

The Free Flow of Excellence Toward the Field-Being Approach to TQM

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Abstract

The concept of Total Quality Management may be perceived from different philosophical perspectives. In this paper we shall present a view on TQM from the perspective of Field-Being philosophy and compare it with the alternative philosophical views. From the perspective of Field-Being philosophy, the goal of TQM is to achieve the free flow of excellence at all levels: individual, team and organizational. By overcoming rigidity in thinking, behavior and performance TQM turns into an art - the Art of Quality Management, which is the source of true stakeholder delight.

Key Words: Field-Being Philosophy, TQM

1. Beyond Excellence – Toward Uniqueness

Many people in Belgrade still remember Jovan Bulj, a traffic policeman who was some thirty years ago, regulating traffic at one of the most frequent city squares. He wore a fancy white uniform; on the top of his head was a white helmet, and his hands were covered with white gloves. His posture was straight as an arrow; his moves harmonious and graceful, and there was that gentle smile on his face showing an inner joy and fulfillment. He was not just regulating traffic. He was conducting a large traffic orchestra in the manner of a brilliant ballet dancer. No wonder that hundreds of people would come each day to watch him. Just to enjoy in his artistic performance. As time went by, his fame was growing - his photographs filled the pages of many magazines. Then, the international recognition came. He had received an invitation from London. The same thing happened at the Trafalgar Square. Hundreds of Londoners were watching his performance with delight.

The example of Jovan Bulj raises some important questions: To which standards did it

comply? How could it be assessed? Was it just based on benchmarking, and if so – whom he had benchmarked? After all, can we say that he displayed just an excellent performance or was it something else?

As we see it, the performance described here was artistic. All artistic achievements are authentic. The true art transcends all standards and therefore may never be objectively assessed. If it is true that art transcends all standards, then it must be true that it also transcends “the standards of excellence” or, in other words, any benchmark. In this particular case, there was no one to benchmark after all. Finally, we assume that his performance was more than excellent. The concept of excellence basically refers to an *outstanding* practice. (EFQM, Glossary of Terms). The term outstanding means: *being superior to others in the same group or category*. (Encarta dictionary, 2002). We argue that in the case shown above, there was no group or category where the described performance could be classified. Therefore, superiority in comparison to any external point of reference is out of question. This was a case of performance *beyond comparison*. And what is beyond comparison? It is more than excellence. It is **uniqueness**.

Now, if some other people would want to learn the Art of Traffic Regulation from Jovan Bulj, there would definitely be a need to set numerous standards of excellence regarding his posture, his feet movements, his arms movements, his smile etc. They would have to practice all these elements diligently until they became their second nature. This procedure would be reinforced by countless assessments to track the improvements. Of course, the assessments would be based on both criteria: *perception measures* and *performance indicators*. After some time, some of them would be assessed as best in class or excellent. And everybody would be satisfied. Completely? Not yet! And not many would realize why. An unconscious wonder would still remain: the excellent man walks like Jovan Bulj, talks like Jovan Bulj, moves like Jovan Bulj, acts like Jovan Bulj and even smiles like Jovan Bulj, but there is still something missing. What? In fact, something quite simple: he is not Jovan Bulj!

This is the critical point. What is actually missing is *authenticity*. The excellent one might be an outstanding technician, but still not an artist. To become an artist he would need the most dramatic shift: *the shift from external points of reference to self-reference*. To jump over the gorge which divides excellence from uniqueness. And this is the law: *in order to achieve the unique performance one must become unique!* When this is achieved, than all the elements previously assessed as excellent reconfigure into a new pattern. *The unique pattern which is more than a sum of its excellent elements*.

Let us now examine what would happen if the candidate who was previously assessed as excellent performed his art in front of the same assessors in an authentic fashion. What

could be the results? We would not be much surprised if all the performance measurement scales would almost burst. And what about perception measures? They would surely jump *from satisfaction to delight!*

The line of thinking presented above is based on a philosophical perspective, which we call Field-Being philosophy. It is the foundation of a specific approach to quality management, which we call The Field-Being Quality Management. Its main characteristic is that it looks on quality management more to be an art than a science. However, having in mind the latest trends in science itself, it seems that it will not be long before these different branches of human endeavor reintegrate into a unique blend of human wisdom. Before we go into more details regarding the quality issues, we need to present some elements of Field-Being philosophy.

2. The Paradoxical Nature of Reality

The ideas and concepts, which we shall present here, are derived from the Field-Being conceptual scheme as formulated by Lik Kuen Tong, professor of Comparative Philosophy at the Fairfield University, and the President of The International Institute for Field-Being, in his essay: *An Outline of Field-Being Philosophy* (Tong, 1996) and his monograph: *The Art of Appropriation* (Tong, 2000). The conceptual scheme presented here will be reduced and will cover only those concepts, which we find to be most relevant for the purpose and the size of this paper.

The most fundamental philosophical enquiry is related to *the nature of the ultimate reality*. We argue that the answer to this question determines our whole worldview, including quality issues and quality management.

In the final analyzes, the history of civilized thought, as we see it, is simply a history of the dynamic opposition and mutual adaptation between *substantialist* and *non-substantialist* approach to Reality¹⁾. In our study, we shall first examine the nature of the opposing concepts, which we call *substantialism* and *non-substantialism*, and then the nature of their *mutual adaptation*.

1) The capital letter is used to denote the ultimate reality.

2.1 Substantialism

Substantialism denotes a perspective that the ultimate reality is *substance* – a particular kind of matter or material (Encarta dictionary, 2000); or *entity* – something that exists as or is perceived as a single separate object (Encarta dictionary, 2000). In literature, some call it – the basic building block of the universe. From such a point of view, the World is just a collection of independent, self-identical, and isolated things – the substantial entities. Substantialism as a worldview is grounded on what is called *phenomenological consciousness*.

2.2 Non-substantialism

On the other side, non-substantialism is a reflection of the worldview that the ultimate reality is not substantial. The extreme non-substantialism, or as we call it *nihilistic non-substantialism* sees the ultimate reality as *emptiness*. Emptiness is the negation of *entitativity*. Here all distinctions are unreal, and nothing has self-identity. Nihilistic non-substantialism is based on *meditative consciousness*, or pure consciousness – free from any objective content, such as thoughts or feelings.

In order to summarize these opposing worldviews, we may conclude that substantialism holds that Reality is *something*, whereas nihilistic substantialism sees Reality as *nothing*.

2.3 Mutual Adaptation of Substantialism and Non-Substantialism

As we have already pointed out, the history of civilized thought is not marked just by opposition of these two exclusive worldviews, but also by their mutual adaptation. We hold that the appropriate mutual adaptation between substantialism and non-substantialism is the true cause for upraise of all the great civilizations in history.

How may this adaptation be achieved?

In search for the answer to this question, Field-Being philosophy seeks to avoid and overcome the flaws or pitfalls of both substantialism and nihilistic non-substantialism by maintaining a dialectical balance between them. The solution is to be found in what we call the “*Middle-Way of Trans-differentiation*”, that is *differentiation but also interconnection of opposites*.

The whole Field-Being philosophy is based on the *fundamental intuition* that Reality is *Activity*, not *Entitativity*. The category, which we call *Activity*, may only be trans-differentially understood. Here, the term “trans-differentiation” describes *the universal form of Being*, in terms of two modes of *Activity*: *relativity* and *relatedness*. Being itself is *the fundamental*

intuitive perception of Activity, or simultaneous perception of both: relativity and relatedness of all beings and “things” in the universe. We say “things”, because in Field-Being philosophy, nothing has a completely determinate self-identity. From this perspective, nothing turns into no-thing, while something melts into some-thing. No-thing and some-thing denote two modes of Activity: undifferentiated (the aspect of relatedness) and differentiated (the aspect of relativity) action.

2.4 The Paradoxical Position of Field-Being Philosophy

As we have already seen, substantialism as a worldview is grounded on phenomenological consciousness, whereas the foundation of nihilistic non-substantialism may be found in meditative consciousness. Field-Being philosophy is based on the *synthesis* of phenomenological consciousness and meditative consciousness in *speculative (transfinite) consciousness*. Having all this in mind, we may see that *Field-Being philosophy is at the same time a negation, but also an affirmation of both – substantialism and non-substantialism*. It negates “dogmatic substantialism”, but affirms what we call “pragmatic substantialism”. While “dogmatic substantialism” believes in the reality of substantial entities, “pragmatic substantialism” posits them only as a matter of expediency or rational strategy. On the other side, Field-Being philosophy negates nihilistic non-substantialism, but affirms non-substantialism trans-differentially understood. Having this in mind, we may say that the position of Field-Being philosophy is paradoxical. This is because, from Field-Being perspective, Reality itself is paradoxical. However, at a certain level of perception and understanding of reality, all dualities and appearing paradoxes dissolve into a unique vision of totality as contextually or situationally conditioned.

2.5 The Flowing Continuum of Field-Being

The term *Field* refers to *the universal matrix of all existence*, which constitutes the dynamic environment of field-beings. Being is the fundamental intuitive perception of Activity, which enables simultaneous perception of relativity and relatedness of all beings and “things” in the universe. *The flowing dynamic continuum of Field-Being is an incessant process of self-articulating self-envirning, and self-revealing Action*. What we ordinarily experience as individuals, events, and states of affairs are all beings in the Field, that is, interrelated, inter-mediated and interpenetrated articulations and manifestations of Activity. There are no things in themselves, for all beings are field-beings. The flowing continuum of Field-Being has three basic interrelated dimensions, which are explained in great detail in the Field-Being conceptual scheme: *Truth, Reality, and Good*.

3. Principle-Based Leadership

3.1 From Multiple Principles...

research has proved to be successful, and his bestseller *The Seven Habits of Highly Effective People* has influenced the positive changes in lives of a great number of people. In his other book, *Principle-Centered Leadership*, Covey has explicitly shown the exact relationships between his principles for developing the positive habits and the 14 principles, which had previously been defined by Deming. In this book, he has presented this analyze under the heading: *The Seven Habits for Following Deming's 14 Points*. We shall quote Covey's definitions of these habits and the principles, which they reflect: (Covey, 1990)

Habit 1: *Be Proactive – The principle of self-awareness, personal vision and responsibility.*

Habit 2: *Begin with the End in Mind – The principle of leadership and mission;*

Habit 3: *Put First Things First – The Principle of time management and management of priorities based on roles and goals.*

Habit 4: *Think “Win-Win” – The Principle of the quest for mutual benefit.*

Habit 5: *Seek First to Understand... Then to Be Understood – The principle of empathic communication.*

Habit 6: *Synergize – The principle of creative cooperation.*

Habit 7: *Sharpen the Saw – The principle of continual growth and improvement.*

We do not have any doubt that Deming and Covey share the same kind of vision and follow the same kind of values and principles. It is true that Deming had pointed out that 90% of all the failures in an organization are caused by its systems, but it is none the less true that he had strongly emphasized the role of leadership and human values. However, this other side of the equation got wiped out from the executives mind and agenda. Covey had realized that, and thought that it was necessary to intervene in order to protect the original intent of the quality concept from its numerous deviations in practice. He did that by emphasizing the importance of following moral principles and ethics in individual and organizational life. He explained that this way: (Covey, 1990)

Our effectiveness depends on some inviolable principles – the natural laws in human dimension, which are real and unchangeable like gravitation is in the physical dimension. These principles are weaved in the very core of each civilized society and are the roots of each family and institution, which managed to survive and achieve

progress and success.

These principles are neither our or social invention; they are the laws of the universe, which regulate interpersonal relationships and patterns of human organizations. They are incorporated in human position, consciousness and conscience. To the extent that people recognize and live by such ground principles like righteousness, equity, justice, persistence, honesty and trust; they are heading toward both survival and stability, on one side, or corruption and destruction, on the other.

3.2 ... Toward the Sole Principle

As we have seen, Covey has pointed his finger to the universe, while explaining the origin of the moral principles. Now, a practical question arises: can we follow the universal principles or obey the laws of the universe, and yet remain ignorant about the universe itself? Margaret J. Wheatley, the President of The Berkana Institute, from Provo, U.S.A. does not think so. After many years of research, she has published a revolutionary book titled *LEADERSHIP AND THE NEW SCIENCE, Learning about Organization from an Orderly Universe*, where she eloquently warns that there is an immense gap between the modern science and our general perceptions, which are still reflecting the worldview of classical science. This fact has made Wheatley to raise a capital question: Can we manage the 21st organizations based on 17th century science? In this book, praised as the best management book of the year by *Industry Week*, and evaluated as a book “which only comes along once in a decade”, by Kenneth H. Blanchard, Wheatley offers a comprehensive vision of the new scientific management. Here, we are talking about principles and principle-centered leadership. When addressing this issue, Wheatley cautiously announces: (Wheatley, 1992)

At the risk of sounding antiquatedly reductionist, I want to make one more speculation. If management practice is ever to be simplified into one unifying principle, I believe it will be found in self-reference.

From the perspective of Field-Being philosophy, it is not only true that such unifying principle exists, but its acknowledgement is also the pre-condition for deeper understanding and following of all the other specific principles, which are themselves derived from this One Principle. This principle we call *the Field Principle*, or *the Principle of the Universal Matrix of All Existence*. In relation to Deming and Covey, we believe that this is the unique principle that enables us to attain the seven habits in order to follow Deming's 14 points!

What is the relationship between self-reference, that Wheatley is drawing our attention to, and the Field-Principle? From our point of view, self-reference is a result of acknowledge-

ment of the Field Principle.

4. The Field Principle

Before we go into more detail in explaining the Field Principle, we shall make two notions. First, we would like to underline the importance of, which Margaret Wheatley indicates - *simplifying the management practice*. The pace of change is accelerating to the point of revealing the infinite complexity of reality. This produces the need for development of the new approaches that would go beyond reductionism and artificial simplification. On the other side, we need the approaches that would be simple enough to make their practical application possible, or expressed in popular terminology - *user-friendly systems of management*. This is a paradoxical requirement. And this is just where *non-paradoxical thinkers*, which means all those who embrace rationalist-analytic schools of thought which are based on substantialism, at one point must fail. Challenged by complexity, they will end up either in an *unrealistic reductionism* or in an *endless complication with no practical use*. Let us put it plain and simple: paradoxes cannot be resolved through rational thinking or analysis only. In order to resolve paradoxes, the intuitive component must be included. Paradoxes may only be resolved through *intuitive intellection, or intellectual intuition*. When we have put it this way, we may very well say that in order to resolve the management complexity/simplicity paradox, we need to acknowledge the Field Principle, which means to acknowledge both the apparent complexity and the hidden, underlying simplicity as its Source. This is the pre-condition for development and application of the user-friendly systems of management, which would be able to cope with the requirements of the complex organizations in the still more complex environment.

Second, when we are discussing about the Field Principle, we need to bear in mind that Field-Being philosophy is the philosophy of Radical Monism, the philosophy of One Being, trans-differentially understood. As such, it is a holistic philosophy. This is important to note because there is not one but *two basic visions of holism*, and they both address the relationship between unity and plurality. The central question is: what do we mean by holism? Do we understand holism as unity based on a fundamental plurality, or plurality founded on an underlying unity? Substantialism, takes the first position, whereas, Field-Being philosophy takes the second. And this is exactly what is essential for understanding the Field Principle. With this in mind, we may better understand Lik Kuen Tong's definition of the Field Principle: (Tong, 2000).

That the unity of Being has its ultimate source in the One Being and that all unity of plurality is founded on an undivided wholeness, an underlying unity derived from the One Being is what we call the "Field Principle."

This definition covers all three interrelated aspects of the Field Principle: *Ontological Identity*, *Ontological Difference* and *Ontological Equivalence*. These three aspects are originally expressed in three Field Equations, which we cannot present and explain here due to the space limits.

The concept of Radical Monism, Lik Kuen Tong further explains in the following way: (Tong, 2000)

(Field-Being philosophy) is a Radical Monism insofar as it affirms the reality of the One Being at the root of all things. But this monism is also a Universal Perspectivism that recognizes the uniqueness and reality of all things in virtue of the Field Principle. Every being or thing in the Field-Being universe has its own topological region of existence which is the same as the Field or universal matrix perceived from its own standpoint or perspective. My topological region is the Field for me, your topological region is the Field for you, and the topological region of a kangaroo or tree or star is the Field for each of them. But the Field for me and the Field for you are not two separate fields, but are the same universal matrix of existence in which both you and I (and the kangaroo or tree or star) are perspectively situated.

4.1 Idolatry of Rigid Identity

Each of us, including all other field-beings in the universe is an *enduring center of activity*. Our individuality is formed by the force known as the *Ego Principle*, or the *principle of individuation* in Field-Being. Ego principle is the *bipolar force* which we call the *Will to Power*. One pole of this will is the *Will to Conform* and the other is the *Will to Deviate from Conformation*. These mutually opposing aspects of individual will, we may understand as the *two aspects of our subjectivity*. Both of these aspects reflect a *will to grasp*, to hold on to a form of definiteness so as to perpetuate it in one way or another. This is the underlying motive force in the process of substantialization. The Ego Principle is what makes possible the survival and growth of an individual life form. From this perspective, the substantialization of the world is in an important sense necessary and inevitable. We need a substantialized world in order to live. But it is one thing to understand and recognize the necessity of substantialization as an instrument of individuation for survival and engagement in practical affairs, and another thing to be blinded by its delusive character in subscribing

to the reality of the truncated world. This is why, as we have already seen, a distinction is made between pragmatic substantialism and dogmatic substantialism.

However, the Ego Principle is not the only force inherently operative in an enduring center of activity. For deeper than the Ego Principle is the Field Principle, now understood as the Force that speaks on behalf of the unity of Being which operates for the most part silently and unconsciously in the holistic center of activity. The difference between the Will to Power and the Force may be expressed in terms of polarity. While the Will to Power is *bipolar*, the Force is *trans-polar*.

The antipode of the Field Principle is not the Will to Power itself, but “*idolatry of rigid identity*”, which is the hallmark of all dogmatic entitative or dogmatic substantialist thinking. Now *rigidity is the lack of fluency*. A rigid state of existence is full of strains, that is, factors or elements that are responsible for the obstructions and discontinuities that impede or terminate the free flow of energy and activity. The rigidization of thought, which can only arise from a rigidity of soul — a rigidity of heart, mind and spirit — inevitably leads to the rigidization of human relations, culture and society. Thus, dogmatic substantialism understood as a pedestal for the idolatry of rigid identity whether manifested in practice or in thought is, for Field-Being the source of all ills, the direct consequence of truncated, substantialized worldviews that are infested with all kinds of rigid, false or arbitrary distinctions and dichotomies. The reality of interpersonal and civilizational conflicts is, as Field-Being sees it, to a large extent a reflection of the idolatry of rigid identity.

4.2 The State of Strainless Freedom and Seamless Perfection

In opposition to the idolatry of rigid identity, Field-Being propounds the state of *strainless freedom and seamless perfection* not only as its ultimate ideal of valuation but also as the sublime reality that lies at the finest level of the world and all existence. This is *the transcendental state of absolute fluency* — a state of *pure energy, pure experience, and pure meaning* — that belongs to transcendental realm. *The intimation and aspiration to the absolute fluency and sublime reality of the transcendental realm is what we call the Field-Being Flow*. Every activity or active state of existence is Field-Being Flow in so far as it is quintessentially *in touch with* the sublime reality of absolute fluency. Since all of us are situated in a given region of the dynamic plenum, the experience of Field-Being Flow, which consists in the quintessential in-touchness with the transcendental realm, is necessarily context-bound, being conditioned by the field-topological circumstances that pervade the worldly situation.

The lure of definiteness loses its enchantment in delightful quietness of Field-Being Flow.

There one is reconnected through the intuitive springs to the infinite reality of Activity. This is the region where the Ego Principle itself is nourished and receives its creative vitality in the first place. For the Will to Power is itself grounded on the Field Principle as its principle of individuation. The Will to Power arises from, and is responsible to the Force. It is an obligation of Ego to acknowledge its Source.

5. Uniqueness as The Free Flow of Excellence

From the perspective of Field-Being philosophy, the goal of TQM is the free flow of excellence. The purpose of the Field-Being quality management, or *The Art of Quality Management* is to facilitate organizations to reach the artistic level of performance or uniqueness, as it was exhibited at the individual level in case of the artistic traffic-police-man, Jovan Bulj. It is founded on the recognition of the need to acknowledge, develop and integrate quality management practice at two levels: *quantum-mechanical* and *mechanical*. At the quantum-mechanical level, this approach is founded on the sole philosophical principal - the Field-Principle, whereas, at the mechanical level it adopts *multiple* concepts of organizational excellence, core values and quality management principles which are derived from this one principle, such as:

- Eight Quality Management Principles – ISO 9000:2000;
- Eight Fundamental Concepts of Excellence – EFQM;
- Eleven Core Values – Malcolm Baldrige;
- Five Principles of Lean Production;
- Motorola’s “Six Steps to Six Sigma”
- Four Building Blocks of the Pyramid of Excellence...

Acknowledgement of the Field Principle, or self-reference, is the source of individual, team and organizational *authenticity*. By authenticity we mean the absence of self-deception in the process of appropriation and self definition. On the other side, acknowledgement of the multiple concepts as defined by ISO, EFQM or MB is the source of their *excellence*. Synthesis, or creative blending of excellence and authenticity is what we call uniqueness or the free flow of excellence as contextually or situationally conditioned.

The practical application of the Field-Being quality management theory is based on *trans-formal* (both formal and informal) *approach*, grounded on:

- Development of Field-Being Apperception and
- Building Excellence

Development of the Field-Being apperception is needed because we rely on the Ego for any conscious striving. However, the Ego is also the greatest hindrance to our creativity (irony of the Ego Principle): it is the source of seams and strains – hence unnecessary conflicts and wastes. To achieve the optimal creativity of values, we must transcend the limitations of the Ego, to open ourselves to the greater powers that lie dormant in the field (the centrality of the Field-Principle). That is, we cannot exist merely as an Ego-center but must elevate ourselves to the status of transfinite subjects by becoming keenly aware of our Ego-procured limitations. With this, we overcome rigidity, which makes the free flow of excellence impossible.

Development of Field-Being apperception has two aspects: theoretical and practical. Theoretical aspect is based on studies of Field-Being philosophy in general and quantum mechanics of the Field Principle in particular. The practical aspect consists of self-definition and self-transformation.

From the perspective of Field-Being philosophy, at the heart of corporate transformation lies self-transformation, as a process of self-definition, a function of the inner dynamics of appropriation involving the conjugation and adaptation of power and form. As such, self-definition and self-transformation consists in the four-fold steps of:

- Self-examination
- Self-discovery
- Self-realization
- Self-expression

The ultimate aim is to attain the rounded perfection of character and personality, both in ourselves and in our relationship to others.

On the other side, the foundation for *building excellence* is building competence. “Competence is meeting the established performance or behavioral standards.” (Hoyle, 2002). However, the established standards of performance are parameters of training or self-cultivation, not the goal. Any standard itself is a form of rigidity. Still, it is necessary as the starting point. In our cultivation effort we must strive not only to meet the standards’ requirements, but also to exceed them. This strive is the essence for building excellence.

A very elegant presentation of *the process of building excellence* is the model titled: *A structure (a model) for building quality into people and organizational Excellence*, which has

been developed by Jens J. Dahlgaard & Su Mi Park-Dahlgaard. (Dahlgaard & Dahlgaard, 2000) (See Figure 1). This model is supported by very powerful tools for each building block.

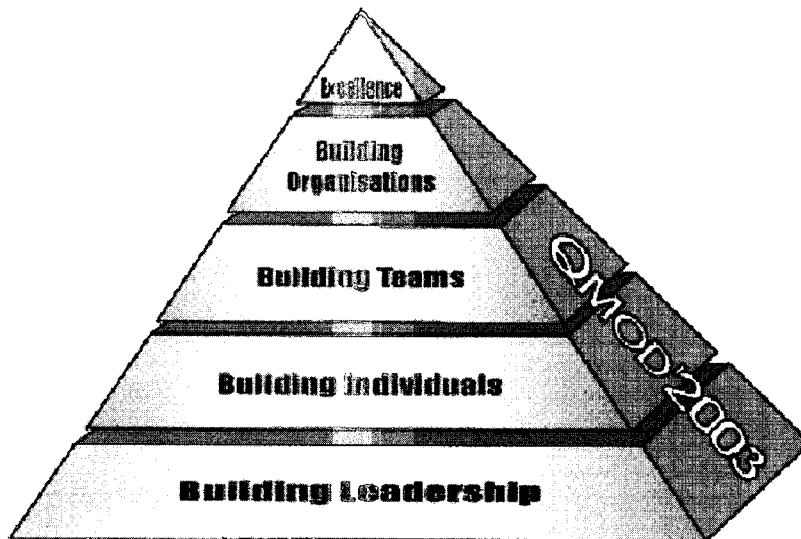


Figure 1. Jens J. Dahlgaard & Su Mi Park Dahlgaard: A structure (a model) for building people and organizational excellence.

Based on the above assumptions, the process of building uniqueness as the free flow of excellence consists of:

- Acknowledgement of the Field Principle by developing Field-Being apperception;
- Setting the quality policy, goals and standards of performance and behavior derived from ISO 9000:2000 requirements;
- Acknowledgement of the multiple principles of excellence and their practical application through building Field-Being leadership, building cosmic individuals, building cosmic teams and building cosmic organizations;
- Continuous self-assessment based on one of the widely recognized TQM models (for example, the EFQM Excellence Model) and
- Sharing information; all in *purpose* of...
- Achievement of individual, team and organizational quantum leap from excellence to uniqueness; from knowledge to wisdom; from science to art. The Art of Quality Management. (See Figure 2)

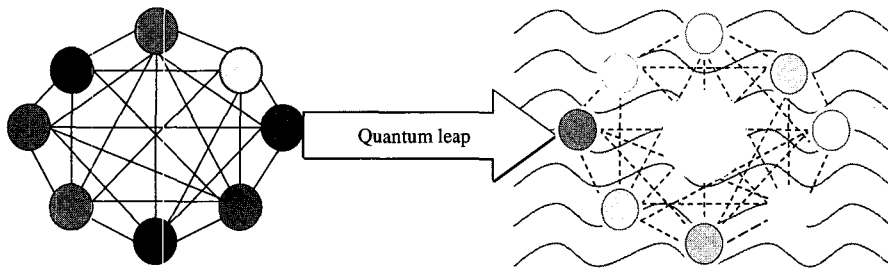


Figure 2. The quantum Leap from Excellence to Uniqueness

The above picture shows that at the level of excellence (best in class – as presented on the left side of the picture), the perception of quality may still be more rational-analytic or mechanistic. The circles and lines represent The Fundamental Concepts of Excellence and their relations, as defined by EFQM:

- Results Orientation
- Customer Focus
- Leadership & Constancy of Purpose
- Management by Processes & Facts
- People Development & Involvement
- Continuous Learning, Improvement & Innovation
- Partnership Development
- Public Responsibility

Although we intellectually know that the multiple principles are both relative and related, and that we ourselves are both relative and related - we may still not perceive it in full, due to the discriminative character of intellect. However, after the quantum leap, our perception is well rounded and based on proper balance of intuition and intellection. The relativity/relatedness paradox has been resolved at the quantum level. We do not only conceptually *know* that relativity/relatedness is real, but we also *feel* it to be real. This is the effect of acknowledgement of the Field Principle, which is in Figure 1 (right side of the figure) represented by a larger circle in the center. The quantum leap is achieved, when at all levels: conceptual and emotional, intrapersonal and interpersonal, technological and environmental – all dichotomies and boundaries melt into a seamless flow of excellence, or uniqueness (beyond comparison). The whole process may be presented as: (See Figure 3.)

As things are going, we are wondering: are we entering an era when only uniqueness will do?

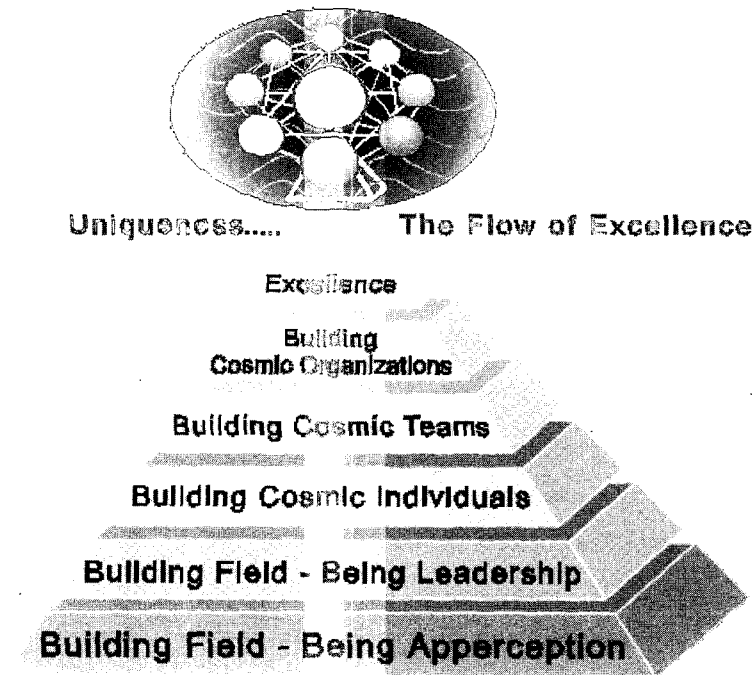


Figure 3. Uniqueness as the flow of excellence

6. Conclusion

Excellent performance is a *necessary* but *not sufficient* condition for a true stakeholder delight. In order to meet this end, uniqueness must be achieved. Uniqueness, understood as **The Free Flow of Excellence as contextually or situationally conditioned.**

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