



Authority, Responsibility and Power *expanding* (ARPe)

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“Rugby can be brutal. He heard a ghastly scream and for a split second thought that someone else was hurt, until he realized it was him. He could feel his knee joint tearing apart. A terrible pain spread throughout his leg as he rolled in agonized slow motion on the field. It was now impossible to move. All his future plans imploded.

Struggling with dyslexia for years, it had become painfully obvious to Rickie that he would be lucky to graduate from high school. So, like many kids who suffer academic humiliation, he had hoped to go to college on an athletic scholarship. But now, these were broken dreams, and that hurt more than the knee.

He did manage to get back on his feet, but Rickie would never go to college. As he battled toward a high school diploma, his headmaster said, ‘I predict that you will either go to prison or become a millionaire.’”

Why did the headmaster predict such extremes? What were the clues? And, why was the headmaster unable to provide a more accurate future? Was high potential evident? Or, just something out of the ordinary? How could the headmaster accurately predict ultimate success? These are the questions we grapple with in our attempts to predict leadership potential. Rickie in this story is Richard Branson of a company named Virgin. The story is found in the book *Success Built to Last* by Porras, Emery and Thompson.

Introduction

How are competencies, talents, skills of human endeavor created, developed, discovered, nurtured, and/or employed? What are some clues that move us toward a more purposeful life? How can we tap our resources and represent ourselves in ever more human ways?

Perhaps we need to start with a brief exploration of the very basics of our existence – who am I (being)? And; where am I going (becoming)? In an attempt to make these notions practical, we would also like to suggest another terminology for being and



becoming. Who am I? is a question of being. It is a question of personal authority. I think, therefore I am (Descartes) is a statement of being, of authority. We suggest that authority is in effect being. Where am I going? is a question of becoming. When we add a value dimension, it is a question of responsibility. Becoming holds a value or ethical dimension of responsibility as we work to create a sustainable universe. Responsibility is in effect becoming. We are purposeful beings. Who we are, and where we are going form the essential building blocks for the development of competencies, talents, skills of human endeavor.

Context

Historically, Socrates first discussed the concept of the relation between the particular and the general and as a germ of a new meaning of the general question concerning being. This meaning emerged in its full purity when the Socratic *eidos* went on to unfold into the (transcendental) Platonic ‘Idea.’ The notions of immanence (being) and transcendence (becoming) were first articulated by Plato. Plato's philosophy recognized two seemingly contrary forms of representation one is valid for the realm of being and the other for the realm of becoming. And for Plato, the soul was an intermediary between the two. The student, Aristotle wanted to ensure becoming of its rightful place, because he was convinced that only in this way could philosophy be transformed from a mere theory of concepts into a theory of reality. Form and matter, being and becoming, must become correlative, Aristotle argued. However, Plato's characterization of being and becoming set up a dichotomy that continued to spawn consideration. Ever since, Philosophers and the physical sciences have taken the path of articulating the realm of being. Other theorists and philosophers of the social sciences have championed the realm of becoming. And, those steeped in spirituality and metaphysics attempted to answer how the soul acts an intermediary.

In the main, for the social sciences like archeology, history, psychology, or sociology, it is clear that tomorrow is not the same as today. Time cannot reverse directions. We live in time. Our human experience suggests a linear progression. Clearly, we are becoming as time passes. But the philosophers and theorists of the physical sciences suggest that the universe is ‘time reversible;’ that the present determined the future just as it could serve to reconstruct the past. From this perspective, the basic processes of nature were seen to be static and deterministic, with time playing absolutely no role. In effect, for classical science being was the same as becoming. And, as Plato suggested, those dealing with spiritual or metaphysical considerations argue that God is primarily immanent (Spinoza), transcendent (Heidigger), or both (Buber). The theme of being and becoming with some sort of interaction or relationship is a clear thread in the centuries-long discussion.

German philosopher Ernst Cassirer emphatically contributed to this discussion as he attempted to move beyond the seeming dichotomy to a new understanding of the basic structures of human knowledge. For Cassirer, scientific laws, religion, and language were

all symbols created by the mind in attempting to produce understanding of the world around us. His greatest interest involved a search for the form of knowledge - how it can be created out of the chaos of perceptions humans face daily. According to Cassirer (1942), ‘form thinking’ belongs to being, while ‘causal thinking’ belongs to becoming. In this context, ‘being’ relates to authority and ‘belonging’ relates to responsibility. Strict knowledge is only possible of the always-being - authority. That which is becoming – responsibility - can only be described, if at all, in the language of myth dealing with primary questions of ‘what’ and ‘where’.

More recently, Ilya Prigogine (1984) attempted to reconcile being and becoming in theories of irreversible processes, whose system state is associated with being, but whose laws of temporal change are associated with becoming. Prigogine wrote:

“Finally, we can move beyond the classical conflict between being and becoming. Being is no longer the primordial element, just as becoming is no longer an illusion, the product of ignorance – not at all. Today, we see that becoming, which is the expression of instability in the universe, is the primordial element. Yet, in order to express this, we also need elements that are permanent. We can not have becoming without being, just as we can not have light without darkness or music without silence” (p. 310).

Prigogine continued noting that ‘as a scientist I cannot talk about linear progress, or even progress at all. And we certainly cannot speak about destiny. What one can speak about, however is novelty and rules within randomness.’ Novelty and rules within randomness are the results/effects of the interaction of being and becoming. The elements of being (authority) and becoming (responsibility) exist, and as Plato suggested, the soul - some dynamic effect - may be the intermediary. Here we use the term power as the intermediary, and not only the intermediary, but the result of the dynamic interaction between being (Authority) and becoming (Responsibility). Power can be considered the ‘novelty’ and ‘rules within randomness’.

Consider: Power is the energy created by two or more individuals who are acting on their authority in a responsible manner. Power is invariably personal; that is, it does not exist without a holder. Power is not unleashed or experienced in isolation. It is social. Shared understanding that every person is empowered (has authority and is responsible) unleashes great potential resident in all communities. Power requires both being and becoming.

Consider further: The dynamic interaction of authority (being) and responsibility (becoming) create power. Authority, Responsibility, and Power are in relation. They are interdependent, when you effect a change in one, you effect a change in all three. They all impact one another, and combined in appropriate measure, they create the potential for transformation.

Definitions

Power is the energy created by two or more individuals who are acting on their authority in a responsible manner (see above).

Authority is that which gives you confidence at the deepest level; that which makes you authentic. Authority is found in self-knowledge and self-acceptance. It is the exacting of self-discipline, obedience, or commands. It is the accepted source of expert information or advice. Authority provides justification or the grounds for who you are. It is the authenticity derived from understanding self, experience, and practice.

Authority is in a sense ‘Being’ that is; knowing - realizing authenticity – and having confidence in and trusting self.

Responsibility is acting on commitment, will, determination, and obligation. Responsibility implies the satisfactory performance of duties, the adequate discharge of obligations, the trustworthy care for or disposition of possessions. It is being willing and able to act in a life-enhancing manner.

Responsibility is being answerable for one's behavior - accountable. In groups, organizations and communities, no member can ignore responsibility. It can be accepted individually, delegated, or shared. Every action influences all other members; therefore, willingness and ability are required. Civility, ethics, values, and perceptions of power play major roles in how responsibility is exhibited.

Responsibility is in a sense ‘Becoming’ that is; discovering and creating self - acting with purpose, opening oneself to others, risking being authentic, belonging to something larger than self, and always developing into something more. Responsibility also includes our perceptions of others as they are acting, opening, risking, and attempting to belong.

(More complete definitions and assumptions of Authority, Responsibility, and Power are found in Appendix 1).

Trust

Obviously trust plays an important role in authority (being) and responsibility (becoming). How important? Covey (2006) argues that trust has become the key leadership competency of the new global economy. Trust is important because it allows us to have confidence in self, in our knowledge of self, in our authenticity. It is also important as we form relationships with others, to depend on others - for love, for advice, for help with our plumbing, or what have you - especially when we know that no outside force (e.g. the law) compels them to give us such things.

Trust in others is necessary for responsible action. However, trust always involves the risk that the trusted person will not hold that trust responsibly for the trusting person

(Ferrin, Dirks, Shah, 2006). If the trusting person could guarantee that the trustee would indeed meet all expectations, then the trusting person would have no need to trust that person. In fact, the trusting person therefore cannot assume, while trusting, that the trustee will do what s/he is trusted to do because the trustee has no legitimate choice in the matter. Since people can always choose whether to hold our trust or not to hold our trust; we often need to trust them.

Clearly to accept authority one requires self trust. Barratt (2002) suggested that self trust is the foundation of inner knowing. Self trust lets us feel less overwhelmed, more confident, and happier every day. Trusting yourself makes choices easier, lets you express your unique talents, and gives you greater optimism and joy (Ryan 2004). Self trust enables you to be authentic. Now the caveat: The lack of self trust undermines our ability to trust others. In the words of Cardinal de Retz, “A man who doesn’t trust himself can never really trust others.” Your trust of others is clearly connected to your trust of self... self trust is profoundly important. Self-trust is at the core of trusting others and being trustworthy.

Responsible action requires trust in others. We make the assumption that everyone is responsible. However, even while we make that assumption we know that everyone does not always live up to that standard. In that light, because of free choice, we must rely on the aforementioned assumption: everyone is responsible. Our experience tells us two things: First if you place trust in others the likelihood of creating transforming power is dramatically enhanced. Secondly, from time to time others will let us down. Thus, there is always risk involved. Because of the risk involved when trusting others, we find that generally people tend to trust themselves to a greater degree than they trust others. This is understandable. But questions remain about how great that trust gap should be; and, what are the ramifications of a large gap in self trust relative to trust in others? Clearly a large trust gap negatively impacts responsible action.

It becomes obvious that in acting in responsible ways revealing self, disclosing uniqueness and vulnerability requires trust. Openness is necessary in being responsible. And while exhibiting this openness there is risk. We take this risk not only because of the possibility of creating transforming power, but also out of the need to belong. We want to connect with others, act in interdependent ways, and be a part of a larger world community. Thus, we try to act responsibly, open ourselves to others, risk our authenticity, and attempt to belong.

Always the interaction of authority, responsibility, and power – always a risk – we live in a temporal, pluralistic, and complex world. In sum, we are both being (have authority) and becoming (responsible). As we interact with others authority and responsibility create power, which in turn, increases or decreases authority and/or increases or decreases responsibility, which then again impacts the creation of power...

Following are examples from practice.



Example: Gestalt Psychology

First, in the context of being, one must trust oneself in order to raise or maintain self-awareness and accept who one is (Authority). What comes to my mind are some object relations and child development theories that suggest that for example, a child chooses not to express his/her anger towards the parents in fear that the parents might be displeased, die, or abandon him/her. Therefore, as a child grows up in an emotionally unsafe environment there could be several events that might lead to suppressing his/her emotions, hiding the true self (Winnicott, 1931), and thus reducing his/her being and self-trust - authority. Then, as an adult he/she struggles to regain the lost self-trust and endeavors to increase authority. Self trust is an essential element in establishing healthy levels of authority.

Secondly, trust is also needed to act upon something (to be responsible). For example, Gestalt psychology claims that self awareness (authority) is the drive behind every action. In other words, the higher the self awareness is, the higher the energy level which is required to execute any action: The higher the authority, the greater potential for responsible action. If one is not fully aware of self and his/her dissatisfaction with something in the workplace (including anger, sadness, the desire to change, etc), he/she would not have sufficient energies to move toward acting. However, if he/she has sufficient trust that experiencing and expressing that what is inside of self (authority) will not destroy his/her environment (i.e. everyone will survive), he/she will then be able to turn the thereby generated energy (high authority) toward action (responsibility).

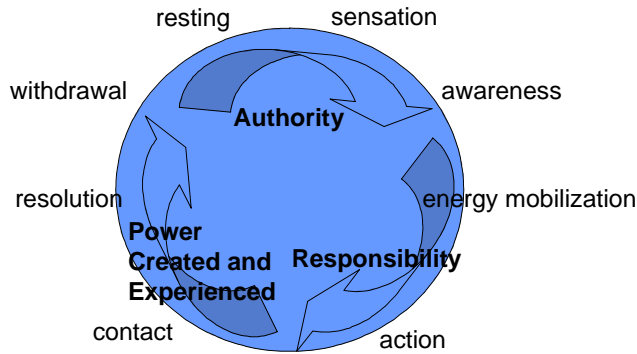
Self-trust is a necessary element of authority. Trusting self and others moves one to responsible action. Responsibility then consists of trusting self and others acting with purpose, opening oneself to others, risking being authentic, belonging to something larger than self, and always developing into something more. The trust one has in others has clear impact on the quality of the responsible act.

Recall, power is the energy created by two or more individuals who are acting on their authority in a responsible manner. Power is the result of the dynamics of being and becoming. Power is also impacted by the level of authority (being) and/or the degree of responsibility (becoming). Trust in self is critical for authority. Trust in others guides the responsible action. Thus the quality of the dynamics is critical.

Quality contacts are necessary when thinking about power in Gestalt terms. The quality of contacts between objects (people) are necessary for productive and satisfying lives. The more quality contacts one is able to make with people (and the environment), the more power potential is created. The foundations of this thought is found in the Gestalt cycle of experience, which includes the following phases: sensation, awareness, energy mobilization, action, contact, resolution, withdrawal and resting (see diagram 1 Gestalt Cycle of Experience).

Diagram 1

Gestalt Cycle of Experience
Increasing Authority
Igniting Responsibility
Creating Transforming Power



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The first two phases (sensation and awareness) are authority issues and, when enhanced can lead to higher authority. The second two phases (energy and action) are responsibility issues and, when enhanced can lead to higher responsibility. Once the contact phase is enacted, power is created. The quality or the degree of authority and amount of responsibility determine whether the created power is transformational or not. Resolution continues with responsibility issues where the parties involved in the contact share what they have learned and what it was like for them (integrate the experience). Withdrawing and resting, are authority issues, that is, as one separates from the other person trusting that both, him/her and I, can stand on our own again.

This dynamic of authority and responsibility creating power and then using the effects of the power to further enhance authority and responsibility is the essence of our endeavor to Expand Authority Responsibility and Power.

Returning to the Gestalt cycle of experience, sensation is when you notice something is going on but nobody else seems to be aware of it. Awareness emerges when others are talking about what's going on but do not know what to do about it. Energy is mobilized when you know what you need to do but nobody else wants to commit. Action or your emotional response affects your breathing before you finally make a decision but others aren't happy and there is no sense of achievement. Contact is achieved when people are happy with the outcomes and congratulating each other. Some people will not be happy and resolution will not be achieved as they have withdrawn, perhaps because it doesn't feel right. Resting and reflection result in new sensations will then stimulate the cycle of responses to repeat themselves.

Another simple example illustrates the cycle: You sense your colleague is upset about your recent decision to move forward with investments in China. Your awareness is clarified as you read her email in opposition. The mobilization of energy moves you to walk into her office and ask to talk. The discussion with her alters your perspectives and you commit to re-think the issues. The reflection produces satisfaction (resolution) and you decide to reduce the amount of exposure on your investments (withdrawal). This provides closure on the issue upsetting your colleague. With the withdrawal of your initial decision, you and your colleague can reconcile and return to tasks that were occupying your time prior to the conflict moving on to the next issues, according to the new sensations which become conscious as the cycle repeats itself. You feel comfortable about your level of authority. Actually you feel even more empowered as a result of the incident. You are pleased with the fully responsible action on your part and that exhibited by your colleague. You recognize that as a result the power created by the incident was quite productive and resulted in prudent behavior. Everyone wins. You go on to tackle the next challenge.

Power is generated on many dimensions. Authority and Responsibility are necessary in all interaction. Authority and Responsibility are necessary for power creation.

We have many (complex) cycles of experience in operation at any given time; the skill is to separate these out and identify which sensations belong with which actions, and to learn from and close on each cycle before moving on. According to the theory, the dynamic interaction of power creation may be interrupted at any phase and thus, trust is necessary to overcome many of the obstacles. Trust (self-trust) is necessary. Knowing that I will harm neither myself nor my environment and trusting in others to do the same, guides my actions and are requirements for the cycle to continue. The creative alternation or alignment of authority and responsibility within each person prepares that person for interaction with another and the potential for transforming power.

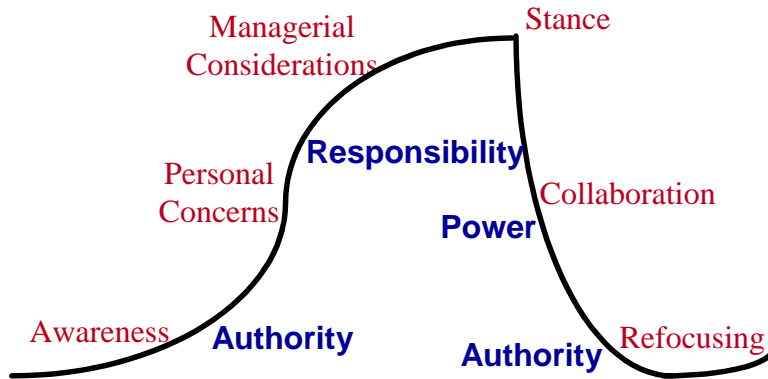
Example: Change Theory - Wave

A theoretical approach to change and transformation is found in the wave metaphor. Waves are perhaps a bit more complex than cycles. They move in many directions at the same time and are pulled by many forces. The energy of the change process (wave) can lead to simple change or, in some instances, the energy can be transforming. Following six steps on the wave with an appreciation of the dynamic interaction of authority, responsibility, and power lead to clues of how transformations occur or how to enhance the likelihood of a transformation to occur. Not only do we learn to accommodate and embrace change, but also we can thoroughly enjoy the ride and may be transformed in the process.

Knowing where we are on the wave allows us to ride successfully. Six steps as elements of the wave can be diagrammed as follows:

Diagram 2

The Wave



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Waves of change are common to all of our activity. We need only reflect on a set of occurrences to discern the flow. When individuals experience the change cycle each phase is to be recognized, the concerns resolved to comfortable levels, preparations made for the next phase, and lessons learned at one point are to be carried into the future.

Vision is critical throughout. Vision is a necessary sustaining element and must be adjusted as the change or innovation progresses in order to be most effective. Individuals act on a proleptic future - in organizations it is 'shared'. Individually, each one of us stands on the beach reviewing the waves and receiving the call out to sea. We respond. Collectively then, we create a shared 'response' to our future.

Creating and sustaining vision is critical and difficult. To identify something we hold in common is requisite. Please do not underestimate the time to develop a 'shared' meaning. Spend the requisite time and energy to ensure recognition of being united. Then move to deal with personal issues. As an individual, as a part of a group or organization, or in any system, when addressing change, personal concerns or extended personal identity are paramount. And we listen.

As we listen to each person and their personal concerns, the visions are shared. When personal concerns are heard and/or resolved we can move on. We demonstrate that each individual has the authority to act on the abilities that they possess. As we do so we move into alignment. The water swells with clearer formulations of the emerging wave.

Alignment is more than just saying, ‘well yes, we all agree where we are going and what we are going to do.’ Alignment includes the full shared vision - the inspirational charge.

Awareness and Personal concerns can be considered authority issues. To resolve the issues at these two stages self knowledge and self trust are necessary. Authenticity is necessary.

As we move to managerial considerations we take with us the vision and our personal concerns (our authority). We now must mobilize our authority as we move into responsible action. What is known about the rising swells, the shaping of the waves, and the navigating through the waters? Managerial considerations are divided into two distinct areas; 1) the theoretical, traditional, or the historical, (What does our history tell us?), and 2) our interpretations of the data. We all know that we are not guided exclusively by tradition, history, or theory. But rather, we are guided by our interpretations, our perceptions of these elements. Each individual grapples with both. And when they come together, a readiness to view the particular results in context is revealed.

If you have a view or a vision of the end results, the commitment is easy to make. And generally it ought to be made public. The wave crests. We either catch it or we do not. There is no turning around at this point. Our envisioning the results (accepting the vision) and taking a step demonstrates commitment.

Managerial Considerations and Stance are responsibility issues. Thus now authority and responsibility are combined and we begin to feel and appreciate the power we are creating. It is easy to see that if we have taken all of the previous concerns into account, (awareness, personal concerns, managerial consideration, consequences/commitment), flowing with the power of the wave is exciting and even transforming. The person who believes that others can produce results well beyond what is thought possible grants the opportunity and the responsibility to be collectively productive.

Finally, with all change processes we celebrate. The final phase includes celebration of the results, the processes, and the person (or people involved). We reflect on our progress, we evaluate, we refocus. In the assessment of our work, determining worth, what is good and what is bad, we find value. This celebration enhances authority. In reviewing the processes we find direction and increased authority. In recognizing what was done we better understand self and other and become more authentic, better beings. The water flows back out to sea to be again transformed into another wave with powers anew.

Oversimplification

This paper seems to run the gamut from specific examples and questions to the highly philosophical and theoretical and back again. But as Prigogine suggested the only thing



we can speak about is ‘novelty and rules within randomness’. Every word, every moment creates a new opportunity. The same cause does not always yield the same effect, either on the macro or on the elementary level. We must consider relationships within more complex systems. Appreciating ‘self-organization’ and making ‘order out of chaos’ (to use terms from Prigogine) is the attempt here. At the risk of oversimplification, this paper is an attempt to identify some ‘rules within randomness’ that may be useful in the art and science of identifying the potential of individuals and groups.

This paper is also an attempt to establish a foundation for expanding Authority Responsibility and Power. We are also moving toward more accurately measuring authority, responsibility, and perceptions of power. Many questions remain.

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Appendix 1

ARPe Definitions, Assumptions, References

Authority

Definition

Authority is that which gives you confidence at the deepest level; that which makes you authentic. Authority is found in self-knowledge, self-acceptance, and self-trust. It is the exacting of self-discipline, obedience, or commands. It is the accepted source of expert information or advice.

Authority provides justification or the grounds for who you are. It is the authenticity derived from understanding self, experience, and practice. Authority is the state or fact of exclusive awareness and knowledge of self.

Authority is in a sense ‘Being’ that is; knowing - realizing authenticity – and having confidence in and trusting self.

Knowing - is having understanding and appreciation of oneself.

- Being clearly self-aware
- Holding an accurate self concept
- Having general knowledge and specific expertise
- Acknowledging capability

Trusting – is assured reliance in ones authenticity, placing confidence, hoping, having faith, in ones knowledge, expertise, and capabilities.

- Appreciating uniqueness
- Holding high self esteem
- Being aware of one’s own essence.

Assumptions

Everyone has authority. Authority is found in self knowledge, wisdom, skill, understanding, and membership in human community. Thus, authority cannot be given or taken away. An individual can try to relinquish their authority or ignore its’ existence. But in every group, organization, or community the assumption is that each member has authority and is expected to act on it.

Healthy levels of authority are linked to self-knowledge, self-trust, accurate self-concept, high self-esteem, positive ego strength, expertise, and particular capabilities.

Knowing ones emotions – self awareness – recognizing a feeling as it happens – is the keystone to emotional intelligence and self knowledge.

Authority includes notions of natural authority (the domination of natural laws), formal authority (found in position or expertise), and primarily, moral authority (the principled use of our freedom and ability to choose).

Everyone has choice. Everyone ought to exercise moral authority - the principled freedom and ability to choose. Concurrently, in principle, any set of laws/axioms that permits complex systems allows an unlimited explosion of complexity.

Trust in self is an essential aspect of Authority; self trust is essential for high levels of authority.

Trusting others is a bridge from Authority to Responsibility. The perception of how others will act influences your actions.

A critical element influencing responsible trust behavior is power; more accurately, the perception of power. One who is in a perceived position of dependence (low authority) cannot be said to trust another in a moral sense, but can be defined as trusting another in the strictest behavioral sense.

RESPONSIBILITY

Definition

Responsibility is acting on commitment, will, determination, and obligation.

Responsibility implies the satisfactory performance of duties, the adequate discharge of obligations, the trustworthy care for or disposition of possessions. It is being willing and able to act in a life-enhancing manner.

Responsibility is being answerable for one's behavior - accountable. In groups, organizations and communities, no member can ignore responsibility. It can be accepted individually, delegated, or shared. Every action influences all other members; therefore, willingness and ability are required. Civility, ethics, values, and perceptions of power play major roles in how responsibility is exhibited.

Responsibility is in a sense 'Becoming' that is; discovering and creating self - acting with purpose, opening oneself to others, risking being authentic, belonging to something larger than self, and always developing into something more. Responsibility also includes our perceptions of others as they are acting, opening, risking, and attempting to belong.

Acting – is behaving in appropriate ways, moving with purpose, developing personal capabilities and the capabilities of others.

- Understanding emotions of self and others
- Using value bases to guide decisions
- Caring for and creating self

Opening – is revealing self, disclosing one’s own essence, discovering the uniqueness of others and expressing vulnerabilities.

- Revealing self to others
- Disclosing my essence
- Discovering the uniqueness of others
- Expressing vulnerabilities

Risking – is exhibiting authenticity, acting on intrinsic motivations, asserting self when necessary and/or appropriate.

- Doing what I want
- Creating my own trust state
- Questing for self-determination

Belonging – is connecting with others in community, moving in interdependent ways, working and playing with others in meaningful ways that transcend an immediate goal.

- Connecting with others in community
- Acting in interdependent ways
- Being with others in some depth
- Creating a larger world community

Assumptions

We are purposeful beings and therefore striving for ever higher levels of responsibility.

In seeking higher levels of responsibility we seek sustainable futures.

We are all in community – that is – everything is connected to everything else. We live in a relational universe and all of our actions influence everything else.

Healthy levels of responsibility are linked to degrees of willingness, ratios of commitment, and abilities to carry out a given resolution.

Trusting others is essential for responsible behavior.

As trust in others increases, we are more open, take more risks, and strengthen our sense of connectedness or belonging. Thus as trust grows, we become more responsible.

Responsibility is acting on the choice to better oneself. As we assume more responsibility we better not only ourselves, but others as well.

Everyone has choice (Authority) and ought to act (Responsibility) on those choices.

Each individual has substantial or total responsibility for events and circumstances that befall them in their life. Thus each individual is creating their future.

Power

Definition

Power is the energy created by two or more individuals who are acting on their authority in a responsible manner.

Power is invariably personal; that is, it does not exist without a holder. Power is not unleashed or experienced in isolation. It is social. Shared understanding that every person is empowered (has authority and responsibility) unleashes great potential resident in all communities. Empowerment is not just authority to do what you want to do, but includes the responsibility to do what is right.

Perceptions of ‘power’ revolve around the issue of constraining and/or enabling nature of power. Thus, power can be seen as various forms of constraint on human action, but also as that which makes action possible. "By power is meant every opportunity/possibility existing within a social relationship, which permits one to carry out one's own will, even against resistance, and regardless of the basis on which this opportunity rests" (Max Weber).

Assumptions

Power is created when people exercise their authority in responsible ways.

Power influences Authority and Responsibility. Authority, Responsibility, and Power create a dynamic flow.

We are all limited by common perceptions of power.

We ought to be open to explore the idea that power can be defined in different ways and then again re-defined.

Ideas are perhaps the single most precious miracle in human existence, and thus when shared (acted upon) quite powerful.

Chaos-complexity theory provides a new way of thinking about the world and universal influences.

‘Power’ (the overall behavior of a dynamic system) is determined by the number and character of attractors (attractors and strange attractors).

Sources and References for Key Assumptions

Authority

Knowing ones emotions – self awareness – recognizing a feeling as it happens – is the keystone to emotional intelligence.

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The ability to know our feelings from moment to moment is crucial to psychological insight and self-understanding.

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Authority as defined in the EARP includes natural authority, formal authority, and moral authority as discussed by Stephen Covey. Natural authority is the domination of natural laws. We must appreciate that. Formal authority is found in position or expertise. Formal authority is also important. However, it is “moral authority makes formal authority work.” Moral authority is the principled use of our freedom and ability to choose. “Moral authority exponentially increases the effectiveness of formal authority and power.” Formal authority provides ‘position’ leadership. Moral authority is ‘leadership as a choice’. Thus if we follow principles of in our relationships with each other, we tap into the permission of nature. Natural laws like (like gravity) and principles (like respect, honesty, kindness, integrity, service, and fairness) control the consequences of our choices. Understand the natural laws and apply them accordingly.

- Covey, S.R. (2004). The 8th Habit. New York: Free Press.

Trust may be considered a moral choice. Trust in self is clearly an aspect of Authority. There are a number of basic things that trust does in the lives of people: It makes social life predictable, it creates a sense of community and it makes it easier for people to work together.

- Misztal, B. (1996). Trust in Modern Societies: The Search for the Bases of Social Order. Cambridge MA: Polity Press.

Thus, trust in self is an aspect of Authority. However, trusting in others is a bridge to Responsibility.

- Gibb, J.R. (1978). Trust: A New View of Personal and Organizational Development, Guild of Tutors Press. ISBN 089615002X
- May, R. & Yalom, I.D. (1984). *Existential Psychotherapy*. 354-391 in Raymond J. Corsini, ed., *Current Psychotherapies* (3rd ed.). Itasca, IL: Peacock.
- Arendt, H. (1961). The Concept of Authority. *Between Past and Future*. New York: Viking Press.

A critical element in studies of trust behavior is power. One who is in a position of dependence cannot be said to trust another in a moral sense, but can be defined as trusting another in the most strict behavioral sense. Trusting another party when one is compelled to do so is sometimes called reliance, to indicate that the belief in benevolence and competence may be absent, while the behaviors are present.

- Coleman, J.S. (1996) Foundations of Social Theory. Washington D.C.: Falmer Press.

In principle, any set of physical laws that permits complex systems allows an unlimited explosion of complexity.

- Poundstone, W. (1988). The Recursive Universe: Cosmic Complexity in the Limits of Scientific Knowledge. Chicago, IL: Contemporary Books.

Responsibility

We are purposeful beings. True purposefulness implies that actions are carried out with knowledge of their goal, of their future final results; the conception of the future goal does already exist and influences the present actions. This applies to primitive actions of everyday life as well as to the highest achievements of the human intellect in science and technology.

- Bertalanffy, L. von. (1968). General Systems Theory. New York, NY: George Braziller, Inc.
- Ackoff, R.L. & Emery, F.E. (1972). On Purposeful Systems. Chicago, IL: Aldine-Atherton, Inc.

Knowing one's emotions, managing one's emotions, motivating one's self, recognizing emotions in others are all issues of emotional intelligence and concurrently issues of responsibility.

- Goleman, D. (1995). Emotional Intelligence. New York: Bantam Books.

Unfortunately, trust is not a part of American, or global, political way of life. It does exist, and even thrive, in sub-groups and subcultures. As trust ebbs, we are less open, take fewer risks, and lose our sense of connectedness or belonging. Thus, we are less responsible.

- Gibb, J.R. (1978). Trust: A New View of Personal and Organizational Development, Guild of Tutors Press. ISBN 089615002X

Responsibility is the choice to better oneself. As we assume more responsibility we do better not only ourselves, but others as well.

- Bach, R. (1970). Jonathan Livingston Seagull. New York, NY: Scribner.

Everyone has choice.

- Frankl, V. (1997). Man's Search for Ultimate Meaning. Cambridge, MA: Perseus.



Each individual has substantial or total responsibility events and circumstances that befall them in their life. Thus each individual is creating their future.

- May, Rollo, and Irvin D. Yalom (1984). "Existential Psychotherapy." 354-391 in Raymond J. Corsini, ed., *Current Psychotherapies* (3rd ed.). Itasca, IL: Peacock

Power

Perhaps ideas are the single most precious miracle in human existence. ...ideas empower the spirit and open its eyes to envisioning possibilities.

- Hillman, J. (1995). *Kinds of Power*. New York, NY: Bantam Doubleday.

‘Power complex’: I [C.G. Jung] occasionally use this term as denoting the total complex of all those ideas and strivings whose tendency it is to range the ego above other influences, thus subordinating all such influences to the ego, quite irrespective of whether they have their source in men and objective conditions, or spring from one’s own subjective impulses, feelings, and thoughts.

- Jung, C.G. (1971). *Psychological Types*. Princeton, NJ: Princeton University Press.

Power is seen as "a complex strategic situation in a given society." The complex situation includes many dimensions, free will not to be excluded – “God will not do everything, in order not to deprive us of free will and the portion of the glory that falls to our lot.”

- Machiavelli, N. (1996) *The Prince*. Translator Paul Sonnino. Amherst, NY: Humanity Books.

The science of complexity... does not yield answers, at least not in the sense of those we have typically sought to describe our world and predict its events since the beginning of the Scientific Revolution. What it does yield is a new way of thinking about the world.

- Ginrich, G. (1998) *Simplified Complexity: Thinking in the White Spaces*. Strategic Forum, 139 May, p.1.

In chaos-complexity terms, ‘the overall behavior of a dynamical system is for the most part fixed by the number of and characteristics of the attractors.’

- Casti, J.A. (1994). *Complexification: Explaining a Padoxical World Through the Science of Surprise*. New York, NY: Harper Collins Publishers.

Frequently behavioral scientists credit John French and Bertram Raven, and then later, Raven and Kruglanski as explicating six possible bases of ‘perceived’ power: coercive, expert, legitimate, referent, reward, and information. A seventh, connective power, was proposed by Hersey and Goldman. Thus, seven ‘perceived’ power bases are used in the ARPe.

- French, J.P.R., Jr., and B. Raven. (1959). "The Bases of Social Power." *In Studies in Social Power*. Dorwin Cartwright, ed. Ann Arbor, MI: University of Michigan Press.
- Raven, B.H. & Kruglanski, W. (1975). Conflict and Power in P.G. Swingle, ed. *The Structure of Conflict*. New York, NY: Academic Press. Pp. 177-219.
- Hersey, P. & Goldsmith, M. (1980). A Situational Approach to Performance Planning. *Training and Development*, 34, November.

By power is meant every opportunity/possibility existing within a social relationship, which permits one to carry out one's own will, even against resistance, and regardless of the basis on which this opportunity rests.

- Weber, Max. (1978) *Basic Concepts in Sociology*. Chicago, IL: Peter Owen.

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