

# Personal Resource Systems Management: Realizing the Potential of Our Common Interests

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## Abstract

*Authentic communities - whether academic, political, philosophic, social, commercial, or virtual - demonstrate NURTURE, a goodness of 'fit' between the goals of individual members and the community as a whole. Further, community efforts presume that the synergy of shared interests will exceed the product of individual ventures. Shared interest has traditionally been implicit, arising from historic or socio-economic context. Today however, technology has redefined community with magnified complexity. Technology leverages opportunity and threat, compressing time and space, expanding communication, and facilitating change. Shared interest, in this venue, must be made explicit to articulate the diversity and complexity of individuals, and to identify points of potential linkage. This article presents Personal Resource Systems Management (PRSM) as a paradigm for nurture, supporting the efforts of self and others to realize personal potential through authentic community.*

## 1. Introduction

The purpose of this paper is to explore concepts and tools that might contribute to the development of existing communities in the 21<sup>st</sup> Century. Specific concerns focus on the change occurring in both persons and community as a result of recent technological developments, and the impact of such change on person-environment interaction. Defining a paradigm to optimize person-environment interaction ('fit') in the midst of such change is the primary goal as such fit defines *authentic* community [1].

The urgency of this issue is magnified by the rapidly increasing presence of the Internet. This emerging technology leverages both community influence on private life and individual impact on group process. Such interaction in the 21<sup>st</sup> Century involves high stakes. The balance between emergence and governance in person-community interactions is extremely delicate. Anarchy and totalitarianism represent the extremes of this process, which affects the well-being of both communities and individuals. It cannot be taken lightly.

While the technological tools of this interaction have seen explosive growth over the last five years, the intellectual, organizational, and social tools necessary for meaningful engagement are still in infancy. Personal Resource Systems Management (PRSM), as described by the PRSM model and reported in the PRSM matrix, represents a contribution to such tools [2, 3]. PRSM provides a paradigm supportive of both personal and community efforts to align diverse and complex motivations and behaviors. The ideal resolution reflects *nurturing relationships* that contribute to the maintenance, growth, and development of all participants. Around these relationships, we can develop authentic communities that fully realize the potential of our common interests.

## 2. Definitions

Theoretically, tools like the PRSM model and matrix serve the same function for quality of living data that accounting systems serve for financial data. They form a language. As information systems and communication devices, they organize data, report information, and offer opportunity for manipulation and inquiry. The first task in organizing such tools and concepts for application to *development* within existing *communities* is to establish precisely our operational definition of *community* and of the process called *development*.

### 2.1 Community

Community has been defined both as a quality or state (1-5) and as a body of individuals (6-8). The original Latin indicated 'fellowship, community of relations or feelings:'

- 1.) a quality appertaining to/being held by all in common; joint or common ownership, tenure, liability, etc.
- 2.) common character; quality in common; common; commonness, agreement, identity.
- 3.) social intercourse; fellowship, communion.
- 4.) life in association with others; society, the social state.
- 5.) commonness, ordinary occurrence.

The meaning evolved in Medieval Latin to the more concrete ‘body of fellows or fellow-townsmen:’

6.) the body of those having common or equal rights or rank, as distinguished from the privileged classes; the body of commons.

7.) a body of people a.) organized into a political municipal or social unity; b.) living in the same locality; c.) who have certain circumstances of nativity, religion, or pursuit common to them or d.) of a country or district as a whole; the general body to which all alike belong, the public.

8.) a body of persons living together, and practicing, more or less, community of goods [4].

Proactive persons choose, from among society’s offerings as a whole, that which shares and/or advances their interests. Existing communities benefit from being so chosen. Since the focus of this paper is on authentic, self-selected communities of attention, community, for our purposes, will be defined as ‘*persons having common interests.*’ Our mandate is to *develop* our common interests.

## 2.2 Development

The term ‘develop’ appeared on page one as a process of *nurturing* relationships (i.e. maintain, *develop*, grow). In that context, to maintain is to remain the same; to develop is to get better; and to grow is to get bigger. So, for the moment our concern is neither with saving existing communities, nor with making existing communities bigger. Our concern is with *development* – making existing communities BETTER. Community development involves:

- 1.) a gradual unfolding, a bringing into fuller view; a fuller disclosure or working out of the details of [our common interests];
- 2.) evolution or bringing out from a latent or elementary condition; the production of a natural force, energy, or new form of matter [as common personal interests];
- 3.) the growth and unfolding of what is in the germ; the condition of that which is developed [as common interests];
- 4.) gradual advancement through progressive stages, growth from within [of common interests];
- 5.) a developed or well-grown condition; a state in which [common interests] are in vigorous life or action;
- 6.) the developed result or product; a developed form of some earlier and more rudimentary [form of common interest] [4].

## 3. Negotiating nurture

Community, ideally, is community without coercion – community that encourages our highest and best use. Historically, communities were formed to share risk and limited supply, leverage individual efforts, and to give greater voice to demands. Authentic communities were the ones in which membership advanced both individual and group interests simultaneously. Because of this alignment of interests, authentic communities were both stable and dynamic: stable with regard to group interests, but dynamic in the serving of individual interests. Ideal communities supported not only maintenance interests, but growth and development interests as well. They and their memberships were, as a result, upwardly mobile. They were evolutionary [5].

These were the communities that Adam Smith envisioned when he wrote of an ‘invisible hand’ guiding communities of economic self-interest [6]. And these were the communities that John Locke proposed when he framed his concepts of democracy [7]. Reality typically falls somewhat short of the ideal. In practice persons often have difficulty knowing what they want and need. Even when wants and needs are clear, communicating these desires can be frustrating. The difficulties of knowing and communicating are magnified in community by the number of members and the interactions among and between them.

### 3.1 Historically in America

The architects of the American concept embraced both Smith’s invisible hand and Locke’s democracy. The American enterprise honors individual rights and responsibilities. Governance however, in deference to the realities of the 18<sup>th</sup> Century, follows the representative format. In representative forms of governance, persons elect a surrogate to identify, articulate, and serve their interests. In the 18<sup>th</sup> Century this constituted a pragmatic solution to the elementary state of education, transportation, and communication, and for the most part it has functioned smoothly. Patriarchy has been the unquestioned community paradigm.

Daily life in pre-industrial society remained close to home. There was little change from day to day, and most interactions occurred face-to-face within familiar relationships. Both Government and ‘Big Business’ were distant and rarely noted. The machinations of elected and appointed representatives rarely impacted daily life. Notable exceptions, in which person-environment misfit erupted in conflict, included the Whiskey Rebellion, the Indian Uprisings, and the American Civil War.

Community balance shifted early in the 20<sup>th</sup> Century. Industrialization and urbanization led to larger and more diverse communities. The personal autonomy of home production gave way to market efficiencies, and the unique interests of individuals increasingly deferred to the goals of leadership and community. Over time, corporate interests came to dominate economic policy. Party politics influenced government. Hierarchies formed, incumbency became power, and the interests of dis-enfranchised members of the community seemed invisible. Communities fragmented, losing sight of their common interests. By mid-century critical discourse had erupted in America around

- worker's rights,
- women's rights,
- draft and war issues,
- civil rights,
- elder issues,
- educational reform, and
- gay rights.

### 3.2 The 21<sup>st</sup> Century

As we enter the 21<sup>st</sup> Century, there are other community relationship issues, less clearly articulated, that also merit concern. The stresses of modern living are taking their toll. Daniel Goleman observes in his best-seller, *Emotional Intelligence*, that the incidence of major depression has risen ten fold over the last century, and that it particularly threatens our children. Studies using strict criteria place the current rate of depression in pre-teens (10-13 yrs.) at 8 or 9%, rising to 16% for girls ages 14-16. Depression interrupts memory and concentration leading to poor educational performance. Further, students in emotional distress self-medicate. They have the highest rates of substance abuse, and *alcohol related deaths are currently the leading cause of death among young people between 15 and 24*. Over the last two or three decades, *heroin and cocaine use among white youth climbed about 300%; for African-American youth it jumped to a staggering 13 times the prior rate*. Teen arrests for forcible rape doubled; venereal disease among teens tripled, teen murder rates quadrupled, and two of three young marriages ended in divorce [8].

Cornell University psychologist, James Garbarino has written that we are *Raising children in a socially toxic environment* [9]. His claim is corroborated by Fordham University's *Index of Social Health for the United States*. The Index, which measures sixteen factors of social health, plummeted from 74 out of 100 possible points in 1970 to a mere 41 in 1992 [10]. In *Lost boys: Why our sons turn violent and how can we save them*, he reports that youth homicide rates are rising, up 168% from the

mid-1980's to the mid-1990's, and serious assault by juveniles has increased sevenfold since World War II. Suicides among American youth are up by 400% since 1950. James Gilligan's research is mentioned as offering a shared psychology at the root of both homicide and suicide, *the sense that life is intolerable*. The wants and needs of these children are unmet. Their interests are ignored or demeaned. Garbarino also reports family and community risk factors from Robert Zagar's research. In combination these factors double or triple a boy's chances of committing murder. Community directly impacts more than half of these factors and is instrumental in formation of the remainder [10].

It seems that many of our communities are not authentic communities, and much current experience with person-community interactions falls short of nurturing. Existing communities can however become nurturing communities. They can *develop*, gradually unfolding to a fuller, greater, and better state that realizes the potential of common interests. In so doing community transcends current conflict. Group consciousness opens to the changing interests of individual members. Further, authentic community acknowledges the impact such change has on relationships among and between members.

### 4. Technology for nurture

The emergence of computer and networked technology enables this change. Powerful communications and data handling applications alter the dynamics of community. They flatten hierarchies and extend access and voice to all. This expanded democracy seriously challenges vested interests, questioning on the one hand the necessity for representative governance, and on the other hand exploring the need for some form of social responsibility to assure security and civility. Combined advances in education, communication, and computing power have made it possible for vastly larger numbers, and a greater diversity of individuals, to be informed, record their interests, and participate in a developing dialogue.

Clay Shirky, Professor of New Media at Hunter College, argues that *the Net is not an addition, it is a revolution; the Net is not a new factor in an existing environment, it is itself the new environment...start with the assumption that the Internet is going to become part of everything* [11]. In this new environment of collapsing time and space and greater access, the old economics of scarcity is deferring to the new economics of attention. The limits of human attention have become the constraining factor, introducing a new selectivity. In the new environment, worth is determined by meaning, *not by] how many connections are made...but rather, of what value it is to us* [12].

When opportunity is plentiful, value determines the selection of interests, and thus what is included in common interests. The new virtual communities (AOL, Yahoo, etc.) exist to the degree that they *serve the interests* of their constituents by accumulating, analyzing, synthesizing, and coordinating information regarding contributions to, and the personal benefits of, the commonweal. Distance learning facilities have emerged around a similar aesthetic. Power is subtly shifting from unquestioned representatives toward mediated interaction between persons within communities.

At the fringes of technological change lurks an even more revolutionary opportunity. Recent software offerings (Gnutella, etc.) are offering an opportunity for unmediated interaction. Unmediated interaction creates new community at will. Existing communities both traditional and virtual, express concern over this challenge to their guardianship of the common interest. The actual impact on persons is less certain. There are proven advantages to representation. The efficiency and effectiveness of specialized representation is impossible to duplicate individually. On the other hand, the same can be said of the abuses of representation. Ideally persons should have the personal management skill, and the opportunity, to move between structured and unstructured communities in search of common interests. But, considerable sophistication is required to determine exactly what those interests are, and where they can best be accommodated. Simple data manipulation won't do. This management involves issues of meaning.

## 5. Empowering persons

For most existing communities, this signals a monumental shift, from objective to subjective viewpoints. Meaning is necessarily relative. It is value driven and personal, implying purpose, significance, and functional value. Persons create their own value in accordance with unique and diverse interests. Even the language of community is beginning to acknowledge this shift in influence. E-business commentators tout the importance of *consumer stickiness* and the *economics of attention*. Education theorists herald *learner-centered lifelong learning*. The medical community envisions a holistic *wellness* paradigm in place of the current disease model. Some psychologists are even promoting a *science of the good things in life*, a science that will necessarily be subjective and value laden [13].

Technology critics fear that user-centered virtual communities will act as a new opiate of the masses, turning individuals in upon themselves and away from traditional social interaction. This isolation is indeed a possibility. Others fear that such power in the hands of individuals will encourage anarchy and chaos. This too is

a plausible scenario. The outcomes will hinge upon the real world's ability to keep pace with the virtual world in contributing to the *realization of the potentialities of our [individual and] common interests*.

Despite the hype surrounding technology, neither virtual nor traditional communities have yet developed tools and concepts to support the subjective orientation. The 'modern' world has become so obsessed with inquiry into 'what is' objectively, that it has overlooked the importance of 'what might be' for unique individuals. Further development is requisite to meaning making, realization of potential, and formation of authentic communities of common interest.

Authentic community begins with the rights, responsibilities, and purposes of unique individuals. So, if community is to be genuinely based upon common interests, we must devise a more responsive science. This human science must report individual strengths, weaknesses, opportunities and challenges from a personal (subjective) viewpoint, so that we might freely self-select membership in communities that best advance our interests.

## 6. Personal Resource Systems Management

Personal Resource Systems Management (PRSM) offers a framework for first person accounts of person-environment interaction [2, 3]. This is not a radical proposal. Financial accounting has successfully utilized first person valuation and reporting for centuries. Further, accounting has successfully employed the data generated for broader community purposes, and in use functions as a universal language. But, financial accounting is dependent upon monetary valuation, and we have not yet devised a system that properly recognizes and articulates non-monetary value. Personal Resource Systems Management responds to that challenge with a systemic compilation and synthesis of some of the best research of the 20<sup>th</sup> century. PRSM is presented in two formats: the PRSM model describing individual interests and relationships, and the PRSM matrix, which allows the aggregation of data for long-term and group analysis. The model represents the subjective paradigm in the form of a toroidal system [14].

### 6.1 Personal systems

The personal system is a living system. Living systems are dynamic; they *transform matter into themselves in a manner such that the product of their operation is their own organization* [15]. PRSM represents this dynamic system in terms of multiple person-environment interactions centered on the person. Persons choosing and constructing community from a person-centered

perspective will be concerned with 1.) what should be incorporated into the system and 2.) how it will be transformed by the system.

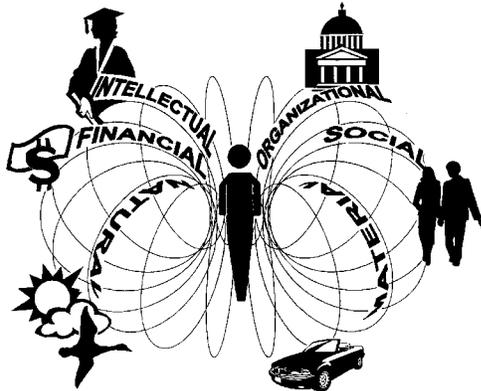
## 6.2 Resource management

These questions are easily answered on the surface. Resources will be incorporated into the system, and resources will determine the transformation process. A resource is a good and useful thing:

- 1.) something that can be turned to for support or help.
- 2.) an available supply that can be drawn upon when needed.
- 3.) an ability to deal with a situation effectively.
- 4.) means that can be used to advantage.
- 5.) available capital [4].

The challenge in identifying resources is that value is relative to the situation. It varies by both person and environment. Resources are subjectively determined.

## 7. The PRSM model



**Figure 1. PRSM: A person-centered model of person-environment interaction.**

Note: Adapted from [3], *Personal Resource Systems Management: A proposal for interactive practice*. Copyright B. McFall, 1998, 2000. Reprinted with permission.

### 7.1. Environmental ‘dimensions’

The realization that we become what we chose to incorporate lends urgency to the challenge of infinite accessibility. The choices available in a wired world can be simply overwhelming. Attention is biologically limited, and chaos disturbing, so we begin by chunking the environment into dimensions. Dimensions [16] differ from categories in that they are open and continuous (like

the color spectrum) rather than closed and boundaried (like boxes). PRSM recognizes six environmental ‘dimensions’ (intellectual, organizational, social, material, natural, financial)

This organization was derived largely from the work of Uriel Foa [17]. Descriptions in Foa followed affordance however (info, status, love, service, goods, money) rather than class (intellectual, organizational, social, material, natural, financial). With this organization, three continuities are formed, highlighting the dimension under consideration as well as it’s alter (intellectual-material, organizational-natural, social-financial). In each case one dimension is a basic resource (intellectual, natural, social) and the other a constructed resource (material, organizational, financial). Basic resources form the primary triangle. Constructed, or mediating, resources form the secondary triangle.

### 7.2 Personal ‘aspects’

The personal in PRSM interactions can be described by the personal ‘aspect’ employed in perception and expression (mental, emotional, physical). A specific person-environment interaction would thus be further defined in terms of aspect and dimension (i.e. mental-organizational interaction, emotional-social interaction or physical-material interaction).

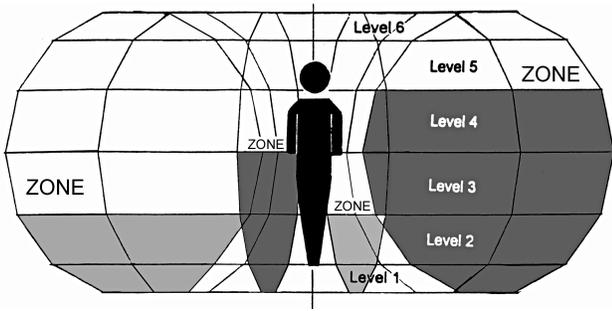
### 7.3 Development

Once the dimension relationship of the proposed interaction is targeted, the level and extent of engagement come into question. Level and extent are issues of the previously mentioned development and growth. The PRSM model considers development as vertical integration and growth as horizontal extension. Development (getting better) and growth (getting bigger) are functions of the history of the relationship. Taxonomies and ecologies have formally established such sequencing. Development can be described using Bloom’s educational taxonomy, and extensions thereof [18, 19, 20]. Alternate developmental scales also apply.

**Table 1. Development**

COGNITIVE (MENTAL)	AFFECTIVE (EMOTIONAL)	PSYCHOMOTOR (PHYSICAL)
6. Evaluation	6. Communication	
5. Synthesis	5. Characterization	5. Skilled Movements
4. Analysis	4. Organization	4. Physical Activities
3. Application	3. Valuing	3. Perceptual
2. Comprehension	2. Responding	2. Basic Movement
1. Knowledge	1. Receiving	1. Reflex Movement

Note: Adapted from 18, 19 and 20.



**Figure 2. Development varies by aspect and dimension.**

Note: From [21]. *Personal Resource Systems Management: A practice of nurture*. Copyright B. McFall, 2000. Reprinted with permission.

### 7.4 Growth

Growth in the PRSM model can be catalogued in terms of individuals < family/peers < community < nation < world < beyond. Growth also varies by aspect and dimension. Together these descriptors (dimension, development and growth) establish the coordinates of each interaction space, fully defining each discrete location within the personal system.

### 7.4 Optimal interaction

Such definition raises the question of what is going on in each space. How is context being transformed into self-organization? Csikszentmihalyi's research offers a good starting point for this inquiry [22]. His 'flow' model describes interaction in terms of skills and challenges. When skills are greater than challenges, he says, boredom results. Challenges greater than available skill create anxiety. Routine transactions, in which skills and challenges are equal, are overlooked, met with apathy. However, a most pleasurable experience of heightened awareness (flow) ensues when skills are developing to meet a challenge just beyond the routine. Flow is what makes competition and learning so addictive. Amartya Sen expressed a similar aesthetic with his Nobel Prize winning economics of capabilities and freedoms [23].

Vygotsky spoke of this space beyond the routine as a learning space, the 'zone of proximal development' (ZPD) [24]. The ZPD is the territory that can be mastered given the help available. Conversely, the ZPD is delimited by the availability of tools and mentors to scaffold the learning process. Authentic community then is charged with the task of delivering appropriate tools and mentors to the right place at the right time to facilitate learning and flow.

### 7.5 Feedback and adjustment

Lindsley, Brass and Thomas submit that this zone is not stationary, nor does it move ever onward and upward. On the contrary, their research on efficacy-performance spirals shows constant adjustment both up and down in response to feedback [25]. Findings indicate that self-correcting spirals are healthy, the prudent response to realistic feedback. Uninterrupted upward spirals are unrealistic and fated for a crash. Continuous downward spirals, on the other hand, destroy initiative. The Lindsley, Brass and Thomas research offers sixteen specific suggestions for shaping feedback to encourage self-correcting spirals.

### 7.6 Analysis of feedback and adjustment

Bart Kosko and Lotfi Zadeh offer a novel approach to quantitative analysis applied to such problems [26]. 'Fuzzy logic' is the logic of thermostatic control and neural net learning machines. It tells us when and how much to correct in order to stay on a pre-selected course. "Everything," Kosko claims, "is a matter of degree." This represents a significant departure from, and a very useful addition to, the black and white world of traditional statistics. Traditional statistics establishes situations *A* and *not A*, and then looks to see which portion of a population appears in each option. Fuzzy Logic picks up from the point *not A* detailing the path to get to *A*. Fuzzy numbers report on a continuum from *A* to *not A*...closer to *A* or less close to *A* than to *not A*. The two methods serve different purposes.

Traditional statistical method has been remarkably successful for establishing the probability of occurrences in the environment. It is rare however to get high statistical numbers (over 20%) in the social sciences. These human sciences are, in fact, frequently derided as the 'soft' sciences due to the confounding effects of complexity and free will. There is little wonder that this is so when you look at the PRSM model. PRSM offers three personal aspects, six environmental dimensions, and a target interaction zone wandering up, down, and sideways. There are eighteen different options for describing interaction.

Fuzzy Logic extends analytical power because it provides a method of quantifying subjective (soft) data in terms of distance from a personal ideal. PRSM applies fuzzy logic to the flow model to determine course and distance to the ideal personal interaction...flow and ZPD. The exact nature of the ideal is irrelevant to this calculation. Personal ideals will vary widely, both within and between systems. The important thing is that each respondent be aware of, and able to communicate clearly, the perceived quality of his or her unique experience.

### 8. The PRSM matrix

	Physical	Emotional	Mental	Sat.
INT.	☺ 12	☺ 6	☺ 20	☺ 38
ORG.	☹ 4	☺ 2	○ 1	☹ 02
SOC.	☺ 5	☺ 16	☺ 3	☺ 24
MAT.	☺ 5	☺ 5	☺ 1	☺ 11
NAT.	☺ 2	☺ 4	☺ 4	☺ 10
FIN.	☹ 2	☹ 4	☹ 4	☹ 4
Well being	☺ 18	☺ 29	☺ 24	☺ 71

**Figure 3. The PRSM matrix reports person-environment interaction.**

Note: Adapted from [3], *Personal Resource Systems Management: A proposal for interactive practice*. Copyright 1998, B. McFall. Reprinted with permission.

In PRSM, this data is reported out to the PRSM matrix. The core matrix is three columns (mental, emotional, physical) by six rows (intellectual, organizational, social, material, natural, financial) ... eighteen cells of discrete interactions (quality of living). The entry at this level is a traditional statistic (engagement/opportunity). Rows sum to yield environmental satisfactions (intellectual satisfaction, organizational satisfaction, etc.). Columns sum to yield personal well-beings (mental well-being, emotional well-being, physical well-being). The intersection of satisfactions and well-beings is Quality of Life.

#### 8.1 Quality of living in the matrix cell

Behind the surface of each cell is a second, more dynamic, level of detail that further explores *quality of living*. Quality of living includes 1.) change, 2.) nurture 3.) position re: ideal, and 4.) affect / impact. The baseline entry in a matrix cell reports the source of change. *CHANGE* offers four distinct options w/10 combinations:

- Person (P)
- Person to Environment Interaction (P>E)
- Environment (E)
- Environment to Person Interaction (P<E)

*NURTURE* (maintenance, growth and development) data are reported by density of shading (% occurrence) in the developmental levels and growth rings.

- Development (vertical shaded levels 1-6), and
- Growth (horizontal shaded rings 1-6)

In Figure 4 below the experience occurred in the fourth developmental level and second growth ring (analysis in a family/peer context).

*POSITION RE: IDEAL* is reported by the third and fourth entries to each cell, which appear in the upper left and right corners. The left corner gives the position at the beginning of the current interaction. The right corner reports the position at the end of the current experience. Both entries are reported in fuzzy numbers. The ideal is 0 (balanced skills and challenge). PRSM proposes self-construction in which context elements are proactively incorporated into the system. Excess challenge, in relation to skill, is therefore reported as threat (-1) that would require skill development, tool acquisition, or environmental mediation to regain the ideal. Excess skill, in relation to challenge, is reported as opportunity (+1) for more aggressive contextual engagement:

- too challenging (0% to maximum anxiety -1)
- not challenging (0% to maximum boredom +1)

6	+.10					-.15
5	 <b>20</b>					
4						
3						
2						
1						
Develop ^						
Maintain	1 Grow >	2	3	4	5	6
No Change	Person Change	P>E Change	P<E Change	Environ. Change		

**Figure 4. Quality of living is reported in specific cells.**

Note: Adapted from [21]. *Personal Resource Systems Management: A practice of nurture*. Copyright B. McFall, 2000. Reprinted with permission.

*PERCEIVED AFFECT* is the final entry in each cell, and the entry that is carried forward to the matrix. Persons are infinitely complex. There truly is no way ascertain the total impact of experience on the person. We can only ask

whether this individual views the glass as half empty or half full. The summarizing entry therefore asks merely whether experience was perceived as

- ☺ positive
- ☹ negative

and then reports the current balance in that cell ☺ - ☹ weighted according to frequency of engagement (☺ 20). A quick scan of all cells in the PRSM matrix gives an instant portrait of interests, motivation, and behavior to inform both personal and shared experience.

## 9. Chaordic organization

The ability to share knowledge of current status enables spontaneous organization at systemic borders (ZPD's) in much the same manner as the language of economics and accounting empowers the 'invisible hand.' When self-interest is both perceived and communicated, it becomes a powerful activator of synchronicity. It enables authentic community. Such knowledge strengthens resolve to stand firm on critical issues, while at the same time identifying areas of possible negotiation and compromise - a combination of strength and flexibility that marks fully adult interaction in society.

Dee Hock, founder and CEO Emeritus of VISA, coined the term *chaordic* to describe organization that spontaneously emerges around shared purpose at the border of chaos and order [27]. In this specific, Hock's program targets interaction in accordance with Banathy's concept of *evolutionary design space* [5]. The paradigm assumes a voluntary relationship between leader and follower, a stewardship bond in which followers ultimately *lead by choosing to be led*. In such a community goals and purposes naturally reflect the shared values and beliefs of the members.

The bedrock of chaordic organization is personal responsibility and management. Management effort is focused on self and superiors rather than on subordinates. Hock maintains that attention should be directed

- 50% toward self-management,
- 25% to understanding and influencing superiors,
- 20% toward collaboration with peers and environment, and
- 5% toward directing subordinates.

In the final analysis, those who cannot manage self are unfit to manage others. Superiors have the power to enable or constrain individual efforts. Activity among peers and in engagement with one's own environment provides the material and synthesis of organization.

Subordinates will ultimately act in accordance with their own free will. Those who understand and embrace the vision will perform responsibly for their own account, given appropriate recognition and support.

Hock summarizes his argument by noting that leadership cannot directly cause success. "*Leadership can only recognize and modify conditions which prevent [superlative relationship and interaction]; perceive and articulate a sense of community, a vision of the future, a body of principle to which people can become passionately committed - then encourage and enable them to discover and bring forth the extraordinary capabilities that lie trapped in everyone struggling to get out*" [27].

## 10. Summary

The premise of this paper has been that further development of existing communities will ultimately depend on authenticity, the fit between community goals and the goals of members. In our rapidly changing society, implicit knowledge of these goals is no longer available, and we have not yet developed adequate methods of explicit communication.

The concepts here assembled as Personal Resource Systems Management (PRSM) present a tool that

- informs individuals on critical issues of personal system status;
- supports identification of potential best fit relationships and communities;
- routes persons, tools and mentors to zones of proximal development, and
- suggests process for improvement.

Applications of the PRSM tool seem plentiful. Education, business, government, social services, and family are all community venues that are rapidly evolving. Though substantial multidisciplinary research is available for each element of the PRSM paradigm, much additional research is required. Pilot programs have to date been restricted to educational communities.

Technology makes this complex information system possible, but the true value of the PRSM system lies in the ability of human science to inform real world interactions. The PRSM language lends greater clarity to personal motivation and reflection, enabling informed stewardship of rights and responsibilities. It also supports authentic community, identifying the common interests of members and the benefits of association. American communities were established around the rights to "*life, liberty, and the pursuit of happiness*" [28]. This system provides a tool to make good that promise.

## 11. Acknowledgements

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