A View on Individual Wholeness: Alternative Intervention Technologies

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Abstract

Within the context of organisational change and/or transformation fear, anxiety and stress dominate the individual landscape. Given the elevated levels of fear, anxiety and stress many individuals find it difficult, if not impossible, to engage meaningfully in any organisational change effort.

The reality of fear, anxiety and stress within organisations do 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 fear, anxiety and stress, as well as the manner in which organisations might approach such elevated levels of fear, anxiety and stress. This compelled us to find acceptable methods to reduce fear, anxiety and stress, alter perceptions and increase individual awareness and consciousness.

This paper follows the first paper "A View on Individual Wholeness: Human Reaction to Change" and offers alternative intervention technologies which can be applied within organisations undergoing change and/or transformation.

Vicissitude is also discussed in relation to organisational change and meaning as this concept embodies the fact plus the requirement of change. These alternative intervention technologies can all play a role to assist individuals towards eventual vicissitude.

Examples of alternative intervention technologies discussed in this paper includes the development of consciousness, the creation of meaning, yin and yang, TRE™, meditation, music and chanting, the drawing and/or colouring of mandalas as well as art and symbolism.

Introduction

This paper follows on paper 1 which discussed human reactions to change and indicated that individuals primarily respond with fear, anxiety and stress when the requirement to change or transform is raised within the organisation. Paper 1 concluded that when unpredictability, fear, anxiety and stress dominates, the creation of new behaviour and new meaning becomes improbable.

Organisational change is stressful, creates uncertainty, fear, anxiety, stress and mistrust, therefore, individuals may react to stressful events through negative thoughts and feelings. Without an outlet for these heightened emotions, such negative thoughts 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. Similarly, successful organisational change is 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 (MacLean, 1997). 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 challenging. Therefore, it seems that in order to attain successful organisational change, fear, anxiety and stress must be reduced.

Unfortunately, these thoughts are not integrated into traditional organisational change literature. This compelled us to return to the literature to find acceptable methods to reduce stress and anxiety, alter perceptions and increase individual awareness and consciousness. This paper will therefore explore alternative intervention technologies that could help individuals to increase consciousness by reducing stress. This in turn should allow individuals to better engage with the relevant change initiative.

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 will use the term "vicissitude" in relation to organisational change and meaning as this concept embodies the fact plus the requirement of change.

Research Findings

SCARFS and WAIVE

The researchers found that organisational change, anti-leadership and anti-management (discussed in paper 1) increases individual fear, anxiety and stress levels. If prolonged and not dealt with, stress may even turn into trauma. A person who experiences high levels of fear, anxiety and stress will be stuck, unable to move or change according to the requirements of the change initiative. When an individual is stressed, it becomes difficult to communicate, tasks become complicated and completion is procrastinated. Scepticism and resistance becomes normal fall-back positions as the individual struggles to function. Poor integration, fragmented work and disconnect between the employee and his or her job ensues. In such a state of stress, absenteeism is prone too as employees are reluctant to come to work.

Balance
Order
Enlightenment
Empowerment
Inclusivity

S — Status	C — Certainty	A — Autonomy	R — Relatedness	F — Fairness
(importance/significance)	(belief/sureness)	(independence/Self-governance)	(empathy/understanding)	(impartiality/objectivity)
Disempowered	Anxiety	Excluded	Damaged	negative
Do, don't think	Authenticity gone	Could not fully participate	Demotivated	Negativity
I am important	Conflict	Could not function	Despondent	No transparancy
Inconsequential	Confused	I would do it differently	Lack of understanding	Uninformed
No decision making power	confusion	Increased dependency	Misunderstanding	Not involved
No empowerment	Fear	Lack of knowledge	Never see big picture	
No interest in me	I tried	Reduced autonomy	No help available	
Reduced job	Increased stress	Narrowed my view	No one cares	
work ethic changed	Insecurity	Narrowed view of my dept	No one knows that I struggle	
want to feel like co-owner	Lack of stability	No answers	No one listens	
My dept was fragmented	Uncertain	No autonomy	Unaware	
Management makes decisions	Unhappy	Reduced ability		
Changed responsibilities	Unstable	Did not participate		
	Unsuitable training			
	Unsure			
	Unsure of outcome			

Acknowledge stress

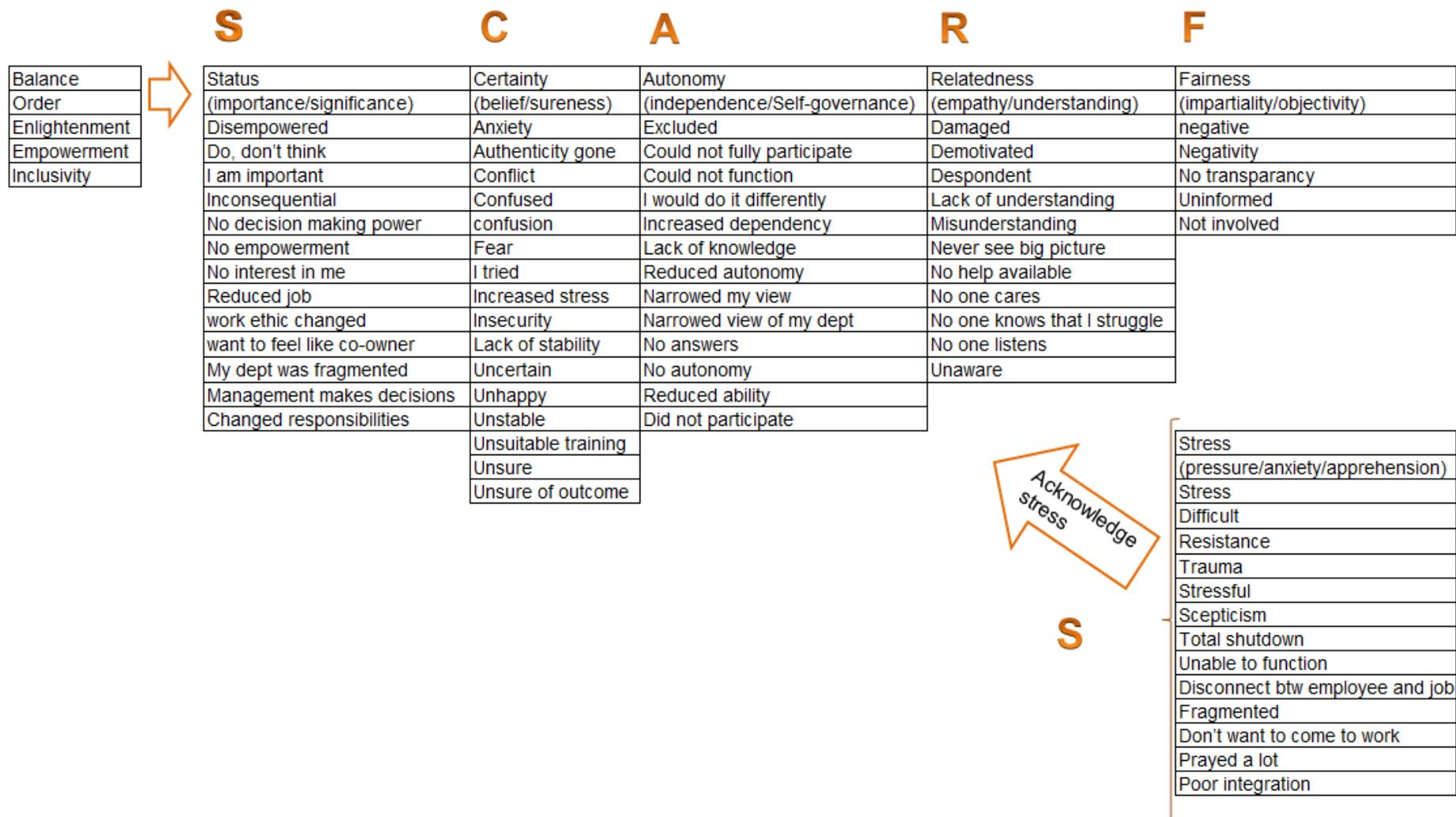| S |
|---|
| Stress |
| (pressure/anxiety/apprehension) |
| Stress |
| Difficult |
| Resistance |
| Trauma |
| Stressful |
| Scepticism |
| Total shutdown |
| Unable to function |
| Disconnect btw employee and job |
| Fragmented |
| Don't want to come to work |
| Prayed a lot |
| Poor integration |

Figure 1: Extension of SCARF model (Rock, 2009) to SCARFS

Given the relevance, significance and consequences of stress, the researchers extended Rock's (2009) SCARF model to SCARFS. SCARF is an acronym for **s**tatus, **c**ertainty, **a**utonomy, **r**elatedness and **f**airness.

Anything that causes stress at an individual level may turn into or become a problem of existence. Dissonance may ensue once the person's environment extends beyond his or her level of existence. However, in terms of the research findings, SCARF can only be achieved through the acknowledgement and effective mitigation of individual stress levels. The researchers therefore extended SCARF (Rock, 2009) to SCARFS to indicate **s**tatus, **c**ertainty, **a**utonomy, **r**elatedness, **f**airness and **s**tress.

The data in this study revealed that during times of change individuals do not experience status. In stark contrast to status, individuals felt disempowered, unimportant and inconsequential. Furthermore, certainty was replaced by anxiety, conflict, fear and confusion. Feelings of increased dependency, narrowed views, inability to participate and feelings of exclusions were prevalent as opposed to autonomy. Demotivated, despondent and unaware, with nobody listening or caring dominated in contrast to relatedness. A lack of transparency, negativity and being uninformed, diverged from fairness.

The reality indicated that the real emotions individuals experienced when undergoing change were far removed from SCARF. Individual emotions were negative and dominated by feelings of fear, anxiety and uncertainty. Pressure, anxiety, apprehension, difficulties, resistance, trauma, scepticism, shutdown, an inability to function and fragmented thoughts are all stress related. The emotions displayed in this model should be changed at an individual level; however, we have to acknowledge stress and the reality that it can derail individual vicissitude.

Emotions such as disempowerment, feeling inconsequential, having no decision-making power, not being important and changed responsibilities stood out in contrast to the status that SCARF (Rock, 2009) requires. Figure 1 also indicates that when individual stress levels are within manageable ranges, then balance, order, enlightenment, empowerment and inclusivity, thus SCARFS, become possible.

However, given the prevalence of stress and the subsequent negative emotions, the researchers thus developed a related concept, termed WAIVE as described in figure 2, again emphasising the importance and relevance of stress. WAIVE is an acronym for **w**orthless, **a**nxious, **i**ndecisive, **v**ainness and **e**strangement. Feelings of worthlessness include being unrecognised, feeling trivial and irrelevant, unimportant, insignificant and inconsequential. These feelings result in overall disconnect for the individual. In such a state, no meaningful change is possible. Anxiety encompasses feelings of fear, being directionless, turbulence, volatility and havoc. Again, if this is the overall state of the individual, no meaningful change can be effected.

In the grip of WAIVE, individuals will give up voluntarily, relinquish, dismiss from consideration or discussion any possibility to engage with or fully participate in an organisational change initiative. As long as we are unable to acknowledge, manage and reduce stress, WAIVE is inevitable. If stress and trauma is reduced to manageable levels, then SCARFS and individual vicissitude become possible.

Indecisiveness includes feelings of dependence, ambivalence, approval-seeking, vacillating and the inability to sustain any action. Vainness is the result of feelings of alienation, disaffect and distrust, indifference, disinterest, apathy and even social disorientation. Estrangement results from unfairness, ill-judgement, disloyalty, subjectivity, betrayal, deceit, bias, tunnel vision, emptiness, distrust and cynicism.

However, stress is seemingly not addressed adequately within the organisation. Therefore, alternative intervention technologies will now be discussed which could be applied to provide a refuge from which these individual feelings and emotions could be re-integrated.
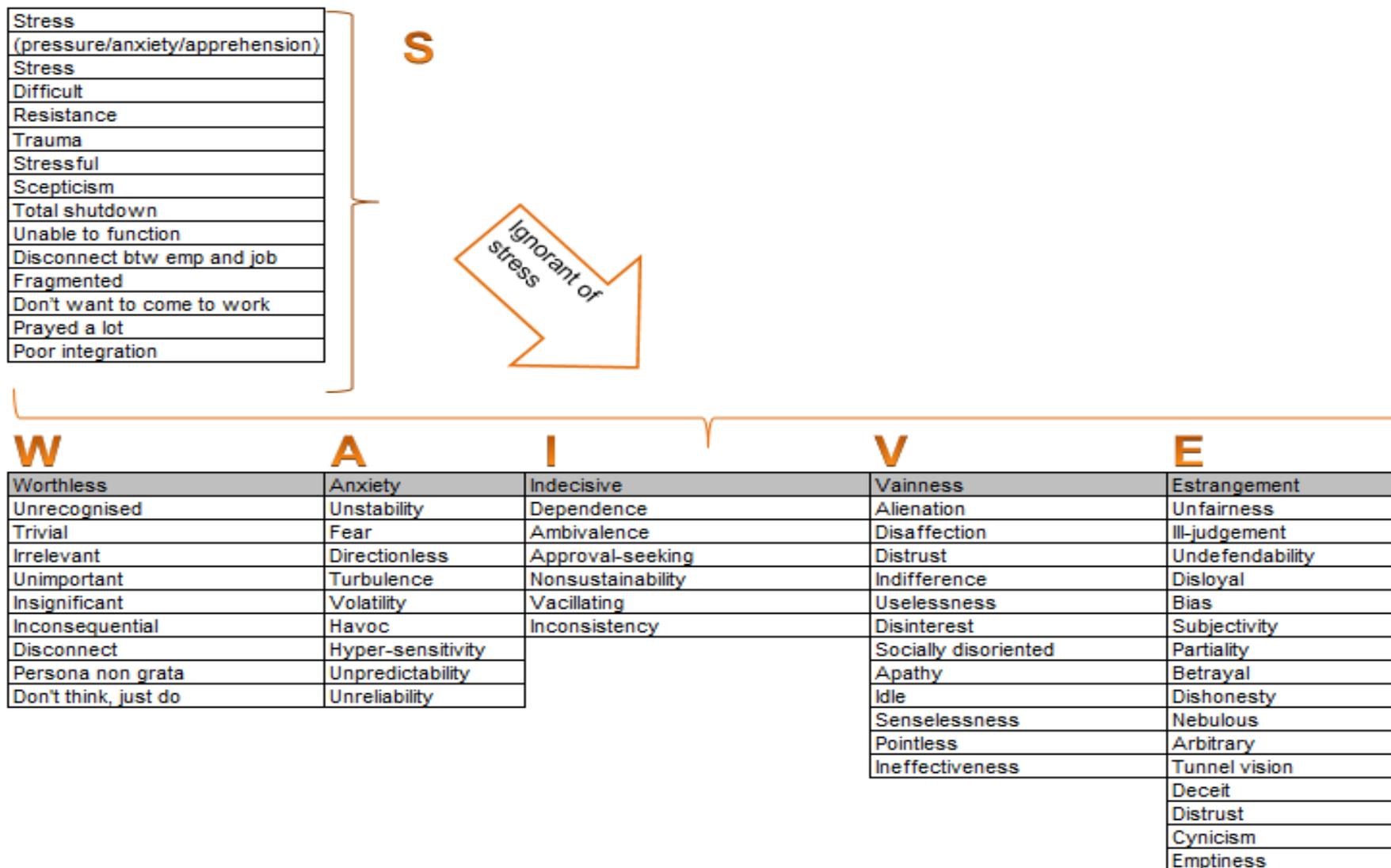
Stress
(pressure/anxiety/apprehension)
Stress
Difficult
Resistance
Trauma
Stressful
Scepticism
Total shutdown
Unable to function
Disconnect btw emp and job
Fragmented
Don't want to come to work
Prayed a lot
Poor integration

S

Ignorant of stress

W	A	I	V	E
Worthless	Anxiety	Indecisive	Vainness	Estrangement
Unrecognised	Unstability	Dependence	Alienation	Unfairness
Trivial	Fear	Ambivalence	Disaffection	Ill-judgement
Irrelevant	Directionless	Approval-seeking	Distrust	Undefendability
Unimportant	Turbulence	Nonsustainability	Indifference	Disloyal
Insignificant	Volatility	Vacillating	Uselessness	Bias
Inconsequential	Havoc	Inconsistency	Disinterest	Subjectivity
Disconnect	Hyper-sensitivity		Socially disoriented	Partiality
Persona non grata	Unpredictability		Apathy	Betrayal
Don't think, just do	Unreliability		Idle	Dishonesty
			Senselessness	Nebulous
			Pointless	Arbitrary
			Ineffectiveness	Tunnel vision
				Deceit
				Distrust
				Cynicism
				Emptiness

Figure 2: WAIVE emotions

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 therefore be appropriate to facilitate sustainable change as their objective is to assist individuals to alter their perspective on organisational change; 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, emotional, mental and spiritual) can we begin to find a solution to this modern dilemma. A new model must therefore 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 increased consciousness.

Thus, the focus now shifts to different intervention technologies that promise to create higher levels of 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 plethora of highly destructive and even incomprehensible 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 a popular perspective.

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 out of hand 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).

The researchers compiled table 1, indicating the major division of alternative intervention technology possibilities, their subdivision and reference examples. This subdivision illustrates the many alternative possibilities which may be investigated and applied to shift individual consciousness, shift change perceptions and enhance the ability of individuals to engage fully in the change process.

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. Nonetheless, 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 the above 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.

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

Alternative Intervention technologies	Subdivision	Some reference examples
Spiritual	Healing at a distance	Crawford, Jonas, Nelson, Wirkus & 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	Booysen 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
Other	Music	Bradt and Dileo, 2009; Diamond, 2001; Sultanoff, 2001
	Chanting	Dominguez, 2012; Josipovic, 2013; Pearce, 2003
	Juggling	Curtis, 2001; Johansen-Berg, 2009
	Meditation	Lazar, 2009; Radin, 2013
	Breathing	Grof, 2003; Iyengar, 1969; Sultanoff, 2001
	Art and symbolism	Bloom, 2010; Graham-Pole, 2001; Viljoen, 2014; Woodward, 2012

Emotions are maladaptive as a result of shock, uncertainty and disruption. Employees feel disconnected at a physical, emotional, mental and spiritual level. Such disconnect restricts the ability of adaptive emotions, which in turn 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.

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 lead to the successive substitution of one thing or condition for another taking place from natural causes.

Spiritual methods

Spiritual intervention techniques (as per table 1) which can be applied during organisational change to facilitate individual vicissitude, and which may therefore aid improved organisational change success, were therefore investigated. These intervention technologies

attempt to raise levels of individual consciousness and increase self-awareness, resulting in increased insight into the behaviours of others confronted by organisational change. These interventions may also lead to enhanced levels of interpersonal skill and allow the possibility of altered perceptions.

Personal growth and development are likely to alter the individual's and the leader's perception of others as well as of organisational change, thereby reducing resistance levels. The intended outcome is to promote effective leadership to create a conducive climate to enhance organisational change.

Consciousness development, the creation of meaning and yin and yang will now be discussed as examples of spiritual methods to apply within organisations.

Consciousness development

In recent decades, mind and consciousness again 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 for scientific usage 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) - the father of quantum theory - states that consciousness is fundamental as everything we talk about, everything we regard as existing, postulates consciousness (Planck, 1931). 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 determinable 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. The significance lies in the relationship of one number (or level) to another (Hawkins, 2005, 2009).

AK or muscle testing (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. Because the scale of consciousness is logarithmic, each incremental point represents a giant leap in power (Hawkins, 2005). This is indicated in table 2.

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

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).

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 clearly indicates that levels of falsehood are dominant during times of organisational change. The effects of organisational change render individuals weak and hamper individual ability to fully participate in the required changes. Harmful or non-behaviour results. The collected data predominantly indicated levels of falsehood which all fall below 200 (as per table 2), thereby confirming why the research data revealed processes such as aggression, withdrawal, despondency and abdication.

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 the data).

Further, table 2 indicates courage as the first level of empowerment where life energy is not taken from those around one. Here one realises that each individual is in charge of his or her own growth and success – everyone has the potential to choose how to respond which makes each one of us inherently human. Neutrality is the level of flexibility and unattachment, satisfaction with current life conditions and a lack of motivation towards self-improvement. Willingness sees life as a possibility, and complacency disappears as self-discipline and perseverance develop. In acceptance, one is the creator of one's life experiences, awakening potential through action, achievement of goals and pro-activeness (Hawkins, 2005).

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.

According to Hawkins (2005), a person's LOC remains rather steady throughout their lifetime, with the average person changing approximately five points. However, through awareness, a person's LOC can jump dramatically. If organisations are able to increase individual levels of consciousness to above 200, then courage and empowerment, willingness and intention can become real possibilities. Through increased individual consciousness, individual emotions can be changed to trust, optimism and affirmation and organisational change can then enable and inspire individuals.

Consciousness is like a lens through which we view reality. While the object you are viewing can remain the same, having a different consciousness level causes those outputs to be widely different (Celes, 2009). 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 relating to scepticism may be altered and amended into perceptions of conviction and success.

The Creation of Meaning

Fischer (1971, 2005, 2006) created a symmetrical and simple model of altered states of consciousness. According to this model, meaning is only meaningful at the level of arousal at which it is experienced, and every experience has its state-bound meaning. During the self-state of highest levels of hyper- or hypo- arousal, this meaning can no longer be expressed in dualistic terms, since the experience of unity is born from the integration of interpretive (cortical) and interpreted (subcortical) structures. Since this intense meaning is devoid of specificities, the only way to communicate its intensity is the metaphor. Only through the transformation of an objective sign into a subjective symbol in art, literature and religion can the increasing integration of cortical and subcortical activity be communicated (Fischer, 1971). It is perhaps prudent to state the importance of metaphor, stories, art and music to the PURPLE human niche in particular.

Fischer's model (1971) incorporates ergo-tropic and trophotropic arousal, where ergo tropic refers to sympathetic nerve system one along the perception-hallucination continuum of increasing ergo-tropic arousal. Ergo-tropic arousal includes creative, psychotic, and ecstatic experiences. Along the perception/meditation continuum of increasing trophotropic arousal, hypo-aroused states of Zazen and Yoga Samadhi are encompassed. Ergo-tropic arousal denotes behavioural patterns preparatory to positive action and is characterised by increased activity of the sympathetic nervous system and an activated psychic state which may be induced either naturally or through hallucinogenic drugs. Trophotropic arousal results from an integration of parasympathetic with somatomotor activities to produce behavioural patterns that conserve and restore energy, a decrease in sensitivity to external stimuli and sedation (Gellhorn, 1968).

This model (Fischer, 1971) attempts to combine ecstatic and mystical experiences. According to this model, the hyperaroused states are characterised by increased muscle tone, decreased skin resistance, increased body temperature, increased heart rate and the extreme dilation of pupils.

The data collected in this study reported anxiety and no creativity. This places the participants in the aroused state. Ergo-tropic arousal typifies the aroused state - Sympathetic Nervous System (SNS) arousal. Paper 1 spoke about the so-called "fight or flight" phenomenon because of its control over the necessary bodily changes needed when one is faced with a situation where one may need to defend oneself or escape. This ties in exactly with the data collected from the respondents.

According to Fischer's (1971) model, consciousness extends between states of drunkenness or between states of sobriety. However, there is complete amnesia between the two discontinuous states of sobriety and drunkenness. These states are characteristic and different between self-to-I ratios. When linking Fischer's (1971) model of consciousness states to the stress reported in the data in the current study, it is clear that a sense of separateness was prevalent in the organisation under investigation. Without integration between the I-and-self, optimal functioning and engagement in meaning change become impossible. Experiences are reduced to anxiety and the organisational change output reflects this.

Fischer (1971) also reiterates the separateness of subject and object during the daily routine levels of arousal while in the I-state which discounts the interaction between observer (subject) and observed (object). This separateness of object and subject is a reflection of the relative independence of cortical interpretation from subcortical activity and is of survival value in the I-state, where the subject must make decisions of life and death by manipulating objects through voluntary motor activity.

As we depart along either continuum from the I toward the Self, the separateness of object and subject gradually disappears and their interaction becomes the principal content of the experience. The interaction is a reflection of the gradually increasing integration of cortical and subcortical activity. In this state of unity, the separateness of subject and object that is implicit in dualistic, Aristotelian logic and language becomes meaningless; only a symbolic logic and language can convey the experience of intense meaning (Fischer, 1971).

It seems that through improved consciousness, individuals could be better able to deal with the insecurities and instability that are inherent in organisational change. In the context of organisational change, scepticism was repeatedly mentioned. Through increased consciousness, perceptions relating to scepticism may be altered and amended into perceptions of conviction and success.

Gaining a deeper understanding of consciousness should play a crucial role in the future of organisational change and individual vicissitude. From an organisational change perspective, 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 even trauma which the individuals in this research experienced during organisational change. It further seems necessary to map human niche theory to consciousness development in order to facilitate productive, individually suited interventions. More about this further on.

Yin and Yang
A Japanese saying states that for every truth, the opposite is also true. In Chinese philosophy, yin and yang are concepts used to describe how opposite or contrary forces are complementary, interconnected and interdependent in the natural world, and how they give rise to each other as they interrelate. Yin is feminine, receptive, passive, yielding and airy. Yang is male, dominated by power, energy and strength (Foy, 1980). Stiskin (1972) describe yin as

centrifugal, yang as centripetal. Many tangible dualities are thought of as physical manifestations of the duality of yin and yang.

Yin and yang are used to describe different forms of Ch'i or lifeforce. Neither one is better or more powerful than the other, indeed, neither one can exist without the other. The objective is to balance these two qualities, to achieve harmony between the yin and the yang. This duality lies at the origins of many branches of classical Chinese science and philosophy and is a primary guideline of traditional Chinese medicine (Porkert, 1974). Such duality is also the central principle of different forms of Chinese martial arts and exercise, such as baguazhang, taijiquan (t'ai chi) and qigong (chi Kung), as well as in the pages of the I Ching.

Yin and yang are complementary (instead of opposing) forces that interact to form a dynamic system in which the whole is greater than the assembled parts. Everything has both Yin and Yang elements - shadow cannot exist without light. Either of the two major elements may manifest more strongly in a particular object, depending on the criterion of the observation. Jung (1959) concluded these syzygies are as universal as the existence of man and woman.

When organisations are run by conceptual, intellectual Yangs, things will gradually get out of balance. Similarly, unbalance will occur when realistic, survival-oriented and pragmatic Yins are dominant. Half of the brain can cope with each kind of information, the other half cannot. Organisations need both, in moderate balance (Foy, 1980).

Symbiosis between Yin and Yang, reciprocity between the masculine and feminine forces will largely result in the redundancy of opposition. The direct outcome of this renunciation is individualism, the need for realisation of individuality, a realisation of humans are they are (Jung, 1971). The mandala symbolises by its central point, the ultimate unity of all archetypes plus the multiplicity of the phenomenal world. The mandala is the Western equivalent of the fundamental principle of classical Chinese philosophy, namely the Yin and Yang (Jung, 1953).

Kim (2006) applied the concept of Yin and Yang to corporate life and identified strategy as a Yang element owing to its driving and tangible nature to share and focus. Action and culture were identified as Yin elements because of its subtle, intangible qualities. Booysen and Nkomo (2006) researched gender in a social context and found that both males and females suppressed femininity. Viljoen-Terblanche (2008) argues that to be the reason why leadership (male and female) deals more easily with the doing, the strategy and task related issues.

Kaje (1977) exhorted her brethren to bring in the feminine Yin (identify, acknowledge, accept and deliberately develop the feminine qualities of all things). She (1977) displayed the stereotypes as well as the ideal combination halfway between maleness and femaleness, the place where perfect balance can be obtained.

Given the stress, and often trauma, caused by organisational change, a key aspect of leadership during change is to provide meaning and increased understanding at an individual and group level. Leadership awareness of empathy allows for the emergence of meaningful connections and the awakening of individual dualities. Perhaps organisational change requires spiritual leadership. Spiritual leaders might create an environment and allow individuals to develop an increased awareness of the self and the social environment. Symbiosis between Yin and Yang can facilitate such awareness for individuals and leaders alike.

Heartfelt positive emotions, such as love, appreciation, care and compassion, have long been associated with spiritual experience. However, because of a fundamental lack of mental and emotional self-management, such emotions and associated experiences of increased spiritual connectedness remain largely transient and unpredictable events in most people's lives (Childre and McCraty, 2001).

One benefit of switching humanity to a harmonised perception of the world is the resulting joy of discovering the mental nature of the universe. Although we do not know what this mental nature implies, we know that it is true. Another benefit of this viewpoint is the acceptance that

nothing exists but observations - this is far ahead of peers who stumble through hoping to find out what things are. The universe is immaterial — mental and spiritual (Henry, 2005).

The qualities required to assist with the above are mostly feminine or Yin. The numerate, technical, decisive, macho image (Kaje, 1977) continues to prevail in Western organisational settings. However, only through increased sensitivity and softness can individuals be equipped to embrace and interact positively with organisational change. An adapted and updated version of Kaje's (1977) chart is provided in figure 3 below.
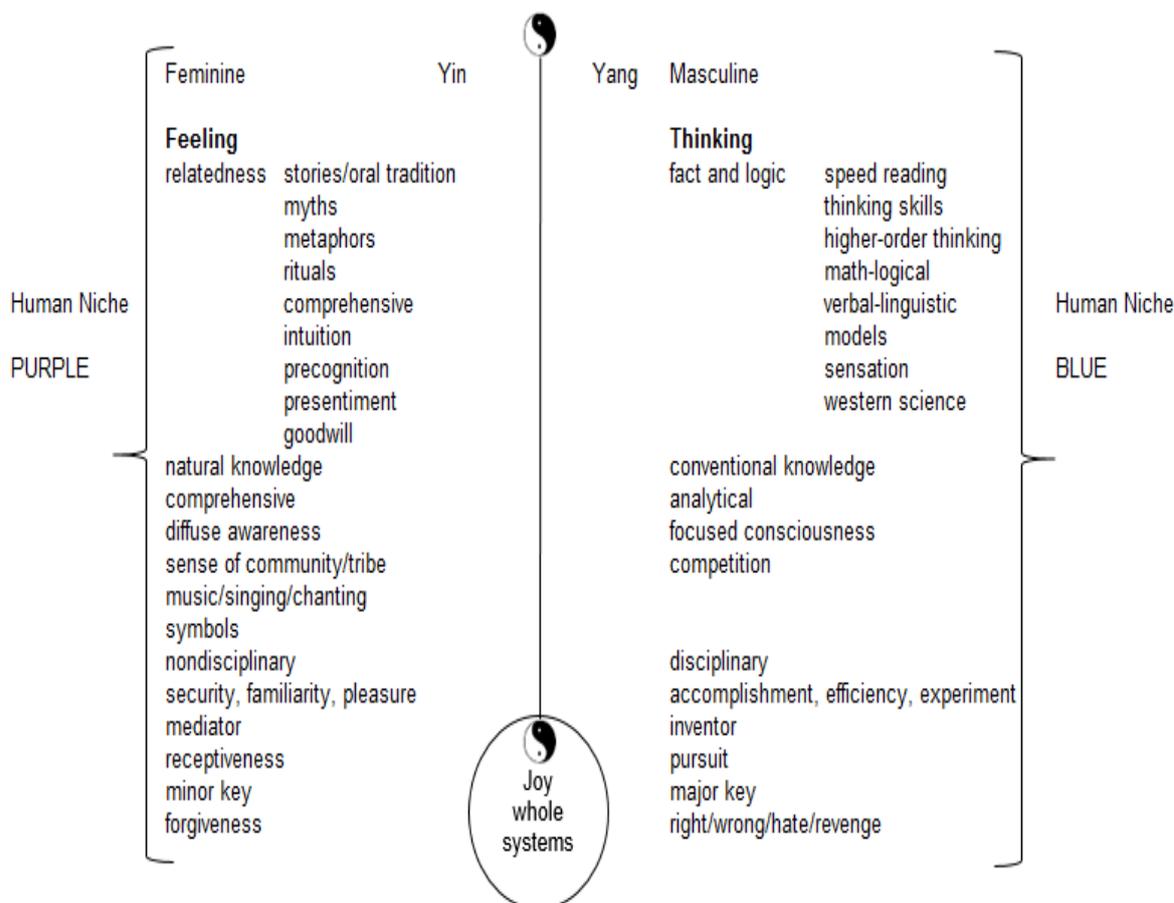
Figure 3: Adapted chart of yin and yang qualities (Kaje, 1977)

The adaptation displayed in figure 3 displays typical feminine (Yin) and masculine (Yang) characteristics and indicates the innate requirement of increased feminine qualities in organisations. Such increased feminine qualities include relatedness, myths, metaphors, rituals, intuition, presentiment, goodwill, symbols, security and familiarity. Yin (feminine) qualities are also depicted through use of the minor key. Increased feminine qualities intrinsically speak to PURPLE, creating safety, relatedness and a sense of community. These qualities are of vital importance to ensure a fully functional PURPLE. By contrast, figure 3 indicates how ill-fitting the thinking of BLUE is upon PURPLE.

MacDonald (2014) confirmed that all limitations are self-imposed. Any technique which allows the practitioner liberation from self-imposed limitations should be explored and practiced. This allows self-development and growth. Self-development and growth imply moving 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 applies at an individual, team and organisational level.

Body-based methods

Body-based methods speak to individual conflict, suffering, tension, stress and despair. All of 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 is intimately connected with the individual's mind, spirit and emotions. The body serves as a relevant vehicle to work with and resolve relevant issues (Fallon-Cyr and Fallon-Cyr, 2001). Bodily communication and manifestations are mostly unconscious and make themselves known through postures, sensations, gestures, aches and pains, and facial expressions. All experiences are processed through the body, and repetitive experiences turn into habits. These habitual patterns are used to manage feelings, psychological issues, stress, anxiety and trauma (Fallon-Cyr and Fallon-Cyr, 2001). The body-based method TRE™ (Tension and Trauma Release Exercises) will now be discussed in more detail.

TRE™ (Tension and Trauma Releasing Exercises)

Both stress and anxiety were discussed in paper 1. However, stress and anxiety are close companions which often trigger each other. The problem with merely passing through a stressful or anxious time is that nothing has changed; we may have left a difficult situation behind, but we have not yet 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). Furthermore, Selye (1956) demonstrated that the same neuro-physiological effects of stress were experienced irrespective of whether the stress situation was positive or negative. Hence, stress resulting from an exciting event will evoke the same neurophysiological reactions as stress from a negative event. Thus, the neuro-physiology of stress implies that it is an experience that has a concomitant reaction both within the brain and the nervous system.

In addition to stress and anxiety, many individuals 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). "Trauma is a fact of life. However, trauma is not, will not, and can never be fully healed until we also address the essential role played by the body" (Levine, 1997:3) as the key to healing traumatic symptoms in humans is in our physiology (Levine, 1997).

Remarkable mechanisms such as dissociation and denial, freeze, fight or flight allows us to navigate through critical periods (Levine, 1997). Psychology originally focused on the ego and the unconscious as the source of stress and anxiety, meaning that stress and anxiety were considered a product of social conditioning (Berceli 2006). Psychology approaches trauma through its effects on the mind. Unfortunately, this is wholly inadequate. Body and mind, primitive instincts, emotions, intellect and spirituality must be considered together as a unit to understand and heal trauma (Levine, 1997).

Traumatic symptoms are not caused by the triggering event. They stem from the frozen residue of energy that has not been resolved and discharged. This residue stays in the nervous system where it remains trapped, causing havoc on our bodies and spirits (Levine, 1997). There is a theme present in traumatised people - they are unable to overcome the anxiety of their experience. They are overwhelmed by the event, defeated and terrified. They are imprisoned

by their fear - they are unable to re-engage in life (Levine, 1997). Without easy access to the resources of this primitive, instinctual self, humans alienate their bodies from their souls (Levine, 1997). Trauma-releasing exercises™, as developed by Berceli (2006), allow individuals to reconnect body, mind and soul.

Regardless of how long ago a trauma occurred, the body always seeks to free us of its effects. Trauma will sooner or later surface as pain, discomfort, emotional pain or through unsocial behaviour (Berceli, 2006). When the brain perceives something as threatening, muscles respond through the flexor muscles which are located in the anterior of the body. When these contract, they inhibit the extensor muscles located in the posterior of the body, resulting in flexor withdrawal. This creates a foetal-like enclosure that causes us to feel safer by protecting our vulnerable soft parts – our genitals, vital organs and the head with its eyes, ears, nose and mouth (Koch, 1981). Two of the primary flexor muscles that contract to protect the underbelly of the human animal are the psoas muscles. This protective procedure, stored deep in the brain, automatically springs into action to contract these muscles when we are threatened, spontaneously taking us through the steps required to go through to contract the body for our safety (Berceli, 2006).

Berceli (2012) proposed a self-directed, body-based method of stress reduction which allows individuals to process their own stress without the need to seek guidance from professionals. Berceli (2012) 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 (Berceli, 2012).

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 (Berceli, 2012), as well as a significant reduction in anxiety (Berceli, 2006). Experiences of tremoring have been 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 (Berceli, 2012).

One of the basic tenets of cognitive neuroscience, stating that experiences change the brain (Lillienfeld and O'Donohue, 2006), is key to this technique and argument, and has extensive applicability to all clinical contexts and therapeutic interventions. It follows that all the levels of complexity are understood to be intertwined in reciprocal chains of causation. Thus, if an intervention succeeds in producing a therapeutic change at any one of the levels, then there is the potential for a ripple effect to generate corresponding effects across the adjacent levels (Ilardi, Rand & Karwoski, 2006).

Berceli (2012) states that TRE^{TM} 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.

TRE[TM] is simple and painless, designed to evoke the body's shaking mechanism, thereby releasing the deep, chronic muscle contractions created by shock, stress or trauma. The exercises are designed to stress the seven thigh flexor muscles (commonly referred to as hip flexors). By using the body's natural muscle tremor process, the exercises relax all muscle patterns associated with stress (Berceli, 2012; McCann, 2011).

Reducing stress allows the individual to participate with increased ability and awareness in the process of organisational change. TRE[TM] 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.

The data collected in this research 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[TM] in an organisational change context could allow for a shift and unfoldment of individual consciousness while dissolving feelings of separateness. This, in turn, 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[TM] in an organisational setting is leadership open-mindedness, a safe setting and some yoga mats.

Other methods

The preceding sections described possible spiritual and body body-based alternative intervention technologies. In an attempt to present an integrated solution, this section will discuss meditation, music and chanting, the drawing of mandalas, art and symbolism as examples of other intervention technologies. This combination assimilates the holistic, body-mind-spirit individual.

Meditation

Not long ago, meditation was relatively unknown and sometimes 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). St Francis of Assisi taught the objective of meditation was to achieve a loving, simple and permanent attentiveness of the mind to divine things. Meditation provides a space in which attention is brought back to the simple reality of being. However, meditation can be as practical as simply turning the thoughts inward, the going inside of ourselves to prove 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 & Badaoui, 1966). Unfortunately, in Western cultures we are never taught to explore meditation and the stilling of the mind (Martino, 2014). 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 make an impact in our organisations. Many of the practices we do in society today such as drinking, smoking, drug use, pharmaceuticals for everything and television, can

become destructive. Lazar (2009, 2014) urges us to imagine if a portion of the time spent doing destructive things to our body and mind could be replaced with meditation.

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 has shown that meditation makes people connect better with others and feel more compassionate towards them. Because 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).

Many of our world's problems are not necessarily due to the structures around us presenting limitations but because the consciousness or mind-set that acts as the foundation for our world is creating this experience. To change our world from the source, a change in consciousness would trigger a different understanding of how we could live and create our world. Instead of simply operating from belief and programming as we do today, we could strip that away and recreate our true selves which would drastically change our world (Lazar, 2009).

Neuroscience research has proven that meditation and mindfulness training can cause neuroplastic changes (the brain's ability to restructure itself after training) to the grey matter of the brain (Lazar, 2009). Scientific evidence supports the benefits of meditation, showing that the part of the brain that responds most to stress becomes smaller with meditation. This means anxiety and depression naturally fade with meditation practice (Lazar, 2014).

Growing evidence points towards the acquisition of navigational knowledge, learning new tasks such as juggling as well as meditation practice can lead to significant changes to brain structures. Lazar, *et al.,* (2005) used MRI to reveal that experienced meditators had a thicker cortex than non-meditators. This was particularly true for brain areas associated with attention and sensory processing.

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 (Lazar, 2009). 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).

Another study compared long-term meditators with matched control participants and found that meditators had larger grey matter volumes than non-meditators in brain areas that are associated with emotional regulation and response control (the right orbito-frontal cortex and the right hippocampus) (Luders, Toga, Lepore & Gaser, 2009). Hölzel, *et al.,* (2011) compared existing differences between meditators and non-meditators and found that he meditating group had increased grey matter in the left hippocampus, a brain area strongly involved in learning and memory. Tang, Lu, Fan, Yang & Posner (2012) found after four weeks of meditation that changes in white matter (which is strongly involved in interconnecting brain areas) were present in the meditating group.

Across meditative traditions, advanced practitioners occasionally report transcendental states of deep absorption (Cahn, 2006; Newberg, Alavi, Blaime, Pourdehnad, Santanna & D'Aquili, 2001). During such experiences, common distinctions—between subject and object, I and you, past, present and future— begin to diminish. With sufficient practice all distinctions dissolve into an undifferentiated or nondual state of awareness, sometimes accompanied by an impression of timelessness or a vastly extended present moment (Josipovic, 2010).

As old assumptions yield to new data, some meditation researchers have proposed that what used to be regarded as ordinary "is increasingly coming to look like a form of arbitrary,

culturally determined, developmental arrest" (Shapiro, Walsh & Britton, 2003:69). Research by Childre and McCraty (2001) linked sustained positive emotion to a distinct mode of physiological functioning, termed "psychophysiological coherence". This mode, characterised by heart rhythm coherence, increased heart brain synchronisation and entrainment of diverse physiological oscillatory systems is associated with increased emotional stability, improved cognitive performance and a range of positive health-related outcomes. Individuals frequently report feelings of increased spiritual connectedness during psychophysiological coherent states. All of the above can be realised through meditation.

Psychophysiological coherence allows the individual to experience greater connectedness – to other people, to a larger whole or to a higher aspect than oneself. Religious scholars, artists, scientists, medical practitioners and lay authors have written extensively on the transformative power of positive emotions. Recent research corroborates what we have long known intuitively, providing objective evidence that positive emotional states may indeed be key to optimal functioning, enhancing nearly all spheres of human experience (Childre and McCraty, 2001). Positive emotions have been demonstrated to improve health and increase longevity (Blakeslee, 1996; Danner, Snowdon & Friesen, 2001; Goldman, Kraemer & Salovey, 1996; Russek and Schwartz, 1996), increase cognitive flexibility and creativity (Ashby, Isen & Turken, 1999; Isen, 1999), facilitate broad-minded coping and innovative problem solving (Aspinwall, 1998; Fredrickson, 1990; Isen, Daubman & Nowicki, 1986), and promote helpfulness, generosity and effective cooperation (Isen *et al*., 1986).

Although most people would definitively claim that of course they love, care and appreciate, it might shock people to realise the extent to which these feelings are merely assumed or acknowledged cognitively, far more than they are actively and intentionally experienced in the feeling domain. In the absence of conscious efforts to engage, build and sustain positive perceptions and emotions, many of us automatically fall prey to emotions and attitudes such as irritation, anxiety, worry, judgementalness, feeling overwhelmed, self-doubt and blame (Childre and McCraty, 2001). 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 (Pearce, 2003).

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.

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.

Creating a quiet space in the organisation 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 management or change management programme in order to increase mindfulness, compassion and connection with peers. Meditation may reduce employees' emotional volatility, which will improve all aspects of organisational change.

Music

Musical sounds have been a source of inspiration and delight for as long as humans have lived. Both Eastern and Western traditions have recognised the value of music for thousands of years (Epperson, 1967). Confucius (Cole, 1993) and both Plato and Aristotle (Lippman, 1965) discussed the positive effects of music on individuals and society. Plato believed that music helped humans to attune to nature's intrinsic harmonies, being a direct bridge into the order of the universe (Sultanoff, 2001). In listening to music one might find balance and peace within oneself, by coming into harmony with the cosmic order of nature (Sultanoff, 2001), and this may be beneficial to the individual at various levels (Diamond, 2001) because the hearing-listening mechanism is the primary organ of our emerging consciousness (Tomatis, 2004). However, during the Renaissance, music became divorced from its therapeutic content (Diamond, 2001).

This near schism between music and its therapeutic component was unthinkable to early civilisations just as it is in most so-called "primitive" cultures that exist alongside our own in the world today (Schullian and Schoen, 1948). Such primitive cultures could be classified as PURPLE or BEIGE (Laubscher, 2014), but of greater relevance is that this schism is unthinkable to PURPLE. However, rhythm also speaks to the RED human niche (Laubscher, 2013).

Symbols have the power to take the human species to new heights. Symbols are vitally important to PURPLE, and PURPLE truly relates to symbols. Bloom (2010:257) claims that "songs are strings of symbols". Music can alter mood (Altschuler, 1948; Ferguson and Sheldon, 2013; Palmer, Koopmans, Carter, Loehr & Wanderley, 2009). Listening to particularly happy or sad music can even change the way we perceive the world (Jolij and Meurs, 2011). According to Jolij and Meurs (2011), seeing things that are not there is the result of top-down brain processes. Conscious perception is based on these top-down processes and the result is what we eventually experience as reality. The brain builds up expectations on the basis of experience and mood (Jolij and Meurs, 2011). Music and mood are thus interrelated.

Studies have demonstrated the effect of music on physiological measures such as the following: galvanic skin response (Peretti and Swenson, 1974; Zimny and Weidenfeller, 1963); vasoconstriction (Kibler and Rider, 1983); muscle tension (Scartelli, 1984; Reynolds, 1984); immune system function (McCraty, Atkinson, Tiller, Rein and Watkins, 1995; Rider, Achterberg, Lawlis, Goven, Toledo & Butler, 1990); respiration rate (Webster, 1973); heart rate variability (McCraty, *et al.*, 1995); and pulse rate and blood pressure (Webster, 1973). Music has been used to reduce stress and discomfort associated with medical procedures (Standley, 1986; Shapiro and Cohen, 1987; Whipple and Glynn, 1992). Mental and emotional activity can alter the ANS function (McCraty, *et al.*, 1995) and the ANS in turn can mediate emotions such as bereavement, depression or anger (McCraty, *et al.,* 1995) and the immune enhancement associated with positive emotional states (Dillon, Minchoff & Baker, 1985) such as care and compassion (Watkins and Childre, 1995).

Wilson and Brown (1996) demonstrated improved performance of spatial reasoning when listening to the patterned classical music of Mozart. Diamond (2001) found music to be therapeutic and transcendental. The core reason why music affects us is because of its tremendous potential to raise our life energy - life energy is the body's healing power (Diamond, 2001). This life energy is also called prana or chi. In order to overcome any disability or anxiety, be it mental or physical, we have to raise the life energy. According to Diamond (2001), music is the most effective, universal means of raising life energy.

Everyone can sing but many have not done so since childhood. One effect of singing is that breath resonates through the body, resulting in a full-body massage. This vocally generated self-massage activates life energy, aiding in emotional balance. It lifts the mood, reduces stress,

allays anxiety and improves focus. It vibrates organs, bones and muscles, improving circulation. Singing reduces feelings of separateness and aloneness (Sultanoff, 2001).

PURPLE can sing (Laubscher, 2013). Singing - with the lullaby as first musical genre and the voice as a most intimate instrument - is the most fundamental way of making music with physiological and neurological advantages (Diamond, 2001). Singing also encourages free and continuous breathing while utilising whole-brain activity, which involves both hemispheres simultaneously (Diamond, 2001). Using percussion instruments such as bones, castanets and drums is encouraged as it is impossible to play a wrong note on these (Diamond, 2001).

PURPLE and RED do not breath consciously (Laubscher, 2013) and therefore benefit from singing. Singing is a method to achieve inclusivity (Viljoen-Terblanche, 2008). Furthermore, whole-brain activity helps with the processing of problems while increasing overall creativity. The use of drums will free PURPLE and RED, without the fear of making mistakes. Further, singing improves synchronisation with one another. This, in turn, increases affiliation with the group and may even make people like each other more than before (Eerola and Eerola, 2013).

For organisations there should be a clear rationale for using music as a tool to reduce stress, fatigue, negative emotions and possibly even organisational resistance. Music enhances well-being, positive mood and mental clarity. Given the interrelationship between attitudes, emotions and change, music can be an inexpensive and easy method to facilitate organisational change. In addition, given the traditional organisation, playing repetitive music which lacks complexity can facilitate learning for PURPLE and RED.

The alternative intervention methodology of music may be incorporated into an organisation's stress management programme. Different music can be used to achieve different outcomes. Playing music to PURPLE workers on a production line is likely to improve productivity. Playing classical music in a classroom environment would enhance learning. In many offices, popular radio stations are heard throughout the entire day. Changing these popular broadcasts to soft, soothing or classical music could improve mood, mental clarity and well-being. Using music and song in an organisational context, could elevate mood while reducing anxiety, simultaneously creating increased affiliation and interrelatedness.

Chanting

Chanting is a near universal way of engaging a meditative experience (Sultanoff, 2001). Chanting is vibration. Sounds, vibrations and electromagnetic fields all have an effect on the brain (Pearce, 2003). The word "chant" probably originates from either Latin *cantus* or old French, "to sing". Chanting refers to singing, celebration in song, to speak monotonously as well as a monotonous rhythmic call or shout as a slogan (Sultanoff, 2001). Chanting as a form of singing produces euphoria, calms the system and brings coherence (Pearce, 2003).

According to Dominguez (2012), the human voice, when used without words to make tunes, is a greatly underrated tool in the creation of sacred space. When making sounds without words, we reach deeply into the soul. Pure sound helps to minimise the impact of the ego-self; reaching into our instinctive animal nature. Pure sound with the complexity of pitch, rhythm and timbre can contain more information than what fits into words. The circle of sound is a compelling and elegantly simple method to raise energy and adjusting consciousness with clear intention, often backed by strong emotion.

In Hindu mythology, Om is the simplest and arguably the most powerful and profound mantra. The mantra, Om or Aum, harmonises the physical, emotional and intellectual forces. Om is the primordial sound, the sound that is said to have its origins at the time of the creation of the cosmos - also referred to as the Big Bang (Rajhans, 2013). Om is an affirmation of the Divine Presence that is the universe (Paul, 2005).

Through chanting we acknowledge the hierarchy of mind and brain, bringing about harmony in place of isolation and anxiety. True mantras are of consciousness (Pearce, 2003). Om is a

universal healing sound, and when one chants Om one adjusts one's own vibrational frequency to resonate with this primordial sound of creation. This facilitates the integration of the various parts of an individual's life into a more coherent whole (Sultanoff, 2001).

According to Josipovic (2013), meditation cultivates attentional skills - chanting mantras is a holistic method of stilling and opening the mind. Different sounds have different effects on human psyche. If a soft sound of wind rustling through leaves soothes one's nerves, the musical note of running stream enchants one's heart. Thunders may cause awe and fear. The sacred utterances or chanting of Sanskrit mantras provide us with the power to attain our goals and lift ourselves from the ordinary to higher levels of consciousness. They give one the power to cure diseases, ward off evils, gain wealth, acquire supernatural powers, worship a deity for exalted communion and attaining a blissful state, and attaining liberation (Rajhans, 2013).

Tomatis (2004) speaks of discharge sounds cause fatigue and charge sounds which give peace of mind. Sound proves a major source of brain stimulus by which dynamic mental vitality is maintained. Vocal sounds directly resonate through the skull, chest and body. Most chants fall within the band width for charging the brain. Chanting enhances slow breath and absolute tranquillity (Tomatis, 2004).

The power of the mantra is said to be the power of the creative process itself. Sound is the first expression of reality formation. We can unfold power through sound (Pearce, 2003). Chanting integrates closely to chakra healing as various sounds have a profound effect on the body (Paul, 2005). However, chanting words such peace, release or harmony, similarly raises individual awareness and consciousness.

Rhythm, humming and repetitive chanting come naturally to PURPLE and speak strongly to PURPLE's spirit. Chanting sounds can assist both PURPLE and RED to integrate their higher self through enhanced consciousness. This, in turn, could lead to higher levels of trust, affiliation and interrelatedness, reducing organisational resistance, negativity and distrust. Chanting is a simple and easy method with huge potential for heightened individual empowerment, compassion and individual interconnectedness. Chanting as an alternative intervention technology might form part of change management sessions or be incorporated into organisational stress management programmes.

Mandalas

Humans are social animals most of whom are content to live in accordance with the collective, social conventions of their time (Jung, 1966). Pre-philosophical humans are entirely in the grip of their emotions, depicted as a localised soul in the region of the diaphragm and heart. The first philosophers assigned the seat of reason to the head. On a pre-philosophical level, consciousness is passion and experience of oneness (Jung, 1966). Similarly, PURPLE is content to live in accordance with the collective, social conventions while strongly believing in oneness (Laubscher, 2013).

In the sphere of religious practices and psychology the mandala denotes circular images, drawn, painted, modelled or danced. In a circle there are no opposing sides. The circle creates sacred space. The energy of the circle brings peace and harmony. In a circle there are no opposing sides, no one to fight. In many traditions, including Tibetan Buddhism, the circle is a powerful symbol for the sacredness of all things (Chodron, 2010). Circles were traditionally believed to form a protective barrier around the self (Cunningham, 2001) while creating a sacred space to commune with Deity (Dominguez, 2012).

Mandala is formation, transformation, eternal mind's eternal recreation. By its central point, the mandala symbolises, the ultimate unity of all archetypes and the multiplicity of the phenomenal world and is therefore the empirical equivalent of the metaphysical concept of *unus mundus* or the ultimate unity of all existence (Jung, 1966). In the mandala as the centre,

the exponent of all paths, the path to the centre, to individuation, is shown. To Jung (1966) there was no linear evolution, only circumambulation of the self.

There exists a fundamental conformity in all mandalas, regardless of their origin in time and space. The overwhelming majority of mandalas are characterised by the circle and the quaternity. Squaring of the circle equates to the archetype of wholeness, the quaternity of One (Jung, 1966). The way to the goal seems chaotic and interminable at first, and only gradually the signs increase that it is leading anywhere (Jung, 1966). For the individual in an organisational change context, a modern mandala might symbolise similar chaos and progressive movement towards sense-making.

Jung (1966) used the term "individuation" to denote the process by which a person becomes a psychological individual - a separate, indivisible unity or whole. Individuation means becoming a single being, coming to selfhood or self-realisation. Drawing of mandalas can assist this process. Jung (1966) regarded the individuation process as a religious quest. While this sentiment still holds, the individuation process could instead be a spiritual or primordial quest.

Given an organisational change context, the drawing of mandalas could aid individuals to gain deeper understanding of themselves while attaching concrete meaning to change. This can be as easy as printing and colouring or drawing a mandala at your desk. Allowing individuals the freedom to draw mandalas could help individuals to re-attain equilibrium which has either been lost or distorted as a result of fear, uncertainty and stress. Again, incorporating the drawing of mandalas into an organisation's stress management program could be beneficial, especially to PURPLE who generally does well with the drawing of mandalas.

Symbolism and Art

Often, the underlying, primary psychic reality is so inconceivably complex that it can only be grasped at the furthest reach of intuition. That is why we need symbols (Jung, 1953). Society's growing impoverishment of symbols has meaning. Therefore it would be far better to stoutly avow our spiritual poverty, our symbollessness (Jung, 1959). What is worse, the void is filled with absurd political and social ideas, all of which are distinguished by their spiritual bleakness (Jung, 1959). This could result in deeply impoverish individuals.

As stated previously, alternative intervention technologies are required to unlock the great potential which remains hidden in individuals. Art could be another alternative method to unlock the latent goodwill in Africa (Viljoen, 2014). Jung was a pioneering theorist on the meaning of symbols and symbolism as a universal language and an integral part of understanding the psychic process. Archetypal symbols can be used to explore the conscious and unconscious mind and to better understand oneself (Jung, 1990). The diversity in symbolic meaning extends far beyond Jung and depends widely on the fact that the human mind is creatively limited and differs from person to person (Turlington, 2002).

There are many hidden gifts of symbol making. The higher the level of abstraction is, the broader the spectrum of cultures a symbol can stitch together. The higher the level of abstraction, the more powerful a symbol can be as a barrier breaker and as a cross-cultural alliance maker. The higher the level of the symbol, the higher the level at which the symbol can knit together long-distance productivity teams (Bloom, 2010).

Art and symbolism could serve as mitigating measures against the difficulties individuals experience during organisational change. Art could help to expand consciousness through the use of space and time, materials, medium, form and structure as well as through the historical, economic, and social structure in which the art is created (Woodward, 2012). Gadamer (1989) argues that in the pursuit of self-understanding through art, what is truly gained is continuity of the self. Through art, individuals are able to understand the world more clearly. How we understand is the challenge that confronts individuals (Woodward, 2012).

Furthermore, visual arts, music, dance, drama and the creative use of language are an all-powerful antidote to all manner of illnesses (Graham-Pole, 2001). Baker (2006) found art to be an effective means of communication. "Through art expression, fractured parts of the self are brought to the surface, to be observed and evaluated for change" (Baker, 2006:184). Through art, individuals are able to resolve conflict, develop personal strengths and heal their invisible wounds (Baker, 2006).

Through the art-making process, the artwork serves as a voice to unravel fragments of stories (McMurray, 1988) which allows for shared experiences and reduced stress (Baker, 2006). Art allows the individual to reconnect with his or her lost culture. This leads to renewed interest, creative expression, improved concentration and memory, reduced anxiety and the emergence of a new purpose in the individual (Baker, 2006).

A significant finding across environmental studies found adults to prefer natural landscapes with water and vegetation. Such art intervention reports reduced stress and mood elevation (Schroeder, 1995). Several aspects of nature, including birds, grass, flowers and trees, rocks and visible sky, contribute to lowered stress and elevated mood (Wilson, 1984). Drawings of landscapes and animals specifically speak to the PURPLE human niche, while the drawing of flowers and birds speaks to the BLUE human niche (Laubscher, 2013). Furthermore, designing places of learning accordingly unequivocally alleviates anxiety and depression (Ulrich, 1984; Hartig, Mang & Evans, 1991).

Symbols are tendencies whose goals are as yet unknown (Jung, 1953). Synchronicity can be achieved through mandalas and drawing art. "Art is an avenue to empowerment and wholeness" (Baker, 2006:197). "Art, more than almost any other human activity, can nurture and enhance life: the life of the human spirit, the life of the imagination, and physical life itself" (Kinkade, 2002:16). To PURPLE, symbols and symbolic actions count and are seen as real actions. Therefore, art, symbolism and drawing are all activities which could benefit and assist PURPLE to transcend to higher consciousness. Symbolism and art may be incorporated into an organisational change management and/or stress management programme, especially to be applied during times of organisational change and increased stress.

Awakening Consciousness

Table 3 revisits the map of consciousness (Hawkins, 2005) that was discussed earlier. The columns of grouping, mode and mind/body are now consolidated with our research findings. The levels of trust are thereby distinguished as mind whereas the levels of falsehood are distinguished by body. Grouping was added to group together the energy levels for transference on to Fischer's (1971, 2006) cartography as represented in figure 4.

Our adapted map of consciousness (as displayed in table 3) indicates that powerlessness, suffering and poverty all fall within the bottom ranges of levels of falsehood. What is prevalent is the fact that all trauma-related feelings, as described by Berceli (2006) and Levine (1997, 2010) fall within these levels of falsehood. It would therefore seem as if an upward move can be facilitated through trauma and stress reduction methods as described earlier. Any of the alternative intervention technologies suggested may facilitate increased levels of consciousness.

The emotions prevalent in the research indicated feelings of hopelessness, apathy, depression and despair. These views all fall into group one. Further emotions of fear, frustration and anxiety fall into groups two and three. These emotions all indicate levels of falsehood.

Table 3: Adapted map of consciousness (Hawkins, 2005)

	God-View	Self-View	Log	Energy level	Grouping	Mode	Mind	Emotion
	Self	Is	700-1000	Enlightenment		Wholism		Ineffable
	All-being	Perfect	600	Peace		Conciliation		Bliss
	One	Complete	540	Joy	7	Healing		Serenity
	Loving	Benign	500	Love		Empathy		Reverence
	Wise	Meaningful	400	Reason	6	Vision	Mind	Understanding
	Merciful	Harmonious	350	Acceptance		Satisfaction		Forgiveness
	Inspiring	Hopeful	310	Willingness		Anticipation		Optimism
	Enabling	Satisfactory	250	Neutrality	5	Complacency		Trust
	Permitting	Feasible	200	Courage	4	Bravery		Affirmation

Levels of Truth

Levels of Falsehood　　　　　　　(Counterproductive)

	God-View	Self-View	Log	Energy level	Grouping	Mode	Body	Emotion
	Indifferent	Demanding	175	Pride		Suspicion/paranoia		Scorn
	Vengeful	Antagonistic	150	Anger		Frustration		Hate
	Denying	Dispppointing	125	Desire	3	Enslavement		Craving
	Punitive	Frightening	100	Fear		Helplessness	Helpless	Anxiety
	Uncaring	Tragic	75	Grief	2	Violence/regret	Body	Regret
	Condemning	Hopeless	50	Apathy		Depression		Despair
	Vindictive	Evil	30	Guilt		Rage/counter-attack		Blame
	Despising	Hateful	20	Shame	1	Self-loathing/suicide/abuse		Humiliation

Figure 4 depicts the transfer of the above groups on to Fischer's (1971, 2006) cartography through the integration of research findings and literature. Groups one, two and three respectively refer to self-loathing, rage and counter-attack as well as depression. Group one falls into the dissociative, ecstatic, hyperaroused state. These are typical trauma-related behaviours. Group two falls between catalepsy and acute hyperphrenic states, still displaying trauma-like behaviour. Group three falls into the aroused state.

At the point in figure 4 where the I and the SELF reconnect, consciousness interconnects. At this point the individual can merely be. Teaching individuals alternative intervention technologies would empower them to apply these alternative intervention technologies instead of losing themselves to some situation where our ancient fight/flight/freeze response is about to take over and diminish our brain capacity. Engagement in any of these alternative intervention technologies allows the individual to tap into his or her own consciousness. Consciousness in turn is the real power behind vicissitude.

In figure 4, group four depicts the relaxed normal state while group five falls into tranquillity. Hypo-arousal houses group six and group seven falls into nirvana Samadhi or deep bliss. The margin between group one and group seven is wafer thin; wholeness is achieved when group one and seven integrate.

Figure 4 also indicates that when such integration is achieved, the line between I and SELF once again becomes a circle. This strongly relates to a mandala. Once wholeness has been

achieved, the individual may experience a significantly enlarged capacity for goodness, kindness, transformational experiences, laughter, unattachment and openness.
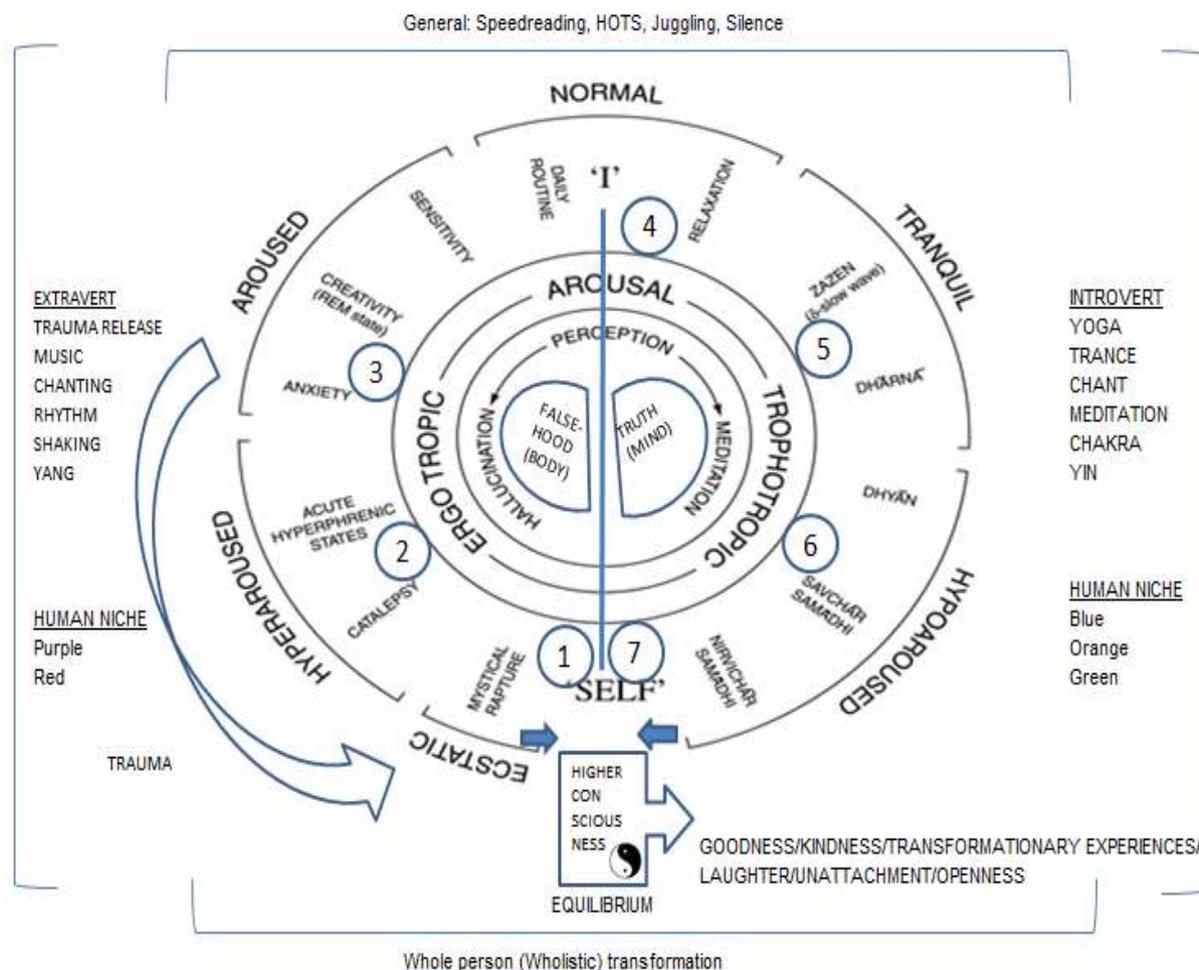

Figure 4: Whole person map (adapted from Fisher, 1971, 2005; Hawkins, 2005)

The PURPLE human niche would probably be more comfortable in the normal to daily routine state, while the RED human niche would be likely to fall in the aroused state. As such, activities such as music, chanting, rhythm and shaking would probably appeal to RED and PURPLE. In all probability, chanting, trance, music and shaking would appeal to PURPLE. In contrast, the BLUE, ORANGE and GREEN human niches might prefer activities such as yoga, meditation and chakra work.

Integrating the above, it seems as if the introverted type would prefer activities that turn the attention inward such as meditation, while extroverted types would be more inclined towards more outward expression such as shaking. A symbiosis of the above has the potential to alter consciousness. Yin and Yang, opposites should unite through whatever method is acceptable and comfortable for the individual.

Once individuals are able to observe what is underneath, whatever is motivating their need to defend, choice can be liberated. They can then start consciously choosing whether they need to stay afraid; they can also choose to modify their defences and make them more adaptive, more consonant with a happy life and being who they want to be (Mayer, 2008).

Laubscher (2013) reminds us that PURPLE is scared, but also that it identifies itself as part of the tribe. Organisational change can result in loss of the power of the tribe which will increase PURPLE anxiety with resultant diminished cognitive capacity.

Pearce (2003:165) reminds us that "consciousness is play". Through any of these alternative intervention technologies, PURPLE (as the majority human niche in Africa) can play without fear. Through play, consciousness may increase and the individual can once again be.

Africa has held the secret through ancient San wisdom for centuries. The wisdom from Africa could be the bridge between science and being, allowing us to believe in the un-scientific by merely being in the present.

Discussion

Given the prevalence of different thinking systems, coupled with increased individual stress, it seems clear that individuals require alternative assistance to cope with the increased demands during organisational change. Again, none of these alternative intervention technologies have found their way into traditional organisational change literature.

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 applies at an individual, team and organisational level.

The body-based alternative intervention technologies discussed allow the individual to find him or herself again through the body. These body-based interventions 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. The researchers adapted these thoughts into figure 5.

Such 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 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 has the ability to correct and to realign individual perceptions. Away responses could then be replaced with toward responses, which reduce or eliminate anxiety, stress and fear, as displayed in figure 5.

The importance of the circle and wholeness, surfaces through the spiral symbol. Hence it would seem possible then, that if we were able to enhance the whole person, we could possibly facilitate and create an environment in which upward movement on the spiral would become a real possibility.
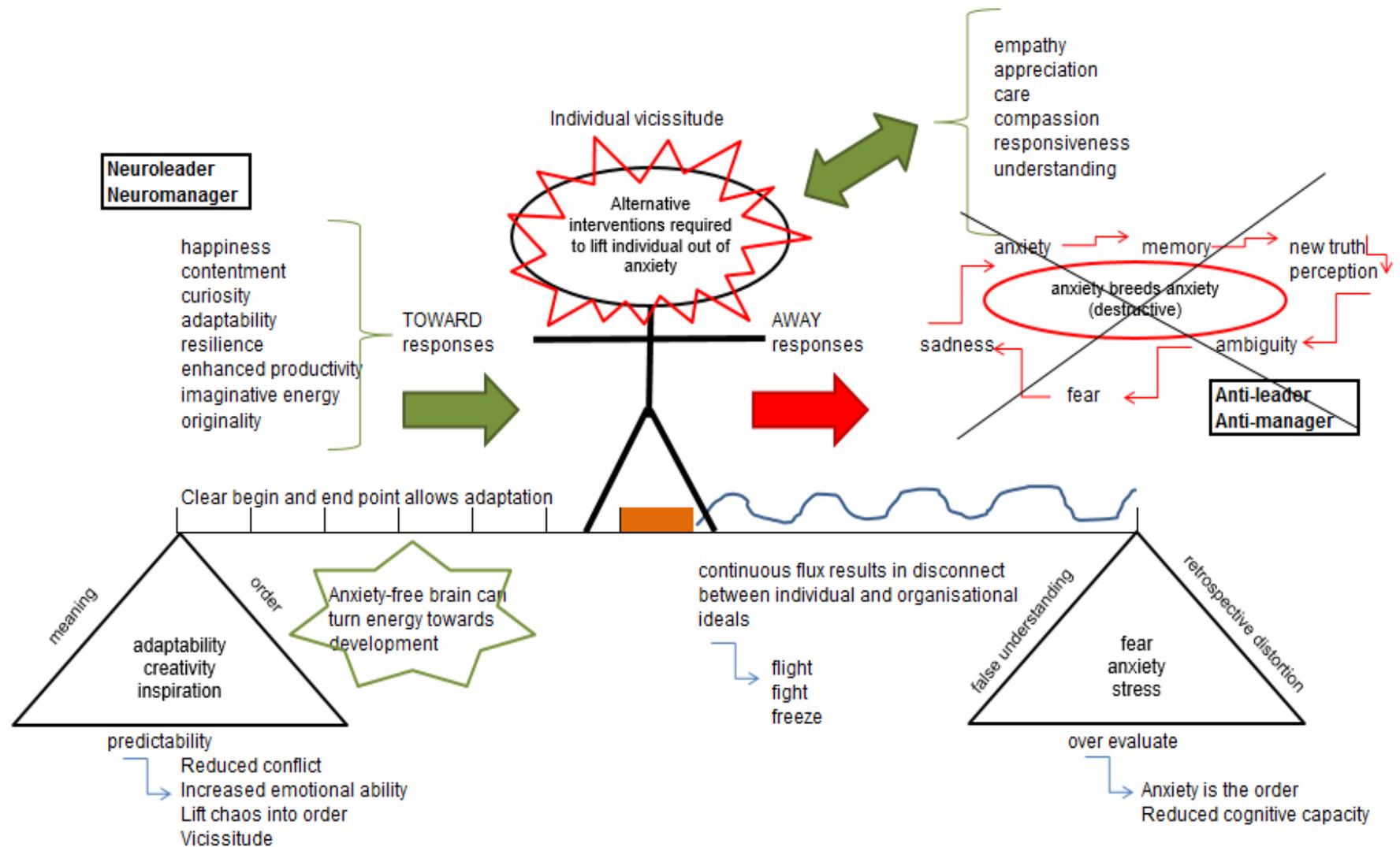
Individual vicissitude

Neuroleader
Neuromanager

empathy
appreciation
care
compassion
responsiveness
understanding

happiness
contentment
curiosity
adaptability
resilience
enhanced productivity
imaginative energy
originality

Alternative
interventions required
to lift individual out of
anxiety

TOWARD
responses

AWAY
responses

anxiety   memory   new truth
                                        perception

anxiety breeds anxiety
(destructive)

sadness   ambiguity

fear   Anti-leader
                Anti-manager

Clear begin and end point allows adaptation

meaning   order

Anxiety-free brain can
turn energy towards
development

adaptability
creativity
inspiration

continuous flux results in disconnect
between individual and organisational
ideals

false understanding   retrospective distortion

fear
anxiety
stress

predictability

Reduced conflict
Increased emotional ability
Lift chaos into order
Vicissitude

flight
fight
freeze

over evaluate

Anxiety is the order
Reduced cognitive capacity

Figure 5: Alternative interventions and vicissitude

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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