesperson.

STEP 5:   In their own time and in their own way, the person who is the
(5 MINUTES) holonomic focus – the spokesperson – centres themselves. The
              facilitator reminds the spokesperson that they have been
              ritually chosen by an agreed non-rational method. Everyone
              brings their energy and attention to the person. Then the
              spokesperson is asked by the facilitator:

              'What is the higher purpose of this group?'

STEP 6:   In their own time, and taking as much time as they need, the
(5 MINUTES) spokesperson speaks. You may like to write down the
              spokesperson's words.

STEP 7:   After they have spoken, the person is thanked, they de-role
(3 MINUTES) and the ritual is completed. It is important to ensure that the
              spokesperson is de-roled.

VARIATION:

The spokesperson is asked questions from the group and answers them
as the holonomic focus. This variation needs to be facilitated with
sensitivity.

43 EXPLORING THE SHADOW SIDE

PURPOSE:	To explore our shadow sides in a light way.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	Paper plates, crayons or pens, scissors, elastic.
TIME:	55 minutes.

PROCESS:

STEP 1: Discuss the shadow side or read Chapter 8 The shadow side.
(10 MINUTES)

STEP 2: Give everyone a few moments to think of and name an aspect
(10 MINUTES) of their shadow self. Share this in pairs.

STEP 3: Have participants draw a mask of their shadow on a paper
(5 MINUTES) plate.

STEP 4: Invite participants to attach elastic to their mask, to put it on,
(10 MINUTES) and to interact with the group, introducing their shadows to
each other.

STEP 5: Encourage the swapping of masks and playing each other's
(10 MINUTES) roles. 'Let's have fun!'

STEP 6: As a group, ask participants to remove their masks and
(10 MINUTES) celebrate their authentic selves, warts and all.

44 EXPRESSING THE SHADOW SIDE

PURPOSE:	To uncover and express more of our whole selves.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	None.
TIME:	15 minutes plus 2 minutes per person.

PROCESS:

Talk about the shadow side or read Chapter 8 The shadow side. You may like to share an aspect of your own shadow. Create a climate of safety.

STEP 1: In pairs, take a couple of minutes for everyone to think of an aspect of themselves that they hide, feel ashamed about or don't express to other people. Assure one another that these hidden parts are okay. Choose one aspect to reveal to the whole group.

STEP 2: Come back to the whole group. Stand in a circle. Everyone allows themselves to be aware of their shadow and names it. Each person introduces their shadow to the group by acting it out with as much freedom as they can. Do this as an unstructured round.

'I'm blaming, critical Anne, and I think people around me are stupid.'

'I'm know-all Dale, and I want you all to think that I'm much better than you.'

'I'm moody, fed up, Bill, and I want you all to change and be fun to be around.'

STEP 3: Acknowledge one another for the courage it takes to express these aspects. Sit down and share how it felt to do this exercise.

45 Exploring the group's shadow

PURPOSE:	To give expression to the shadow side of the group.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	None.
TIME:	25 minutes.

PROCESS:

STEP 1:
(5 MINUTES)
Have the group divide into smaller groups of three or four to discuss the possible shadow sides of their group. They may like to consider such issues as: where and when the group loses energy, how the group is special, what the group avoids. Is everyone in the group very nice? Does the group sabotage itself?

STEP 2:
(5 MINUTES)
Have each sub-group choose a shadow side and work out a scenario that shows the shadow side in action.

STEP 3:
(15 MINUTES)
Have each sub-group present their scenario to the whole group. The people watching name the shadow that is being acted out.

VARIATION:

An alternative process for exploring the group's shadow is to stay in the whole group and use the strategic dialogue method. [See Chapter 15 Peer inquiry.]

46 FEEDBACK GUIDELINES

PURPOSE:	To create guidelines for giving and receiving feedback.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	Whiteboard, large sheets of paper, marker pens.
TIME:	40 minutes.

PROCESS:

STEP 1:   In pairs address these questions:
(10 MINUTES) *'What will make me more willing to give direct feedback to anyone
                in this team?'*
                *'What will make me more willing to listen to feedback from anyone
                in this team?'*
                The pairs agree on their top five key points for each question.

STEP 2:   Ask the pairs to find another pair, to share their key points,
(10 MINUTES) and then choose the top five for each question. Record these
                on a large sheet of paper.

STEP 3:   In the whole group, have participants share their key points,
(15 MINUTES) identify overlap and themes, and prioritise these to five
                points for each question. Write these up on the whiteboard.
                Arrange for everyone to have a copy.

STEP 4:   Ask the group to invent a ritual to claim their guidelines as
(5 MINUTES)   their own.

47 CHALLENGING WITHIN A TEAM

PURPOSE:	To practise skills in challenging within a team.
FOR:	Teams.
ROLES:	Facilitator.
MATERIALS:	Whiteboard or large sheets of paper, marker pens.
TIME:	30 minutes.

PROCESS:

STEP 1: Discuss the value of being able to challenge the group if they are not keeping their agreed culture. Suggest that the team practise doing this, and give each other feedback.

STEP 2: Identify some possible challenges that could be made in the group. Examples:

'Let's get back to the topic.'

'I request that we start on time.'

'I'd like to hear from some people who haven't spoken yet.'

'Several people have complained about other people to me recently. I thought we agreed to take complaints directly to the people they belong to.'

Invite a volunteer to practise saying one of the examples or their own version in the whole group. Team members listen for the clarity of the challenge then give the person two-word feedback:

'Too soft.' 'Too hard.' 'Spot on.'

Encourage the person to use their own words and repeat the challenge until they get it spot on. If it is difficult, they may like to see other people make the same challenge, and then do it again so they get a sense of success.

STEP 3: Have participants move into pairs or threes and take turns to practise making challenges to the team. Encourage everyone to give feedback on the verbal and non-verbal messages, as before.

STEP 4: In the whole group, invite people to try out their challenge, again encouraging others to give feedback.

STEP 5: Ask if anybody has a challenge they would like to give to the group right now. Give plenty of acknowledgement for genuine constructive criticism.

48 Day-to-day feedback

Note: If you are upset around an issue, use Process 23 Sharing withholds. If you are clear with the person, use this process.

PURPOSE:	To share feedback with one other person.
FOR:	Pairs.
MATERIALS:	None.
TIME:	5 to 15 minutes.

PROCESS:

STEP 1: **'Will you?'**

Request agreement to give feedback to the other person.
'I'd like to give you some feedback about our project meeting. Can I do that now?'

STEP 2: **'When you.'**

Give the feedback, including the specific incident:
'At the project meeting you facilitated, you didn't give anyone time to say anything at the end, and I wanted to say something.'

STEP 3: **'I felt.'**

Say how you felt about it:
'I felt annoyed at the end of the meeting.'

STEP 4: **'I request.'**

Then make your specific request:
'Please make sure we have 10 minutes at the end of our meetings to say anything we need to say.'

STEP 5: **'Thank you.'**

The person receives the feedback and says 'Thank you'. Acknowledge each other for giving and receiving direct communication.

Note: If the person who receives the withhold feels triggered, dumped on or alienated, they request a clearing session. [See Process 26 Clearing process.] When you begin to use this direct communication, it is likely that you will often feel triggered and need a clearing session.

> **This is a vital process so we recommend you 'anchor' each step in the fingers of one hand – you will then never forget.**

49 HOT TEAM

PURPOSE:	To develop a hot team.
FOR:	Teams.
ROLES:	Facilitator.
MATERIALS:	Whiteboard or large sheets of paper, marker pens.
TIME:	1 hour 10 minutes

PROCESS:

STEP 1:
(30 MINUTES) Choose an activity the team does not normally do – such as cooking a meal or a treasure hunt – for the team or sub-groups of the team. You may like to have some roving observers. Have participants carry out the activity within the time limit.

STEP 2:
(5 MINUTES) Bring the team back together, if necessary, and invite people to reflect on what worked and didn't work in terms of teamwork. Ask the observers to say what they noticed.

STEP 3:
(5 MINUTES) Conduct a brainstorm on the criteria for a hot team, given the team's purpose.

STEP 4:
(5 MINUTES) Have the group prioritise and agree on a five or six point criteria for their team to be hot.

STEP 5:
(15 MINUTES) Have the team assess themselves on their performance, as a team, attending to each of the criteria. They may like to use a 1-10 scale. Have the team keep these criteria and come back to them at regular intervals, say monthly.

STEP 6:
(10 MINUTES) Using their assessments, have the team consider what it can put in place to become even hotter. Encourage them to design an action plan that includes who, when and how.

STEP 7:
(1 MINUTE) Encourage the team to celebrate.

50 CONSENSUS DECISION-MAKING

PURPOSE:	To practise the skills of consensus decision-making.
FOR:	Groups.
ROLES:	Facilitator.
MATERIALS:	None.
TIME:	37 minutes.

PROCESS:

STEP 1:
(5 MINUTES)
The group chooses the form of consensus decision-making that it will use. You may like to refer to Chapter 9 Team, pages 86 to 87.

STEP 2:
(2 MINUTES)
The group chooses a facilitator.

STEP 3:
(20 MINUTES)
Plan a social outing or event in which all members of the group will participate. No one may be left out.

Note: Remember to reach minor decisions along the way. Record these. Continue until one suggestion meets general approval, then work with that one. Objectors are asked to propose a solution that will work for everyone.

STEP 4:
(10 MINUTES)
Ask what worked and what didn't work in reaching consensus. Record what you discover.

51 Resolving breakdowns

PURPOSE:	To maintain alignment and synergy in a team.
FOR:	Teams.
ROLES:	Facilitator, recorders.
MATERIALS:	Whiteboard, large sheets of paper, marker pens.
TIME:	Say 30 minutes – work with velocity without stinting on time.

PROCESS:

STEP 1: DECLARE A BREAKDOWN

A breakdown is something the team is at work on that isn't occurring. It is not the symptom ('We've lost the files'); it is the failure to achieve a team aspiration – that is, smooth systems. The breakdown needs to be powerful and worthy of serious attention by the whole team. The team aligns on the breakdown or suggests a more powerful one until alignment occurs. For example, a breakdown in one of the distinctions of team. [See Chapter 9 Team.]

STEP 2: SHARE ANY WITHHOLDS (OPTIONAL)

When a breakdown occurs there are often things that team members are withholding. Encourage everyone to speak these. [See Process 23 Sharing withholds.]

STEP 3: FIND THE COMMITMENT BEHIND THE BREAKDOWN

Clarify the team commitment that is behind the breakdown and state that. It may be the same as the breakdown.

STEP 4: CONVERSATION FOR POSSIBILITY

Standing in their commitment, have the team brainstorm to generate everything possible they can think of to resolve the breakdown. Write these up. Use two recorders.

STEP 5: CONVERSATION FOR OPPORTUNITY

Have the team choose one or two possibilities that call to them. They may 'jump out' from the whiteboard.

STEP 6: CONVERSATION FOR ACTION

Ask the team to create a plan of action to realise these opportunities. List the actions, when they will occur and who will take them.

STEP 7: CONVERSATION FOR MANAGEMENT

Have the team consider what management is needed for the action plan to take place – a coach, a mentor, a manager, a trainer, a buddy?

STEP 8: CELEBRATION

Celebrate the team's resolution with an energy release such as a 'whoop' or a 'yo'. [See Process 17.]

52 SETTING UP A COACHING OR MENTORING CONTRACT

PURPOSE:	To set up a coaching contract. This can be done at your first session.
FOR:	A coachee and coach. It can also be used for other contracts such as mentoring or buddying.
ROLES:	As above.
MATERIALS:	Paper, pens.
TIME :	30 minutes.

PROCESS:

Consider the following questions:

- *What is the purpose of the arrangement?*
- *What do you want to achieve?*
- *How will you know when it is achieved?*
  Be specific here – create measurable outcomes.
- *What time-frame do you want for this partnership?*
- *When will you review the contract and how will you do this?*
- *How will you work together?*

You may want to consider issues such as :

Confidentiality. If so what will this cover? Content? Processes? Events? Personal disclosure? Everything?

Time. Is punctuality important? Having an agreed start and finish time

that is kept? How long will the sessions be? Will you set up regular meetings or phone contact? When will that be?

Availability. How accessible will you be to each other? Are there limits? Be specific – for example, 'Not after 9pm', 'Not before 8am', 'Not at weekends', etc.

Interaction. How will you work together? Are there any patterns that you can help to interrupt by naming them in your contract? For example, say what you are thinking, don't withhold, be honest rather than nice, acknowledge feelings.

Fees. Is there a fee involved in this arrangement? Or a barter? Any kind of reciprocal arrangement?

Record your agreement. You should both have a copy of this to refer to when you review your partnership.

[See the sample contract in Chapter 10 Coaching, page 91.]

53 Coaching – skills and insights

PURPOSE:	To develop skills and insights in coaching.
FOR:	Three or more people.
ROLES:	Facilitator or timekeeper.
MATERIALS:	Large and small sheets of paper, pens, markers. For each group of three: a blindfold, ball, container for the ball.
TIME:	1 hour 10 minutes.

PROCESS:

STEP 1:
(10 MINUTES) Have participants work in threes, taking 3 minutes each to recall an experience of being coached. Ask them to pay attention to what worked and what didn't work. One person takes notes or draws.

STEP 2:
(10 MINUTES) Still in their threes, participants choose roles – coach, observer and coachee. The coachee puts on the blindfold and holds the ball. The container is placed on the ground 1 to 2 metres in front of the coachee. The coach coaches the blindfolded coachee in throwing the ball into the container for 3 minutes. Swap roles so each of the three has a turn at each role.

STEP 3:
(15 MINUTES) Participants share what worked and what didn't, identify the learning from Steps 1 and 2, then draw or write what they have discovered about coaching on a large sheet of paper.

STEP 4:
(10 MINUTES) Sub-groups share their findings with the whole group.

STEP 5:
(10 MINUTES) Ask participants to return to their threes; choose a coach, a coachee and an observer; and practise coaching something the coachee wants to achieve. The observer may coach the coach.

STEP 6:
(15 MINUTES) Sub-groups share what happened with the whole group.

54 PARENTAL MESSAGES

PURPOSE:	To identify messages we received as children and their influence on our emotional development.
FOR:	Pairs or groups.
ROLES:	Facilitator, recorder(s).
MATERIALS:	Whiteboard or large sheet of paper, marker pens.
TIME:	40 minutes.

PROCESS:

STEP 1:
(10 MINUTES)
Brainstorm the 'parental messages' that are associated with learning 'how to behave', such as:

'Calm down.'
'Be a big boy for mummy (daddy).'
'You'll be smiling on the other side of your face if you don't watch out.'
'Don't be a scaredy-cat.'
'Don't show your pants.'

Record these.

STEP 2:
(10 MINUTES)
Have the group discuss how they feel about these messages. Encourage them to express their feelings.

STEP 3:
(10 MINUTES)
Have the group make a new list of messages they would like to have received.

STEP 4:
(10 MINUTES)
Invite the group to invent, on the spot, a ritual way of claiming these as their rightful inheritance.

55 EMOTIONAL CONDITIONING

PURPOSE:	To recognise sources and influences of early emotional conditioning.
FOR:	Groups of three or more.
ROLES:	Experienced facilitator.
MATERIALS:	None.
TIME:	40 minutes.

Note: Emotional expression may be part of this process. This needs to be recognised as healing, and not shut down. (Do not rush in with a handkerchief as soon as anyone looks like they may cry.) Allow the person expressing emotions to do so, while everyone offers supportive attention.

PROCESS:

STEP 1:
(5 MINUTES PER PERSON)
Have the group divide into threes or fours. Everyone is to share an occasion they recall of being given a message as a child that stopped them expressing emotions such as rage, fear, anger, grief, excitement or exuberance. Encourage them to recall the incident in detail (place, people, surroundings, time of day, etc) and recall the emotion of the person giving the message. If they are not sure, invite them to take a guess.

STEP: 2:
(10 MINUTES)
In the same group, have participants discuss how this incident affects them now. They should speak about their own experience.

STEP 3:
(15 MINUTES)
Have the whole group discuss their ideas on emotional conditioning in society in light of the experiences that have been shared.

56 EMOTIONAL COMPETENCE CHECK

PURPOSE:	To assess your emotional competence.
FOR:	Individuals, pairs or groups.
ROLES:	Timekeeper.
MATERIALS:	Paper, pen for each person.
TIME:	45 minutes.

PROCESS:

This process needs to be carried out in a light, accepting atmosphere.

STEP 1: Read Chapter 12 Peer counselling and, in particular, the
(10 MINUTES) emotional competence points on pages 104 to 105. These
points are to be used as criteria.

STEP 2: Assess yourself in relation to the criteria. Use a specific
(10 MINUTES) measure such as a 1-10 scale.

STEP 3: In pairs, take 5 minutes each to share your self-assessment.
(10 MINUTES)

STEP 4: Ask for feedback from your partner for 5 minutes each.
(10 MINUTES)
(OPTIONAL)

STEP 5: Discuss what you notice from doing this process.
(5 MINUTES)

57 THE LAUGHING MEDITATION

PURPOSE:	To free up feelings and reduce tension.
FOR:	Individuals, pairs or groups.
ROLES:	Facilitator, or timekeeper for an experienced group.
MATERIALS:	None.
TIME:	15 minutes.

INTRODUCTION:
Share the purpose of the exercise and check for agreement to try it out. This exercise requires full participation, including the facilitator.

PROCESS:

STEP 1: Everyone gets into a comfortable position in chairs or on the floor.

STEP 2: Everyone laughs out loud for 10 minutes. If anyone is not able to laugh at any time, they hum. People are either laughing or humming at all times.

STEP 3: Say when 10 minutes is up.

STEP 4: At the completion of this exercise, share experiences in pairs for 3 minutes.

VARIATIONS:
- Do this exercise with your eyes closed.
- Do this exercise while able to see everyone in the group.

For other peer development group processes see Chapter 13 Peer development groups, pages 116 to 118.

58 PEER DEVELOPMENT MODEL

This model can be used as a framework and adapted to suit your peer development group.

FOR:	3 to 6 people.
ROLES:	Facilitator or timekeeper, depending on the experience of the group.
MATERIALS:	Varies.
TIME:	$2\frac{1}{2}$ hours, depending on number of people.

PROCESS:

STEP 1:
(5 MINUTES)
Facilitator for the session is negotiated. You may want to start with a ritual.

STEP 2:
(2 MINUTES
PER PERSON)
Peers get present. [See Process 19.]

STEP 3:
(2 MINUTES)
Divide the time available equally between the number of participants, allowing 10 minutes at the end of the session to complete. One person claims the first session.

Step 4: The first person begins by outlining what they want to work on. For example: creating a project, reviewing a project, an urgent issue, a topic they need to make a decision about, a scenario on which they want feedback. [See page 117 for more ideas.]

     The person then requests what they want from the group. For example, constructive criticism, affirmation, suggestions, rigorous coaching, honest examples of how others in the group would handle the same situation. [See page 117.]

Step 5: Peers ask any clarifying questions, then respond as requested.

Step 6: Complete the first session. The first person may want to do
(2 to 5 any of the following, or have an idea of their own:
minutes) • Sum up what they have gained.
     • Make an action plan.
     • Make a promise.
     • Request a coach for a week.
     • Acknowledge themselves.
     • Request applause and acclaim.

Step 7: Repeat Steps 4 to 6 for every other person in the group.

Step 8: Invite the group to say or do anything to complete the session. This may include a ritual, celebration or acknowledgement of themselves.

59 PEER DEVELOPMENT PROCESS – INCIDENT REVIEW

PURPOSE:	To review an incident or event on which you want feedback.
FOR:	3 to 4 people.
ROLES:	Facilitator.
MATERIALS:	Pens, paper.
TIME:	25 to 30 minutes for each person, plus 20 minutes for starting and completing the group meeting.

PROCESS:

STEP 1:
(10 MINUTES)
Negotiate a facilitator and the person to have the first session. You may like to start with a ritual, or a cup of tea or coffee.

STEP 2:
(5 MINUTES)
The first person starts by describing a particular incident in detail.

STEP 3:
(3 MINUTES)
Peers ask any questions about the incident for clarification and with no discussion.

STEP 4:
(5 MINUTES)
Constructive criticism. Peers respond with any slight niggles, concerns, doubts, about what was described, what was revealed about the incident by the person's manner, or anything that seemed to be missing or unclear about the person's part in the incident. The person listens, sifts the feedback for what is valuable and what is not, but does not respond.

STEP 5:
(5 MINUTES)
Acknowledgement. Peers respond with full, unqualified acknowledgement, recognition and appreciation of any aspects of the person's behaviour, approach, actions or attitude. The person listens but does not respond.

(CONTINUED)

STEP 6: (5 TO 10 MINUTES) In light of the peer feedback, the person does any or all of the following:

- Reviews their response to the situation.
- Identifies their own learning.
- Acknowledges their own handling of the situation.
- States how they would act in future.
- Says what feedback was helpful.
- Designs an action plan based on what they've heard.

STEP 7: (2 MINUTES) The person completes their session by acknowledging themselves, celebrating, etc.

STEP 8: Repeat Steps 2 to 7 for every other person.

STEP 9: (10 MINUTES) Complete the group meeting with a review of how it went for everyone. They may like to finish with a ritual.

VARIATION:

Have more people in the group and limit the number of sessions per group meeting to three or four.

60 Business meeting model

PURPOSE:	This model provides a detailed framework for effective decision-making.
FOR:	Groups of up to 30.
ROLES:	Facilitator, timekeeper, recorder.
MATERIALS:	Whiteboard or large sheets of paper, marker pens.
TIME:	1½ hours.

PREPARATION:

Before the meeting:

- Has everyone who needs to be there been invited?
- Does everyone have the information they need?
- Are the key people attending the meeting?
- Is the room clean and welcoming?
- Are there the right number of chairs for the people attending, and are they arranged so that everyone can see each other?
- Are all needed resources available and functioning properly?
- Allocate the following roles:
  - A facilitator to be responsible for the process.
  - A recorder to note decisions, agenda items, and people present.
  - A timekeeper to monitor time-frames and the end time of the meeting.

PROCESS:

STEP 1: ARRIVAL

Make sure everyone is greeted on arrival. You may like to offer tea/coffee.

STEP 2: WELCOME AND RITUAL

Welcome everyone and introduce any new people. You may like to begin with a starting ritual, such as an attunement, some kind of connection, or acknowledgement. There may be special visitors to welcome/introduce.

STEP 3: GET PRESENT

A round of getting present (1 to 2 minutes per person). With a lot of people this could be done in pairs or threes. [See Process 19.]

STEP 4: CONFIRM DETAILS

The facilitator confirms:

- The purpose of the meeting and any specific outcomes required.
- The end time of the meeting.
- Any ground rules (optional.) These need to be agreed by everyone and may include such things as: no interruptions, no cellphones, the use of 'I' statements, and not leaving the meeting until it is finished.

STEP 5: REVIEW

Review the decisions from the previous meeting. Check that all actions have been taken, and record what action has been taken. If any agreed actions have not been taken, attend to these quickly or re-record in today's agenda if discussion is needed.

Note: It is an even better practice to have a decision-manager take care of this step before the meeting itself. This will save a lot of unproductive time. Only decisions that need reviewing need then be referred to, and they can be placed straight onto the agenda.

STEP 6: CREATE AGENDA

Create the agenda if you don't have a pre-set one. To create the agenda, each person proposes their item(s) and how long they will need. Record

these on a whiteboard or large sheet of paper, with the proposer's initials alongside the item.

STEP 7: PRIORITY SETTING

If the time needed is longer than the available time ask each person to select their top two items to give a group priority rating. Keep in mind the following:
- What items must be discussed today.
- What items are important but not urgent.
- What items can be left or attended to another way – that is, delegate one or two people to decide and action.

STEP 8: INFORMATION

Share any items of information that do not require discussion. If any discussion begins transfer the item to the agenda. It can be useful to put an information-sharing item regularly on the agenda with a time limit.

STEP 9: DISCUSSION AND ACTION

The facilitator asks the proposer to:
- Introduce the item with any useful background.
- Say what input they want from the group – for example: feedback, a decision, ideas, etc.

The facilitator seeks clarification if needed and suggests a process, such as a round, a brainstorm, a discussion. The process is agreed and followed. Ideas can be recorded on large sheets of paper or a whiteboard.

If group agreement is needed, request proposals from the group until one gets general agreement. It may be helpful to reach and record minor agreements on the way. Make sure the people making the decision are the people affected by the decision. Ask any objectors what they propose to solve the difficulty.

When this process is complete the facilitator summarises, checks for agreement, and the result is recorded for everyone to see.

The timekeeper lets the meeting know how the time is going: '*We have*

5 minutes left for this item.' 'Our time is up.' Assume that a decision can be reached in the time allowed. It is better not to extend the time. You may choose to come back to an item if there is time at the end of the meeting.

STEP 10: FURTHER MEETINGS
Decide time, date, venue, purpose of any further meeting. Choose a facilitator, recorder and timekeeper.

STEP 11: COMPLETION
Have a round where people say anything they need to say so as not to take any 'baggage' away with them. This could include anything incomplete from the meeting, feedback to other group members; anything they may say after the meeting. Encourage them to say it now.

STEP 12: ENDING
You may have a ritual for ending your meeting, a summary, a connection, a song, a celebratory movement. You may wish to design your own.

RECORDING:
Records need to include:
* People present
* People absent
* Date/Venue
* Agenda items
* Decisions made

Write down each decision as it is made. Read it out if it is complex. Include specific actions, who will do them, and when it will be done by.

FOLLOW UP:
Circulate decisions after the meeting, or you may choose to keep a decision book in a central place. A useful tool is for people to buddy up and coach each other to keep the agreements they have made before the next meeting. Another method is to choose a decision-manager who contacts people to support them carrying out their agreed actions.

61 ZENERGY BUSINESS MEETING MODEL

PURPOSE:	To provide a short framework for business meetings.
FOR:	Meetings of 2 to 10 people.
ROLES:	Facilitator, recorder, timekeeper (optional).
MATERIALS:	Meeting book, whiteboard or large sheets of paper; marker pens; diaries; relevant resources; records or information.
TIME:	1 to 1½ hours.

PROCESS:

STEP 1:   A starting ritual – silence, attunement.

STEP 2:   Roles of facilitator, recorder are claimed.

STEP 3:   A round of getting present (1 to 2 minutes each).

STEP 4:   Create the agenda. People propose topics and say how long they want.

STEP 5:   Prioritise the agenda. Any items of information-sharing or quick topics are identified and attended to first.

STEP 6:   Work through the agenda. Record decisions, actions, who will take them and by when. Reaching agreement on controversial topics is celebrated.

STEP 7:   A round of completion.

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Bold text indicates major or defining references

Co-operacy — what does it actually mean? Coined by the authors, the word 'co-operacy' describes the technology of collective or consensus decision-making as distinct from democracy and autocracy.

Teaching people how to be more themselves at work and how to be 'whole' in an environment that encourages them to make decisions based solely on economic factors is the driving force behind this new book.

Written by the internationally successful New Zealand authors of *The Zen of Groups* and *The Art of Facilitation, Co-operacy: A New Way of Being at Work* looks at the co-operative values that underpin the theory of this new concept — consensus-based relationships, teams, groups and organisations. These values and understandings can be applied to effective teamwork, coaching, mentoring, peer counselling, peer development groups, peer reflection, peer inquiry, peer organisations and organisational transformation.

At the book's core is the belief that organisational change and transformation begins with each one of us addressing who we want to be and what we want to create in our work environment.

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