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ROLE OF SELF-AWARENESS IN STRATEGY FORMULATION PROCESS

KURIAN MATHEW DEAN (COORDINATION) XAVIER INSTITUTE OF MANAGEMENT & ENTREPRENEURSHIP KALAMASSERY

ABSTRACT

Borrowing insights from self-awareness studies in computing systems and other self-awareness theories from psychology, the author establishes a parallel between a firm's mission and its self-awareness. A firm's mission is an idea – the idea of distinction - that separates it from its environment. And it is fundamentally nondualistic in nature and, therefore, in principle, ineffable. According to the author, not all firms are self-aware, and there are varying degrees of self-awareness. Moreover, self-awareness is an emergent phenomenon, and it resides within the firm, distributed among a network of key stakeholders called 'nodes.' A key feature of a self-aware system is that it need not have to possess a global omniscient controller. For ordinary members of self-aware systems, it is sufficient to have knowledge of their relevant roles.

KEYWORDS

strategy, self-awareness, mission, SWOT, management.

INTRODUCTION

tion. Strategy formulation involves a firm's 'mind,' whereas strategy implementation involves its 'body.' In this article, the author takes a closer look at the mental aspect of the strategy formulation process, and the role of self-awareness in it.

The strategic management process, as per theory, begins with the articulation of a firm's mission statement. Once the mission statement is articulated, the firm then proceeds to make an inventory of its inherent strengths and weaknesses. Here, the term 'strengths' refers to the firm's key resources, capabilities, and competencies that give it a competitive advantage in the industry in which it operates, and weaknesses are the lack of the same. Next, the firm makes a realistic assessment of its external environment, both the operating external environment and the remote external environment, which may reveal the opportunities and threats present there. After that begins the strategic analysis and choice process, which essentially boils down to finding a 'fit' between the firm's strengths and weaknesses and the opportunities and threats in the external environment. The process may reveal opportunities in the external environment that the firm could gainfully exploit using its strengths, or threats that could be effectively averted using those strengths. Alternatively, the process may reveal internal weaknesses that could make the firm vulnerable to potential threats from the external environment. There are many techniques for doing the strategic analysis and choice process, but the most popular is the SWOT analysis. It reveals to the firm a plethora of strategic alternatives, even if many of them may not be compatible with the firm's stated mission. According to theory, the firm chooses one or two alternatives, which are compatible with its stated mission, and then proceeds to implement them. In other words, the firm's mission statement acts as a filter, effectively eliminating strategic alternatives that are not compatible with it.

THE PROBLEM

How exactly does a firm find a fit between its strengths and weaknesses and the opportunities and threats in the external environment? Is this a mechanical process, proceeding in a linear fashion, as the SWOT model seems to suggest, or, does it happen subliminally when a certain critical 'threshold' is reached? Does it involve complex mental processes of which we are not fully aware?

THE HYPOTHESIS

In this article, the author makes the following hypotheses:

- 1. The term 'mission' refers to the *distinction* that separates a firm from its external environment. It is a non-dualistic kind of knowing, and is fundamentally ineffable.
- 2. To be mission-aware means to possess the firm's soul, which is analogous to self-awareness.
- 3. Verbal articulation of mission adds little value to the strategy formulation process; on the contrary, it may be misleading.
- 4. It is neither possible nor necessary for all members in a firm to possess mission-awareness.

ORGANIZATIONAL SELF-AWARENESS

Self-awareness arises at the confluence of two domains of knowledge: one, knowledge relating to the entity itself (self); two, knowledge relating to the external environment (not self). However, if these two knowledge domains remain separately – as a duality - then self-awareness does not arise. Self-awareness arises only when these two knowledge domains merge into a non-dualistic whole, or *singularity*.

Not all firms are self-aware, and there are varying degrees of self-awareness. Here, the term 'firm' refers to a core group of people – the group of key stakeholders/decision-makers that has 'full' knowledge of the firm – full knowledge of its strengths and weaknesses. And self-awareness resides within the firm, distributed among this core group. Each individual member of this group is a '*node*' in the distributed 'network.' Although these nodes have inner knowing of the firm's mission, they may not be able to articulate it verbally. In that sense, it may be construed as the firm's collective self or soul!

When inner knowledge and outer knowledge subliminally merge into one (non-duality), it assumes an abstract form, which is best described by the word "what." In fact, the word "what" is more than a mere word; it is at the very root of self-awareness and the source of it. Perhaps, it is this abstract concept Peter Drucker succinctly puts as, "What is our business." In his book "Management: Tasks, Responsibilities, Practices" Drucker says, "Nothing may seem simpler or more obvious than to know what a company's business is. A steel mill makes steel, railroad runs trains to carry freight and passengers, an insurance company underwrites fire risks, a bank lends money. Actually, "What is our business" is almost always a difficult question and the right answer is usually anything but obvious."¹ In other words, to Drucker, the question, "What is our business" epitomizes a firm's mission.

The question "What is our business" essentially boils down to "what makes us who we are" or "what makes us distinct." The answer becomes intuitively clear when one becomes mission-aware, when one becomes (aware of) the 'form' or boundary that separates the firm from its environment. In other words, one possesses the firm's soul!

This direct relationship between form and self-awareness opens up possibilities for an epistemological study of the strategic management process.

LAWS OF FORM

In his seminal book "Laws of Form"² G. Spencer Brown introduces a new approach to mathematics and epistemology that begins and ends with the notion of form or distinction. According to him, nothing could be simpler: a distinction appears to *cleave* a domain. The usage of the word 'cleave' in the above statement is noteworthy. The word 'cleave' exhibits the property of *merism*, which, in rhetoric, is the combination of two contrasting words that refer to a whole. Here, the word 'cleave' has contrasting meanings – it means "to separate" as well as "to adhere closely."

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The core tenet of Spencer Brown's formalism is this: "We take as given the idea of distinction and the idea of indication, and that we cannot make an indication without drawing a distinction. We, take, therefore, the form of distinction for the form" (Brown, 1977, p.1). Louis H. Kauffman, the American mathematician, topologist, and professor of Mathematics in the Department of Mathematics, Statistics, and Computer science at the University of Illinois at Chicago comments: "There is circularity in bringing into words what is quite clear without them. And yet it is in this bringing forth into formalisms that mathematics is articulated and universes of discourse come into being. The elusive beginning, before there was a difference, is the eye of the storm, the calm center from which these musings sprina."³

Form is another word for 'distinction.' The form of a firm is neither the company profile (inside) nor its external environment (outside); it is both; it is neither. It is really the distinction or the boundary that separates the firm from its external environment. And that distinction is non-dualistic in its essence. It is, in a sense, the soul of the firm!

From a strategic management perspective, the notion of the *idea of distinction* is the question, "what is our business." In other words, it refers to firm's mission. Strategic alternatives (in Kauffman's words 'musings') emanate from this source. In sharp contrast, the expression "*idea of indication*" refers to the two disparate domains of knowledge, which the distinction has 'cleaved.' In other words, 'indication' refers to the effable aspects, such as a firm's strengths and weaknesses as well as the opportunities and threats in the external environment. Those who are not mission-aware possess only the idea of indication. Only those who are "mission-aware" – those who possess the firm's soul - have the idea of distinction. And it is this latter group that is eminently suited to lead the strategy formulation exercise.

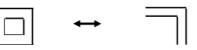
According to Spencer Brown "Distinction is perfect continence" (Brown, 1977, p.1). The term 'continence' literally means "temperance," or "self-control." A distinction is drawn by arranging a boundary with separate sides so that a point on one side cannot reach the other side without crossing the boundary. For example, in a plane space a circle draws a distinction. Once a distinction is drawn, the spaces, states, or contents on each side of the boundary, being distinct, can be 'indicated.'

Spencer Brown gives a topological notation for distinction, the *mark*. The symbol is set to represent a distinction between its inside, which, in our case, represents the firm, and its outside, which represents the external environment.

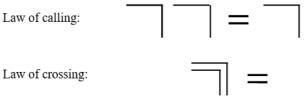
The mark is to be regarded as a shorthand for a rectangle drawn in the plane and dividing the plane into the regions inside and outside the rectangle. Spencer Brown's mathematical system made just this beginning. In his formalism, the idea of a distinction is instantiated in the distinction that the mark appears to make in the plane.

In an expression, we can say of any two marks that one is or is not inside the other. The relationship between two marks is either one is inside the other, or that neither is inside the other. These two conditions correspond to the two elementary expressions shown below:





The mathematics in Spencer Brown's Laws of Form begins with two laws of transformation. They are the *law of calling* and the *law of crossing*, the symbolic representation of which is given below,



A calculus is born of these two equations and, thus, Spencer Brown's new mathematics begins. However, the purpose of this article is not to go into the topological aspects of the strategy formulation process. The focus here, on the contrary, is on distinction itself – the source of self-awareness. Therefore, we shall examine the psychology of self-awareness.

PSYCHOLOGY OF SELF-AWARENESS

Self-awareness theories from psychology are opening up new vistas in the design and engineering of complex systems. In an article published in the Awareness Magazine, titled "An Outlook for self-awareness in computing systems", the authors Peter Lewis, Marco Platzner, and Xin Yao states, "As computing systems continue to advance, they are increasingly comprised of large numbers of different types of subsystems, each with their own local perspectives and goals and connected in changing network topologies. As a result, having humans understand and manage these systems is becoming increasingly infeasible. Future computing systems, from robots to personal music devices to web services, should be able to achieve advanced levels of autonomous behavior to adapt themselves at runtime and learn behaviors appropriate to changing conditions. Nevertheless, users engaging with different parts of the system still expect high performance, reliability, security, and other qualities.

Such systems will be faced with the challenge of managing trade-offs between these conflicting goals at runtime, both at the global and at the local level, in response to changing conditions. For a system to adapt itself effectively, it is important that it has the ability to be self-aware. Self-awareness is connected with the availability, collection and representation of knowledge about something, by that something. A self-aware node has knowledge of itself, permitting reasoning and intelligent decision-making to support autonomous adaptive behavior...

The first of these concepts is the distinction between public and private self-awareness classes, which are concerned with knowledge of phenomena external and internal to the individual, respectively..."⁴

In this article, taking the insights from the study by Peter Lewis et al., and self-awareness theories from psychology, we take a closer look at how an entity becomes self-aware, which might provide useful clues as to how a firm becomes self-aware.

The term self-awareness was first introduced around the start of the 20th century, and it is still an emerging field within Psychology. Morin (2006)⁵ defines self-awareness as "the capacity to become the object of one's own attention."

There are three key concepts relating to self-awareness. They are 1) Public and private awareness 2) Levels of self-awareness and 3) Emergence of self-awareness.

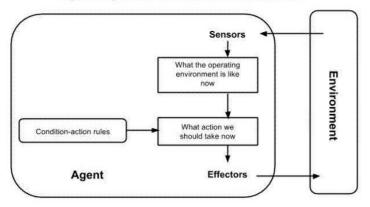
PRIVATE AND PUBLIC SELF-AWARENESS⁶

The term *private self-awareness* refers to the knowledge of, and based on, phenomena internal to oneself. It is internal, such as, for example, my knowledge that I am hungry. And it may include values, goals, or behavior.

On the other hand, *public self-awareness* refers to the knowledge of, and based on, phenomena external to oneself. It is one's perspective of the environment. It is the awareness of one's relationship to others, effects of one's behavior, and how others perceive it. It is subjective knowledge.

INTERNATIONAL JOURNAL OF RESEARCH IN COMMERCE, ECONOMICS & MANAGEMENT A Monthly Double-Blind Peer Reviewed (Refereed/Juried) Open Access International e-Journal - Included in the International Serial Directories http://ijrcm.org.in/ LEVELS OF SELF-AWARENESS⁷

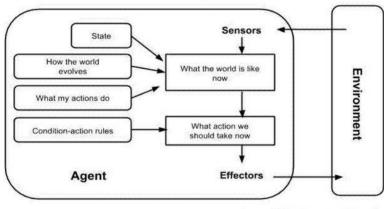
Fig:1 Ecological Self - >Stimulus Response Awareness



Source: EPiCs, Birmingham University

There are several levels of self-awareness. At the lowest rung of the ladder of self-awareness is the *Ecological Self* (Fig.1), which has a stimulus-response kind of self-awareness such as that of lower animals. In other words, it is merely the absence of unconsciousness. The ecological self has knowledge of the stimuli, which enables it to respond to events, but it is not able to identify the reasons for the stimuli. It has neither memory of past stimuli nor can it anticipate future stimuli. Therefore, the entity exists in a reactive mode, responding to stimuli as and when they occur. The self-awareness of ecological self can be private, public or both. At the next higher level is the *Interpersonal Self*, which is the simple awareness of interactions with others. The interpersonal self allows simple adaptive working. It knows that stimuli and one's own actions form part of the interaction with the social and physical environment. The interpersonal self has the ability to distinguish between nodes and environments. It is aware that actions can provoke, generate or cause specific reactions through feedback loops. Simple interaction-awareness enables it to reason about individual interactions. More advanced versions of interpersonal self may involve knowledge of social structures such as communities and networks. Essentially, this is a form of public self-awareness.

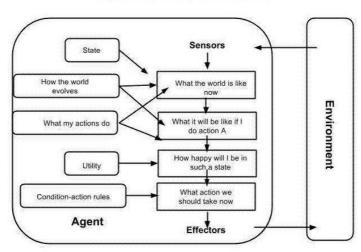
Fig:2 Extended Self _> Time-Awareness



Source: EPiCs, Birmingham University

Above interpersonal self is the *Extended Self* (Fig.2), which is capable of reflecting over time and is aware of the existence of past and future interactions. This type of self-awareness may involve explicit memory and/or anticipation. And it can be private, public or both.

Fig: 3 Private Self ⇒ Goal-Awareness



Source: EpiCS Birmingham University

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Still above the extended self is the *Private Self* (Fig.3), which is capable of processing self-information such as thoughts, feelings, and intentions. It has knowledge of current goals (e.g. goal states, utility etc.), and has knowledge of preferences and constraints. It permits the private self to acknowledge and adapt to changes in goals. This type of self-awareness can be private, public or both.

At the pinnacle of the ladder of self-awareness is the *Conceptual Self*, which is the abstract representation of itself. It has knowledge of the node's own self-awareness capabilities. It may also include knowledge of which level(s) of self-awareness are present, and how they are realized. And Conceptual Self permits the ability to reason about the benefits and costs of maintaining certain levels of self-awareness, in terms of the node's goals. It also permits *meta-self-awareness*⁸ – the faculty of knowing that one is self-aware. This is a form of private self-awareness.

Here is the short summary: the ecological self-possess only a stimulus-response level of self-awareness; interpersonal self is interaction-aware; extended self is time-aware; private self is goal-aware; and conceptual self is meta-self-aware.

WORKING DEFINITION OF A SELF-AWARE NODE

To be self-aware a node should: 1) possess knowledge about its own internal state; 2) possess knowledge about its environment. Optionally, the entity might also possess knowledge of its interactions with the wider system (interaction-awareness); possess knowledge of time, e.g. of past or likely future phenomena or effects (time-awareness); possess knowledge of its goals, e.g. objectives, preferences and constraints (goal-awareness); select what is and is not relevant knowledge (meta-self-awareness).

EMERGENCE OF SELF-AWARENESS: KEY CONCEPTS

In collective biological systems such as the brain, ant colonies, immune systems etc., the entire system can exhibit self-aware behavior. However, the constituent parts may not exhibit self-awareness themselves, and the global information is distributed, not present at a single point. In other words, a complex system may exhibit emergent behavior, which appears globally self-aware, even though no constituent part needs to possess information about the whole system⁹. And this has design implications. A self-aware system need not have to possess a global omniscient controller. And for individual members of the system, it is sufficient to have knowledge of their relevant roles.

CONCLUSION

A firm's mission is the distinction that separates it from its environment. It is a notion, which is fundamentally non-dualistic in nature and therefore, in principle, ineffable. However, when one attempts to comprehend that notion dualistically as knowledge relating to the firm (company profile) and knowledge relating to the environment, it loses its essential vitality. Such verbal expressions of the mission add little value to strategy formulation process and, perhaps, may even be misleading. A firm's mission is analogous to its self-awareness. To be mission-aware means to possess the firm's soul, as it were. And that awareness is an emergent phenomenon – a collective consciousness - distributed among key stakeholders (nodes) within the system who are mission-aware and have a sense of ownership about the firm. These individuals are better suited to lead the firm's strategy formulation exercises.

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