

Systemic Change: What Are We Shifting From, Into?



Participate
Perform
Produce

Workbook

This workbook accompanies Individual Session 4 in the eLearning Series, *CultureEX™ Guided Transformation Process*.

Presented for you by



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Primary Cause of Inferiority Complex: Culture Models of CONTROL

For centuries, many people have drawn upon socialization systems based on hierarchy and use of control tactics.

One group of people uses power-over others with the objectives of increasing profit, gaining compliance from their staff members and focusing on getting a return on investment from people in a transactional dynamic.

Control models are ones in which authority figures hold fearful and limiting beliefs about their people. Control models have many negative side effects, the greatest being the weakening of intrinsic motivation in others in the power-under position.



Spitting in Your Soup



“Spitting in your soup’ was a phrase developed by the renowned therapist Alfred Adler. Adler recognized that stirring up change can be difficult. Spitting in the soup is a memorable metaphor. It reminds us that sometimes it is necessary to spoil the fun in order to alter negative patterns and create positive behavior change. Add spit to the soup and it is ruined. “Spitting in the soup,” takes the joy out of the negative behavior patterns of others.”

Adam Kirk Smith, Author

Transformation

Just as a butterfly goes through a dismantling and re-organizing process (that does not always look pretty or even safe), so too is the task of transforming a workplace culture.



I care mostly about me & mine

Transactional



I learn how to live from high purpose & values

Transformation



Everyone's wild success becomes my goal

Teamwork

Question:

1. Does it help to know that there is likely to be some chaos and uncertainty when transforming your workplace?

Control Models: Employer's Perspective

Culture	Quadrant 1 "Autocratic"	Quadrant 2 "Incentives"	Quadrant 3 "Measurements"	Quadrant 4 "Pamper/Spoil"
Beliefs about People	Can't be trusted	Selfish & lazy	Undeserving	You can't
Management	MANAGE I use commands	MOTIVATE I dangle carrots	JUDGE I bestow favor	HOVER over-compensate
Accountability	Do what I say	Do what I want	Please me	I give, you take
Kinds of People	COMPLIANT Resentful or rebellious	COMPETITORS Hide, rush, sloppy, gimme	CONFORMISTS Brown-nose & people please	ENTITLED Underperform & make demands

Extrinsic Motivation



Control Models: Employee's Perspective

Culture	Quadrant 1 "Autocratic"	Quadrant 2 "Incentives"	Quadrant 3 "Measurements"	Quadrant 4 "Pamper/Spoil"
Beliefs about Leaders	Can't Be trusted	Manipulative	Egotistical	Pushover
Employee Reactions	BE AFRAID I shut down	BE GREEDY I seek ever-more	BE WORRIED I seek approval	BE COMPLACENT I become passive
Accountability	Wait for direction	Wait for an offer	Wait for approval	Wait for my joy
Kinds of Bosses Cultivated	ANGRY I police, dictate	TIRED I set up hoops	LONELY I judge me too	HURT I am confused

Extrinsic Motivation



A Responsibility-Based Culture

A responsibility-based culture is a *Teal* culture and while not yet mainstream, it is aligned with all of today's trends in agility, globalization, complexity and advances in technology.

A responsibility-based culture is characterized by shared power, people over profit (which helps profit follow quickly), positive beliefs in people and business leaders who support staff to shift from compliance to *commitment*. In addition, a responsibility-based culture has relationships as foundational as is the development of intrinsic motivation and leadership in all as central to a self-directed, fully-engaged workforce.



	Culture	"Responsibility-Based" Shared Power
Intrinsic Motivation	Beliefs <i>about</i> People	You are and want to be great!
	Management Approaches	MENTOR Transfer Responsibility
	Accountability	Task ownership
	Kinds of People Cultivated	SELF-DIRECTED Fully engaged

Responsibility from an Employer's Perspective

Leaders shifting to this model hold positive beliefs about people and recognize that the system is the problem rather than the people. They make sure each of their team has monthly support so they can "own" their own tasks (including managing relationships, productivity, engagement, a progress plan and mastery of skills. This kind of culture fosters employees who are self-directed and fully engaged, as well as able to meet the challenges of the 21st century.

Responsibility from an Employee's Perspective

In a responsibility-based model, the employees also hold positive beliefs about their employers, including senior leaders, managers and supervisors. They engage in mutually respectful, innovative and trustworthy relationships and activities with their organizational leaders. This kind of culture fosters bosses who are able to relax, trust in their staff and focus on business growth.

	Culture	"Responsibility-Based" Shared Power
Intrinsic Motivation	Beliefs <i>about</i> Leaders	Trustworthy, mutually respectful
	Employee Approaches	BECOMES CURIOUS; SEEKS HELP I trust my leaders to support me
	Accountability	I become more creative inventive, helpful and take reasonable risks
	Kinds of Bosses Cultivated	CHEERLEADERS; RELAXED I trust my people and they deliver

Question:

1. Describe a situation in which you were part of a responsibility-based dynamic? How did it go?

Control vs. Responsibility Worksheet

Fill out your answers to the following questions. (They will be discussed at your next *group session*.)

1. How would you describe people you lead? Resentfully Compliant? Rebellious? Accountable? (we all lead)
2. Of the 5 models below, describe your **predominant** leadership style? (we all lead)
3. Overall, do you hold positive or negative beliefs about people? Or, that most people want to be great?
4. Of 4 **control** models below, which is the most difficult one for you to stop? What are a few baby steps you can take to stop? (*Give examples*)



Autocratic



Incentives



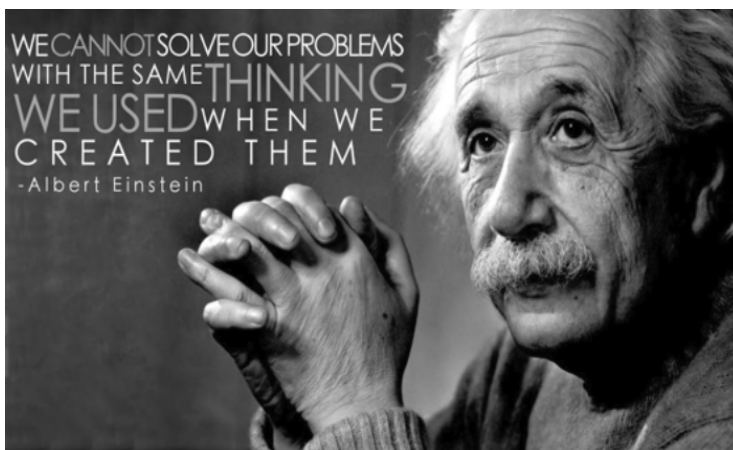
Judgement



Pamper/Spoil



Mentoring



The Wisdom of Einstein. This quote by Einstein is especially relevant when shifting from control-based beliefs and behaviors to responsibility-based ones. Most people don't realize the root of all inferiority complex and resulting struggles internally and externally are tied to the kinds of thinking we hold about human nature and our fellow human beings.

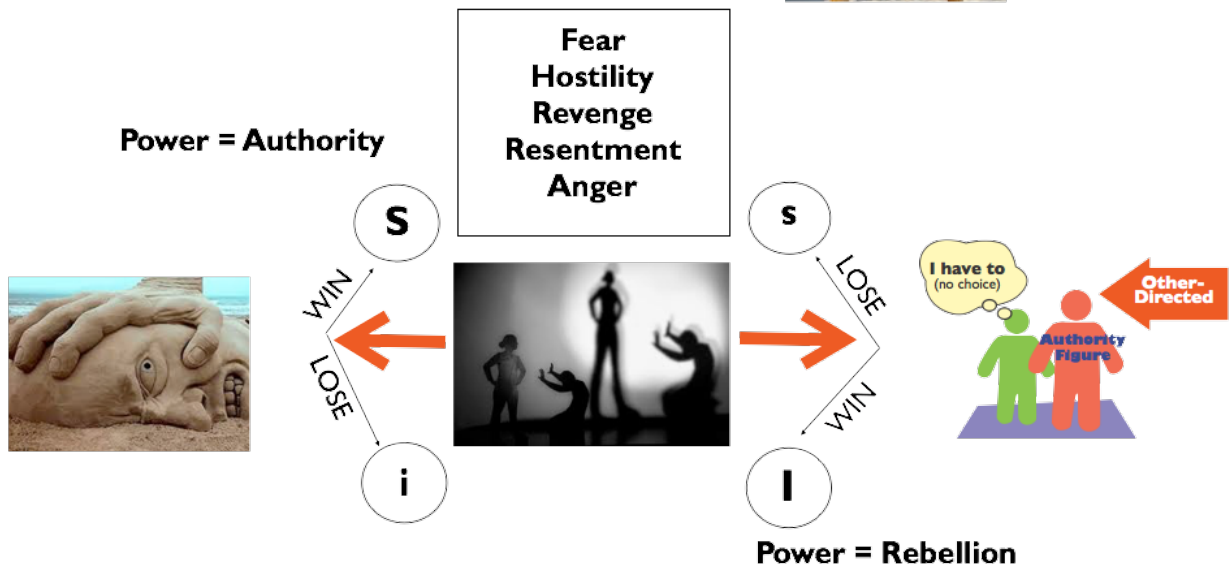
As we think, so we behave. When you recognize that the four beliefs related to control (you can't be trusted, your default is selfish and lazy, you are not as worthy or relevant as me or others and you can't manage things), these are the beliefs that have crated our problems. It is crucial to connect these dots.

Why We Like *Control* So Much. Why We Have *Issues with Authority*



Fill out your answers to the following questions. (They will be discussed at your next *group session*.)

White – Black
 Men – Women
 Adults - Children
 Management – Labor



1. How, when, and with whom do you choose to act in an **inflated, superior, and power-over** position? How do others likely feel and what are they likely to do when you act this way?

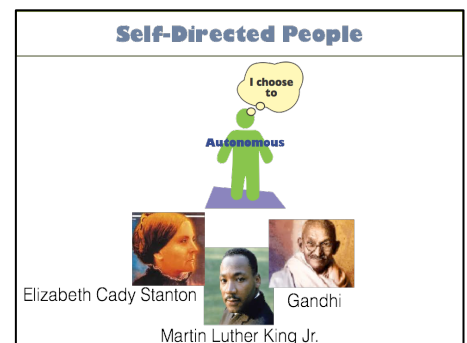


2. How, when, and with whom do you keep yourself in a **lesser, inferior, power- under, and powerless** position? How do others likely feel and react when you act this way?

3. How will you *choose power-within* to create **mutual respect, equality and win/ win** dynamics no matter what a person's title or role?



Whether you make the connection or not, *managing, motivating, evaluating* and *pampering* others to induce good behavior no longer net the results they once did in homes, schools and workplaces. While some may be discouraged witnessing adults and children showing up with ever-greater emotional reactivity, rebellion and apathy, when understood, these symptoms are *progress* – the doorway to necessary and healthy cultural transformation. Some, threatened by these societal changes, increase their controlling ways, asserting it's crucial to get back to the good ole days when people did what they were told “because I said so.”



But, were those ‘good old days’ really so good? Throughout history, whole segments of the population were oppressed, abused, neglected and excluded from equality and mutual respect. In the U.S., our legacy contains atrocious win/lose scenarios whereby many were denied the vote, their say, and their dignity and relegated to positions of powerlessness and inferiority. Consequently, this has inspired anger, fear, hurt, resentment and retaliation. This personal and interpersonal upheaval is at the heart of such interventions as labor unions, regulatory boards, and societal shifts, such as the Civil Rights and Women’s Movements.

Due to the evolution of information technology connecting us to the entire global community, along with increases in education and the actual shift to greater equality for all, more adults and children recognize the abundance of diverse perspectives, options, purposes and contributions available to them. They sense and desire increased democracy and freedom, yet lack the personal responsibility and collaboration skills needed for functioning within them. What’s crucial from leaders is that each provides guidance in developing new competencies so those they lead are able to responsibly manage these changes

Graceful transformation of our culture occurs when healthy social interest and intrinsic motivation are cultivated; when people align their actions with meaningful purposes and shift from passive compliance to proactive self-management. Every leader's primary task, whether as a boss, teacher or parent, is one in which managing, motivating and evaluating others is replaced by transfer of responsibility to them as a top priority.

As each becomes masterful in operating by the values and behaviors that build trust and foster collaboration, they better manage themselves and their relationships. The shift then is from control-driven to responsibility-based leadership. That's what I did with my family, my business and my relationships. So can you.

Whether you report to others or have others who you lead (as a boss, manager, educator or parent), here are a few questions to ponder in determining your readiness to embark on this path:

Fill out your answers to the following questions. (They will be discussed at your next *group session*.)

1. Describe some *benefits* of *partnering* with others to share power and problem-solve?
2. What are 3 ways I make a *responsibility-based culture* a priority for which I devote time and resources?
3. How do I give others ample opportunities to think about and discuss ideas and solutions together?
4. Name 3 new ways I will begin sharing power and control with all (including children *and* adults)?
5. List 2 examples of proof that I am deeply committed to ongoing personal growth and development.
6. Name 2 good reasons to let go of the illusion of the *good old days*.

Four Stages to Caring Relationships



Pseudo-community - For many groups or organizations the most common initial stage, pseudo-community, is the only one. It is a stage of pretense. The group pretends it already is a community, that the participants have only superficial individual differences and no cause for conflict. The primary means it uses to maintain this pretense is through a set of unspoken common norms we call manners: you should try your best not to say anything that might antagonize or upset anyone else; if someone else says something that offends you or evokes a painful feeling or memory, you should pretend it hasn't bothered you in the least; and if disagreement or other unpleasantness emerges, you should immediately change the subject. These are rules that any good hostess knows. They may create a smoothly functioning dinner party but nothing more significant. The communication in a pseudo-community is filled with generalizations. It is polite, inauthentic, boring, sterile, and unproductive.



Chaos - Over time, profound individual differences may gradually emerge so that the group enters the stage of chaos and, not infrequently, self-destructs. The theme of pseudo-community is the covering up of individual differences; the predominant theme of the stage of chaos is the attempt to obliterate such differences. This is done as the group members try to convert, heal, or fix each other or else argue for simplistic organizational norms. It is an irritable, irritating, thoughtless, rapid-fire, and often noisy win/lose type of process that gets nowhere.



Empty - If the group can hang in together through this unpleasantness without self-destructing or retreating into pseudo-community, then it begins to enter "emptiness," a stage of hard, hard work - a time when the members work to empty themselves of everything that stands between them and community. And that is a lot. Many of the things that must be relinquished or sacrificed with integrity are virtual human universals: prejudices; snap judgments; fixed expectations; the desire to convert, heal, or fix; the urge to win; the fear of looking like a fool; the need to control. Other things may be exquisitely personal: hidden griefs, hatreds, or terrors that must be confessed and made public before the individual can be fully "present" to the group. It's a time of risk and courage, and while often relieving, and it can feel like dying. The transition from chaos to emptiness is seldom dramatic and often agonizingly prolonged. One or two group members may risk baring their souls, only to have another who cannot bear the pain suddenly switch the subject to something inane. The group as a whole has still not become empty enough to truly listen. It bounces back into temporary chaos. Eventually, however, it becomes sufficiently empty for a kind of miracle to occur.



True Community - At this point, a member will speak of something particularly poignant and authentic. Instead of retreating from it, the group now sits in silence, absorbing it. Then a second member will quietly say something equally authentic. She may not even respond to the first member, but one does not get the feeling he has been ignored; rather, it feels as if the second member has gone up and laid herself on the altar alongside the first. The silence returns, and out of it, a third member will speak with eloquent appropriateness. Community has been born. The shift into community is often quite sudden and dramatic. The change is palpable. A spirit of peace pervades. There is "more silence," yet more of worth gets said. It is like music. The people work together with an exquisite sense of timing, as if they were a finely tuned orchestra under the direction of an invisible, celestial conductor. Many actually sense the presence of God in the room. If the group is a public workshop of previous strangers who soon part, then there is little to do beyond enjoying the gift. If it is an organization, however, now that it is a community, it is ready to go to work-making decisions, planning, negotiating, and so on - often with phenomenal efficiency and effectiveness.

Fill out your answers to the following questions. They will be discussed at your next *group session*.

Pseudo-community

- Pretending there is already an authentic community
- Pretending only superficial individual differences with no cause for conflict
- Not saying anything that might antagonize or upset anyone
- Pretending anything upsetting someone else says does not bother you
- When unpleasantness emerges, immediately change the subject
- Polite, inauthentic, boring, sterile, and unproductive



1. Think of a recent time you were in **pseudo-community**. How did it make you feel? What got done and what was difficult? Write down some missed opportunities you may have experienced as a result.



Chaos

- Attempting to convert, heal, or fix each other
- Arguing for simplistic norms
- Irritable and irritating, thoughtless, rapid-fire, and often noisy win/lose
- Unproductive

2. Think of a time you were in **chaos** (not from life but from a power struggle with another). How did it make you feel? What got done and what was difficult? Name *at least* one loss.

Fill out your answers to the questions below. They will be discussed at your next *group* session.

Empty

- Putting aside prejudices, judgments, expectations, the desire to convert, heal, or fix, the urge to win, the fear of looking like a fool, the need to control.
 - Getting past hidden griefs, hatreds, or terrors to become fully "present."
 - Values: receptivity, disclosure, respect and recognition are exercised for trust.
 - Seeking to understand as well as to be understood.
3. Think of a time you chose **empty** (respectful, receptive, open, and recognized differences with appreciation). Write down *at least* one positive outcome.



In addition, write down any questions or confusion you may experience when you consider this stage called "**empty**." It is crucial to building a culture in which trust is the foundation.

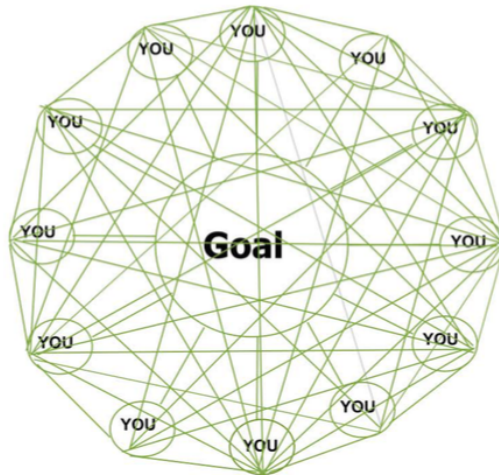


True Community

- Authentic
 - Connected
 - Disclosing
 - Collaborative
 - Receptive and Peaceful
 - Values: honesty, straightforwardness, follow-through and seeks excellence
4. Think of a recent time you were solidly in **true community**. How did it make you feel? What got done? Write down some of the opportunities you experienced as a result.

Team Vs. a Working Group

Is This a Team?



WORKING GROUP

All Individuals Committed
To a Common Goal

TEAM

All Individuals Committed to a
Common Goal *and*
Committed to Assuring all Others
Reach their Goals and become

Wildly Successful!

Fill out your answers to the following questions. They will be discussed at your next *group* session.

For Reflection and Practical Application

1. When you are on any team (whether called a team or not), do you notice who is achieving success and who is not? What can you do to grow in awareness and change behavior to intentionally support wild success for all?
2. We often view authority figures in an us-against-them mindset. List *at least* 2 new ways to support authority figures. (Include those up the chain of command, whether they are physically present or not)
3. Do you pay attention to what role is most needed in each team interaction that arises? Leading? Following? Giving help? Receiving help? What can you do to strengthen flexibility in terms of roles/needs?
4. What are some practical things you can incorporate to recognize good teamwork (for *all*) and keep it going?

Restructuring Frustrations (Based on the work of Harville Hendrix and Helen LaKelly Hunt)

Step 1: State specific **behavior(s)** you don't like.

"I don't like it when you... are late."

Step 2: State your overall **desire** (unmet need and what you DO want).

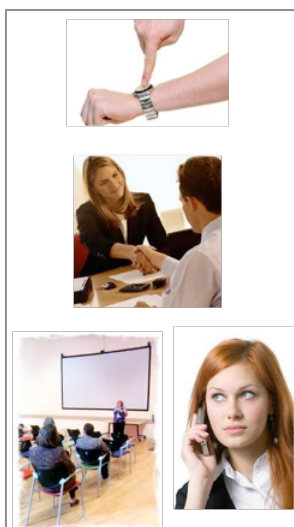
"What I most want is... respect, caring, trustworthiness."

Step 3: State specific **behavior(s) changes**.

"What I want is...for you to call if you'll be late." Are you willing?

"What I want is...for you to arrive at the theatre in time for the previews." Are you willing?

Come prepared to practice the restructuring frustrations tool at your next group session.



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"What I want is...for you to call if you'll be late."

Are you willing?

"What I want is...for you to arrive at the theatre in time for the previews."

Are you willing?

Questions:

1. What are the differences between steps 2 and 3 and why is it important to understand this?
2. Write examples of behavior change requests that set up a person to fail? Give some likely to support success?
3. Write down a situation where you are, or were feeling, frustrated about someone's behavior?
You will be asked to use this situation to practice the frustration tool in your next group session.

Restructuring Frustrations

Objective: Educate each other about your deepest needs; replace criticisms and complaints about the other person with positively expressed requests for behavior changes; heal the other person by changing to meet his or her deepest needs; recover your essential wholeness by stretching to meet the other person's deepest needs. The very ways the other person needs you to stretch is what brings you to your own wholeness. **Behavior Change Request:** A positively phrased, very specific, measurable, doable behavior. Give enough info that there is no guessing or room for misinterpretation.

Exercise 1: **Stretching (out of your comfort zone; for the highest good)**

1. **Chronic Frustrations/Complaints** - List them (in column 1) concerning the other person. Complete the sentence; "I don't like it when..." (i.e. "...you drive too fast."..."you are always late." - Describe behaviors.)

Example of **correct** way: "I don't like it when you *spend money outside of our budget.*"

Example of **incorrect** way: I don't like it when you are *impulsive* (even if you included "*in your spending*").

2. **Desires** - Identify one for each Frustration (the deep, unmet need that lies hidden behind each) and write down these desires (column 2) For example, **Frustration** - "I don't like it when you drive too fast." **Desire** - "I would like to feel safe and relaxed when you are driving." Phrase each of your desires *positively*. Write what you **do** want rather than what you **don't want**.

Example of **correct** way: "I would like to feel safe and relaxed when you are driving."

Example of **incorrect** way: "I don't want to feel scared when you drive."

Think of each desire as an unmet need. Ask *why do I want this?* What is the *deeper need below the complaint?*

3. **Behavior Change Request** - Describe very *specific* ways the other person can help satisfy that desire.

Example of **correct** way: **Frustration** - "I don't like it when you are frequently late for events."

Desire - "I want you to be reliable about time."

Behavior change request - "I want you to call me as soon as you know you are going to be more than 15 minutes late for any appointment or date we make." "Are you willing?"

When possible, quantify, how much, how long, how many, exactly when. There may be more than one for one desire. Record all the related change requests, writing each request on its own line. Remember to write what you *do* want rather than what you *don't* want.

4. **Repeat step 3 until you have translated all of your Desires into specific Behavior Change Requests.**
5. **Share this information** with the other person, either by exchanging lists and reading to yourself or reading them aloud to one another.
6. **Use mirroring and simple validation to clarify any desires or behavior change requests you do not understand,** Re-write any requests (if necessary), until each behavior is so clear, the other person completely gets it.
7. **Indicate how important each Behavior Change Request** is to you on a scale of 1 to 5 (in column 3) 1 = Very Important, 5 = Not so Important. Rank them all, even when several apply to the same desire.
8. **Indicate on the other person's form how difficult each behavior change would be for you to make.** Exchange sheets and on the other person's list, in column 5, use the numbers to indicate; 1=Very Difficult, 5=Easy.
9. **Pick the easiest request to do, and grant it this week.** Remember, behavior changes are gifts. Grant them regardless of how you feel about the other person and regardless of how many changes the other person is making. You are not obligated to grant them, but remember, each one you make will help *you* become whole and will help heal the other person's wounds. You may feel a lot of resistance, because the new choices are not familiar or comfortable. The more difficult the stretch, the more potential it contains for growth. This exercise is very difficult, but important in creating conscious relationships. Continue, over time, to grant at least one change per week.

10. **Continue to translate Frustrations into Desires and then into specific Behavior Change Requests.** Add new desires and requests to your list as they occur. In column 3, indicate the importance, and be sure to share any new desires and requests with the other person.

11. **Acknowledge others appreciatively when they stretch and grant you one of your requests.**

Exercise 2: Translating a Frustration into a Behavior Change Request

This exercise is to help you learn how to verbally translate complaints or criticisms into a **Desire** and then a **Behavior Change Request**, so this becomes more automatic.

1. **Pick one of your Frustrations** with the other person
2. **Translate the Frustration** into a positive **Behavior Change Request (BCR)**,
3. **Practice translating directly from a Frustration to a BCR.** (use blank diagrams below to practice all).

Restructuring Frustrations

<p style="text-align: center;">1 Frustration <i>I don't like it when...</i></p>	<p style="text-align: center;">2 Desire</p>	<p style="text-align: center;">3 Importance (to me) 1= Very 5=Not so</p>	<p style="text-align: center;">4 Behavior Change Request</p>	<p style="text-align: center;">5 Difficulty (to other) 1= Very 5=Not too</p>
<p><i>...you are always late</i></p>	<p>I want you to be more reliable about time.</p>	<p style="text-align: center;">1</p>	<p>When you are going to be more than 15 minutes late, I want you to call me. Are you willing?</p>	<p style="text-align: center;">3</p>

Firm and Respectful

We need to be approached firmly by those in the position of influence (not necessarily titled leaders) but the firmness must be accompanied by high respect and high expectations. This encourages us and creates psychological safety. Good leaders practice understanding, empathy and allow us to feel our feelings so *we can let them go*. This is crucial because most of us begin resisting the learning process when we become uncomfortable (e.g. *emotional*). In fact, too many of us cling to being comfortable, even though it is the enemy of growth and greatness. To grow, we need caring, firm encouragement in the face of our fear and resistance.

Key Points from the video

1. Expectations remain high throughout
2. The leader stays consistently connected, compassionate and supportive
3. No shaming, force, guilt or other forms of power-over are used despite size, age, position
4. No rescue, exemption, enabling, or sugar-coating occur
5. Feelings and their expression are encouraged, examined for understanding, but not given undue attention or allowed as a means to avoid responsibility
6. The leader remains in a supportive role until an excellent outcome is realized
7. Recognition and acknowledgment are warmly provided

Mental fortitude* is the ability to focus on and execute solutions when in the face of uncertainty or adversity. ... When we develop the **mental fortitude necessary to stay strong in the face of adversity, we abate the fears of being in it.

Questions

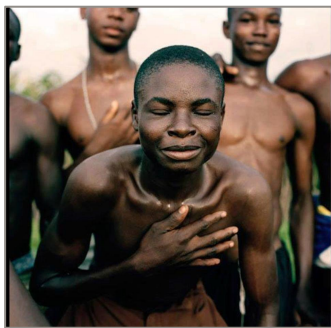
1. **Where do you pull your punches (hold back from fear or discomfort)?** Share an instance. **What did you regret?**

2. **Why does the master respond to the boy's tears by saying, "That's what this is about. Good. Let's get to that. It's ok to cry."** **Do you believe we can learn from acknowledging and allowing feelings?**

3. **The master tells the boy he needs *mental fortitude*. What mental fortitude are you using in this culture change process?***

4. **Do expressing emotions during challenging growth periods reduce or increase *mental fortitude*?**

Encouragement Strategies



The Babemba Tribe

The next article, taken from a Peace Pilgrim Journal describes the Babemba tribe of southern Africa, whose social structure includes an elementary code for dealing with antisocial or delinquent behaviors, both of which are exceedingly rare. This code and their close community living make harshness unnecessary. These people practice the art of being helpful and harmless. If we apply their principles to our culture, the form might change drastically. But observe how you feel about their justice system. Ask yourself how the world might be if enough of us embraced the wisdom of the Babemba tribe.

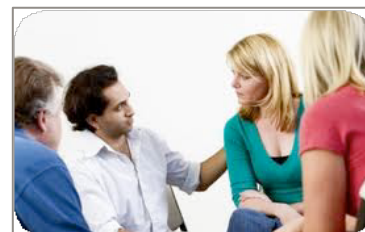
"In the Babemba tribe, when a person acts irresponsible or unjustly, he or she is placed in the center of the village, alone, unfettered. All work ceases. The entire village gathers around the accused individual. Then each person of every age begins to talk out loud to the accused. One at a time, each person tells ALL THE GOOD THINGS the one in the center ever did in his or her lifetime.

Every incident, every experience that can be recalled with any detail and accuracy, is recounted. All positive attributes, good deeds, strengths, and acts of kindness are recited carefully and at length. No one is permitted to fabricate, exaggerate or be facetious about the accomplishments or positive aspects of the accused person.

The tribal ceremony often lasts several days, not ceasing until everyone is drained of every positive comment that can be mustered. At the end, the tribal circle is broken, a joyous celebration takes place, and the person is symbolically welcomed back into the tribe. Necessity for such ceremonies is rare."

Encouragement Flooding

Pick a person who needs encouragement, place him in the center of the circle and let everyone go around the circle taking turns saying encouraging words to this person.



Encouragement Feast

This exercise is designed to help practice ways to create an encouraging atmosphere and to stretch each person's comfort zone through listening and sharing.



1. Have groups of 3 – 5 or 6 form small circles
2. Have one person be chosen as "it".
3. Have the person to the right of him or her begin by saying "What I love (or appreciate) about you is..." or "What I want to thank you for is..." or "What I noticed you did well was..."
4. Each person goes around the circle and shares positive comments about the person; and then he or she ends the turn by saying, "What I love about me is..."
5. Once the first person is done, the person to the right is "it" until the whole group has had a turn.



It Just Got Real!

Name _____

Date _____

A-Ha Idea

Challenges

Resources (How you will overcome challenges/barriers)

1

Next Step

Date

A-Ha Idea

Challenges

Resources (How you will overcome challenges/barriers)

2

Next Step

Date