



CREATING AUTHENTIC ORGANIZATIONS

Bringing meaning and
engagement back to work



Robin Ryde and Lisa Sofianos

Creating Authentic Organizations

Bringing Meaning and Engagement Back to Work

Robin Ryde and Lisa Sofianos

SAMPLE CHAPTER

All Rights Reserved

CREATING AUTHENTIC ORGANISATIONS

"It is right and necessary that all men should have work to do which shall be worth doing, and be of itself pleasant to do; and which should be done under such conditions as would make it neither over-wearisome nor over-anxious."

William Morris

"At the most fundamental level of life itself, there is no separation between ourselves and the environment...everything around us, including work and family relationships, is the reflection of our inner lives. Everything is perceived through the self and alters according to the individual's inner state of life. Thus, if we change ourselves, our circumstances will inevitably change also."

Buddhist Doctrine of Oneness of Self and Environment

The Building Blocks of Authenticity – A Summary for Busy People

“This above all,
To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.”
Polonius in Hamlet, Act I, Scene III, William Shakespeare

“Be exactly who you want to be, do what you want to do
I am he and she is she but, you're the only you
No one else has got your eyes, can see the things you see
It's up to you to change your life, and my life's up to me
The problems that you suffer from are problems that you make
The shit we have to climb through is the shit we choose to take
If you don't like the life you live, change it now it's yours
Nothing has effects if you don't recognise the cause
If the programme's not the one you want, get up, turn off the set
It's only you who can decide what life you're gonna get”
Penny Rimbaud, Crass, Big A Little A

Work and Authenticity Matters

Authenticity, until now perhaps, has rarely been thought of as a major driver of organisational performance. We do not usually think of authenticity as a key competitive advantage, a value-creating factor or an adaptive mechanism. In fact, perhaps with the exception of its narrow application in recent years to leadership, authenticity has been largely omitted from the landscape of organisational thinking. However, we are in no doubt that these descriptions are right and that in years to come authenticity will be understood as a key variable that separates successful from failing businesses, happy from disengaged workforces, and adaptive from inflexible organisations. Authenticity delivers a benefit to employees and to organisations alike, and in doing so, benefits then fall to customers and stakeholders also. Authenticity offers what might be described in Economic terms as a multiplier effect, and it is for these and other reasons, that authenticity is a valuable personal and organisational asset, and one worth creating.

With this in mind, we start with two fundamental questions: what does it mean to be authentic at work, and why might this matter?

Definitions of authenticity vary but a useful anchoring definition is to think of authenticity as the degree to which one is true to one's own personality, spirit or character, despite external pressures. The shadow of external pressures described here is an important part of the definition, as it alludes to a tension between who we are and how we might then be able to express this in the world. Furthermore, if we take for example the notion that ‘one is true to one's own personality’ we must also entertain the thought that firstly one has to come to understand one's own personality, and secondly, that the personality is subject to change. With this in mind it is helpful to draw on a more dynamic interpretation so that we might see authentic people engaging in processes of:

- Discovering who they are
- Imagining what they might be

- Divining meaning in what they do
- Finding their own terms of self-expression
- Breaking out of the externally imposed expectations referred to

Moving our attention to the world of work, where people may or may not be able to find their authenticity, it helps to recognise how significant work is in our lives. Most people, that is, over 4 billion people, spend most of their waking hours in work. And furthermore, most of our adult years see us engaged in paid and non-paid labour. Much of our mental energy, our ideas, our passions, our physical effort and our time is deployed in work. Many of us in fact meet our future spouses while at work. Many establish life-long friendships with colleagues, and many cite the workplace as a major source of learning and growth. Our identity is often bound up in what we do at work. The work we do goes some way to describing who we are, what we stand for and it reveals, in one dimension at least, a tangible and valued contribution that we make to the world. Authenticity and work matter.

The Shifting Shape of Work

Over the last few hundred years the shape of work has changed dramatically and this is important context. For the majority of people, until recent times, work has been a largely physical endeavour requiring us to either make or grow our means for survival or to sell our physical labour for a wage. We call this the era of ‘Work in the Hand’. One of the biggest changes for workers during this time was precipitated by the Industrial Revolution of the late 1700’s with the shift in the location of work from the home or surrounding land, to factories that containing machinery capable of mass production. Work became a place that one travelled to which was set apart from the home and community context - a dislocation that was intensified by the huge influxes of people from the countryside to factories in the rapidly growing towns and cities. We got organised around work. The business of work became more repetitive and mechanised and manufacturers, in order to maximise profit, developed workplace cultures that focussed on standardisation, streamlining and economy. As a consequence of the large scale of many organizations and the pursuit of efficiency, there was a move towards tightly managed procedures in order to govern the behaviour of individuals. This has shaped our workplaces for centuries and has resulted in a set of norms and values that are quite distinct from those to be found in personal life.

We are now moving into an era of that we call ‘Work in the Head’ associated most recently with the Knowledge Economy, where thought, individuality, creativity and expertise are valuable commodities. And in this context, employers hope to access the experiences, beliefs and processes that belong to the individual in search of competitive advantage, making ever greater inroads into territories that were once entirely private. Figure 1 illustrates this shift.

Figure 1: How the Requirements of Work in the Head Differ from Work in the Hand

Work in the Hand	Work in the Head
Restricted to specific locations	Always with us, not dependent upon location
Standardised (templates, systems, models)	Constantly changing and adapting to shifting

	circumstances
Focus on activity and filling every moment with production	Focus on mental effort, invention, possibilities and sense making
Minimization of mental distraction and “time-wasting”	Personal investment using life experiences as material
Simplicity, reproducibility and efficiency	Embracing complexity and valuing individuality
Means of production owned by employers	Means of production owned by workers

The Division of the Self

With this, we have seen how work and home life have become separated over the centuries into two domains, with their own distinct cultures. Our industrialised past has created the conditions for what might be thought of as a ‘schism’ between how people are expected to be at work, and how they can act outside of work. This schism we have taken with us into the era of Work in the Head and along with it a set of tools, assumptions and mind sets that are not fully adapted to current requirements.

In the modern context when we go to work, we continue to discard our private selves and don our work personas in the process of conforming to the norms of the workplace. Somewhere along our journey to work, we make changes and adjustments to our language, demeanour, sense of identity and appearance, as a host of assumptions and customs begin to act upon us. The sense of the divide between paid work and our private lives is no more keenly felt than during the process of remaking ourselves in preparation for entering into work. Most people, for example, will wear formal office attire for a job interview or when meeting a corporate client for the first time. The semiotic value of a suit and tie cannot be underestimated, and carries within it the whole philosophy of our industrialized past. It describes ideas of uniformity and standardization, efficiency, minimization of distracting choices and reproducibility.

We know that the two worlds are interwoven, but we find our personality being divided into two factions. We are estranged and strangers to ourselves; having to construct ourselves in each domain as if the other doesn’t exist. Speaking to one of our interviewees for this book we were told a story that illustrates this well. The interviewee - a professional, high earning woman that also had young children - described how, on a number of occasions, she had unexpectedly been forced to work from home to cover for child care problems. While on the phone to both clients and colleagues, with her children making noises in the background (as they do), she would make up stories so that the person on the other end of the call wouldn’t think she was working from home - “Oh, forgive the background noise I’m just walking past a school” she would say, or “Let me just shut the door to my office, its like a zoo out there”. At work we shut out the non-work self and vice versa.

One of the many consequences of this duality in the workplace is stress, which is shouldered at the level of the individual and the organisation. The Labour Force Survey for 2011 to 2012 revealed that 10.4 million working days were lost to stress related illness in the UK.¹ The World Health Organisation cites work-related stress as an issue of growing concern in

¹ UK Health and Safety Executive’s Stress and Psychological Disorders in Great Britain 2013

developing countries “due to processes of globalization and the changing nature of work.”² The search for ‘work - life balance’ has been an earnest and well-intentioned attempt to tackle this schism, but still it nevertheless seeks to treat work and non-work as separate domains – hopefully in slightly better balance. And it is perhaps no surprise then that as technological advances enable employers to increasingly encroach on private life, that people feel that they have failed.

The Value of Authenticity

At the personal level we believe that authenticity is the missing piece in this puzzle and a means by which these two falsely divided worlds can be reunited. By being authentic across both domains we are able to recognize who we really are, without capitulating to a need to suppress important values, without wearing a mask to make us more palatable to others, and without experiencing the loss of engagement or drive that so often goes with presenting an emaciated version of ourselves. A friend of ours³ jokingly suggested that in keeping with the workplace tradition of ‘bring your child to work’ or ‘bring your pet to work’ day, that there might be a ‘bring yourself to work’ day. Think about it. It makes you giggle, but the point here is a serious one. Wouldn’t it be better to bring the whole you to work, but not just one day in the year, but every day? There are some limits to this for sure, but far fewer than we might think.

Apart from the work that authenticity does to solve the schism of the self, we also believe at the individual level that greater authenticity is the key to a treasure chest of other benefits. Authentic people are able to benefit from:

- High levels of motivation - which are directly related to the opportunity to meaningfully apply ones own thoughts and experience to the task in hand
- Greater levels of engagement with the numerous attendant benefits - well-being, productivity, commitment and so on
- Greater pride in the work done - as employees are allowed to craft their own solutions, they are able to take greater pride in the results that they have created
- The ability to leverage one’s own particular strengths to the job
- Being able to express and be yourself, without having to pretend to be something you are not
- Much greater learning through a deeper search for meaning and personal application

The prize that is offered to the individual employee is significant in its own right, and if that were where the story ended, then this would still be worth fighting for. But we also believe that if this is done right then the organisations that we work for stand to benefit enormously from:

² Protecting Workers' Health Series No. 6 Raising awareness of stress at work in developing countries Irene Houtman and Karin Jettinghoff, TNO Work & Employment, The Netherlands, and Leonor Cedillo, Occupational Health researcher, Mexico © World Health Organization 2007

³ Thanks to Rosie Stevens

- Greater resourcefulness and innovation - as workers seek to source solutions to their own issues and feel able to freely explore a greater range of possibilities, their resourcefulness, creativity and innovation increases. Not only does this deliver a benefit to the task but it also raises capability across, and for, the organisation
- Employees having more 'skin in the game' and therefore more commitment to the success of the organisation - too often employees find themselves in the 'consent and evade' space where they may ostensibly accept corporate messages and initiatives but in practice do not truly feel responsible for them. Authenticity inspires workers to commit in ways that breeds engagement and greater interest in the organisation's success
- Greater accountability and ownership in the workplace - as employees find ways to express themselves in their work, and engage more fully in their work, they also build a greater sense of ownership about what they and others do in the workplace. And as workers feel more responsible for the results they create, so do they feel more accountable for the product of their efforts
- Agility and adaptability in the face of changing circumstances – highly motivated and engaged employees continually look for options to improve their work, and because they may be located close to the 'coal face', they are able to detect and respond to changes in the environment such as shifts in customer expectations. They are also better equipped to see and act upon opportunities and will rightly feel empowered to act
- High productivity - we know from the work of Daniel Pink and David McClelland that autonomy and the opportunity to make an impact is a key driver of productivity.

The Greatest Driver of Authenticity: The Freedoms and Authenticity Model

The question that follows from this is what needs to happen for people to be more authentic at work? We offer in this book a means of addressing just this. The offer is made to people at all levels in the organisations, and is not a model just for the 'workers', or the management, or the leadership, rather this carries equal weight wherever you sit in the organisation. The Freedoms and Authenticity model encapsulates this strategy for pursuing authenticity and it comprises three overlapping areas, or 'freedoms'. These are shown in Figure 2.

Our recommendation is, in conjunction with the diagnostic tool in Chapter 7, that you build a sense of how you compare to each of the three freedoms and explore the scope for you to extend your reach in relation to each freedom. Following these steps will greatly enhance the level of authenticity you are able to demonstrate at work.

However, the responsibility for claiming authenticity and for exercising the three freedoms must ultimately rest with the individual. Our philosophical perspective, to the extent that we offer one, has shades of Libertarianism. We see people as self-governing individuals who make choices and are responsible for them. Authenticity is rightly a concern for all, but it is for the individual to define it for themselves, to strive to attain it (should they choose to), and importantly to resist giving way to the temptation that it is the job of management to furnish it for them. My authenticity sits with me, yours with you, and it is not our belief that it is anyone's responsibility to find it or 'fix it' for someone else.

Importantly, as workers claim these freedoms they also face associated obligations, for example the obligation to become informed about corporate priorities to ensure a fit with the enactment of the Freedom to Operate, and the obligation to learn from the exercise of freedoms and to share this more broadly.

Figure 2: The Freedoms and Authenticity Model

<p>The Freedom to Operate (F2O)</p>	<p>“The freedom to arrange your affairs in the way you think best to accomplish your goals”</p>
<p>The Freedom to Speak (F2S)</p>	<p>“The freedom to offer your views in a way which isn’t censored or constrained by others, in particular by those at higher levels in the hierarchy”</p>
<p>The Freedom to Actualize (F2A)</p>	<p>“The freedom to assume and realize an identity and perspective that is different from others and reflects your own emergent personality and values”</p>

The Freedom to Operate

The Freedom to Operate (F2O) identified in the freedoms model involves allowing employees to reach their own judgements on the best strategies for fulfilling the tasks they face, and being allowed to execute on this basis. The question of how the work should be tackled is one that rests firmly with the employee. But more than this, even when it comes to alternative conceptualisations about what the task itself should entail, this too should be in the domain of control of the individual.

Employees are both invited and trusted to be creative in the way they shape and deliver their work. Under this model, the freedoms that they might claim in relation to this could be manifest in a range of ways. For example, some workers may make particular judgements about the timing and pacing of activities in their portfolio. Others may want to form particular partnerships or collaborations in order to accomplish their work. Judgements might be made about the best style or modus operandi to employ to achieve the results required. Some workers may choose to deploy technology in support of their aims or alternatively select face-to-face communications as their primary strategy. All of these choices are available to, and in the gift of, the workers to whom the tasks belong.

There are understandable limits to what is possible in that organisations have a different Absolute Freedom to Operate (AF2O) based on their industry, and individual roles reflect a different Residual Freedom to Operate (RF2O). For example a nuclear power plant might be thought of as conferring a narrow Absolute Freedom to Operate, while the role of Public Relations Manager within it, might possess a wide Residual Freedom to Operate. So these ‘realities’ need to be understood, but our encouragement is to creatively challenge these limitations to loosen-up opportunities to exercise the Freedom to Operate.

Our case study of Timpsons⁴ illustrates this well with workers being explicitly afforded the Freedom to Operate. This is signalled in a number of ways that include the convention that in every store in the country there will be a large sign on the wall picturing the company's Chairman John Timpson and the message "You have my authority to do whatever you think will best give an amazing service". This is a message directed at workers and underscores the company's ethos and its attitude to staff empowerment and authenticity.

The Freedom to Speak

In a modern operating context that is characterised by volatility, uncertainty, complexity and ambiguity, the sense making function of an organisation is remarkably valuable. The task needs to belong not only to the leaders but people at every layer and every discipline in the organisation. The importance of this persistent and unfettered enquiry is articulated well by David Cooperrider:

"Human systems grow in the direction of what they persistently ask questions about"⁵

The Freedom to Speak (F2S) identified as the second element to the Freedoms Model carries a more expansive meaning than it might appear on first reading. While this is about the importance of employees being able to articulate their, ideas, feelings, hopes and concerns within the organisation, and doing so without censorship or constraint, it is also a strong encouragement for this to happen - often, and to deep level. As a consequence of this workers therefore:

- Speak freely and often, about their views and ideas (turn up the volume of dialogue)
- Talk about their views and ideas in a way that is honest, authentic and at a deep level (raise the quality of dialogue)
- Discuss issues relating to the meaning and value of the work they do, and their ability to be authentic in the workplace (leverage the benefits of the personal domain)
- Discuss issues relating to organisational well being, particularly where they are picking up data and signs relating to opportunities or threats (leverage the benefits of the organisational domain)
- Ensure that important information, ideas and perspectives make the leap from the informal arena into the formal realm
- Make nothing unsayable (within reason) in the formal space. Name and discuss the 'elephant in the room' – it may be the most valuable contribution that can be made

The Freedom to Actualize

The Freedom to Actualize (F2A) identified as the third element to the freedoms model focuses on the freedom to assume and realize an identity and perspective that is different

⁴ Timpsons is a shoe repairing, key cutting, sign making etc. company. It has c, 1,000 stores around the UK and employs over 2,500 people

⁵ <http://www.sekerkaethicsinaction.com/docs/pdfs/Cooperrider-Sekerka%20Chapter%20Web%201-06.pdf>

from others and reflects your own emergent personality and values. But capturing the dynamic quality of this as discussed earlier, it is helpful to frame this in four dimensions which involves work:

- To be - this refers to the extent to which people are able to assume & express their identity and personality at work. This may be manifest in a number of ways ranging from how people dress to the way that individual skills are brought into work
- To Discover - this refers to the opportunity that work allows for people to gain an appreciation of their unique preferences, skills and interests, as well as to discover at a deeper level the meaning of what they do
- To Imagine - this refers to the extent to which work provides a space and the encouragement for people to develop possibilities, explore ideas and to imagine how they might develop and grow
- To Become - this refers to the encouragement, acceptance and facilitation that work offers for people to re-shape their identities and practically realise their potential as individuals (to be applied more broadly than the workplace alone).

The artificial division between the work-self and the non-work self is exactly the problem that the Freedom to Actualize is seeking to solve. The schism discussed earlier is real and it is born from the idea that the set of experiences, aspirations, and feelings that relate to our non-work self have little to do with the experiences, aspirations and feelings that we associate with our work-self. In this way, to divide them and keep them separate is seen as a logical step to take. But this, of course, doesn't stand up to analysis. The only difference between the two worlds is the purpose to which the same body of experiences, aspirations and feelings⁶ are put. And once we recognise this merger between the two worlds, then the case for exploring the person you are, and the person you become in work, is very powerful.

In exploring the Freedom to Actualize we might see ourselves engaging in a rich set of issues including how we can express ourselves at work, what needs to be in place for us to be 'in flow', the judgements we need to make to ensure we act in alignment with our values, the self-awareness we inevitably develop, the search for meaning and purpose in the work we do, our ability to open-up and avoid defensiveness with others and so on.

Our case study of the UK Advertising Agency Karmarama⁷ provides an excellent insight into the Freedom to Actualize. It draws out the agency's invention of the concept of 'Good Works' which described a desire to move away from the excesses that they feel have characterized the advertising and communications industry as self-serving and perhaps obnoxious in many eyes.

Their commitment to creating an invigorating, playful and enjoyable working environment is legendary. All employees are housed on the same floor within one enormous space to encourage maximum collaboration and cross-fertilization of ideas. Visitors enter Karmarama via a light tunnel that indicates that one should expect the unexpected, and

⁶ In this we include a broad range of other qualities such as skills, interests, thinking, values etc.

⁷ Karmarama is one of the leading creative independent communications agencies in the UK. The agency was founded in 2000 and, at the time of writing, is 250 people strong and responsible for a raft of successful campaigns for companies such as Costa Coffee, BBC, British Telecom and Honda.

through to a modest reception area that is refreshingly free of awards and then into the canteen where they are pitched into the heart of the agency. Once inside, the space is zoned into relaxation areas, cubby holes, open meeting spaces, traditional groupings of desks, so that people can find the setting that best suits their working need in the moment. Great efforts have been made to reinforce the message that working at Karmarama is stimulating, inclusive and fun. The senior team look indistinguishable from their colleagues and use the work spaces provided for everyone. Large artworks punctuate the office landscape, and expressions of individual creativity and ingenuity are encouraged as part of the daily life of the office. Housed behind the main workspace are a series of table tennis tables used by agency workers and serious athletes alike. There is even a tuck shop and a micro-brewery to set the scene of home-grown fun and innovation. Karmarama’s ‘no wankers’ policy which can be seen in giant neon lights in reception point to the idea that how people treat one another at work is important and non-negotiable.

The Management Task

For managers exercising their own authenticity, there are opportunities to lend support to others doing the same. Let us be clear though that the individual rather than the organisation, the management or the leadership stands centre-stage in the pursuit of authenticity. The manager may make an occasional cameo appearance or may work backstage to put the right conditions in place, but their role is secondary.

With this in mind we make available to managers five priorities and five related roles (Figure 3): Not only does the 5 A’s Management Task support authenticity but the qualities we describe fit much better with a contemporary interpretation of management which departs in important ways from the planning, organizing, monitoring, controlling paradigm that is usually reached for.

Figure 3: The 5 A’s Management Task of Authenticity

	FOCUS	MANAGEMENT ROLE DESCRIPTOR
1	Authenticity	Freedoms Fighter
2	Adaptation	Head of Learning and Development
3	Alignment	Interpreter
4	Accountability	Accountability Steward
5	Action	Occasional Interventionist

These activities are described in detail later in the book but we make three key comments here. Firstly, managers have a key role to play in fighting for the freedoms outlined so far. The power they possess as role models is considerable, but more than this we look to the value that managers can deliver in creating the right environment for authenticity to develop. Much in the same way that an owner of fish might look after a fish tank; cleaning it, feeding the fish, creating an engaging environment, so should the manager in the organisational space. Secondly, there is a need for managers to play a much greater role in

sense making, learning and adaptation than ever before. Too many organisations have been caught out in recent years by technological changes, economic contractions, socio-cultural shifts and so on and this is because the tasks of sense making, learning and adaptation have either been left to those at the top of the organisational pyramid, or haven't been undertaken quickly or well enough. The function that managers can play in this regard is invaluable and this suggests that a much greater level of interest in the topic and much greater sophistication is required; whether this is about better understanding about how learning occurs, the contribution of the behavioural sciences, or the relevance of experiments and trials – all invite a new level of mastery.

Thirdly, we see managers as an accountability lynchpin with the organisation. Stood, like the Colossus of Rhodes, astride the two headlands of local delivery and corporate leadership, managers can make a unique contribution. We see managers as a force that can hold workers to account for corporate priorities, but also holding the leadership accountable for its obligations. The former of these two accountabilities is usually a routine part of the role, but the latter is less practised. In these times, this dimension of managerial accountability has a great deal to offer.

A Final Nudge in the Right Direction

We finish this summary with a familiar story looked at through the lens of authenticity.

There once was a shepherd boy who was bored as he sat on the hillside watching the village sheep. To amuse himself he took a great breath and sang out, "Wolf! Wolf! The Wolf is chasing the sheep!" The villagers came running up the hill to help the boy drive the wolf away. But when they arrived at the top of the hill, they found no wolf. The boy laughed at the sight of their angry faces. "Don't cry 'wolf', shepherd boy," said the villagers, "When there's no wolf!" They went grumbling back down the hill.

Later, the boy sang out again, "Wolf! Wolf! The wolf is chasing the sheep!" To his naughty delight, he watched the villagers run up the hill to help him drive the wolf away. When the villagers saw no wolf they sternly said, "Save your frightened song for when there is really something wrong! Don't cry 'wolf' when there is no wolf!"

But the boy just grinned and watched them go grumbling down the hill once more. Later, he saw a real wolf prowling about his flock. Alarmed, he leaped to his feet and sang out as loudly as he could, "Wolf! Wolf!" But the villagers thought he was trying to fool them again, and so they didn't come.

At sunset, everyone wondered why the shepherd boy hadn't returned to the village with their sheep. They went up the hill to find the boy. They found him weeping. "There really was a wolf here! The flock has scattered! I cried out, "Wolf!" Why didn't you come?" The old man attempted to comfort the boy, as his blood boiled within.

There is one winner to this story, and two losers:

- The winner is of course the wolf that got a handsome meal in the process. We might think of the wolf as the competition. Interestingly, the wolf didn't need to change anything about the way it conducted its business, the wolf just carried on as usual and took the advantage that the boy unwittingly provided.

- The first loser is of course the boy, who as an employee is unlikely to be trusted with the role of Shepherd again. His dismissal papers are probably in the post.
- But the second loser is the townspeople (the organisation), and all of them, as they collectively relied on the boy in protecting their food supply that now sits in the belly of the competition.

Our moral of this tale is that authenticity between colleagues and across all levels of the system is of first order importance. This is why most of this book is written on the premise that employees and culture comes first in constructing authenticity and with it comes the benefits mentioned including trust, responsibility, accountability, and engagement – all of which were absent in the tale of the Wolf and the Boy. With authentic people, we make authentic organisations.

But we recognise that the workforce is not synonymous with the organisation. While in terms of a Venn diagram the two circles cross and there is a considerable overlap between the two domains, organisations can possess a power, identity, symbolic value, legal status etc. that is different from the individuals that make it up.

We consider therefore what it is that might need to be in place for an organisation to be authentic that isn't covered by the authenticity that is created at an individual/workforce level. Most of the important work is already done if employees are our priority, but to maximise the chances of success, we propose seven 'nudges' and tips, explained in greater depth later, which will get any organisation beyond the tipping point, as follows:

Figure 4: Seven Additional Nudges and Tips to be adopted at the Organisational Level to Create Authentic Organisations

Additional Nudges to Achieve Authenticity at the Organisational Level	
1.	Publicly declare what the organisation stands for (and will not stand for).
2.	Pro-actively engage in real, two-way, adult-to-adult dialogue with all that are interested.
3.	Turn the organisation into a 'glass house' (highly transparent)
4.	Humanize the points of interaction between organization and clients, customers, enquirers etc.
5.	Follow the organisation's influence as far as it goes and assess the impact against its standard
6.	Admit to, and share learning from, mistakes
7.	Don't change the deal (with customers or employees) and expect no-one to notice

In our next Chapter we start at the beginning of work itself, and dig deeper into why the modern working environment challenges authenticity at every turn.