

Figure 5-5. As may be to changing conditions the market curve. In attribute to defining the environment.

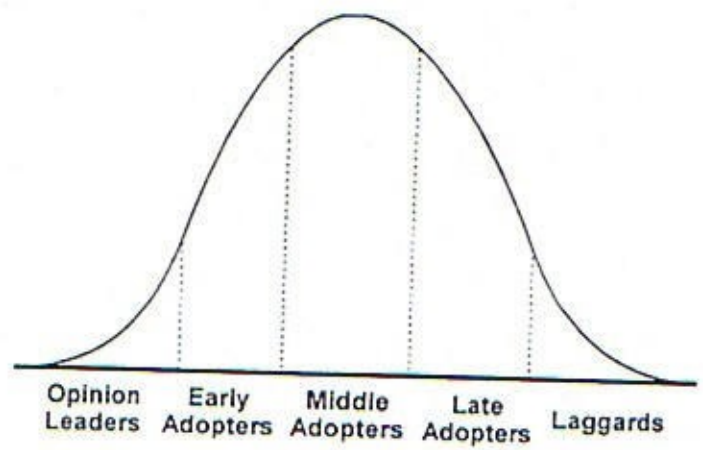


Figure 5-6. The Normal Curve in the Marketplace

In our experience, the curve is made up of many different personalities. These personalities are often operating independently and competitively with one another. At one extreme, we find human attenuation; at the other, we find human possibilities.

Human Attenuation

The unhealthy end of the curve is marked by the laggards or attenuators: *"Last to the market and proud of it!"* These personalities, whether individuals, organizations, or cultures, can be described as:

- Physically sick and under-resourced;
- Emotionally unmotivated, even by the incentive system;
- Interpersonally unrelated, even to their families.

They are intellectually conditioned, "hard-wired" to "memory traces" of early childhood experiences.

Most important, the unhealthy personality cannot think:

- Cannot get beyond the conceptual level of information;

Static Conditions

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- Cannot represent information beyond drawing a line between data points;
- Cannot think individually because it has no information to process;
- Ditto for thinking with others because it cannot "give anything up" to "get anything back";
- Double ditto for thinking with any kind of phenomena—people, data, or things—because nothing else and no one else really exist!

In short, the unhealthy personality is imprisoned by the same walls it employs to define itself; it is fearful to look inside itself because it has no soul, fearful to look outside itself to view the free things it must destroy.

We can view the unhealthy personality in the curve it produces, as exemplified in Figure 5-7. We can see the protective posturing in static conditions: the personality curled "in utero" to defend itself against stimulating experiences; withdrawn in flight to avoid the exposure of "neuronal gaps" in its brainpower.



Figure 5-7. The Unhealthy Personality

The unhealthy market curve reflects the unhealthy personality. In Figure 5-8, we may view such curves as huddled masses in flight from change. They are like receding waters; they are secure only in their knowledge of the inevitability of their outcomes. Indeed, they would rather have the security of knowing where they are going than the risks of uncertainty: the security of dying over the risks of living!

THE BASICS OF INTERDEPENDENT PROCESSING

No other experience is quite analogous to the possibilities scientist learning to process interdependently with phenomenal possibilities. First, he or she learns to process generatively:

- **Relating** to phenomena to define their operations operationally;
- **Representing** phenomena with multidimensional images which model the operations;
- **Reasoning** individually to generate new phenomenal images.

We label these processing abilities "*The New 3Rs*" of processing: relating, representing, reasoning. They represent the basic discipline of learning to process. However, they are incomplete without the synergistic power of interpersonal and interdependent processing.

The culminating ingredients of learning to process are these more powerful processing systems:

- **Processing interpersonally** to generate more powerful phenomenal images;
- **Processing interdependently** to generate the most powerful phenomenal images.

It is when we process interdependently that we become co-processors with the phenomena themselves.

This is an experience that is, at once, exquisitely fulfilling and agonizingly painful. First, we become "pregnant" with phenomena: they live inside us. Then, we give "birth" to the phenomena: they live outside us. It is during this latter phase that the phenomena take on lives of their own—changeable lives! Indeed, we learn to live inside the phenomena, processing with them, receiving their generative responses to stimulate our further processing.

It is during this interdependent-processing phase that we may stagger under the burden of our role, being called upon to process in terms never before known, feeling limited in our abilities to communicate either the processes or the products to others. Moreover,

sometimes we have to fight to retain our phenomenal experiences as others attack to take them away. Others can only describe and predict probabilistically—they cannot relate possibilistically.

It is also during this interdependent processing that we are ecstatic with the revelations this processing yields: discovering and generating new paradigms to replace old parameters; generating and elevating a new language of phenomenal processing.

Interdependent processing is also innovative. With processing, we innovate the phenomena we have generated; the phenomena innovate our own phenomenal selves. Continuously!

This is the story of the very few who chose continuous processing for continuous growth. Change is the most frightening of experiences. It is frightening because of the unknown future which change brings. In general, most people prefer the probabilities of knowing how they will die—slowly, decrementally cell-by-cell, and in agony! Few will risk the possibilities of not knowing how they will live—rapidly, explosively, and fully in the present as they create time!

In the final analysis, it is the fear of freedom that drives humankind away from becoming truly human and toward the atrocities of the sub-human. It is the same fear of freedom and intimacy with phenomena—people, ideas, or things—that prevents us from using our God-given intellectual potential to generate and relate to the expanding phenomenal potential of our universes and, in so doing, become "one" and grow with them.

Interdependent processing is processing within, between, and among people and phenomena. While it is difficult to understand systematic human processing itself, it is most difficult to comprehend phenomenal processing, let alone interdependent processing involving people and phenomena. In order to understand interdependent phenomenal processing, we must first understand how people process inside phenomenal experience itself. The phenomenal experience may involve any level of phenomena: natural, mechanical, informational, human, organizational, marketplace, community, cultural, environmental, physical, universal.

For example, we might hypothesize processing interdependently with organizational phenomena, as illustrated in Figure 4-1. As may be noted, humans process interpersonally with each other and interdependently with the organizational phenomena. If we consider