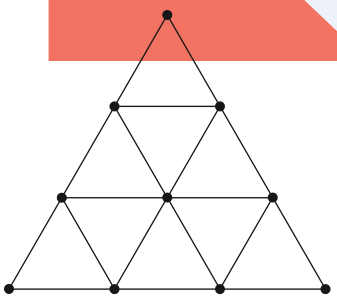
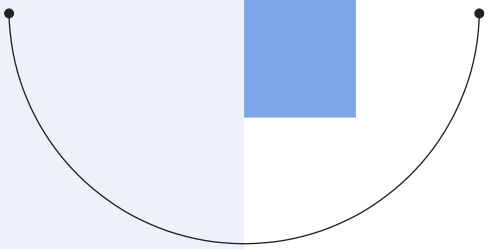
EUM Existential Universe Mapper

Self, Role, and Organisation

through the EUM Lens





Report generated for **Sample** on **03 November 2026**

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About this Report

The purpose of this report is to provide some insights about how you relate to your organisation and to suggest actions / areas of exploration that may help in enriching this relatedness.

Every human being belongs to multiple organisations (family, work, social bodies, community, society at large etc.) Our patterns of relating to each of them vary according to our beliefs about the nature of the organisation. Further, we don't just adapt to the organisation – we also influence it. The relationship between the individual and the organisation is an inter-dependent one, where each is impacted by the other and, in turn, impacts the other.

This interdependence manifests itself through the psychological roles taken up by the individual. These roles are partly chosen by the individual and are partly assigned by the organisation. This process of choice-making and assigning is not always conscious. For example, one may find that a person invariably assumes the role of a mediator in a conflict situation, or another person becomes the gate keeper of all rules and regulations. The roles are a product of the interplay between the dispositions of the individual and the prevalent ethos of the organisation.

In this report, the interplay between the individual and the organisation is mapped though five basic imperatives which are applicable to both to individual human beings and the collective organisations to which they belong. These are:

1. **Continuity** (manifests through Kinship, Loyalty, Tradition, Homogeneity, Safety)
2. **Assertion** (manifests through Desire, Adventure, Competitiveness, Passion, Agility)
3. **Balance** (manifests through Discipline, Role clarity, Structure, Predictability, Order)
4. **Growth** (manifests through Meritocracy, Strategising, Goal orientation, Networking, Achievement)
5. **Connectedness** (manifests through Humanism, Empathy, Inclusion, Dialogue, Sustainability)

A more detailed elaboration of these imperatives, and how they impact individual behaviour and organisational ethos, is given in the Annexure to this report (pages 14-16).

Each individual/organisation has its own unique way of engaging with these imperatives and attaches differential significance to them. The individual and the organisation may be on the same page with regard to a given imperative, or they may differ from each other. When both are on the same page, there is an experience of **resonance** that may create synergy, but it can also lead to complacency and reluctance to move out of the comfort zone. When they differ from each other, there is an experience of **dissonance** that may cause stress, but it also has creative potential for both the individual and the organisation.

Thus, the objective of this report is not just to create better alignment between you and your organisation but also to help you explore how the creative potential of the dissonances and resonances can be harnessed.

How To Read This Report

We recommend reading this report sequentially through the following three sections:

Section 1 offers preliminary observations based on your broad pattern of engagement with the organisation. This is based upon the extent of alignment between you and the organisation on an overall basis, as also the extent of shift you wish to see in yourself and the organisation.

Section 2 explores the pattern of your engagement for each of the five imperatives, your perception about your organisation and resultant implications for your membership and role taking in the organisation.

Section 3 gives a summary about your score patterns along four themes:

a) Roles that may energise you
b) Challenges that you may encounter
c) Your reputation (*how people in your organisation are likely to perceive you*)
d) Way forward (*suggested actions/areas of exploration that may enrich your relatedness with the organisation*)

Please remember that the report offers hypotheses for you to reflect upon; it does not offer definitive conclusions or normative judgements.

It would be helpful to make notes of the insights and questions as you read through the report. You may like to reach out to a EUM certified facilitator if you wish to explore these nuances in greater detail.

Section 1: Preliminary Observations

Alignment between you and your Organisation: **High**

Your desire for change in yourself: **High**

Your desire for change in your organisation: **Moderate**

It appears that there is high alignment between your beliefs and values about yourself and how you experience the organisation to which you belong. This will enable you to act with the assurance of being in sync with the ways of your organisation. The high alignment may also create some difficulty in developing different perspectives.
At present, you seem desirous of making some significant shifts for yourself and also want to see some changes in the organisation. This suggests that while you may be well adjusted in the system, you are also aware of the limitations and dysfunctionalities of your present ways and how they may be getting reinforced by the organisation. Given your alignment with the organisation and willingness to change yourself, you are likely to be in a good position to lead by example in bringing about the change which you desire. However, for this to happen, you will need a cogent plan, share your concerns about the organisation and enlist the support of other members.

You may like to keep these preliminary observations in mind as you go through this report.

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Section 2: Exploring the Five Imperatives

In this section, we will look at each of the five imperatives and how they are configured in your case. This will include:

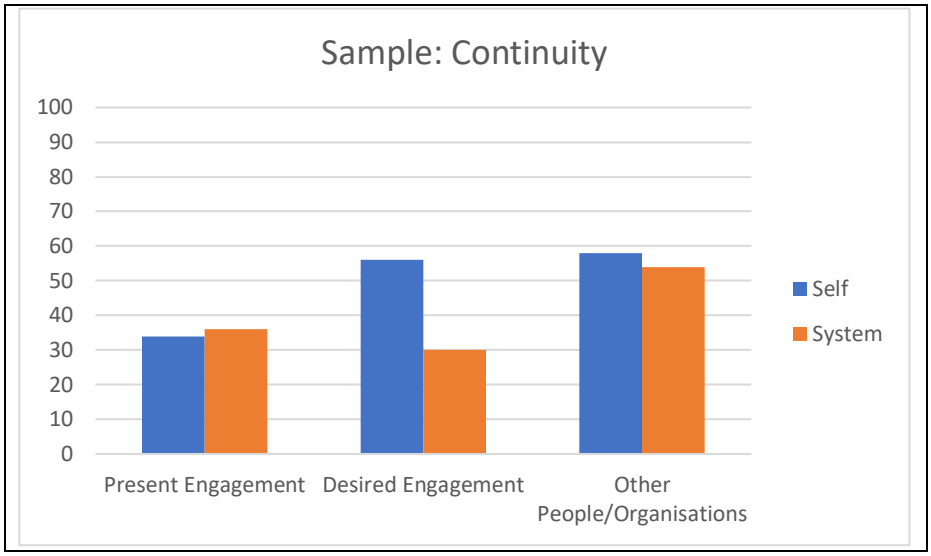
1. Your present level of engagement with this imperative, your desired level of engagement, and how you experience it in others.

2. Your perception of your organisation's engagement with this imperative, how you would like it to be, and how you experience it in most other organisations.

3. Comparison of your engagement with your perception of the organisation - both present and desired - and its implications for your role-taking in the organisation.

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Section 2.1: Continuity (*Kinship, Loyalty, Tradition, Homogeneity, Safety*)



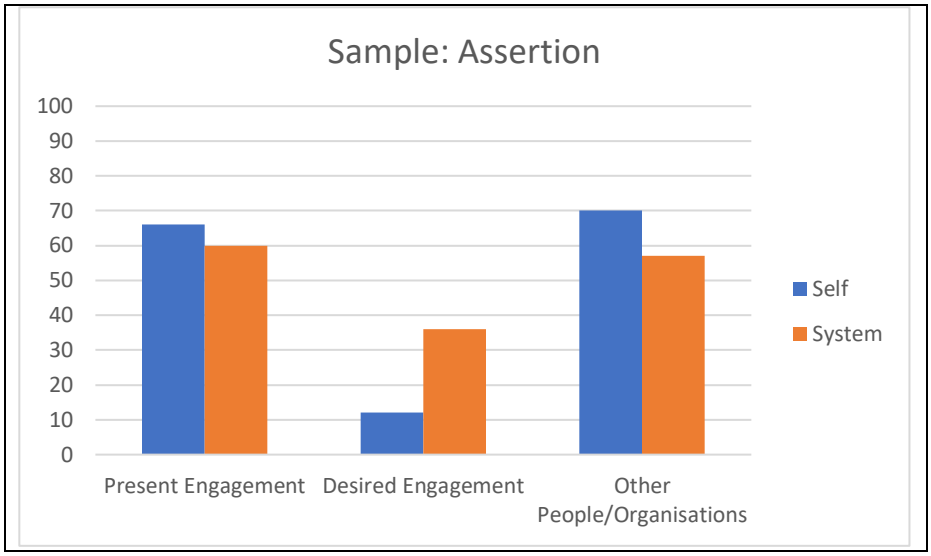
Your view of yourself suggests that you may be feeling the need for a more harmonious interface with your context. You may also be wanting to balance your wish to go beyond its limitations with preservation of heritage and maintaining personal relationships.

Your view of your organisation suggests that you believe that an important and distinctive strength of your organisation is its openness, progressive outlook, and the professional approach of the members. You wish to preserve this strength.

Your membership of the organisation is likely to be governed by a belief that you and your organisation feel free to break away from legacies of past ways and do not get bogged down by considerations such as seniority, loyalty, and kinship. While you recognise the need for the organisation to operate in a professional manner, you may also be experiencing the need to feel rooted through personal relationships. You may feel hesitant in acknowledging/expressing this need, lest it compromises your autonomy / image.

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Section 2.2: Assertion *(Desire, Adventure, Competitiveness, Passion, Agility)*

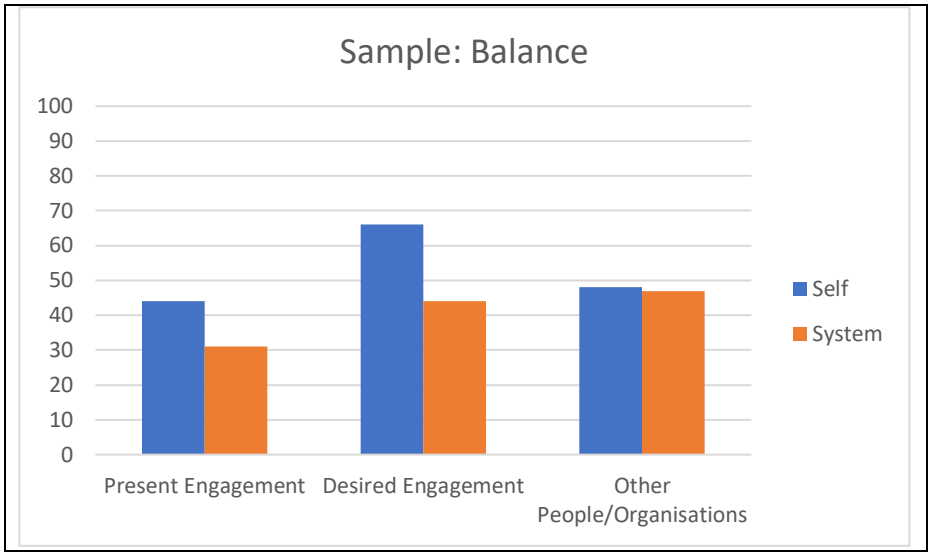


Your view of yourself suggests that you may be seeking a more peaceful interface with the world and may also be feeling the need to complement your raw assertion and action orientation with discernment, stability, and the support of others.	***Your view of your organisation*** suggests that you believe that like most other organisations, your organisation needs to release itself from excessive pre-occupation with hyperactivity, competitiveness, turf wars, short term thinking, power conflicts, etc.

Your membership of the organisation is likely to be governed by a belief that both you and your organisation need to focus more on facets such as well-being and reduce the current high emphasis on meritocracy and growth. You are likely to take some steps in this direction but may find it difficult to sustain them. You may feel some anxiety about being perceived as not living up to the potential.

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Section 2.3: Balance *(Discipline, Role clarity, Structure, Predictability, Order)*

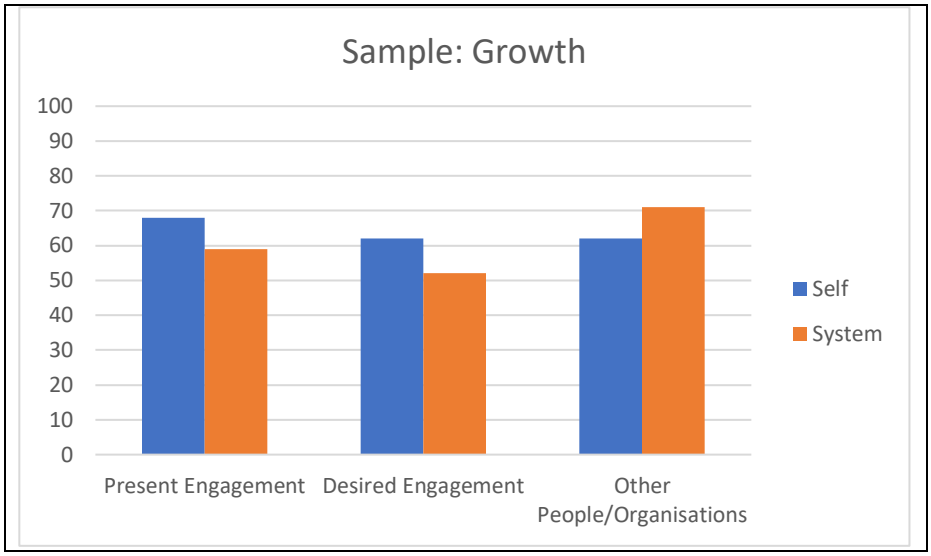


Your view of yourself suggests that while you may be reasonably comfortable your world, you may be feeling the need for greater order, stability, and predictability. This may entail engaging with your need for control and ways of dealing with ambiguity.	***Your view of your organisation*** suggests that you believe that your organisation needs to strengthen its rules and procedures, ensure clarity of roles and expectations, and have better systemic discipline.

Your membership of the organisation is likely to be governed by a belief that you carry a larger share of responsibility for upholding order, fairness, and discipline in the organisation. Consequently, you will feel energized by impacting your organisation in ways that make it more efficient, disciplined, and repeatable. You risk becoming insensitive to the complexities and conflicting demands within the organisation and also the potential resistance from others.

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Section 2.4: Growth *(Meritocracy, Strategising, Goal orientation, Networking, Achievement)*



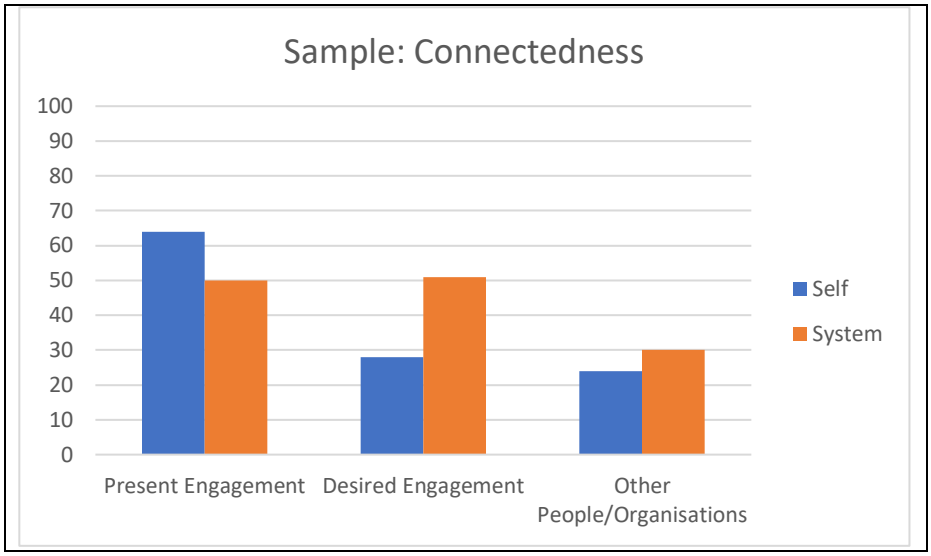
Your view of yourself suggests that you would work toward forging mutually beneficial relationships and would be willing to both compete and collaborate as necessary. You may not pay adequate attention to other facets of human existence and may find it difficult to understand people who are not driven by success and achievement.

Your view of your organisation suggests that you feel satisfied that your organisation is relatively less obsessed with goals, targets skills, competencies and tangible contributions. You want your organisation to preserve these strengths.

Your membership of the organisation is likely to be governed by a belief that both you and your organisation are focused on meritocracy and growth. You may seek to increase your competence and build collaborative networks to add value to the organisation and expect others to do the same. In order to avert the danger of falling behind, you may end up overstretching yourself and neglect other facets.

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Section 2.5: Connectedness *(Humanism, Empathy, Inclusion, Dialogue, Sustainability)*



Your view of yourself suggests that while you value attributes like empathy, compassion, inclusivity, and harmony, you may also be experiencing them as a hindrance to your other needs and aspirations.	***Your view of your organisation*** suggests that you believe that Humanistic values such as empathy, inclusivity, and social responsibility are important and unique strengths of your organisation which should be preserved.

Your membership of the organisation is likely to be governed by a belief that you carry a larger share of responsibility for upholding humanistic values such as inclusivity, empathy, and egalitarianism in the organisation. In the process, you may be feeling burdened and / or experiencing the lack of support and encouragement from others. Consequently, you wish to become less preoccupied with human concerns, though you may feel that you have also compromised on your ideals.

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Section 3: Summary Observations

Section 3.1: You are likely to be energised by roles…

- ... where you can be the voice of prudence without becoming a wet blanket.
- ... where you can demonstrate success through better planning, strategizing, orderly functioning, and collaborative/trusting relationships.
- ... where you can design organisation and procedures, lay down rules and regulations, and ensure systemic discipline.
- You perhaps experience your engagement with this imperative as low and less than most other people. You wish to retain your level of engagement with this imperative. Consequently, it is likely that you place great value on qualities like modesty and self-restraint. While your self-effacement may be convenient for others, you may run the risk of being taken for granted and thus not fulfilling your needs, desires, and potential.
- ... which require you to be focused and a little tough without forsaking empathy and care altogether.

Section 3.2: Challenges that you may encounter

- You may find it difficult to deal with situations which require you to challenge the notion that systems are utilitarian, dry, transactional, and impersonal.
- You may find it difficult to deal with situations which pressurise you to act fast without giving you time to think things through, and situations that create interpersonal conflict.
- You may find it difficult to deal with unpredictable situations with little clarity about what you can expect from others.
- You may experience difficulty in dealing with people who are not ambitious, who seek dependency and/or do not add to learning for you and others.
- You may find it difficult to stand by your convictions about humanistic values, in the absence of support from others in the organisation.

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Section 3.3: Your reputation – people may perceive you as…

- ... someone who tries to bring some warmth and personal touch in a context which is largely professional and depersonalised.
- ... someone who is energetic but does not like chaotic/conflict ridden situations.
- ... dependable and disciplined person who is at times a bit too rigid.
- ... ambitious and purposive within the system, and one who invests in mutually beneficial relationships.
- ... idealistic, well-meaning, and empathetic but struggling to come to terms with the pragmatic imperatives of the organisation.

Section 3.4: Way forward

- You may wish to share your need for a greater emotional connect with other members within the organisation and explore how it could enrich both you and the organisation.
- You may like to give more time and space for reflection rather than drowning yourself in constant action. Simultaneously you may like to create dialogue spaces in the organisation to generate awareness about the toxicity that gets generated by hyperactivity.
- You may like to explore ways and means whereby your higher orientation towards orderly functioning can become a resource to the organisation rather than being a point of contention. Simultaneously, you may like to ask whether at times you become a stickler for rules.
- You may like to look at the price of burnout and fatigue that you and the organisation may be paying in the longer run and may wish to invest into personal well-being and non- purposive relationships.
- You may like to look at ways and means of integrating your idealism with pragmatic considerations, and also helping the organisation to recognise the price that it pays for its disregard of the human dimension.

Annexure: Nature of the Imperatives

1. Continuity

Preserving and perpetuating a steady internal state and a reasonably stable external equilibrium is an imperative of all living organisms including Individuals and collectives like family, work systems, communities etc.

At the individual level, this imperative is manifested through that part of us that wishes to belong to a safe haven where we feel protected. Its primary orientation is towards familiarity, harmony, and strong bonding with our kith and kin. At the organisational level, it manifests through traditions, behavioural norms, and ways of working which are sought to be perpetuated. This imperative provides anchorage to both the individual and the organisation and forges an emotive link between the two.

People who have high engagement with this imperative, but do not experience it to the same extent in the organisation, may feel unsafe and may experience lack of belonging in the organisation. They may also take up the role of fulfilling this lacuna in the organisation by investing in close personal relationships.

On the other hand, people who have low engagement with this imperative, but experience it strongly in the organisation, may feel restless and claustrophobic. They may take up the role of shaking the organisation out of its slumber.

2. Assertion

All organisms experience arousal, which makes them act and generates a sense of enlivening in them. The stimuli may be internal (needs, desires etc.) or external (threats, invitations etc.).

At the individual level, this imperative manifests through that part of us which is focussed on fulfilment of our desires and assert our individuality. Its primary orientation is towards excitement, adventure, heroic action, and dominance. At the organisational level, it manifests through processes of competition, environmental scanning, vibrancy, and agility. This Imperative energises the organisation and enables the individual to bring his/her passion into the organisation.

People who are not very engaged with this imperative but experience it strongly in the organisation are likely to feel anxious and insecure. They may either keep a low profile and/or become peace makers/mediators among warring factions.

On the other hand, people who are highly engaged with this imperative but do not experience it in the organisation, are likely to experience boredom and lack of excitement. They may take it upon themselves to enliven the organisation through bringing new ideas and challenging the status quo.

3. Balance

Since organisms do not exist in isolation, they have to orchestrate their equilibrium with their context. This is achieved through laying down the roles and boundaries for each component.

At the individual level, this imperative manifests through that part of us which seeks to relate with the world in an orderly fashion. Its primary orientation is towards clear expectations, dutifulness, discipline, and role appropriate behaviour. At the organisational level, it manifests through laying down systems and procedures, planning and control mechanisms, specifying role responsibilities, and delegation of authority. This imperative provides a sense of stability, predictability, and objectivity to both the individual and the organisation.

People who have high engagement with this imperative but do not experience it in the organisation are likely to feel lost and experience the organisation as a complete mad house. They may become helpless bystanders and/or take on the role of the upholders of organisational discipline.

Similarly, people who have low engagement with this imperative, but experiences it strongly in the organisation, may feel stifled and experience the organisation as too rigid and dogmatic. They may become loose cannons, mavericks or "out of the box" thinkers.

4. Growth

Human beings, and the organisations to which they belong, have inherent potential which they continuously try to actualise. This is achieved through transcending the existing limitations and gaining mastery over our destiny. At the individual level, this imperative manifests through that part of us which continually strives towards higher levels of achievement. Its primary orientation is towards goal directed action, competence building and forging mutually beneficial links with others. At the organisational level, it manifests through goal alignment and creating a meritocratic culture. This imperative enables the individual and the organisation to have a clear sense of direction and control future direction.

People who have low engagement with this imperative but experience it strongly in the organisation, may carry a feeling of inadequacy or resentment about being pushed. They may take up the role of a good follower/learner or become the upholder of other facets which they believe get neglected in the constant chasing of targets.

On the other hand, people who have high engagement with this imperative but do not experience it in the organisation, may find the organisation as under- performing and may also feel dissatisfied with the opportunities to learn and grow. Consequently, they may take up the role of pushing the organisation to higher levels of performance and/or become insensitive to the limitations of people around them.

5. Connectedness

All organisms are whole in themselves as also a part of a larger whole. The imperative to seek Communion arises from this relatedness/linkage with others and becoming a meaningful part of the larger whole.

At the individual level it is manifested through that part of us which wishes to transcend our preoccupation with ourselves/our subgroup(s) and become part of the larger human context. Its primary orientation is towards meaningfulness, intimacy, compassion, and respect for others irrespective of their clan and creed. At the organisational level, it manifests through concern for human values, social responsibility and wish to contribute to the larger environment. This imperative enables the individual and the organisation to believe that their existence is of value not just to them but also to the larger context.

People whose engagement with this imperative is low but experience it strongly in the organisation, may find the organisation too mushy, impractical, and over idealistic. They often become the voice of pragmatism/cynicism in the organisation.

On the other hand, people who have high engagement with this imperative but do not experience it in the organisation may find the organisation ruthless, insensitive, and self-absorbed. They sometimes become mute spectators and sometimes become crusaders for human values.

EUM-I© and EUM-O© belong to the suite of tools built with the EUM framework as the foundation.

The EUM framework's antecedents and early influences can be traced to Clare Graves's 'Emergent Cyclical Levels of Existence Theory' and its application in the work of Ashok Malhotra (the author of the EUM framework and the tools) through his research on 'Work Values of Indian Managers' way back in the 1970s.

The EUM-I© was the first tool of this framework that Ashok Malhotra developed in 1999. Over 8000 (Indian and non- Indian) respondents from various walks of life have taken the test since. It counts as one of the few tools designed by an Indian that is backed by a large database and stable norms. The EUM-I© has been used to support hiring, competency- based fitments, executive coaching, self-development, and leadership development.

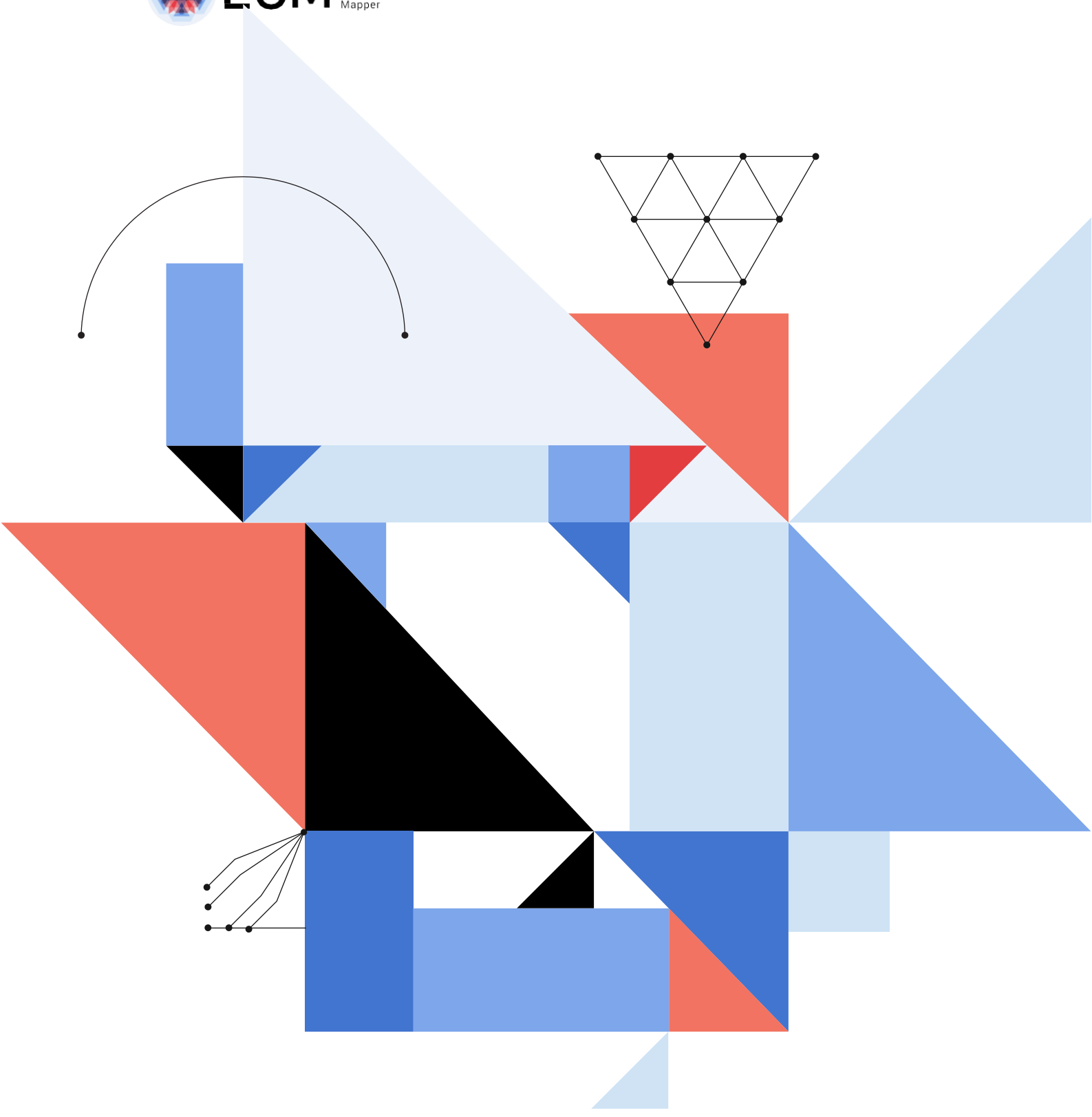
The EUM-O© has been used in over 200 organizations in India and abroad by multiple consulting organizations in the course of their Organization Development and Organization Transformation interventions.

RLC has been set up by a group of Organization Consulting Professionals in India, who hold a strong belief in self-reflexivity as an invaluable ingredient for growth and evolution. In their perspective, the self and the context are inseparable and shape each other simultaneously and hence the study of one without reference to the other is partial, at best.

The Existential Universe Mapper (EUM) Framework, authored by Ashok Malhotra, is based on the central premise of Self-System simultaneity. Consequently, it enables enhancement of self- reflexivity both at individual and organisation levels.

RLC is dedicated to propagation of the EUM framework and its application across a variety of contexts and target segments around the world.

EUM Existential Universe Mapper



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