Chapter 14.   Organization Culture & the Future of Planet Earth

Introduction

This paper was originally written for *Vision/Action,* the journal of the Bay Area Organization Development Network. It was published in 1993, so it is a current statement of my perspective and my passion.

We live in a time of great change: I believe it is a time of *renaissance*, or rebirth. As in the period we refer to as *The* Renaissance, it is a time of the breaking of boundaries and constraints, and we are now, as then, experiencing what Freud called "the return of the repressed." We see great violence, cruelty and callousness side by side with a revival of the best that is in us: spirituality, selfless service, creativity in thought, science, and the arts. Our inner demons and angels alike have been released from the fetters of orderly tradition, and we are much bewildered by the rich soup of constantly changing composition in which we find ourselves.

Our time is given special poignancy by the threats under which we live. We have been "gifted" with the capacity to destroy ourselves, and no sooner have we gained some relief from the threat of nuclear war than we realize that we are drifting— or galloping—towards levels of pollution that pose grave risks of poisoning the capacity of the Planet to continue to nurture our life and that of the many species who share this globe.

I am convinced that the system we have can do no other than continue to despoil the Planet, and within the small sphere that I occupy, I have thought long, and as deeply as I can, about the systemic qualities that may be viable in the time to come. The

various models of organization culture I have put out over the years define the stages of my thought about organizational and societal evolution—where we have been, where we are now, where we are going. (My models of organization culture are a bit like Monet's famous series of paintings of a field of haystacks. Each painting in the series captures the scene subject a slightly different perspective or light, but it is the same subject in each painting.) I believe the latest of these models maps the changes in organizations yesterday and today, and it tells me what to look for and work for. The description below is condensed from *Humanizing Change* (Harrison, Cooper, and Dawes, 1991).

Four Organization Cultures

I call the four archetypal cultures *Transactional, Self Expression, Alignment,* and *Mutuality*. The Transactional culture is typical of traditional business organizations, operating on fear and hope of reward, with control exercised through personal power, or impersonally, through bureaucratic roles, structures, and procedures. Another word for the Transactional archetype is "patriarchy." It has been the dominant societal and organizational form in the Western world for centuries, if not for millenia. McGregor's Theory X (McGregor, 1960) is a statement of the basic assumptions of the Transactional culture. Most companies have operated on this model in the past, and many still do. In the Transactional organization, OD is strongly countercultural. Clients are oriented to structural and procedural changes, replacement of personnel, quick fixes and manipulation of reward systems. Many practitioners have recently found themselves

redefining OD to include those things, which is fine with me. However, I have little heart for those activities.

Self Expression: A Challenge toTransactional Cultures

The Transactional form has been challenged during the recent past by a set of values and social arrangements based on individuality and autonomy that I call the Self Expression culture. Its basic assumption is similar to McGregor's Theory Y, that people have an internal motivation to produce and create, and that they work best when they are given meaningful and intrinsically satisfying work and are trusted to manage themselves. The Self Expression culture is often found in small high technology firms, some R & D and consulting organizations, and many associations of individual professionals, such as doctors and lawyers. Steve Jobs and the Macintosh Group in the early days of Apple Computer provide an example of the Self Expression orientation, mixed with strong elements of the Alignment culture described below.

Many organizations have strong elements of Self Expression in them, because individuality and the celebration of self are elements that are developing strength in the larger culture. People want and are coming to expect to have challenging and meaningful work through which they can learn and grow, and they want to be given responsibility and autonomy in the doing of it.

There has been a great increase in the number of organizations with strong Self Expression elements in the last decade or two. In the seventies, when I first put forward the idea of the *Person culture*, from which the idea of Self Expression is derived) (Harrison, 1972*-b) I could identify only a few organizations that exemplified that
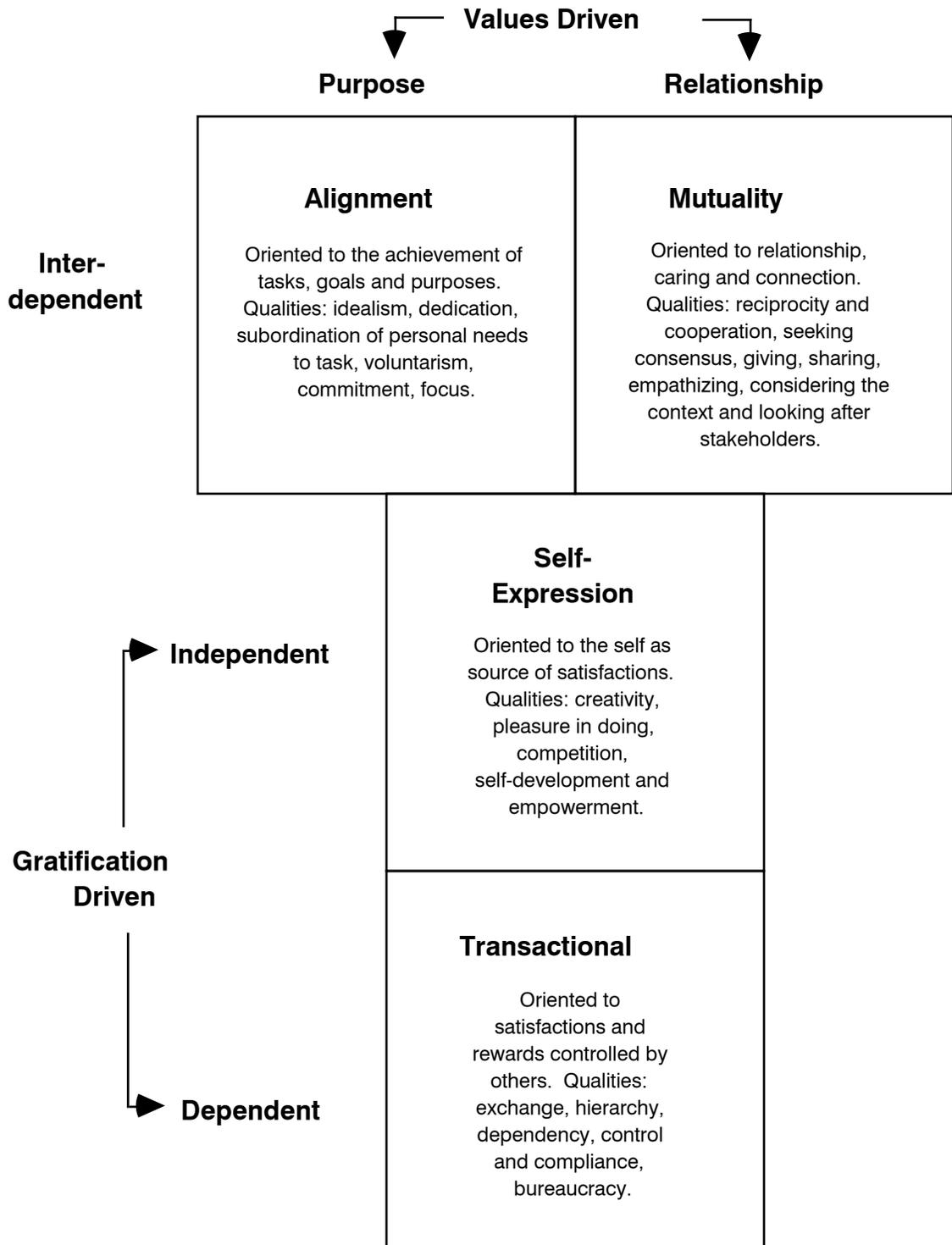
thrust. Now, in the nineties, strong Self Expression influences can be found in many if not most organizations that depend on individual creativity for their success, as well as some that don't. OD in Self Expression organizations often centers on team development and the development of individual influencing skills, because of the difficulty of achieving common effort in those systems (see "Culture and Levels of Consciousness in Organizations," in this volume). The work can be satisfying, but it has to be done over and over again, because Self Expression organizations suffer from short term memory loss.

Value Driven Cultures: Alignment and Mutuality

I call the remaining two cultures *value driven* as opposed to *gratification driven,* because the motive power in such cultures is beyond the satisfaction of some need or lack. It may be altruistic, at least in part, and the motivation is always more than material. These cultures are either directed to the pursuit of some ideal, principle or goal that is intrinsically valued, or they have a strong caring or service orientation. I have divided the value driven cultures into two, which I call Alignment and Mutuality. Aligned organizations appeal to the intellect and the will; Mutuality organizations are of the heart, evoking the love and compassion of their members.

Figure 14.1. shows how all four cultures, relate, in a roughly hierarchical fashion.

Figure 14.1.   Four Organization Cultures

Values Driven

Purpose   **Relationship**

Inter-dependent

Alignment

Oriented to the achievement of tasks, goals and purposes. Qualities: idealism, dedication, subordination of personal needs to task, voluntarism, commitment, focus.

Mutuality

Oriented to relationship, caring and connection. Qualities: reciprocity and cooperation, seeking consensus, giving, sharing, empathizing, considering the context and looking after stakeholders.

Independent

Self-Expression

Oriented to the self as source of satisfactions. Qualities: creativity, pleasure in doing, competition, self-development and empowerment.

Gratification Driven

Dependent

Transactional

Oriented to satisfactions and rewards controlled by others. Qualities: exchange, hierarchy, dependency, control and compliance, bureaucracy.

The Alignment Culture

The more common of the value driven cultures in our society is the aligned, or vision oriented organization, one in which common effort is achieved by voluntary commitment to an overarching purpose. Like the Self Expression culture, Alignment appeals to people who are working on the development of their autonomy. Unwilling to be ruled by positional authority, and disrespectful of formal systems, they will yet willingly surrender some part of their newly won freedom to a vision, ideal or purpose that gives meaning and value to their work. They can, indeed, experience a sense of enhanced self worth and empowerment from being part of a group pursuing valued ends.

The basic assumption of Alignment is that one finds meaning and personal worth in sacrifice to something bigger than and outside of oneself, whether that something be a leader, a nation, a principle, a cause, or simply a challenging task to which one has become committed. The Alignment culture is typical of nations engaged in wars of national survival and can inspire great heroism and self sacrifice. Both sides in World Wars I and II typified the idealism of the Alignment culture, as did International Communism in the thirties and forties. More recently, the Peace Corps and the civil rights, anti-nuclear, right-to-life, and pro-choice movements have each given us examples of Alignment. So have terrorist organizations, religious cults, and Islamic and Christian fundmentalism. In workaday organizations, people who have participated in such situations as new business and new plant startups, nuclear test shots, and intensive care units report that these work cultures can provide deep personal satisfactions and evoke personal commitment of a high order. As we see from

the diverse lists above, an organization does not have to be good or noble to be aligned. A team planning and implementing a safe cracking or Great Train Robbery can have many qualities of alignment.

The popularity of activities such as vision and mission development workshops, and training in visionary leadership attests to recent interest in creating aligned organizations, as does much of the work called "organization transformation" (OT). Such OD work can be useful and satisfying when it is supported by a willingness on the part of top management to place themselves in service to the vision (Harrison, 1987*-a). When Transactional leaders create a vision and then endeavor to enroll their organization in it without undergoing a transformation in their own team culture, it becomes an exercise in Machiavelian manipulation, self-deception, or both.

The Mutuality Organization

In Mutuality cultures people find meaning in *relationships.* Mutuality cultures exemplify the values of connection, cooperation, appreciation, respect for diversity, caring and looking out for one another, and community. The driving force in such cultures is human love, in its larger sense of friendship, brother and sisterhood, empathy and compassion, rather than romantic or erotic love. Such cultures operate through networks of mutual caring and reciprocal responsibilities, rather than through power hierarchies, or formal structures, rules and procedures.

The Mutuality ethic is one of responsibility and caring, rather than one of rights and justice. It derives from the feminine side of our nature, rather than from our patriarchal archetypes. Its basic assumption is systems oriented and participative: we

are not independent, but exist as parts of ever larger systems which nurture and sustain us. Every action we take impacts everything else in the system; thus, we need to appreciate our connections in order to act responsibly.

My idea of the Mutuality culture has much in common with Rhiane Eisler's feminist *Partnership Model* (Eisler, 1987), (Eisler and Loye, 1990). The Transactional culture sounds much like her *Dominator Model.* We differ, however, in my including Self Expression and Alignment as forms and stages that are less polarized than those two. Both of them are non hierarchical ways of managing relationships in which both the masculine and the feminine may be expressed. I believe it is important to find mixed models and transitional forms. Otherwise, our choices are too stark, and our creativity tends to be overwhelmed by anxiety.

Examples of the Mutuality culture are hard to find in business organizations, except in the informal and unofficial aspects of their cultures, such as the "grapevine." I have seen Mutuality working in balance with Alignment in production plants organized around self managing teams. Such diverse OD work as training in managing diversity, systems thinking, and work on whole systems (e.g., Future Search Conferences (Weisbord, 1993)) share the basic assumptions of the Mutuality archetype. Also, the sociotechnical systems approaches that have been such an important part of the movement to redesign work are based on learnings from the Mutuality cultures at the coal face in the British mining industry (Trist and Bamforth, incomplete citation) Unfortunately, in much recent work, (e.g., work on"reengineering" the production process) the "socio" part of sociotechnical systems has been missed out.

Where We Are in the Cultural Development of Organizations

Today many organizations have strong elements of the Self Expression culture and are looking for the common effort and singleness of purpose typical of Aligned organizations. Mutuality has attracted little interest on the part of business leaders. There is a hunger for community within organizations, as well as in society generally, but we don't know how to get there from our egoistic, individualistic orientations.

Progression in the Evolution of Cultures

There is a natural progression in the cultural development of organizations, from Transactional to Self Expression, then on to Alignment, and (sometimes) thence to Mutuality. This is not to say that other transformations are not possible, only that we can see organizations moving from Transactional to Self Expression all around us. There is some evidence about how the further transformation to Alignment works, and I believe that there are developing strong environmental pressures on organizations that will influence them to move towards Mutuality in due course. More of my ideas about the evolution of organization cultures are to be found in "Culture and Levels of Consciousness in Organizations" in this volume. Here I will describe only my reasons for believing that the Mutuality orientation offers answers to several fundamental issues with which organizations currently are struggling. These are

- Dealing with complexity and chaos through organizational learning.

- Improving quality and service through *appreciation:*

- Healing the trauma of rapid change.

- Working with diversity.

'Mutuality—the Cutting Edge of Organization Development

For me, bringing Mutuality into organizations defines the cutting edge of OD, where we can make a real difference through our insights and actions. I should like to influence my colleagues in OD to focus their hearts and energies on this challenge during the nineties and beyond. Already there are promising initiatives in two of them, *organizational learning* and improving quality and service through *appreciation*.

Dealing with Complexity and Chaos through Organizational Learning

I have said elsewhere ((Harrison, 1992), and "Steps Towards the Learning Organization" in this volume), that the greatest enemies to organizational learning are fear, competition, and a narrow focus on problem solving which leads people to take action in ways that create further perturbations of the system,

Learning is restricted by competitive feelings and attitudes. In most organizations, the level of competition is unhealthy and inimical to both individual and corporate learning. Not only does information become a scarce resource in the battle of all against all, but the experimentation and risk taking that are essential to high order learning are avoided for fear of falling behind others in the endless footrace towards success. In Mutuality cultures, competition is balanced by cooperation, and there is an assumption of joint responsibility for results. Information is shared more willingly and communication is the norm, rather than the exception.

People in Transactional, Self Expression and Aligned organizations are motivated by fear and/or task urgency to decide quickly and move ahead, but

uncertainty, anxiety and fear of failure lead them to spend large amounts of time in inconclusive meetings and other unproductive busyness.

To men and women of action, reflection and deep investigation are often seen as wasting time. They would rather act now, and then take their next steps based on the result. Such trial and error problem solving only leads to a permanent fix if the true causes of the problems are close in time and space to the symptoms. If the causes are hidden in the complexities of a larger system, then trial and error problem solving inevitably creates new problems, contributing to the endless cycle, *problem-—fix-—new problem*, in which most organizations find themselves.

Deep reflection leads initially to experiencing situations as more complex than they appears at first, thus increasing people's anxiety and frustration. Reflective learning activities which might lead to greater clarity about the consequences of action are avoided because in the short term they increase pain.

It requires courage and will to break the circle by taking the time to examine situations in greater depth and complexity. The Mutuality culture supports a more reflective, inclusive approach, because members habitually take into account a complex web of relationships and responsibilities in determining what is to be done. Because they are less centered on self and mission, they are more open to system and context.

In such cultures, demands for change and ever higher performance are balanced by compassion for human frailty—for the doubts, fears, reluctance and resentment that most of us experience when we are required to change and grow. In such an organization we do not always have to project an image of competence and confidence.

We can share our uncertainties and frustrations, and in sharing, lighten our individual loads.

The Promise of Future Search and Technologies of Participation

Currently, the most promising approaches I have seen consultants use to facilitate organizational learning have strong Mutuality aspects. There is a growing recognition within our profession, if not yet among many of our clients, that no group within an organization, least of all a power elite, can see either the organization or its environment *as a whole,* and that the best way to deal with complexity is to look at it *all at once,* rather than trying to break it down into parts. This realization is leading us to use and invent ways to bring together all the stakeholders—managers, employees, customers, suppliers, investors, etc.—to work on the whole organization. Two such initiatives are Future Search (Weisbord, 1993) and the Technologies of Participation of the Institute for Cultural Affairs (Spencer, 1989). I have been impressed and heartened by recent reports of successful large group problem solving and strategy planning sessions involving numbers from around 50 or 100, up to as many as 2500 people in the room at the same time, building a common understanding of the context for strategy, and then finding ways to move forward together.

Such approaches create mutuality through both cognitive and emotional processes. Cognitively, they build a shared understanding of the web of interdependencies that connects all the stakeholders and binds them to a common fate. This balances the individualistic fantasy that says we can live our lives independent of others, and that we can profit at the expense of others in other than the short term.

Cognitively these approaches also tend to sweep away our private, local maps of reality, replacing them first with "blooming, buzzing confusion," and then with a shared, but rather fuzzy and intuitive common map of the *whole territory*.

Emotionally these large group approaches foster *unity within diversity* by letting groups of stakeholders who may be in conflict appreciate one another's common humanity. They give everyone a chance to be heard. They develop shared ownership in the decisions and initiatives which are the outcomes of these large group processes. By dwelling on what is common rather than what is in conflict, they change perceptions of people's relationships with one another in ways that foster a sense of oneness, and predispose people to cooperate, rather than compete.

Improving Quality and Service through Appreciation

I have previously discussed the relationships between organization culture and quality of service (Harrison and Powell, 1987). To recapitulate, service to internal or external customers is a reflection of how people experience relationships within their own organization. *As within, so without* – as we treat one another within the organization, so we treat our external stakeholders. People in Mutuality organizations are treated as *participants*. They have a voice in decisions affecting them, and they reciprocate by considering their stakeholders in making decisions, by treating *them* as stakeholders. They go well beyond focusing on what will benefit their own task or mission and advance their goals. They take into consideration the needs of their colleagues, other groups internal to their organization, and external stakeholders, such as customers, suppliers, the community, and the environment. The faculty of learning

and responding to how others think and feel I call *appreciation.* after Bill Smith's work (Smith, 1993). It is a deep understanding, held with compassion. Appreciation is fostered by ways of working that bring people together in dialogue and in cooperative activities. They meet not only to solve problems and make decisions, but to share and understand what is happening in different parts of the organization; to learn what others are thinking and feeling about those events, and how they are valuing them; and to give and receive help.

Healing the Trauma of Tapid change

Currently, people in many organizations are experiencing the darker side of the Self Expression modality in the breaking of the dependent contract that used to exist between employees and large, bureaucratic companies. Formerly, security was the benefit offered for conformity and compliance. Then people began testing the boundaries and pushing for more autonomy. They withdrew their loyalty from the organization in favor of looking after themselves. Now organizations are reciprocating by treating employees as independent contractors who can be dispensed with when convenient or expedient. The ties of loyalty and dependency typical of the patriarchy are giving way to an impersonal instrumentalism in which employees think of the organization as a playing field in which the game is for everyone to win as much as they can. Leaders reciprocate by treating both employees and environmental quality as expendable pawns in larger games between organizations in which Planet Earth is the playing field.

Employees are finding themselves less empowered than they thought they were, and less autonomous. As available resources shrink, games in which it once seemed as though everyone could win become bitter struggles for survival. Employees are wounded and traumatized by what is going on, and many are having to do the work of those who have been made redundant, in addition to their own. They are angry, resentful, anxious, stressed and overworked. They, and their organizations, are in urgent need of healing (Noer, 1993). At the same time, companies are endeavoring to install such approaches as Total Quality Management that require strong commitment, and a high degree of alignment between employees' goals and those of the organization. It is a bit like asking a surgical patient in the recovery room to get up and run laps.

About eighteen months ago I began think about reframing our work from what I have always thought of as the rather grandiose concept of "change agentry" to that of "organizational healing." I talked about this with other consultants, and eventually I invited some to attend what I hoped would be the first meeting of an "Organizational Healing Network." To my pleasure and surprise, thirty people turned up for the first meeting. We sat in a circle, and each person spoke of what brought them to the meeting, how they were experiencing the need for healing in their organizations, and how they were dealing with those needs. It was very moving to me, and I know to others as well, to sit in a group of OD consultants, most of whom have fair sized egos, and hear no one try to score points by talking about the innovative interventions they were making or the successes they had achieved in healing organizations. Instead, each person spoke

from the heart about the pain and grief in their organizations, their sadness and frustration at not being able to help more, and their wish to find ways to help. They spoke also about their own need for healing, and the difficulty of trying to help others when one is in pain or grief oneself.

I believe organizational healing is currently the most appropriate way we can express to the benefit of clients our own longings for a climate of love and nurturance. Merely framing our work as "healing," as distinct from "change" shifts our perspective enough that we can begin to see needs and opportunities to serve that we could not see before. My colleague, Sandra Florstedt and I have recently completed our first project designated as organization healing. We found it an inspiring and heart-warming process. I now conducted workshops on organizational healing both in the US and the UK for Human Resource professionals. In these workshops, I found a great sense of compassion and heartfelt concern for the pain being experienced by organization members, and the same wish to help that I had found in the consultants I convened in the Bay Area. Out of these workshops came ideas about what we can do to heal organizations, along with some intriguing questions.

I have used a model called the "Castle and the Battlefield" (Harrison, 1963*) to understand the healing process in organizations undergoing painful change. The Castle represents safety, security, reliable gratification of one's needs, and confirmation from others of who one thinks one is. It is "the way things were," or "the way we expect things to be." The Battlefield represents the arena of change. It is characterized by threats, challenges, wounds, and opportunities. The threats and wounds are

experienced in present time; the opportunities point to uncertain, contingent

possibilities of future gain. Clearly, if one had to balance the satisfactions of the Castle

with those of the Battlefield as described so far, most people would choose to stay in the

Castle (and indeed, many people do so choose when they can).

There is another factor present in the Battlefield, the need to learn, grow, risk and

stretch oneself. When this need is active in members of an organization, they will

forsake safe, gratifying situations in favor of changes, challenges, and the pursuit of

dreams. It is the opportunity to fulfill this need in Aligned organizations, and also in

Self Expression cultures, that makes them exciting places in which to work.

People adapt best to change when they experience a balance between Castle and

Battlefield (Harrison, 1963*). In practice, this means that during times of painful change

they require "safe havens" to which they can retire, where they are affirmed in their

values and beliefs, supported in their self image and self esteem, and protected from

stress. Such safe havens are usually found in the informal social system of the

organization, in relationships with co-workers. Organizations where people work

mostly in teams provide more "Castle time" than those where people are more isolated.

In times of change, and in Self Expression cultures, the informal social structure

is often inadequate to provide the amount of support needed, and it becomes important

to create Castle settings, structures and processes, such as special project teams,

feedback and sensing meetings, support groups, counseling sessions, etc.

Now, when many organization members are experiencing losses of status,

professional identity, job security and remuneration, the organization takes on the

qualities of the Battlefield. When the culture of the organization values masculine

virtues such as strength, toughness, and suppression of softer feelings, leaders are

usually unable to sense needs for support, compassion and relief from stress, and

unwilling to provide for them. When resistance to change inevitably arises, and effort

falls off, they try to drive the organization to greater levels of effort.

Organizations are not machines; they are organisms with a life of their own, and

the natural patterns of energy and adaptation to change in organisms are cyclical and

periodic, as shown in Figure 14.2. We can help our clients to see those patterns, and to

work with them by timing "push" initiatives for high activity periods, and providing

"Castle time" when the organization goes into a rest and recovery period.

Figure 14.2. A Cyclical Model of Adaptation to Change
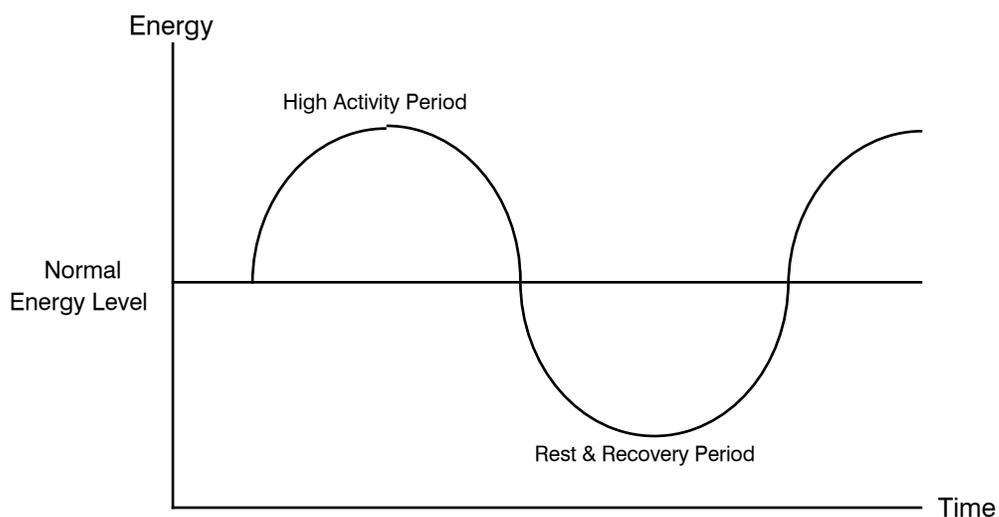
People in Mutuality cultures are sensitive to flows of energy and feeling, both

within and without the organization. They respond more readily to needs for support,

nurturance, and maintenance of relationships. They naturally provide Castle settings and Castle time. During these times of turbulent change, that sensitivity to process can provide a true competitive edge for the organizations that have it.

The Organizational Healing Workshop workshops I have conducted have raised for me an intriguing and important question about cycle times in adaptation to traumatic change. The Kubler-Ross model of adaptation to trauma has a lot of face validity (Kubler-Ross, 1969); most of us know from personal experience what it is like to go through the stages of Shock, Denial, Rationalization, Anger, Depression and Adaptation. It takes most people and most organizations a long time to pass through those stages, a lot longer than the time frame around which most of our clients are willing or able to wrap their minds. Rather than undertake directly to heal their organizations, most leaders and some consultants just push them harder to perform, interpreting the healing process as resistance. Are there ways to help organizations to heal more rapidly, or are we stuck with a natural process that cannot be hurried? Is there a way to "surf" on change, or must we swim laboriously through waves of grief?

Most of us have seen individuals and groups who have adapted rather quickly to difficult and challenging changes, seemingly bypassing the stages of the Kubler-Ross model, or at least truncating them significantly. What distinguishes these people from others, and can we create conditions that will help individuals and organizations do likewise? I do not know the answers to these questions, but I think I know where to look.

The work of Victor Frankl on the qualities that made for survival in Nazi death camps comes to mind (Frankl, 1959). Frankl found that a *sense of meaning* distinguished those who survived. We all know that people willingly endure great loss and hardship in shared service to a valued goal or purpose. The goal provides *meaning,* and directing the will towards achieving it provides *alignment.* Both the organizational culture of Alignment, and that of Mutuality can be healing. Being in a culture of Alignment takes us out of ourselves, and gives meaning and value to sacrifices we are called to make. Mutuality provides support and compassion, and permits us to move through our grief.

However, the current wave of downsizing does not often foster either Alignment or Mutuality, because the sacrifices are not experienced as being *shared*, and they are often undertaken to ensure higher profits for investors. It is hard to convince a person who has been pushed out of the lifeboat that his or her sacrifice was necessary in order to keep the boat afloat, when the upper echelons of the organization appear to be untouched. In contrast, organizations that truly opt for integrity and shared sacrifice are able to frame changes in ways that provide meaning and a sense of purpose to the losses that members are required to endure.

Another place I would look to discover how to move more quickly through the trauma of change and loss is in the teachings of the world's great spiritual masters, East and West. Spiritual practice has much to teach us of nonattachment, of letting go, and of surrender. These qualities are not highly prized in our competitive and egoistic culture, but they offer another key to grace in the face of change. When I am working on the development of an organizational vision with a group that I believe to be in grief

and pain, I provide time and support for them to grieve, asking them to move on only when they are ready to turn their faces to the future. I invite them to face and move together into their pain, and I find that that permission leads to their letting go their attachments to the past. When people adopt the *intention* to let go and move on, they can do so, although they may indeed have to rework that process a number of times before it is complete.

Mutuality brings love and compassion to heal our wounds, and it aids in letting go of past hopes and expectations. We create a culture of Mutuality when we facilitate organization members in grieving their losses together. Harrison Owen tells an inspiring story of how he created rituals for grieving for the personnel of a plant that was going to close, and the people then pulled together and performed miracles right up until the last day. The group he describes has strong elements of the Mutuality culture (Owen,).

When we can create organization cultures that have a blend of Alignment and Mutuality, we shall have conditions that make for rapid adaptation to change and loss. However, in singing the virtues of Mutuality I do not want to imply that there is no darker side. Among other failings, (Harrison, Cooper, and Dawes, 1991) Mutuality organizations can be prone to an unhealthy preoccupation with process at the expense of the task, and they may become so bogged down in reflection and the search for ever deeper meanings and understandings that they are unable to act. In my work on organization culture I have argued for *balance,* where the dark side of one cultural archetype is balanced by the strengths of another. Currently, the weight that human

will and intellect cast in the organizational scales is heavy, and it is insufficiently balanced by heart and intuition. It is that balance I would like to see us redress.

When I look to the future, then, I see the development of the Mutuality orientation in organizations as a challenge worth accepting, not only for the well being of all who work within them, but for their stakeholders: customers, suppliers, communities, and the Planet. Especially for the Planet, because we shall never learn to care for and protect the environment that nurtures us until we commit to nurturing one another.

The task of balancing the power of our wills and intellects with the power of our hearts looks formidable at this period when most organizations are preoccupied with their struggles to compete, to overcome, and to survive. I am sustained in my hope by the belief that the things business leaders say they want *cannot* be achieved without a shift towards Mutuality in organizations. I refer especially to the commitment to quality, and to a focus on customers' needs and interests.

We are endeavoring now to achieve those things through effort, through the design of better systems, and through using the rewards and punishments of the organization to encourage Transactional cultures to be committed to quality. But true commitment is freely given from free hearts and minds, and it is only that kind of commitment that leads to permanent improvements in quality and customer orientation. Many organizations are continuing to work through the old patterns, putting more time and energy into approaches that don't work very well, trying to fit Cinderella's shoe on her sister's foot. When the universe wants to encourage us to learn

something new, it puts extraordinary barriers in the way of our following the old ways.
The reason for us to try love, support, and intuitive learning to transform our
organizations is not that these are better than will and rational analysis—it is that we
have applied a great deal of the latter, and it is not working.

We must not be naive in this endeavor. Love is not enough to lead us out of the
woods in which we are lost. We shall require intelligence, and purpose in the form of
directed will to chart our path and pursue it. But our first task must be to stop, listen,
and attune to one another and to our environment. When we do, we shall find
understanding and assistance we did not know was there.

How to start? Some years ago, I first put forward the idea that it might be
important to release the power of love in organizations (Harrison, 1984*). I wrote some
discussion questions that consultants and clients could consider together in order to
deepen their understanding of what I have since come to call the Mutuality culture, and
to enhance their appreciation of the *connections* that exist between their organizations
and its environment. Those questions still seem relevant, and for many organizations
they will be new. I give them here in the hope of stimulating thoughtful dialogue on
issues raised in this paper.

- Where do we see love at work in our organization? What stops us seeing
  and talking about it? How does that shape our understanding and actions?

- Of what large purposive systems is our organization a part? How, if at all,
  does our organization's purpose become attuned to the larger system's

purposes? If the planet had a purpose, how would our organization relate to it? How would we know?

- Does a focus on goal achievement block learning in our organization? How, and how well, does our organization learn?

- What messages do we receive from different parts of our environment? Are there some parts whose messages we consistently ignore? What would happen if we listened to them?

- With respect to goals, are we for the most part *pushed* by events or *pulled* by our vision of a desirable future outcome? Does it make a difference in the stress we experience in work?

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

- What losses do we fear in the future? How do we deal with that fear? How do we react to people who have different fears? How can we help each other with our fears?

May dialogues such as this help us find our way home before dark!