

# ALTERNATIVE INTERVENTION TECHNOLOGIES THAT FACILITATE CHANGE

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## ABSTRACT

*Within the context of organisational change, stress, fear and anxiety dominate the individual landscape. Given the elevated levels of stress, fear and anxiety many individuals find it difficult, if not impossible, to engage meaningfully in any organisational change effort. The reality of stress, fear and anxiety within organisations does not seem to be integrated into traditional organisational change literature. Moreover, there appears to be a paucity within the organisational change literature in terms of the reality of stress, fear and anxiety, as well as the manner in which organisations might approach such elevated levels of stress, fear and anxiety. This compelled us to find acceptable methods to reduce stress and anxiety, alter perceptions and increase individual awareness and consciousness. This paper follows the first paper “Human Reactions to Change” and offers alternative intervention technologies which can be applied within organisations undergoing change. Within organisations, these alternative intervention technologies can all play a role to assist individuals towards eventual vicissitude.*

**Keywords:** Alternative intervention technologies, human reaction to change, meaningfulness, organisational change, stress, transformation, trauma, vicissitude

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## 1. INTRODUCTION

Organisational change is stressful, creates uncertainty, fear, stress, anxiety and mistrust, therefore, individuals may react negatively. Without an outlet for these heightened emotions, negative thoughts and feelings may be perpetuated. When leaders do not assist or guide individuals to identify the purpose of, or gain an understanding of organisational change, and when individuals are driven by negative feelings and emotions, individuals are at risk of losing perspective, placing successful organisational change at risk.

Our research data indicated that the first and often lasting emotion when discussing organisational change was fear. Fear of any kind throws the individual into an ancient survival mode, which, when fully active, shuts down higher modes of evolutionary awareness. Fearful perceptions results in distorted information which will always be negative. It prevents individuals from seeing and acting upon reality as it is. Actual reality then becomes a perceived, distorted reality. As individuals then react to a distorted reality, real and sustainable change becomes extremely difficult. Therefore, it seems that in order to attain successful organisational change, fear, stress and insecurities must be reduced.

Unfortunately, these thoughts are not integrated into traditional organisational change literature. This compelled us to return to literature to find acceptable methods to reduce stress and anxiety, alter perceptions and increase individual awareness and consciousness. This paper explores alternative intervention technologies that could help individuals reduce stress to better engage with change initiatives.

## 1.1 Vicissitude

The *Oxford universal dictionary* (1959:2355) defines vicissitude as the “fact of change or mutation taking place in a particular thing or within a certain sphere, the uncertain changing or mutability of something”. In contrast to the term “change”, the term “vicissitude” encompasses the fact of change, coupled with the requirement of change. This paper uses the term “vicissitude” in relation to organisational change and meaning as both concepts embodies the fact plus the requirement of change.

## 1. THE IMPACT OF STRESS

Respondents from various industries recognised the impact of stress on individuals, teams and organisations. Furthermore, respondents acknowledged that organisational change increases individual stress and admitted to their organisation’s inability to deal with, diffuse and/or reduce stress. It was generally accepted that current methods are inadequate to reduce individual stress levels.

There seems to be a paucity of literature on the impact of stress during organisational change. The limited literature indicates that feelings of personal control and the ability to tolerate ambiguity are linked to improved stress levels (Ashford, 1988). Stress has been addressed from an individual perspective in terms of the related consequences of job insecurity and the resultant emotional and behavioural consequences (Van Zyl, Van Eeden and Rothman, 2013), the role of defence mechanisms (Bovey and Hede, 2001) as well as the role of individual differences in the management of stress (Taylor and Cooper, 1988). Although Kim’s (1999) research is somewhat outdated, it reported that an understanding of stress as part of the fabric of organisational life remains absent. Unfortunately, this still seems to be the case today.

Darling and Heller (2011) highlighted leadership strategies that facilitate successful stress management as vision, meaning through communication, trust through positioning and confidence through respect. However, these authors (2011) fail to indicate how an individual can be assisted to achieve such successful stress management facilitation. Yu (2009) confirms that when organisations introduce change efforts, they should encourage and guide employees in using stress management strategies, establish psychological support mechanisms and provide employees with methods of dealing with the stress brought on by organisational changes. However, Yu (2009) fails to indicate applicable stress management strategies.

In an organisational context, most approaches focus on the cause of stress or on methods to prevent, minimise or manage stress through improved person-environment fit and job demands-control models (Edwards, 2008; Pitts, 2007). Sisley, Henning, Hawken and Moir (2010) suggest that humans adapt to their workplace environment to survive its inherent stressors. However, adaptation may not be a functional outcome if it leads to vulnerability, stress-related illness and well-being problems.

Bernerth, Walker and Harris (2011) developed a measurement scale of change fatigue as a result of multiple organisational changes and concluded that change initiatives must be selected carefully. However, once again, these authors (2011) fail to indicate possible moderating variables. Byrd (2009) found employees with more years of experience reported greater degrees of stress during organisational changes and suggested mechanistic methods such as skills training to ensure effective post-organisational changes. Neither Byrd (2009) nor Bernerth, et al. (2011) explored humanistic approaches in mitigation.

Dahl (2009) concluded that organisational changes have unexpected destabilising effects on organisations and confirmed that employees who have experienced broad and fundamental changes are significantly

more likely to receive stress-related medication (for insomnia and depression). Again, no methods or interventions are mentioned which can effectively reduce this stated stress, other than through medication.

According to Grady and Grady (2011), many of the reasons for a widespread sense of organisational mistrust are hidden in the unconscious realm. It would seem as if we fear the world around us, and to ease the anxiety, we separate the world into dichotomies – black or white, light or dark, good or evil. If we are to become more conscious, we need to open our mind to other possibilities. Each of us must become more conscious in our efforts to live within different organisations that cross many national boundaries on a crowded and increasingly smaller earth. Therefore, we need to develop the capacity to learn and relate to the value inherent in a genuine exchange of trust and recognise the acceptance inherent in reparation and in being trustworthy (Grady and Grady, 2011).

The above argument indicates that literature does not indicate how to improve stress levels, emotional and behavioural consequences or methods to improve individual defence mechanisms within an organisational change context. Where methods are suggested, they are mechanistic, not humanistic. A lack of humanistic interventions pertaining to the reduction of individual stress levels in an organisational change context, thus led us to conclude that current methods are either non-existent or inadequate. Individual stress, in turn, impacts negatively on the ability to achieve successful change and/or optimal performance – hence the need to address individual stress adequately.

## **2. ALTERNATIVE INTERVENTION TECHNOLOGIES THAT FACILITATE CHANGE**

Current approaches to issues such as anxiety, stress and depression continues to evolve while steadily growing in complexity and sophistication (Shannon, 2001). Yet, in organisations, individuals still struggle and suffer. Alternative intervention technologies might be appropriate to facilitate sustainable change as their objective is to assist individuals to alter their perspective and to view change in a different light.

People are more complex than any current model fully allows for. Only when we acknowledge that people function simultaneously on many different, interconnected levels (e.g. physical/biological, mental/emotional and spiritual) can we begin to find solutions to this stress dilemma. Shannon (2001) argues that a new model must allow for the existence of our body-mind-spirit and their inherent interconnectedness, which allows individuals to improve their well-being, while opening us up to a broader vision of human nature.

Thus, the focus now shifts to different intervention technologies that promise to increase consciousness or awareness of the self as well as insight into the behaviours of others confronted by organisational change. Alternative intervention technology strategies are needed to assist both individuals and leaders to identify and interpret their perceptions of change, which will result in an improved personal awareness and self-understanding, which may in turn lead to enhanced levels of interpersonal skill.

The highly destructive actions taken by business leaders reflect what really goes on in the intra-psychic and interpersonal world of the key players in organisations, below the surface of day-to-day behaviours (Kets de Vries and Engellau, 2011). These authors (2011) urge organisational leaders to recognise and plan for unconscious dynamics that have a significant impact on organisational life. The fact that the organisational individual is not simply a conscious, highly focused maximising machine of pleasures and pains, but also a person subject to many (often contradictory) wishes, fantasies, conflicts, defensive behaviour and anxieties — some conscious, others beyond consciousness — is not popular. Equally unpopular is the idea that concepts taken from such fields as psychoanalysis, psychodynamic psychotherapy, clinical psychology and dynamic psychiatry might have a place in the world of work. Such concepts are generally rejected on the grounds that they are too individualistically based, too focused on abnormal behaviour, and too reliant on self-reported case studies (Kets de Vries and Engellau, 2011).

Table 1 indicates major divisions of alternative intervention technology possibilities, subdivisions and references. This illustrates many alternatives which may be investigated and applied to shift individual consciousness, perceptions and enhance the ability of individuals to engage fully in the change process.

Table 1: Categories of alternative possibilities (adapted from Jahn, 1982)

<b>ALTERNATIVE INTERVENTION TECHNOLOGIES</b>	<b>SUBDIVISION</b>	<b>SOME REFERENCE EXAMPLES</b>
Spiritual	Healing at a distance	Crawford, Jonas, Nelson, Wirkus and Wirkus, 2003; Masters and Spielmans, 2007; Schmidt, 2012
	Physiological correlations at a distance	Hanson, 2004; Hicks and Hicks, 2006; Iacoboni and McHaney, 2013
	Consciousness development	Hawkins, 2005, 2009; Viljoen-Terblanche, 2008
	Intuition	Radin and Borges, 2009; Root-Bernstein, 2002; Spottiswoode and May, 2003
	Precognition and presentiment	Bem, 2011; Hollis, 2013
	Yin and Yang	Booyesen and Nkomo, 2006; Foy, 1980; Viljoen-Terblanche, 2008
Physical/ body-based	Shaking	Keeney, 2006; Levine, 2010
	Tension and trauma releasing	Berceli, 2006; Levine, 1997
	Yoga	Narayan, 2014; Radin, 2013
<b>ALTERNATIVE INTERVENTION TECHNOLOGIES</b>	<b>SUBDIVISION</b>	<b>SOME REFERENCE EXAMPLES</b>
Other	Music	Bradt and Dileo, 2009; Diamond, 2001; Sultanoff, 2001
	Chanting	Dominguez, 2012; Josipovic, 2010
	Juggling	Curtis, 2001; Johansen-Berg, 2009
	Meditation	Lazar, 2009; Radin, 2013
	Breathing	Grof, 2003; Iyengar, 1969; Sultanoff, 2001
	Art and symbolism	Bloom, 2010; Viljoen, 2014; Woodward, 2012

The alternative intervention technologies, as described in table 1, could fall within the category of spiritual, physical or other. These categories are neither unique nor exclusive; elements of one category may frequently appear in the context of another category. However, generally speaking, these technologies have not yet found their way into traditional organisational theory.

Stress robs the individual of a deeper sense of well-being. However, commonality in all of these intervention technologies is the deep concentration relating to the activity and/or exercise. Deep concentration allows one to enter a primal space. Through deep focus, the individual can concentrate on nothing but the moment and the activity at hand. This in itself is already potentially liberating.

Emotions are maladaptive as a result of shock, uncertainty and disruption. Employees feel disconnected at a physical, emotional, psychological and spiritual level. Such disconnect restricts the ability of adaptive emotions. Constrictive adaptive emotions constrain successful organisational change.

Individual participation shapes the reality of the individual. Through participation, the individual feels. Because the individual feels, he or she is. Negative, anxious and fearful thoughts limit individual coping, engagement and creativity. Thus, if we are able to change individual thoughts and perceptions, we should be able to alter the resultant outcomes. The offered alternative intervention technologies can alter individual context and responses through changed beliefs and desires.

### **3.1 Spiritual methods**

Spiritual intervention techniques which can be applied during organisational change to facilitate individual vicissitude, and which may therefore aid improved organisational change success, was therefore

investigated. These attempt to raise levels of individual consciousness and increase self-awareness and may lead to enhanced levels of interpersonal skill and allow the possibility of altered perceptions.

Consciousness development will be discussed as a possible spiritual method to apply within organisations.

### 3.1.1 Consciousness development

In recent decades, mind and consciousness became a focus of scholarly research after half a century of psychology with a more behavioural approach (Blackmore, 2004). Viljoen-Terblanche (2008) urged that improved consciousness would result in improved organisations. Remarkably, it remains difficult to define what these terms mean. Furthermore, we do not share a common understanding of consciousness, the mind, brain activity and whether mind can directly affect the physical world (Nelson and Bancel, 2011).

Planck (1931) states that consciousness is fundamental as everything we talk about, everything we regard as existing, postulates consciousness. Contemporary science typically considers consciousness to be an implicit function of brain physiology, focusing on how consciousness arises, more than how it might impinge on or affect its environment (Broughton, 1992; Irwin and Watt, 2006).

Consciousness development offers a unique window into the nature of consciousness by proposing direct manifestations of consciousness in the physical world. Nelson and Bancel (2011) suggests that some aspect of consciousness may be a source of anomalous effects in the material world. Jung used the term “collective unconscious”, inferring a collective consciousness into which all individuals everywhere can tap. Vernadsky used the term “noosphere” (Eric, 2000) to denote the sphere of human thought as a distinct realm that shapes the physical world and the life-forms that inhabit it. The noosphere is global and the vibrations of fear and violence are powerful and mostly unconscious. The antidote is a conscious, mindful strengthening of the collective field of love, healing and transformation. Thus, individually and collectively, we have the ability to effect transformation (Eric, 2000).

Hawkins (2005) developed a map of the Levels Of human Consciousness (LOC) using a muscle-testing technique called Applied Kinesiology (AK) to document the nonlinear, spiritual realm. Each LOC coincides with human behaviours and life perceptions; representing a corresponding attractor field of varying strength that exists beyond our three-dimensional reality. The numbers on the scale represent logarithmic calibrations of the levels of human consciousness and its corresponding level of reality. The numbers are arbitrary, their significance lies in the relationship of one number (or level) to another (Hawkins, 2005, 2009).

AK (Goodheart, 2008) uncovers what is going on in the body while determining whether or not a specific remedy would be beneficial. If a tested muscle stayed strong, a substance was good for the body, and if it went weak, it was not (Goodheart, 2008). According to the LOC map, the two greatest spiritual growth barriers are at level 200 and 500. The level of courage (200) represents a profound shift from destructive and harmful behaviour to life-promoting and integral lifestyles; everything below 200 makes one become weak using kinesiology. Currently, approximately 78% of the world’s population is below this significant level. The scale of consciousness is logarithmic, thus each incremental point represents a giant leap in power (Hawkins, 2005).

Table 2 indicates the second great barrier as love (level 500) which denotes a way of being in the world and is difficult to achieve because our ego is rooted in the physical domain as opposed to the spiritual domain, which emerges at 500. The 400s represent the level of reason, guided by the linear, mechanistic world of form (our modern society which includes advancements in medicine, science and government). The 500s represent an extremely difficult hurdle with only 4% of the world’s population calibrating in this region. This level denotes a shift from the linear, provable domain (classic or Newtonian physics) to the nonlinear, formless, spiritual realm (Hawkins, 2005).

Table 2: Map of Consciousness (Hawkins, 2005, 2009:s.a.)

God-View	Self-View	Level	Log	Emotion	Process
Self	Is	Enlightenment	700-1000	Ineffable	Pure Consciousness
All-being	Perfect	Peace	600	Bliss	Illumination
One	Complete	Joy	540	Serenity	Transfiguration
Loving	Benign	Love	500	Reverence	Revelation
Wise	Meaningful	Reason	400	Understanding	Abstraction
Merciful	Harmonious	Acceptance	350	Forgiveness	Transcendence
Inspiring	Hopeful	Willingness	310	Optimism	Intention
Enabling	Satisfactory	Neutrality	250	Trust	Release
Permitting	Feasible	Courage	200	Affirmation	Empowerment

↑  
LEVELS OF TRUTH  
↓  
LEVELS OF FALSEHOOD

God-View	Self-View	Level	Log	Emotion	Process
Indifferent	Demanding	Pride	175	Scorn	Inflation
Vengeful	Antagonistic	Anger	150	Hate	Aggression
Denying	Disappointing	Desire	125	Craving	Enslavement
Punitive	Frightening	Fear	100	Anxiety	Withdrawal
Uncaring	Tragic	Grief	75	Regret	Despondency
Condemning	Hopeless	Apathy	50	Despair	Abdication
Vindictive	Evil	Guilt	30	Blame	Destruction
Despising	Hateful	Shame	20	Humiliation	Elimination

Our research data indicated that for individuals subjected to organisational change, emotions such as indifference, fright, hopelessness, guilt, grief, anger, anxiety and enslavement are prominent. These feelings range from 30 (guilt), to 50 (hopeless), to 75 and 100 respectively for grief and fear. This indicates dominant levels of falsehood. The effects of organisational change render individuals weak and hamper individual ability to fully participate. Harmful or non-behaviour results.

Hawkins (2005) divides these levels into positive energy-giving levels and negative energy-taking levels. Negative levels includes shame, guilt, apathy, grief, fear, desire, anger and pride (all emotions reported in the data). Positive levels are courage, neutrality, willingness, acceptance, reason, love, joy, peace and enlightenment (none of these emotions were reported in our data). Research participants stated that there was no trust, and little understanding was reported. Nobody felt optimistic or inspired, and not feeling meaningful featured. No emotions in the levels of truth range were mentioned. It seems clear that optimal change, optimal organisational performance and meaning will remain elusive until such time as one is able to elevate one's consciousness to higher levels.

Consciousness is like a lens through which we view reality. The object you are viewing can remain the same, but a different consciousness level will cause different outputs. It seems that through improved consciousness, individuals could better deal with the insecurities and instability that are inherent in organisational change. Improved consciousness can change perceptions. In the context of organisational change in this study, scepticism was repeatedly mentioned. Through increased consciousness, perceptions may be altered and amended into perceptions of conviction and success.

### 3.2 Body-based methods

The body is intimately connected with the individual's mind, spirit and emotions. Body-based methods speak to individual conflict, suffering, tension, stress and despair. These emotions are experienced to the full during organisational change. Body-based techniques remove and/or alleviate feelings of isolation, fear and separateness and can profoundly change our basic outlook. These techniques can heal human relationships through the transformation of our perceptions of ourselves and of others. The body-based method TRE™ (Tension and Trauma Release Exercises) will now be discussed in more detail.

#### 3.2.1 TRE™ (Tension and Trauma Releasing Exercises)

Stress and anxiety are close companions which can trigger each other. Stress is a feeling that certain circumstances should not be happening. Anxiety is the feeling that something should be happening, which is not. In both cases, our inner experience is that we want to be somewhere other than where we are (Berceli, 2012). Selye (1987:17) defined stress as "... the non-specific response of the body to any demand

placed upon it” and differentiated between eustress or good stress and distress. Distress occurs when demands placed on the body exceed its capacity to expend energy in maintaining homeostasis.

The problem with passing through a stressful or anxious time is that nothing changed; we left a difficult situation behind, but we have not changed. We have, in fact, reinforced our weakness in the face of stress or anxiety. This leaves us even more vulnerable to the next source of distress (Berceli, 2012). Selye (1956) demonstrated that the same neuro-physiological effects of stress were experienced irrespective of whether the stress situation was positive or negative. The neuro-physiology of stress implies that it is an experience that has a concomitant reaction in the brain and in the nervous system.

Many individuals also experience trauma (Berceli, 2012). Trauma occurs when an event creates an unresolved impact on an organism (Levine, 1997). Trauma can be experienced physically, mentally or emotionally. Trauma is an unavoidable aspect of life and is an integral part of our human experience and evolutionary journey (Berceli, 2012). “Traumatised individuals are disembodied” (Levine, 2010:282). Most Westerners share a less dramatic, yet impairing disconnection from their inner sensate compasses (Levine, 2010). Body and mind, primitive instincts, emotions, intellect and spirituality must be considered together as a unit to understand and heal trauma (Levine, 1997). Trauma-releasing exercises™, as developed by Berceli (2006), allow individuals to reconnect body, mind and soul.

Berceli (2012) proposed a self-directed, body-based method of stress reduction which allows individuals to process their own stress and called this Trauma Release Exercises™, or TRE™ which awakens and reengages the natural tremoring mechanism that has been dormant inside us. When the body is allowed to tremor, the tremors release this tension, allowing the body to come more fully into the present moment.

Body techniques, such as TRE™ help the brain to shift into a state of empowerment, whereby it is no longer ruled by past cues but by functions in the present moment (Berceli, 2006). Neurogenic tremors, as invoked through TRE™, are generated from within the limbic system of the brain, allowing individuals to effect changes in the limbic system that they could not do otherwise. Exercises with neurogenic tremors give the individual unconscious access to the limbic system which automatically reduces his or her stress response without conscious control or awareness (Berceli, 2006).

The initial awareness that accompanies access to our inner energetic field triggers a paradigm shift in our consciousness. The sense of our individuality and separateness from others is radically challenged by the tremoring experience. As we continue to repeat the tremoring, we reinforce this new paradigm of self. Each time the denser body-self releases its tension through tremoring, our true vibrational frequency grows stronger (Berceli, 2012). Through continued tremoring, we gain greater clarity about our true self, and a more obvious connectedness to others, as well as a significant reduction in anxiety (Berceli, 2006, 2012). Experiences of tremoring is paradoxical: being a separate person, yet part of the collective whole. People experience feeling more like themselves, but at the same time completely connected to the universe.

TRE™ can create a shift in consciousness - the vibrations created during the exercises afford us an opportunity to access the place where matter interfaces with pure energy. This allows a shift in consciousness; the emergence of a new paradigm. The tremors help dissolve our sensation of separateness, birthing us in a new sense of oneness. Tremoring helps us to reconnect with our essential being in the present moment (Berceli, 2012). Levine (2010) believes that consciousness actually unfolds through the development of body awareness and embodiment. Reducing stress allows the individual to participate with increased ability and awareness in the process of organisational change. TRE™ creates a unique ability to reduce stress, allowing individuals to reach a state of homeostasis. More than 50 years ago, Bull (1951) discovered that feelings accessed through body awareness, as opposed to emotional release, bring us the lasting change that we so desire.

Our research data confirmed the very real problem of elevated stress levels during organisational change. The participants reported speaking to their pastors or peers, but experiencing little relief. Allowing a safe space where individuals can be assisted through the process of trauma releasing would probably result in the release of pent-up energy, emotions and feelings of anxiety. This, in turn, would result in increased energy levels. The individual, the organisation and society benefit when increased energy is available.

Applying TRE™ in an organisational change context could allow for a shift and unfoldment of individual consciousness while dissolving feelings of separateness. This could result in the emergence of a new paradigm, which is so urgently required during times of organisational change. All that is required to apply TRE™ in an organisational setting is leadership open-mindedness, a safe setting and some yoga mats.

### **3.3 Other methods**

This section discusses meditation as an example of other intervention technologies. This then assimilates a holistic, body-mind-spirit individual.

#### **3.3.1 Meditation**

Not long ago, meditation was relatively unknown and even feared, although meditation probably started in the original hunter-gatherer societies as people entered into altered states of consciousness while staring at the flames of their fires. Today we know that meditation allows us to live more fully in the present moment with awareness and in peace (Turlington, 2002). Meditation provides a space in which attention is brought back to the simple reality of being and can be as practical as turning the thoughts inward, the going inside of ourselves to probe the questions of deeper levels of consciousness. Today we are starting to understand that meditation is about expanding and clarifying awareness, not about contracting it (Radin, 2013).

Meditation produces an increase in coherence and interhemispheric correlation (Orme-Johnson, Clements, Haynes and Badaoui, 1966). Meditation has shown to decrease stress and increase happiness, quality of life and the grey matter in the brain, making people more compassionate, lowering blood pressure and increasing memory (Martino, 2014), which could all impact our organisations.

Many of the issues we see daily in our world stem from a lack of mindfulness and a takeover of egoistic individuality where we lose sight of how our actions might affect others or how we can get caught up in taking things personally. Research showed that meditation makes people connect better with others and feel more compassionate towards them. Many of our daily and worldly challenges stem from seeing others as a problem to our own lives, being able to see beyond these perceived perceptions and gaining a connection to others could instead create a more peaceful and joyous reality (Lazar, 2009).

Lazar's (2009) research proved that meditation and mindfulness training can cause neuroplastic changes to the grey matter of the brain. During meditation, our brains stop processing information, which is generally indicated by beta waves. When beta waves decrease, we see a decrease in information processed. Furthermore, the frontal lobe, which is responsible for reasoning, planning, emotions and self-conscious awareness, goes offline. The parietal lobe processes sensory information providing time and space orientation and slows down during meditation. The thalamus is the gatekeeper for the senses. Meditation reduces the flow of information to the thalamus to a trickle. As the brain's sentry, the reticular formation receives incoming stimuli and puts the brain on alert; meditation dials back arousal signals (Lazar, 2009).

Meditation, silence, improved self-awareness and mindfulness hold the possibility of minimising negative thinking patterns, allowing more positive thoughts to emerge. During times of organisational change and or stress, positive thoughts will enhance optimal functioning as well as mental abilities. Furthermore, the meditative intervention technology can help the individual to experience a more unified state of awareness, experiencing increased interconnectedness, leading, in turn, to reduced anxiety and the ability to be more fully in the present moment with awareness and in peace.

Meditation trains us in discrimination, sensing what is right and what is wrong. Meditation develops will - the ability and desire to hold to one-pointedness and discrimination in the face of confusion and distractions. Meditation creates willingness to move through chaos without distraction. During times of organisational change, meditation will also result in fewer negative emotions in individuals. Over time, meditation will reduce feelings of stress and anxiety, resulting in increased happiness, contentedness and perhaps even



productivity. Furthermore, meditation enables individuals to stay on a task longer as a result of improved and sustained concentration. Switching between tasks may become more effective, coupled with improved cognitive and emotional functioning. Meditation also improves self-esteem and self-motivation, reduces emotional volatility and improves general coherence.

Organisationally, creating a quiet space which can be utilised as part of an organisational change initiative may be beneficial. Alternatively, the practice of meditation could be incorporated into a stress or change management programme to increase mindfulness, compassion and connection with peers. Meditation may reduce employees' emotional volatility, which will improve all aspects of organisational change.

### **3. DISCUSSION**

Given the incidence of stress, fear and anxiety, it seems clear that individuals require alternative assistance to cope with the increased demands during organisational change. In times of stress, individuals impose restrictions and limitations upon themselves as mannerisms of self-preservation. Any technique which allows the individual liberation from self-imposed limitations should be explored and practised. This promotes self-development and growth, movement from a space of stuckness to fluidity. Passing through life routinely, without reflection and openness to new experiences, denies us the opportunity of growth and reaching our full potential. If we are willing to become more open, opportunities will beckon, fear will subside and we will gift ourselves with new eyes. This holds true at an individual, team and organisational level.

Through the spiritual alternative intervention technology of consciousness development individuals may gain a deeper understanding of the crucial role consciousness plays in the future of organisational change and individual vicissitude. Gaining a deeper understanding of consciousness should allow for the expansion of individual awareness and mindfulness. This, in turn, might negate the negative impact of stress and trauma as experienced by respondents during organisational change.

The body-based alternative intervention technology of TRE™ allows the individual to find him or herself again through the body. This body-based intervention may improve mental and physical health, increase concentration and result in a steady mind with improved resolve and willpower. When these subtle shifts start to take place in the body of individuals, the resulting outlook and approach may just generate a more positive emotional feeling for the individual. During times of organisational change, truly positive emotions such as appreciation, care, compassion, responsiveness, understanding and empathy all seem to disappear. Simultaneously, these emotions are replaced by anger, fear, anxiety, disconnectedness and apathy. Unless and until we are able to readjust individual emotions, successful organisational change will probably remain elusive as will individual vicissitude.

Meditation may assist individuals during times of change and/or transformation. Meditation skills must be learnt. However, once an individual comprehends the method, these skills can be applied in the office, at one's desk. Observing breath, repeating a mantra or even just smiling can increase mindfulness. Meditation may lower individual stress levels with obvious benefits to the organisation. These benefits might relate to increased emotional stability, improved cognitive performance, increased interconnectedness and improved individual coping. In an organisational change context, negative thoughts and emotions were shown as prevalent. Few organisations do not require a shift from negative to positive. Organisational change attempts should benefit through an individual willingness to move from chaos, distraction and confusion to one-pointedness and improved ability to distinguish.

Any of these alternative intervention technologies may remove and/or alleviate feelings of isolation, fear and separateness and can profoundly change our basic outlook. These technologies can heal human relationships through the transformation of our perceptions of others. Simultaneously, such intervention technologies have the potential to improve and change our self-talk and self-belief. Engaging in any of the suggested alternative intervention technologies has the ability to correct and realign individual perceptions. Then the emergence of meaning becomes possible.

#### 4. CONCLUSION

Individual participation shapes the reality of the individual. Through participation, the individual feels. Because the individual feels, he or she is. Negative, anxious and fearful thoughts limit individual coping, engagement, creativity and meaning. Thus, if we are able to change individual thoughts and perceptions, we should be able to alter the resultant outcomes.

Alternative intervention technologies can alter individual context and responses through changed beliefs and desires. These alternative intervention technologies speak to individual conflict, suffering, tension, stress and despair. All of these emotions are experienced to the full during organisational change. These alternative intervention technologies remove and/or alleviate feelings of isolation, fear, separateness and can profoundly change our basic outlook. These technologies can heal human relationships through the transformation of our perceptions of ourselves and of others.

Organisations in need of lasting and sustainable change should invest in alternative intervention technologies as these allow the mind to become unleashed, allowing for sustainable individual, group and eventual organisational transformation. This will ultimately result in vicissitude; the successive substitution of one thing or condition for another taking place from natural causes.

A further advantage is the improvement of individuals' adaptability and resilience. Enhanced productivity, reduced conflict, improved emotional stability, improved ability to process information, re-establishing balance, recreating meaning and eradicating our self-imposed limits are all possible outcomes of these alternative intervention technologies. All of these outcomes can hugely assist and enhance organisational survival, flourishing and meaning.

The application of these intervention technologies is cheap, easy and safe. All that is required is a safe space, willingness to reframe current dilemmas and the leadership conviction to lead alternative thinking. The resultant outcomes might be intense and overwhelming. We thus concluded that the inability of organisations to harness insecurities, stress, fear, anxiety and even trauma, contributes to the high failure rate of organisational change. Only if individuals are able to release and become free of anxiety, will individual change, eventual vicissitude and organisational meaning become a reality.

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