I Just Love My Job!
I just love my job.
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The 7P Way to a job you love based on who you are

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PUTTING THINGS IN PERSPECTIVE

PART 1

Introduction

‘I have so much to give in my work! I just want to be able to make my contribution – put some of me into the work I do. . . .’

This comment, from a new entrant to the world of work, is typical of the enthusiasm and frustration of many people in the early days of their careers. But many of us feel the same frustration – our jobs don’t tap our talents or fulfil our drives. In the last few years, a lot of management literature has focused on tapping the creative potential that lies within people in all of our organisations. Yet many employers have lost the resources of loyal, committed and undoubtedly creative people by not recognising and harnessing that potential.

This is a book about how you can influence your working life and develop for yourself situations that reward and nourish you. It is a book for the countless thousands of talented people who want to take more control over the work they do, whether they be ambitious young executives, mid-life career changers or simply those who feel that working for an organisation could – and should – fulfil them more than it presently does. We firmly believe every person should be able to say, ‘I just love my job!’

These days, most of us expect that we will have a number of employers during our working life. This new pattern, and other changes in our work environment, have made it critically important for people to take individual responsibility for their own personal development. Organisations still support and encourage the development of their people. But unfortunately, many cannot offer the structured stages of job progression that used to take care of employees from their hiring day until their retirement.

As mergers and restructuring become the norm, there’s much more fluidity in the movement of workers between organisations. There is also a bewildering proliferation of rapid change within many organisations. In this fluid, change-
able environment, the opportunity for role and responsibility change has never been greater. People who clearly understand their own needs and drivers will be better placed to choose or shape roles, or to influence their areas of responsibility, in ways that suit them best.

You may have found this book while browsing in a book shop, looking for some new insights in self-development or career management. It may be that your manager has handed you this book, or it has been recommended by your HR department, perhaps leading you to ask, ‘What’s in it for my company?’ As part of this self-development process, organisations benefit greatly. True, some lose good people to more enlightened companies or to self-employment, but others reap the rewards of a motivated workforce that is gaining intrinsic satisfaction from the work it does.

The issue, for us, is whether the initiative for developing human resources comes ‘top down’ or ‘bottom up’. Many of the initiatives we have seen have failed through top down strategies. As Naisbitt said in *Megatrends*, fads are imposed from the top down, trends grow from the bottom up.

Trends are very powerful because they start slowly — ‘bottom up’ — and develop a momentum that becomes unstoppable until, when a critical mass is reached, they become the order of the day. Consider the current greening of society. Few of us, a decade ago, could predict the way that recycling, energy credits, global warming, holistic health and other trends have become mainstream drivers for policy and action. The grass-root concerns built from the bottom up.

The same is happening right now within organisations — a steady growth in the number of individuals who recognise that if they are to spend the majority of their waking life engaged in some kind of work activity, then that activity needs to fulfil them more than a pay cheque ever can. The time has never been riper for this change to gather speed.

It is now well-known that in recent years, we have moved into a period of severe skill shortages in many important sectors. Demographic changes have meant that fewer 16-year-olds as a percentage of the total population have been entering the labour pool. Employment for the under-30s has turned into a seller’s market for people who have the right skills. The annual university and college recruitment drive for students has turned upside down in some sectors, with students interviewing companies rather than the other way round. A quick glance at the ‘situations vacant’ section in your newspaper demonstrates the degree to which the world of work has changed in recent years. The job titles now advertised were not on the lists of the school and college career advisors who counselled today’s potential candidates for these roles.
One of the major issues for organisations has been how to attract and retain competent staff. Many forward-looking organisations have developed ranges of benefits to mitigate against talent losses: setting up crèche and playgroup facilities for the children of employees, calling on the over-50s to come back to work, offering bounty-hunter payments for employees who attract friends to work for their organisation. Some are laying the foundations of Employee Development Programmes that go far wider than the needs of the job to encompass University degree courses, vocational Professional Qualifications, fitness and leisure pursuits. It is not uncommon for organisations to have a catalogue of benefits which employees pick from, with packages that are designed to appeal to individuals with different lifestyles and values. Organisations that have improved their benefits and polices to better meet the needs of their employees report significant decreases in staff turnover, plus savings in recruitment costs.

Tom Peters and many others consider the Nineties to be a revolutionary decade, and that was before the common use of the Internet and web technologies. In fact, we are in the midst of the most dramatic changes in basic business organisation in over 2,000 years. There have been casualties: some organisations have gone under, some have merged or been taken over. Some jobs have changed or disappeared, and employees in many sectors who had once anticipated a stable career progression have found unexpected diversions. This change has been accelerated by the enormous increase in individually variable employment contracts and by the disappearance of the company pension, especially as this trend spreads into the public sector.

The trends and changes in ‘work’ have brought opportunities or problems, depending on how you view them. For those who know what they want and what they have to offer, the opportunities of this fluid work environment have been genuinely rewarding. The changing work environment continues and the portfolio career has become more commonplace. For those looking to create or shape, rather than follow, their career paths, the variety, fluidity and opportunity have never been so great.

The purpose of this book

This book will help you to know who you are, where you want to be, and how you get there. It will enable you to understand your predominant drives and motivations and how these shape your life and approach to work. It will enable you to understand your strengths and limitations and give you greater choice and control over your careers.

It is a book about understanding ourselves, learning why we do what we do,
identifying the needs we have and seeing how we try to fulfil them. It is also a book about understanding others.

Throughout the book, we will be constantly crossing the boundaries between understanding ourselves and understanding others. There are two important reasons for this. The first is that we believe you cannot understand yourself without understanding others and vice versa. The second is that if you want to make changes in your job, your career or your whole life, this usually involves communicating with others to achieve those changes.

Most of our working lives involve us with people: we get what we want through interacting with our managers, staff, peers, customers, clients, etc. Very few people are in a position of splendid isolation: dealing with people is the business that most of us are in. The ability to communicate effectively is probably the single most powerful attribute in achieving our ends. This fact has never been truer as a matrix approach to organisational structure becomes more widespread. Traditional structures have become less important. Thus there is a greater reliance on people’s ability to build and maintain relationships, working collaboratively to make things happen.

Making sense of how both we and others see the world is the basis of our approach to communication.

**Personal awareness**

In our work within organisations over the last two decades we have become acutely aware of a crucial gap in the focus of most training. Employees are given knowledge-based training on the particular specialisms of their role: product knowledge, procedures, etc. Many receive skills training in the form of management or personal skills development, e.g. interviewing, negotiating, managing teams, selling, and so on. The gap we find in virtually all the development courses we have experienced is in the arena of *personal awareness*.

People acquire the knowledge and skills to make them more effective like the components of a toolbox — a hammer for this task, a chisel for that, etc. Yet little emphasis seems to be placed on understanding the person wielding the tools, how they use them, their style of working, why they approach things in a certain way.

For people to grow their abilities, and become more effective in what they do, they need not only knowledge and skills but an awareness of themselves. Perhaps the taboo against finding out what we are really like or how others perceive us is fostered by a fear of personality assassination: feedback is perhaps seen as a polite word for criticism, judgment or blame.
That is not our position. A mirror in itself does not judge, it only reflects what is there. What each one of us does with reflections of ourselves is something only we can decide, and we are often our own worst critics. Yet without the reflections, without feedback, it is very difficult for us to see the backs of our own heads, to see ourselves as others see us.

Self-discovery

It is possible to develop personal awareness using the techniques in this book, plus feedback from colleagues and friends, without judgment. Learning about our drives, our predominant style, our strengths and our limitations need not be a sombre affair.

We invite you to take a journey of self-discovery, a journey that will take you through the parts of your inner world that dominate the way you operate. Let us quickly say that we are not attempting to involve you in a deeply psychoanalytic introspection. Neither are we claiming to deal with the whole complex nature of personality. The circumstances of your childhood might be an interesting topic for discussion with your therapist, but that is not the route we wish to take.

Our focus will be in the areas of needs, drives, motivation and style. We believe that, working with these elements, it is possible to develop an awareness of how they dictate your approach to life and the work you do, without having to fully understand what in your formative years may have caused them. We are not in any way devaluing the splendid work of many therapists, merely acknowledging our distinct route through a very complex area.

On any journey we need a map, whether it is one that is written down in some form or etched into our memories through familiarity. A map is an attempt to represent reality in an abstract form. We have maps for everything, not just for travelling. Concepts are mental maps that allow us to describe things to each other or to predict things in our world.

Some maps are of course better than others — better in terms of being more accurate, more detailed, more useful in the way they represent the terrain, etc. The challenge for us has been in developing a map that strikes a balance between the complexities of theoretical elegance on one hand and the superficiality of the pop magazine questionnaire on the other.

The map we have developed as a means of charting our route is based on the premise that a map should be practically useful, that it should relate to real world experience for many readers and that it should have a high degree of predictiveness – that is, that one should be able to predict a lot about someone’s behaviour from knowing a little.
We have developed this map or framework — we call it the 7PTM model — out of years of working with individuals and groups in a wide range of organisational settings and cultures. We have taught this model, or appropriate parts of it, to thousands of individuals to enable them to be more effective in the work they do: managers who need to understand how to relate better to their staff, graduate trainees who want to plan an appropriate induction route, consultants who need to get closer to their clients, team members who want to assess collective strengths and limitations. Throughout our work, whether we are imparting technical knowledge on project implementation or teaching specific skills such as influencing, a major focus is always on developing awareness of the individual’s drives and style and how these can expand or limit the work he or she does.

**How to use this book**

This book is designed not only to be read but also to be worked with. It is one thing to study a map in detail sitting indoors. It is quite another to take it with you to explore the territory it relates to. There are some people who will merely read this book to gain an appreciation of the concepts within it. For others, who want to explore the territory, and to understand how the 7P model relates to their own inner terrain, we have included short exercises in each section and offer a technique that can be used as a self-discovery tool.

**In Part I,** you will find an introduction to the basic concepts of hilltops, drives, the 7Ps of drive, drive profiles, and the Three Level Technique (3LT).

- **Hilltops** is a metaphor for each person’s unique perspective on the world, informed by what he or she values, strives for and considers important.
- **Drives** energise your behaviour and give it direction.
- **The 7Ps** help differentiate among drives, relating to Purpose, Position, Plans, Power, Process, People and Product.
- **The Three Level Technique (3LT)** helps you discover not just what people do or how they do it, but why — so you can really understand them, and also understand yourself, more deeply.

**Part II** takes you through each of the 7P drives in detail. You will learn each drive’s characteristics and begin to chart your own profile of each drive’s relative strength in your own makeup.

**Part III** puts it all together, and gives you the Vision to Action process model. It helps you make change happen by committing to it and then by learning to influence others so they support the changes you need to make.

Taken together, the insights, tools, processes and concepts in this book will give you what you need for greater satisfaction in your work life, and beyond.
For those of you who are prepared to commit some energy to understanding yourself, we believe the rewards are great, for with personal awareness comes choice. By understanding clearly what drives us – why we do what we do – we open up the possibility of choosing other ways of fulfilling our needs. If we understand how we relate to other people and how we may be predictably perceived by them, we open up the possibility of communicating in different ways and increasing the likelihood of getting our needs met.

The approach we use is more than a self-reflection device. It can be used equally well to explore, understand and appreciate the motivations and drives of others, to gain some insight into who you have as a colleague, boss, customer etc., and therefore how best to communicate with him or her.

Although the focus of the book is specifically on business and the world of work, all of us are also in the business of life. We will be drawing on examples from the breadth of society, from the media, sport, politics and relationships of many kinds to enrich the ideas we present. It is relevant to recognise that for many of us our leisure pursuits are often the means by which we fulfil those drives that work does not satisfy. To limit understanding of ourselves to only a business context would increase the potential of seeing ourselves as somewhat flat, two-dimensional creatures, stifled by our office attire.

Almost above all, we hope this book will be fun to read and work with rather than a ‘sober manual for the earnest enquirer’. In such a business book we may run the risk of sounding somewhat unprofessional, yet over and over again we find that learning increases enormously when there is enjoyment in the activity. Learning about oneself should be fun! We suspect that those of us who find it difficult to laugh at ourselves are the people who least accept who we are, and who will be the ones who find it the most difficult to change.

So we invite you to start this exploration and learning process with an open mind and a playful attitude. With that approach, plus your own commitment, we feel confident you can come to say, ‘I just love my job!’ with pleasure and conviction. Good luck!
CHAPTER 1

Your Hilltop –
Your Unique World View

‘All the world’s queer except me an’ thee, lad, an’ even thee’s a bit queer at times!’
Old Yorkshire saying

Do you find some people strange? How often do you hear people say, ‘I just don’t understand what goes on inside his head!’ or ‘What on earth is she up to?’ or ‘I can’t fathom him out at all’. Making sense of people is enormously complex and can involve many difficulties. Over many years we have observed a spectrum of responses to the task. For some, human behaviour is a totally fascinating area and they get deeply immersed in understanding why we do what we do. Others, faced with the possibility that we may never understand, simply give up trying.

By facing up to this challenge we hope to produce a way of understanding people that is realistic and useful, and which is rich enough to make sense of some of the living complexity we find.

Do you ever stop to consider how very different people are? As you go about your daily work, do you ever contemplate what a diverse bunch of people it is that you meet? Think about your colleagues, your managers or staff, your customers, or people in other departments in your organisation. Do you know what makes them tick? When you are trying to work with them, selling or negotiating, managing or persuading them, do you know how to handle them, what will work with different individuals?

Think of the thousands of different jobs in our society, and the kinds of skills and qualities that are needed for each. There are people with ability all around the world searching for, and thankfully in some cases, finding, niches in life that they find rewarding.

What are the skills and qualities you bring to your job? Do you feel that your job uses your abilities to their best advantage, or are you constantly coping with frustration? What rewards do you get from doing the work you do?

There is an old and well-known saying that goes, ‘If you want to be happy, find something you love doing so much that you would do it for free - then do it so well that
people will pay you to do it for them!’ If you are able to say with your hand on your heart that the work you do satisfies this criterion, then give this book to someone less fortunate than yourself. If not, we need to begin some self-exploration to unearth what it is that you love, what rewards you seek, and what mixture of skills and qualities you have.

For many people, finding out what they really want to do is the major obstacle. It is easy to be earmarked for a particular career because you display abilities in that area, and even easier to drift into a line of work that pays well – only to become dissatisfied. So we need to start at the basis of what makes you a unique being, what you value and strive for in your own world, the things that you consider to be important in life.

We have all grown up in an age of ever-increasing exposure to the media. The global windows of television and the Internet allow access into people’s lives that simply was not possible a couple of decades ago. From interviews with corporate executives in Japan to remote tribes threatened with extinction in the rain forests of Brazil to chat rooms on countless topics, television and the Internet offer the opportunity to glimpse something of the inner needs of the eccentric and the ordinary, the powerful and powerless. And yet, for every life we glimpse, there are millions who remain invisible.

When we look at the fragment of humanity that we have access to – whether through the porthole of the media or through personal contact – we are constantly impressed by seeing people going to amazing lengths to satisfy some need or other. What drives them? Why do people do what they do? What is it, for instance, that drives a person to devote the whole of his or her life to the service of others in the slums of the third world? What drives someone to surf a fifty-foot Pacific wave on eight feet of fibre-glass when a mistake would cost all?

What drives someone to spend most of their adult waking life satisfying the need to collect things, be it butterflies or businesses, constantly gathering more, bigger, better? We have worked with groups of professionals, each one annually earning the equivalent of £300,000 plus, who admitted that their typical working day was still 14 to 16 hours, six days a week! Why?

What drives someone to spend their life peering down a microscope in a laboratory, or studying theoretical physics or Chaos theory?

What drives someone to tape every episode of their favourite soap or comedy show on TV so they can watch them again and again or to spend night after night drinking and chatting in loud and smoky pubs and wine bars?

Are we alone in our fascination with how different people live their lives? We suspect not. Think of your family and friends, and the people in your local com-
munity. How many of them do the same things as you, share the same interests, and think as you do or have the same basic beliefs? We suspect the similarities grow fewer the further you look from your own social centre. Even within a family or group of close friends, while there is often much in common, the richness of difference is still there. How many of us have husbands, wives or partners whose view of the world we find difficult to understand, or have brothers or sisters whose lives lead them along paths we would not dream of following?

Consider all the people you know at work or the people you interact with on a daily basis. How many do you feel share a similar perspective to your own? Do the people doing the same job as you do it in the same way or look to get from it the same satisfactions? What about people in other teams or departments? What are they like, what attracts them to the work they do? Are there jobs within your company that you would not have at twice the salary, jobs that would drive you crazy within a week? Yet there are people doing those jobs and getting fulfilment from them. Are there other jobs you would prefer to do because they would fulfil you more than the one you hold at present?

This book is about people. It is about how we all strive to fulfil our needs, both in work and in our broader lives. It is about understanding something of the complexity of you and me so that we can make choices about how to get the rewards we want, whatever they are.

**Hilltops**

Rather than get involved in the intricacies of a variety of psychological theories, we have developed an image to convey in a simple yet profound way this whole notion of individuality and uniqueness. This image we have labelled ‘Hilltops’.

The basic premise is that everyone on this planet stands on their own unique hilltop from which they peer out and view the world. Each one of us has, quite literally, a point of view that no-one else shares. There may be people who have hilltops that are quite close to each other and who can agree on many things (we will deal with this later) but there is no-one who shares the exact point from which you view the world. Even at a simple physical level, two people can’t occupy exactly the same place at the same time, so when viewing the same object or event each must have a slightly different angle on it.

*No-one can get inside your skin or look out through your eyes.* If we add to this the well-accepted notion that perception is not simply a passive event – that we do not act like a camera faithfully capturing objective data but select, interpret and evaluate all that bombards us – then perhaps we are starting to get a glimpse of how unique our view of the world really is.
Exercise

Stop reading for a moment and look around. Where are you? Are you sitting, standing, lying down? Are you in a room, outdoors, or travelling somewhere? Describe the environment: what is it like?

Are there other people around? If so, who are they? What do you know of them? If you were to give a thumbnail sketch of them, what would you say?

By completing the above exercise you will have just produced something unique in the world. Not another living person would have described what you just have. Right now there is no-one else having the same experience as you. You might be reading this on a train or bus, crammed with people, all apparently having a similar experience, but they are not experiencing it from your hilltop, only from theirs. For example, some may be finding it a tense and overcrowded journey, others part of an exciting visit to a tourist site, while some might be virtually oblivious to it.

Where do hilltops come from?

If we accept the idea that we all have a unique hilltop, then it is worth understanding where it has come from. In short, how have I ended up being me?

We could, of course, devote this whole book to development theories, what different schools of psychology say about learning, and the growth of personality. There is, for example, the long-standing debate on genetic inheritance versus social conditioning – are we born with certain attributes or are they created by our environment? Our position is that, whatever the truth, we may never know or need to know. What is important is that we develop a detailed understanding of where we are now, of our own personal hilltops.

Exercise

Ask yourself, 'How come I have ended up being here, doing this particular work at this particular point in my life? What chance happenings, acts of will, or seized opportunities have led me here?'

Now, the question in this exercise is a serious one and an autobiography could be written to answer it. Again, one thing is certain: the simple fact that no-one
else in the world will describe what you would describe in your story; no-one in
the world has lived your life. There is no-one in the world who sees things in
quite the same way as you, not even your colleagues who are doing an identical
job. No-one else looks through your eyes.

Values and beliefs
Over the years, as we grow from a little molehill to (in some cases) a veritable
mountain, we develop a sense of what we like and dislike, what’s good and bad,
right and wrong, important or meaningless. What develops in the core of our
hilltop is in fact a set of values and beliefs. These may change over time, but at
any point in our lives we all have a core set of values and beliefs that are central
to our hilltop.

For many of us, in the normal course of daily life, our central beliefs and val-
ues are rarely the subject of introspection – life is too fast for that. We choose, we
decide, we make judgments and take action without conscious reference to them.
However, they are always there, acting as an inner template for all of our activi-
ties. For example, ‘I value my department or organisation, therefore I defend it
when it is attacked,’ or ‘I value life, the lives of others and my car, therefore I al-
ways drive with care’.

We all have values and beliefs at the core of our hilltop. They govern all we do.
If you accept the idea that your hilltop is a product of the unique tapestry of
your life, of all your experiences, knowledge, feelings, values, preferences and
prejudices, then you will inevitably conclude that your hilltop governs two all-
embracing activities – what you perceive and what you express – or, more sim-
ply, what you take in and what you give out.

The filters of the mind
Whatever your hilltop is, it will affect the way you see things. If you value jus-
tice you will look for fairness in your transactions. If you value winning you will
look for opportunities to compete. If you value rationality you will look for the
logic in arguments.

When people take on a role, they add to their hilltop a role perception. This
makes them see things from a different angle. So, a marketing expert does not
watch an advertisement from the same perspective as the consumer it is aimed
at. An accountant sees a financial report differently from a salesperson. A pro-
duction line operator sees his or her company from a very different perspective
to that of a managing director. What we perceive is dictated by who we are.

How many times have you been in meetings with people from different de-
partments or different companies who interpret the same data in completely opposite ways? How many times do we witness the leaders of our political parties reaching totally different conclusions from the same basic ‘facts’?

Have you ever had the experience of moving roles and changing your perspective on certain issues? Some people might have accused you of selling out, when in fact it was simply that the move allowed a different light to be cast on the issue.

It is amusing to see how many drivers completely change their perspective when they become pedestrians in busy town traffic. As drivers, we have got enough to watch out for in traffic, without reckless pedestrians throwing themselves onto the road. However, as pedestrians we complain bitterly when drivers show no consideration for us waiting to cross, and are prepared to march on to pedestrian crossings with an undying faith in the rule of the right of way.

Do you know people who have a particular brand of ‘ism’ – environmentalism, sexism, racism, capitalism, chauvinism etc? Whatever the focus, an ‘ism’ is an encapsulation of a belief system, core values in a person’s hilltop. This produces a certain perspective when the person is confronted by any data, a television programme, newspaper article, incident, etc. All are subjected to the same process of evaluation, interpretation and reaction based on that particular hilltop. What an ‘ism’ does basically is govern how things are understood, what meaning is taken from the data. The stronger the ‘ism’, the more it limits any other possible interpretation being considered.

You may, of course, think that ‘isms’ are too extreme to be used as examples to illustrate the hilltop concept, and you may be right. There are many people who, justifiably, would claim not to have such strong beliefs.

So, how do you personally make judgments about things? How, for example, do you form opinions about what your company or department is doing? What is the basis on which you judge a thing to be right or wrong? On what basis do you make decisions?

Exercise

Take any issue about which you have an opinion (it can be domestic, work, political, social – it doesn’t matter what the focus is).

Instead of describing or explaining your opinion, ask yourself why you think or feel that way about the issue. Ask yourself what belief system underpins your position. Ask why again and again, until you can say ‘Because I believe that.’
Finding what we want to find
Another interesting phenomenon we have observed is the idea that what we see is in no small measure dictated by what we look for. Have you ever had the experience of buying something, such as a model of car or mobile phone, that you had never noticed before, and found that suddenly you see it everywhere? The simple fact of owning one suddenly makes them highly visible! Of course they were there all the time but only attracted your attention when they became in some way relevant to you, a little piece of your identity.

What about the way we view other people? What lies at the basis of how you form opinions of others? When you think of the people you admire, what is it that you admire about them? And what is it that you find distasteful about the people you do not like?

Exercise

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What does this exercise tell you about your own value system?

It is interesting that no matter who you have as your heroes, they will probably be someone else’s villains. What you see in people that you value is seen very differently by others and perhaps devalued. The same qualities are being described from different hilltops: confident becomes arrogant, determined becomes ruthless, persuasive becomes manipulative, self-assured becomes egotistical, warm becomes phoney, studious becomes pedantic, sensitive becomes sentimental, dynamic becomes macho, committed becomes tunnel-visioned, freedom-fighting becomes terrorist.
The point is that how we judge others is not based on external ‘facts’ that everyone agrees on, but on the things that each of us looks for and values in other people. How we judge others is more dependent on our own hilltop than on their behaviour. We know a businessman who actually seems to trust no-one in the world, except perhaps his wife and dog (and we are not even sure about that). From his hilltop, therefore, when he peers out of his office window at his customers, staff and sales people, he finds his world full of untrustworthy people.

Now, you may have a hilltop that resists the notion that we judge others, feeling that it is in some way wrong to judge. However, it can be possible to judge others without the negative connotations usually associated with the word ‘judgment’. Similarly, the word ‘discrimination’ has in our society taken on an ugly meaning, while the true usage of these words denotes some of the higher powers of the human mind: without the ability to make judgments or to discriminate between things we simply could not learn.

If you find yourself in a recruitment situation, or a position in which you have to choose between people, what do you look for above and beyond the job specification? We all know the tendency, particularly in long-established organisations, to recruit in one’s own image and in new entrepreneurial organisations to recruit in the image of the founder members. There are thousands of people who never get promoted because they do not match the template their immediate superior has of someone ‘fitted’ or ‘suited’ to a higher post. There are many organisations where the recruitment focus asks, ‘Are they our kind of person?’

So in summary, having a hilltop, whatever it may be, governs our perception of the world. It determines how we see things, how we view others or interpret events. It determines what we look out for and what we consider to be important.

We realise that this may sound obvious and, in some ways, pure common sense. However, we have found that such sense is not that common. We actually meet few people who clearly demonstrate that they are aware that what they experience is only what they experience, and not necessarily the definitive version. How often do you hear people say things like: ‘No, you’re wrong’, or ‘In actual fact, the truth of the matter is’ rather than, ‘My perception of it is like this…’ or ‘What I experienced was…’

**Broadcasting your hilltop**

Our hilltop determines how we perceive things. The second all-embracing activity that hilltops govern is what we give out, what we broadcast.
We are all brilliant broadcasters. Broadcasting is something we do all the time, something that we cannot help doing. Even the strong silent types among us are constantly broadcasting they are strong silent types!

Everything we do – the jobs we have, the cars we drive, the companies we work for – all tell their story. The friends we have, the partners we are attracted to, where we live – all are broadcasting something about who we are.

**Exercise**

Think about the clothes you wear to work. Ask yourself 'What do they broadcast about me? (If you're not sure of the answer, ask around!)

Think of the car you drive or, what is perhaps more revealing, the car you would like to drive. What is it that attracts you to it? Why are those attractive elements important to you? What statement is that making about your hilltop?

As we have already demonstrated, how these broadcasts will be received by someone else is another matter, and something we will address when we discuss the difficulties of communicating successfully across the chasm between different world views. Someone sitting quietly in a group discussion, perhaps out of shyness or a lack of confidence, can very easily be perceived as aloof or disinterested. Others who feel keen and enthusiastic can appear dominating or insensitive – it all depends on who is doing the receiving.

If you have experienced any kind of interview you will know the litany of things to consider with regard to dress, manner, eye contact etc., and how important those things are in making an impression. There is a considerable amount of research which suggests that decisions are made in interviews within the first couple of minutes, the rest of the time being spent gathering data to confirm the initial judgment.

While many of us acknowledge this phenomenon, we tend to treat interviews as special events, i.e. times when we need to make a good impression. The truth is that we make impressions all the time, on everyone we contact. It's just the circumstance that makes them seem special.

This is particularly true in the case of giving opinions about things. Opinions are very revealing because they are direct expressions of our hilltop, our point of view. To plagiarise Newton, for every opinion there is an equal and opposite opinion, and you only have to watch a television debate to see the truth of this statement: the more contentious the topic, the more polarised the hilltops are.
The notion of rightness

The question we are left with is ‘So who’s right?’ It is our experience that most people believe that if others saw things in the same way as they do, the world would be a far happier place! Are they in a minority, or do you think that too?

We have yet to meet anyone who believes that the way they see the world is wrong. We all believe our experience of the world to be true – we have to, it is the only experience we have.

Of course, there are people who would challenge the notion that ‘I am right and the rest are wrong to some degree’, and accept that the views of others are not wrong, simply different but equally valid. As discussions develop, such chal-
lengers often insist that their liberal tolerance of different yet equally valid perspectives is right! A hilltop that is prepared to accept other perspectives as equal and not to claim it has cornered the market on truth is, they claim, the right hilltop to stand on!

**Hilltops and self-preservation**

What happens when you challenge someone’s hilltop position?

They start defending it. Battlements are rapidly built around the hilltop to protect its summit from assault. If the attack, or perceived attack, continues, the odd grenade may be tossed over the parapets. We do not grow our hilltop carefully over the years in order for it to be washed away by a sudden deluge, or flattened by someone else.

*It is in the nature of a hilltop to confirm its rightness and to prevent change.* If you doubt this idea, think of conflicts you have witnessed. People do not like being proved wrong, and, depending on what is at stake, will fight tooth and nail to defend their position.

Having said that, hilltops can – and do – change. They can change as part of a maturation process, or over time. They can grow as new experiences, awareness and understanding develop. They change as social attitudes change (or is it the other way round?). For example, there are many people today who have as part of their hilltop a ‘green’ awareness that was not there a decade ago. People no longer find it strange to sort their rubbish for recycling, to bring containers to the grocer to be filled, and thus to reduce packaging waste.

Basically, people change either through awareness or through pain. If a person has fixated on a particular hilltop, it may take some traumatic event to unlock the doors and allow the possibility of change, for it is difficult for most people to give up something that they have spent their lives developing. Habit, custom, tradition and history all offer a measure of comfort.

Change through awareness is a safer, though not necessarily easier, route because change demands some understanding of who you are, where you want to be, and how to get there.

The major focus for this book is on raising your awareness of who you are, what your hilltop is and how it shapes your life and, importantly, your approach to the work you do. It will enable you to assess your predominant drives, strengths and limitations, and allow you to make greater choices in the control of your career. It will allow you to start understanding something of what makes other people tick, so that you can gather sufficient insight into their hilltops to aid you in your dealings with them.
Summary

• We all stand on a unique hilltop from which we view the world.
• Our hilltop is built from our life experience.
• It has at its core our values and beliefs: they determine what we like and dislike, value or reject, judge as right and wrong.
• Our hilltop determines how we interpret information and events.
• Our hilltop determines how and what we broadcast to the world.
• We all believe that the way we see things is true.
• A function of a hilltop is to resist unwanted change.
• Hilltops can and do change through growth, maturation, awareness or pain.
CHAPTER 2

What Drives You? Basic 7P Types

So, people are unique. Like fingerprints, each person leaves his or her own unique expression in the world. We can all drink a toast to individuality.

However, this leaves us with lots of problems, the first being how do we make sense of people? If a person is unique, then how do we compare him or her with others, how do we judge what they do? How are we able to say what are strengths and what are weaknesses if everyone is a ‘law unto themselves’? When we need to persuade someone to adopt a certain course of action, how can we do it successfully without first knowing all there is to know about that person’s hilltop?

In the business environment there are many widely-used approaches to tackling this problem: psychometric tests, personality inventories, skill appraisal instruments, etc. All seek to identify key elements within the individual. However, the difficulty we have found is that most work situations do not afford the opportunity for such tests. It would, for example, be somewhat over-ambitious to expect an important customer to sit down to take a test so that we could then know how we might best influence him or her.

The model which forms the basis of this book was developed to meet the needs of the here-and-now, ‘live’ business context; to give people within organisations a way of gleaning enough about another person to be able to understand something about their hilltop which will be useful in interactions with them. If you are in a position of managing staff, making group decisions with colleagues, persuading and influencing others, or simply getting on with people, it is very helpful to know something about who you are dealing with.

We all know that it is possible to say the same thing in lots of different ways. Some ways will work with some people and not with others; some ways will get right up someone’s nose! It all depends on who you are talking to, what you say and how you say it. Think of the people you know best: do you know how to say things for best effect, or definitely how not to say something if you don’t want a fight on your hands? The message is simple: the more we know about someone, the better the chance of predicting how they will respond.

In most situations it is impossible to know our colleagues as well as we know our nearest and dearest. We simply do not have the time, or perhaps the inclina-
tion, for such relationships. The question, then, is what do we need to know about them to enable us to be more effective in our dealings with them? The answer, we believe, lies in understanding something of the core of a person’s hilltop, their drives, motivations and values. These are the elements that determine how a person perceives their world and the positions they adopt.

A manager, for instance, might be discussing a restructuring of workloads with three team members. The first might have a hilltop that values order and clarity. She will press for detailed procedures and job descriptions. The second one’s hilltop values team spirit and co-operation. He is therefore concerned that work is allocated fairly and amicably. The third has a hilltop that values personal success and achievement. Thus she is looking for a role that challenges her.

As in the Blind Men and the Elephant story, three different perspectives will be brought to bear on the same situation, each being concerned from a very different angle, each viewing the issue in a very different way. To effectively handle such a meeting the manager needs to know what is important to each individual, what the concerns are likely to be and how he or she might respond appropriately to each.

Such information, however, is not usually the first thing that is readily declared. While we do meet people who literally seem to wear their values on their sleeves, for most they are not the first things to be displayed. As already mentioned, for a lot of the time our values and drives simply are not the subject of our conscious attention. Another phenomenon we have observed is that people are not trained to pay conscious attention to looking for them. How often do you consciously stop listening to what someone is saying to appreciate who the person is that is saying it? We tend to listen to the broadcast and not the broadcaster. It is possible to retune our attention to a different frequency, to pay attention to a different quality of information that is being given out. People broadcast all the time – the secret is in being able to hear the broadcaster behind the messages.

In general, we are very perceptive animals. We pick up a lot of unspoken messages, body language, intuitive feelings that go on all the time below the surface messages. By making the broadcaster the subject of our conscious attention we can very quickly learn to spot the clues and signals that portray a person’s hilltop. By looking at what people do and the way they do it, and by understanding what they get out of doing it, we can gain valuable clues about what drives them – which in turn tells us what needs consideration in our dealings with them.

And of course, the same holds true for us. If we are prepared to look at our behaviour and what lies behind it, we can understand why we do what we do, what’s important, and what needs consideration in our dealings with ourselves.
Motivation or drive?
The path we take in understanding ourselves and others is through understanding the motivations and drives that are central to our behaviour. We do not intend to spend time in this book discussing the merits of the various motivation theories that have been espoused over the years, or even to get into deep debate about the fine distinctions that have been made between motivation and drive. We will use motivation and drive interchangeably to describe those factors within our hilltop that 'energise behaviour and give it direction'. In short, they are those urges that make us go after what we want or need in our lives.

Whether we call them drives or motives, they are fundamental forces that shape our approach to life and therefore our efforts to achieve what we feel to be important.

Exercise

Think about what is important for you in your life. What do you value? Can you make a list of the things you value?

Drives – such as wanting to be recognised and valued, to be secure or to belong, or to explore and experience – are very different. They motivate individuals who hold very different values, and therefore have different perspectives on life. In relationships and in our careers, our drives dictate what we are attracted to and what we avoid, the manner in which we operate, and how we interact with other people whose drives are different.

The 7Ps of drive

According to all of the major research, there are actually very few fundamental drives. If this is true (and our research over the years supports it), then exploring and understanding what our drives are is a powerful way of discovering some core elements of our hilltop. We have found that the basic drives can be usefully categorised into seven discreet groups which we label as Product, People, Process, Power, Plans, Positioning, and Purpose.

We are aware of the problem of definition in any kind of labelling. Having just read these labels, possibly for the first time, what do they mean from your hilltop? Some of them may seem obvious, others may be meaningless. We have contemplated many ways of labelling these drives: numbering, lettering, colouring, characters like 'Inscrutable Protagonist', etc. All have their drawbacks.
The major reason for choosing the 7Ps is that we use this model when consulting with client companies across a wide spectrum of organisational activities, looking at how drive manifests itself at different levels – from the individual, to the team, to departments, to divisions, or to the organisation as a whole. They are labels on the map to give us a common language with which to describe the reality of the terrain. The next chapters will attempt to enliven each of these labels by painting the extraordinary richness of the ways in which these drives manifest themselves.

A Drives Profile

The theories of motivation most widely used in business are still based around the paradigm that is embraced by Abraham Maslow’s *Hierarchy of Needs*. If you are familiar with his work you will find direct parallels between some of his drive states and the 7Ps. However, rather than describe these drives as hierarchical, with all the possible connotations, we prefer to use the notion of a profile to convey the relationship they have to everyday behaviour.

This is not to suggest we disagree with Maslow’s premise that the ‘lower’ drives need to be satisfied before ‘higher’ drives can be engaged. It is simply that we do not wish to present these different drives as being higher or lower, better or worse than each other.
The dynamics of drive

Thinking of these drives in a bar graph or profile form introduces the idea of them being in a dynamic rather than a static state. It is clear that during any day or week some drives are stronger at times than others. For example, after sitting doing paperwork all day the drive for some form of physical activity could be greater than usual; after a week of organisational chaos, the need for a bit of peace and quiet might be paramount. Our drives are not simple constants, they ebb and flow in strength depending on how well they are satisfied by our daily activities.

What it takes to satisfy any particular drive in an individual also varies enormously, depending on the strength of the drive. Drives can be small or massive, and some people never satisfy them. There are some people who can never seem to get enough of a particular thing, whose drive in a certain area seems immense. There are people within the Information Technology industry, for example, who describe computing as an addiction. Yet there are other people who cannot read a newspaper article about the subject without experiencing acute boredom. Similarly, there are people we meet who never seem to be still, who are driven to constant activity and who become frustrated and irritated if they cannot be up and doing. And there are people with very low ‘doing’ drives: ‘Let me sit and ponder, consider and plan’.

Competing drives

Because we are complex creatures, our drives often compete with each other and cause that awful situation in decision making known as the ‘dither point’.

We meet many middle managers who suffer from drive competition. On the one hand they have a drive to do a sound job, be task-oriented and achieve results; on the other they have a need to be people-centred, to be liked and accepted by their staff. Marrying the two is often quite difficult. This leads to the idea (which we will explore in Chapter 14) that in many ways these different drives are mutually exclusive and that when drives are competing, either within you or between you and someone else, the outcome is often conflict.

Satisfaction of drives

As we have already said, our drives are some of the core elements within our hilltop. What we are starting to describe using the drive profile is some of the complexity within each of us that gives rise to our behaviour. We are driven in our behaviour – both long and short term – by the intricate make-up of our profile. The range of activities, interests and behaviours that the human race en-
gages in during the pursuit of satisfying these drives is truly impressive. And of course, not all behaviour in the world is what we would consider positive. There is a continuum of behaviours for each of the drives which we would describe as positive and negative. We are aware of the possibility of this being perceived as a value judgment – we too have our hilltops. However, to define positive and negative a little more, we might say that something is positive when it is:

- Inclusive rather than exclusive
- Constructive rather than destructive
- Confirmatory rather than critical
- Empowering rather than impoverishing
- Expansive rather than diminishing

The notion of types

Do you believe there are different types of people? Developing typologies can be a fraught business: whenever a membrane is drawn around a set of characteristics and called a type, there immediately arises the problem of stereotyping. Stereotyping is criticised for being unfair, limiting, a gross generalisation and usually extremely pejorative – which is often true. Nevertheless, in everyday life most of us seem to carry around some internal typology which we use to help us understand people.

We have typologies for everything stored in our memories, built up from years of experience: types of plants, animals, houses, problems, etc. Developing types is an integral part of the learning process, often referred to as ‘pattern recognition’. Without the ability to recognise patterns in things, learning can only take place by trial and error. Without pattern recognition, without being able to group characteristics together or discriminate between them, all snakes are poisonous and all mushrooms edible! Obviously, trial and error can be a very costly affair.

Inevitably, then, we develop some framework for types of people. The issue is how we improve the quality and relevance of a typology map to serve ourselves and others more effectively. Developing typologies need not imply limitation, generalisation and constraint. Putting a ‘type’ label on a person, object or event is only a problem if you do it with minimal data – so that all of the English are passionate about cricket, all BMW drivers aggressive, etc. This is a patently ludicrous pastime, indulged in by people who are not prepared to learn about others or themselves.

To classify people only by where they live, their occupation, or social status,
etc. is to deny a wealth of difference between individuals – but that does not mean that such data has nothing at all to say. As we have already said, everything we do broadcasts something about who we are. The key is in understanding the individual motives behind behaviour, i.e. what someone gets out of doing what they do, living where they live, etc. Being able to spot the drives behind the behaviour is, in our experience, a more accurate way of describing a type.

**Types and predominance**

We have introduced the idea of a drive profile with which to plot your own individual drives, and the rest of the book will enable you to do just that. We have also suggested that the profile changes as drives increase or decrease. However, what has become apparent to us in using this approach is that most people we work with appear to have only one, two or three of these drives that predominate in their lives. It is as though we each live in a seven-roomed house but choose to spend most of our time just in a couple of them. Living in certain rooms produces a profile with those drives as the predominant features of our make-up.

If a typology is possible in drive analysis then it stems from this idea of predominance. This does not imply that people are limited to the rooms they live in – they potentially have access to them all – but living in certain rooms, seeking to fulfil certain drives, gives rise to predictable qualities and characteristics in their ways of behaving.

It also gives rise to the idea of self-limitation. For whatever reason, most of us have some rooms that we find it difficult to enter, or feel uncomfortable in, or – in extreme cases – the door to which seems locked and we have lost the key. For example, there are people who find social situations very awkward, who do not have access to the drive that is concerned with belonging that is nourished by social contact. To such people, the office party can be an ordeal. There are others who actively avoid acclaim and recognition for outstanding achievements. There are others with very little physical drive, for whom activity or work of a physical nature is gross and demeaning.

**Spotting drives**

If we continue for a moment with the house analogy, it is often easy to spot the predominant drives that people display because it is possible to see which rooms they are living in – they are the ones with the lights on. What is broadcast from the different rooms can be seen clearly with the trained eye.

A word of extreme caution, however: what a person *does* may not supply
enough data to enable judgments to be made about their predominant drives. For example, the fact that a person goes out every Sunday with his family does not tell you everything about his drives. Not even how a person does it can tell you for sure. The key, as already mentioned, is why he does it – in short, what he gets out of that behaviour.

The same applies to you. It would be easy to skim the following chapters and, on superficial data, decide what your own drives are, what ‘type’ of person you are. Yet the most difficult people to assess clearly are yourself and the people you know best, because of the vast amount of exposure you have to yourself and those close to you: you see many different facets, a multi-dimensional being. With someone new, it is often much easier to see which drives are shining the brightest.

**Self-development**

This book is about taking stock, empowerment and choice. By developing a thorough understanding of your personal drive profile, you can actively choose to:

**A)** Change your situation to nourish the drives you have  
**B)** Develop and nurture some of your more recessive drives  
**C)** Be content with who and where you are

Whatever your choice, if this book is to be of real value, then we encourage you to spend some time involving yourself in a worthwhile exploration. You will certainly end up knowing more about why you do what you do, even if you choose the option C above. Furthermore, you will gain great insight into the people around you so that if you choose A, you will already have a head start on developing ways of communicating with them more effectively. If you choose option B then you will benefit from the clear guidance on the kinds of activities you can engage in to develop yourself.
Summary

• The more we know about ourselves and others, the better the chance of being able to predict responses.
• Understanding drives is the key to understanding people; they are fundamental aspects of our hilltop.
• We can identify seven basic drives: Product, People, Process, Power, Plans, Positioning and Purpose.
• We all have the seven drives within us.
• Drives are in a dynamic state of balance.
• Drives can range in strength from virtually non-existent to immense.
• Drives often compete with each other, causing decision-making difficulties.
• People set about trying to satisfy their drives through an infinite variety of behaviours.
• Observing behaviour alone is not enough to understand individual drives.
• A typology emerges from a person’s predominant drives.
• The drives that are the strongest dictate more of the behaviour of the individual as he or she seeks to fulfil his or her needs.
Quarto Consulting Notes

Roy Calvert, Brian Durkin, Eugenio Grandi and Kevin Martin came together in 1985 as founding partners of Quarto. Quarto is an organisation development and training consultancy helping client organisations to operate more effectively in times of increasing complexity and rapid change. This book is based on their first book, First Find Your Hilltop, and is published in celebration of nearly two decades of work.

There are many people who in various ways contributed to this book. Whether as colleagues, clients, participants in training or overtly as the authors' teachers, they have all offered opportunities to learn, extend and develop ideas. For this, the authors especially want to thank Eddie Gallagher, David Hodgkinson, Kevin Kingsland, Eric Mitchell, Stuart Smith, John Kay and Bob Griffiths. These people deserve a special mention for their inspiration, encouragement and willingness to work with the authors over the years.

Quarto’s primary concern has been to help organisations generate and implement development strategies that serve the needs of the business. A major element of this work involves unlocking the potential within the organisation’s most important resource, its people. Quarto works with individuals and teams to develop the knowledge, skills and awareness necessary for them to be fully effective in their roles.

Quarto also offers publicly available personal development programmes based on the ideas presented in this book. For further information contact:

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