

# Best regards syndicals No 17 Feb 2016

## Annual assessment / Staff reports Performance / Motivation / Effectiveness

### Subjective appraisals-Judgment errors & Honest relations

A lot of discussions again this year on the staff report assessment! Let us focus on the "big picture" and not get caught up in the details! Whatever the name given to assessment criteria, the goal remains the same ages ago :to achieve high standard performances. How do you arrive there ?

**VOLUME of work & DEADLINES** :Tasks corresponding to your capacities /realistic objectives (*Recall extraordinary situations!*)

**TOOLS** necessary to perform tasks: personal knowledge or experience, mentoring, training, IT applications, regular information, etc. (*Note down the possible lacks*)

**SERENITY** : clear instructions, team spirit, etc.

**MOTIVATION** to deliver excellence : healthy environment, career progression, etc. (*Refer to unexpected or unhappy events*)

**Everybody is good at something** : If your assessor has not yet seen your strengths (everybody is bad at something☺) it is the moment to ring the bell ! Remember: the assessment concerns your work not your personality - ask proofs for every criticism! Demand a career plan for you! Make suggestions if needed ! If you would feel better to be accompanied in the interview, do so!



What are they performing?



'Performance competencies'

## GROUP DYNAMICS : "Persona"

(Alan Watts interviews Jung)

**AW**: would you mind telling us how you conceive this term of persona?

**JUNG** :Persona is a practical concept we did in elucidating people's relation I noticed with my patients -particularly with people that are in public life- that they have a certain way of presenting themselves.

For instance take the doctor. He has a certain way for instance good bad side manners and he behaves as one expects a doctor behaves. He may even identify himself with it and believe that he is what he appears to be. He must appear in certain form otherwise people don't believe that he is a doctor. And so is with the professor. He is also supposed to behave in a certain way so that it is possible that he is a professor.

So the persona is partially the result of the demands society has. And on the other side is a compromise with what one likes to be or what one likes to appear. So take for instance a person. He also has his particular manner and as corresponding to the general expectation and he behaves also in another way combined with his persona that is forged upon him by society in such a way that also his fiction of himself, his idea of himself is more or less portrait or represented.

So the persona is a certain complicate system of behaviour which is partially dictated by society and partially dictated by the expectations or the wishes one nurses one have.

Now this is not the real personality despite of the fact that people will assure that is all quite real and quite honest. Yet it is not. Now such a performance or say, yes the performance of the persona is quite alright as long as you know that you are not identical with the way in which you appear.

But if you are unconscious of this fact then you get into sometimes very disagreeable conflicts.... [www.youtube.com](http://www.youtube.com)



## Dates with the European History

January 1972 - First enlargement !

«We mark today, with this ceremony, the conclusion of arduous negotiations over more than ten years which have resulted in another great step forward towards the removal of divisions in Western Europe.

This uniting of friendly States within the framework of a single community has been brought about by the sustained and dedicated work of many people. Their efforts were essential to the success which we are celebrating.(..)

Just as the achievement we celebrate today was not preordained, so there will be nothing inevitable about the next stages in the construction of Europe.

This will require clear thinking and a strong effort of the imagination....(..) But, at the same time, as the enlargement of the Community makes clear beyond doubt, we have all come to recognize our common European heritage, our mutual interests and our European destiny...»

Edward HEATH /UK Prime Minister



MEN / WOMEN : Anima, Animus

The Golden Flower

Early in his career, Carl Gustav Jung worked with Freud. His work captured the public interest, because he drew attention to the Tao religion's conceptualisation of the Yin and the Yang, which have become confused with the Western dichotomy between male and female. (..)

Central to Jung's proposals was the idea of the ideal state of consciousness as an integrated whole. Since the mind was seen as separate from consciousness, he invariably used the term *psyche* to indicate the union and interaction of the conscious and unconscious. He saw the latter as in dynamic equilibrium with the former, but rooted in memory, not only personal experience, but in cultural memories and symbols, the *collective unconscious*. (...)

Behind the shadow is the collective unconscious, and the archetypes. Among these are the *anima* and *animus*. The man's persona carries with it the shadow of the man inside, and also the anima which is the complementary female element. Similarly, the woman's shadow is another woman, with elements of the man within it, the animus.

It should be emphasised that there not discrete elements labelled 'masculine' and 'feminine' The two principles are the extreme ends of a continuum, no more real than is the number 'infinity' (...)

Jung defines the self much as many Eastern religions do - as the coming together in a unity of being. In the Tao religion, the aim is to achieve the Immortal Spirit Body, the Golden Flower, achieved by a balance of opposites, specifically the light forces, *yang*, and the dark forces, *yin*.

Each person finds his, or her, own place on the continua; shifting from day to day, moment to moment, accommodating the ever-changing demands of their lives. It is this dynamic that has given Western interpretation so many problems. Western philosophy, in its tough-minded pragmatism, and its emphasis on opposites, finds this state of being high and low, man and woman, dark and light, all at the same time, intolerable. Yet, so often, Westerners, try to adopt this Eastern sense of being, without any fundamental internalisation of its real meaning, and what they achieve is merely imitation. To Jung, the id and the ego became generalised into the interaction of spirit and matter. His emphasis is not conflict, but harmony...

[www.gender.org.uk](http://www.gender.org.uk)

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