

A PUBLICATION FOR LEADERSHIP PROFESSIONALS

where best practice meets next practice

THE MOBIUS STRIP

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Dear Friends:

Welcome to this issue of our transformational leadership magazine the *Mobius Strip*. This edition is a companion to our 2nd annual Summer Gathering taking place in June. This global practitioner event is sponsored by the professional development arm of our organization, Next Practice Institute (NPI).

NPI has been established to codify the disciplines of transformational leadership, spread thought leadership in its interrelated fields of study, and professionally develop a generation of facilitators, coaches, mediators, consultants and team interventionists deeply skilled in the arts of transformational change. NPI sponsors professional development programs for our practitioners, partners, and clients. These programs operate at the nexus of "best practice" in such areas as organizational development, culture change, and adaptive leadership and "next practice" in neuroscience, somatics, energy work, music, yoga, and other expressive/devotional arts.

During the Summer Gathering we come together for a week of learning, renewal and friendship as an investment in our own development, with the aim of leaving rejuvenated, reconnected and better equipped to make our contributions to the world.

In this special edition we offer thought leadership from the truly exceptional line up of Summer Gathering faculty. Herein you will find articles from each of the senior practitioners guiding the immersive tracks during the week's program: Mobius Co-Founder and President, Erica Ariel Fox on the hero's journey as the architecture for transformation; Mobius Senior Expert Robert Gass on transformational consulting; Mobius Transformational Faculty Member, Jennifer Cohen on somatic coaching; and Mobius Friend, Alexander Caillet on team development interventions.

We also feature work from the world-class experts joining us to deliver keynotes during the week: Bob Anderson, creator of the cutting-edge Leadership Circle Profile; internationally acclaimed poet David Whyte; Harvard Business School Professor Linda Hill on innovation; Tony Schwartz on his deep research into energy and employee engagement; and Sander Tideman on his conversations with the Dalai Lama about business as an instrument for social change.

We include thought pieces from faculty leading morning workshops and the special Wednesday program: Dr. Dick Schwartz on his seminal work, Internal Family Systems; Nilima Bhat on the power and practices of Shakti Leadership; leading systems thinker and peace-maker, Adam Kahane on his latest work on collaborating with "enemies"; and an introduction to the Pocket Project, an effort to address multi-generational collective trauma, founded by Thomas Hübl.

We are honored to include paintings from my long time friend, artist Jim McManus whose work appears throughout this edition and in the Featured Artist section of the magazine.

We encourage you to read, reflect and share this rich collection of leadership scholarship. The magazine is also available to read and share online at www.mobiusleadership.com under Thought Leadership. We welcome everyone to explore other resources available on the website under Next Practice Institute, notably, the Resources section where you will find recordings of the lectures from our inaugural event last year (including Senior Lecturer at MIT, Otto Scharmer speaking about the emergent future; Mobius Senior Expert Dr. Srinivasan Pillay on the neuroscience of leadership; Mobius Senior Expert, Zafer Achi on embracing complexity; Mobius Senior Expert Jennifer Garvey Berger on adult development and cultivating wisdom; and Mobius Co-Founder and President, Erica Ariel Fox on her Winning from Within methodology, helping us tap into the power of archetypes. Each recording is a highly-informed encapsulation of the latest thinking from these leading experts.

We hope you enjoy our magazine and look forward to our continued journey together.

Warmest best,

Amy Elizabeth Fox

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All of the contributors to this special issue are keynoters or faculty members for our 2017 Next Practice Institute Summer Gathering. We are grateful they bring their thought leadership, expertise, passion for transformation and professional friendship to Mobius and our consortium of learning. We are happy to share this glimpse into their body of work. For more, visit the Reading Room under Next Practice Institute on our website.

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FEATURED ARTIST **JIM MCMANUS**

In much the same way that musicians use melody and tempo to create a mood and move the listener, Concord-based painter Jim McManus uses color, texture, strokes, drips and marks to create a kind of visual crescendo, evoking feelings connected to people, places or events from the recent or distant past. As physical, colorful representations of emotions connected to personal events, his bold, improvised compositions express qualities such as excitement, calm, drama, melancholy, warmth, joy and more, with a palpable depth and energy. www.jim-mcmanus.com

“When you open your heart to discovery, you will be called to step outside the comfort barriers within which you have fortified your life. You will be called to risk old views and thoughts and to step off the circle of routine and image. This will often bring turbulence. The pendulum will fix at times on one extreme, and you will be out of balance. But your soul loves the danger of growth. In its own wise trust, your soul will always return you to a place of real and vital equilibrium.”

– JOHN O'DONOHUE

The Heroic Journey: A Master Architecture to Foster Transformation

A conversation with Mobius Co-Founder & President, Erica Ariel Fox



ERICA ARIEL FOX is the author of the *New York Times* bestseller *Winning From Within: A Breakthrough Method for Leading, Living, and Lasting Change*. Erica is a leadership expert who advises executives and other senior leaders on personal and organizational transformation. She is President and Co-Founder of Mobius Executive Leadership. To watch Erica's 2016 NPI Keynote please visit the Reading Room section within the Next Practice Institute section of our website.

Q Tell us about the foundation of your track at this summer's Next Practice Institute.

I've been teaching at Harvard for 20 years and was initially trained in Action Science and a lineage that comes out of the Harvard Negotiation Project including classics such as *Getting to Yes* and *Difficult Conversations*. While these authors have been my friends and mentors, in the years I spent working on my own book, I took a very interdisciplinary approach and immersed myself in everything from philosophy to poetry to neuroscience to anthropology. I was influenced by fairy tales, pop culture – looking at the legends, the lore of different places on earth, from different moments in time and really looking at the history of the way people tell the story of who we are and what our lives mean.

Over the course of my immersive training for practitioners this June, we will deep dive into the power and mysteries of the Hero's Journey or what we might call journeywork. First, we'll explore how to use the gems of myth to liberate ourselves from limiting

patterns. We'll then examine how we can follow a "master architecture" – the hero's journey – to help people who seek transformational development.

Q One of the central pieces of your methodology you refer to as the Big Four, can you tell us more about these archetypes?

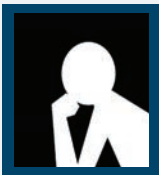
My goal in writing *Winning from Within* was to take the best nuggets of timeless wisdom and different kinds of contemplative practice and create a bridge so that business people and busy leaders would have an accessible way into them. There are many thought leaders who have created different frameworks for identifying the core parts of the self – one of them has twelve, Joseph Campbell's had a thousand. My purpose was to bring some of that wisdom to very busy people, so I honed in on four which I call the Big Four, not because they encompass the entire territory of the self,

THE BIG FOUR



DREAMER

Your *Dreamer* cares about creativity and future vision. If you're not being true to your *Dreamer*, you might be listless and bored. You might feel stifled in your routine. Letting yourself muse about your ideal world energizes your *Dreamer* to remember that your future holds great possibilities.



THINKER

Your *Thinker* is invested in reason and analysis. If you haven't been listening to your *Thinker*, you'll find it hard to get clarity on big, complex decisions. Stop waiting to understand the answer all at once, and start breaking it down into parts. Even putting your ideas into a simple spreadsheet can wake up your analytical mind.



LOVER

Your *Lover* is engaged with emotion and relationships. If you're out of alignment with your *Lover*, step back for a minute, and consider if you've withdrawn from the people around you. Maybe you worry people will slow you down, or even take your ideas. Maybe your *Lover* finds it safer to go it alone. If you dig a bit deeper, you'll often find other emotions lurking behind the choice to hide from people.



WARRIOR

Your *Warrior* is determined to achieve results and protect what matters. Your *Warrior* is out of alignment when you're not getting things done. People often get intimidated by the mountain of effort they think success might require, but one step in the right direction can unleash the power of your *Warrior*. A healthy *Warrior* loves momentum, and even more appreciates crossing the finish line.

but because in researching all the ways in which we might capture the essence of who we are, I noticed these four aspects of human nature surfaced again and again.

Q You talk about a master architecture to transformational development. What does this mean?

This is essentially Campbell's hero's journey. It is the path or the blueprint which takes the busy executive participants in our program from self-discovery to self-development to self-realization. There are clear stages in the hero's journey which we use to inform the design of our transformational change programs.

Self-discovery

In the beginning of a program, the aim is to help participants see themselves more clearly. You're not immediately trying to change anything. You're helping them see a pattern clearly, giving it a name and understanding how it works in them. This part of the program I call "arriving."

Self-development

In the middle of our week together – or in the middle of any transformational experience – there's a period of productive disturbance. You're challenged. It's pointed out to you all the things you're missing out on by following the pattern we named at the start of week. You see your habitual response clearly and then we begin to question, and occasionally dismantle aspects of these – or at least experiment with them. Depending on the person and where they're at, this stage involves self-development that can trigger transformation. Not everyone is ready for a transformation. Some people really are. I give participants a lot of choice at this stage. I might say, "We can do this exercise on a scale of 1-10 and I don't have a preference. We can do it at a level 2 or a 6." And then I watch for those moments where I need to check again, "Should we stop or keep going?" The further we go, the more of a potentially life-changing insight we might reach. But it's never the case that we need to reach a 10. We can stop at any point and the

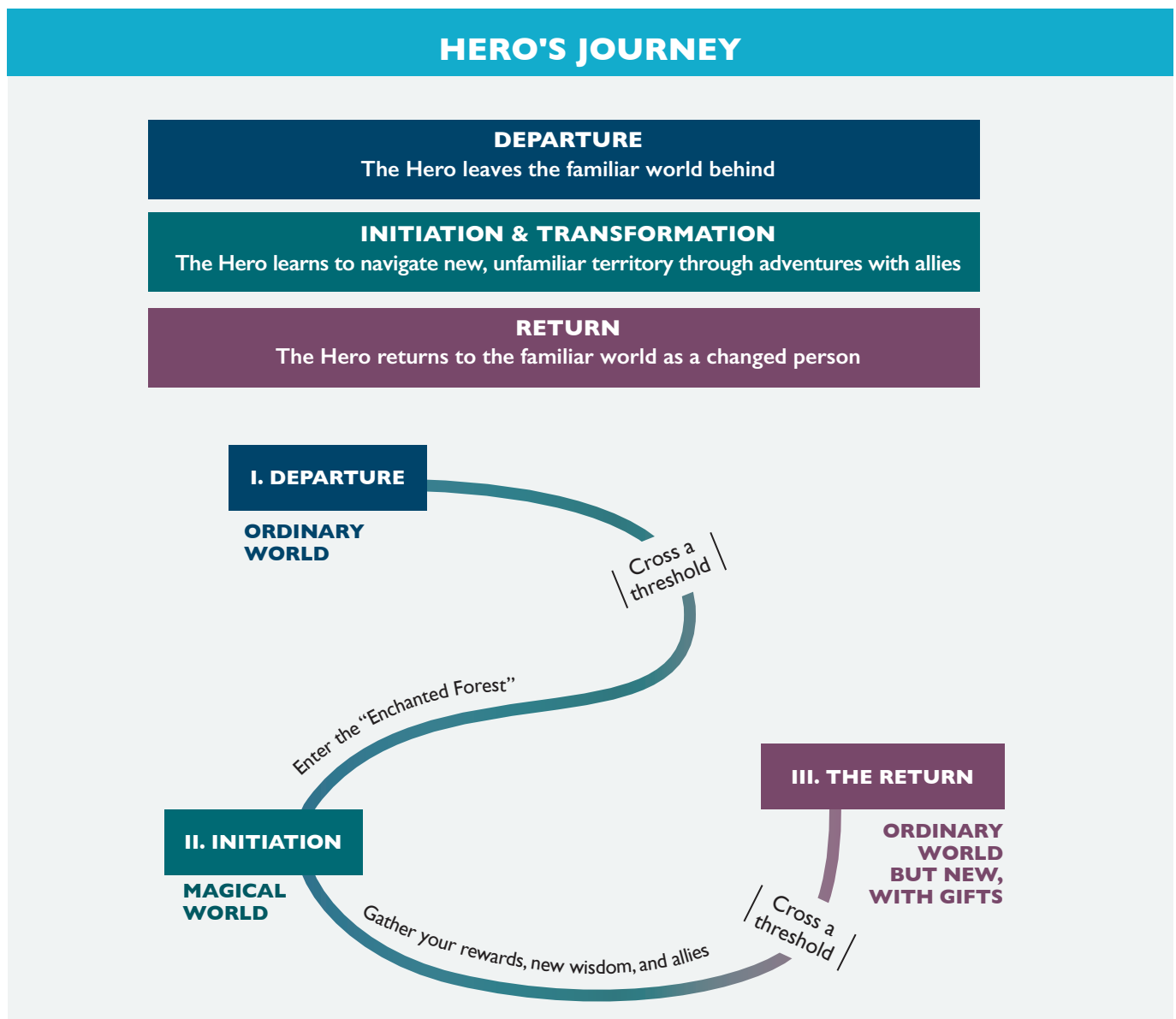
outcome can be exactly what the person needed in that moment. In terms of the journey architecture, there's a lot of real-time modulation and it's important in any given intervention, that as a practitioner you know how to ratchet it up and down.

Self-realization

Then there's a notion of helping people grasp that "Who I am" at an essential level isn't any of these patterns. You're not just the member of the Big Four that you think you are – you're not just the Thinker, for example, or the Warrior, Dreamer, or Lover. You have access to each of these types. After that there's the insight that actually you're

not any of those. We go from you're not one of them, you're all of them to you're not any of them – you are not those things. Instead you are the Voyager who is going through your life learning things, reinventing yourself and changing your operating modes over the course of your life. You shift the identification from Thinker/Dreamer/Warrior/Lover to I'm-an-evolving-human-being, who is growing, stretching, maturing and reconnecting with my heroic nature. This is the self-realization process.

In our work, the role of the practitioner is to help leaders reconnect with their heroic nature so that as people of influence, they can return to society its noble purposes. It's not just a company you lead, it's what's



YOUR TRANSFORMERS



THE LOOKOUT

To call on the appropriate member of the Big Four at the appropriate moment, you need to be centered. This is where the Lookout comes in. It watches the strategies that

your Big Four carry out and sees them for what they are – impulses, suggestions, possibilities that you might or might not follow. The Lookout tracks your internal states and is able to observe “this is your Lover feeling those strong emotions, not you” or “that was your Warrior speaking, not you.” By separating yourself from the Big Four in this way, the Lookout allows you to be at a point of choice in all of your actions.



THE CAPTAIN

Where the Lookout’s role is to help you track the Big Four and separate yourself from them, the role of the Captain is to hear out each of the Big Four and make

an informed choice about your next move. The Captain has the ability to draw on any or all of the Big Four, deploying all of their strengths and using all of their skills. The Captain treats the Big Four like passengers on a ship; rather than letting them steer the ship, the Captain is always at the helm.



THE VOYAGER

Neuroscientists tell us that the brain grows and changes not just in childhood but right through adulthood and that the experiences we have and the

lessons we learn literally rewire our brains. This notion of neuroplasticity opens the door for the inner Voyager, the part that drives your long-term growth. The Voyager takes you in new directions and keeps you moving forward, rising to new occasions and new opportunities, and overcoming the fears that limit your potential.

the core purpose of your life. This is what we do in the self-realization part; we ask not just who you are, but why are you here? A leader may arrive at the program questioning what sort of CEO she or he hopes to become and leave it feeling “I’m a steward in society. I’ve a higher purpose than even leading my organization and I’ve reconnected with that sense of purpose, the one that’s beyond my Big Four patterns.”

Q Given the nature of the quest, can you talk more about the Voyager ...

We all have our personal myths about who we are. In roles of influence, that story becomes your leadership myth as well. In my work with top teams, I’ve called each leader a “Voyager,” because, to paraphrase Deepak Chopra, your life is not *like* a quest, it *is* a quest.

Unless we practice this inner innovation, the Voyager work, human beings see what we expect to see, think what we expect to think, feel what we expect to feel, and do what we always do. Holding tight to expectations, built on the inner structure of our past, we are too fragile. We will break, and fall. In these times of massive change, we need leaders who embrace the complexity and emerging possibility of the world, and meet it with the full power of the complexity and emerging possibility within themselves. That is the disruption and reinvention “from within” that will take us into the future.

Q Can you say more about how the design of your leadership programs follows the hero’s journey?

There’s an arc to the design of a week. We start with discovery: we need to see ourselves more clearly, deeper than just the behavioural level. Not the level which many courses work on, such as “I notice that I assert and I assert and I assert and I never ask questions.” We are not talking about that. We’re talking about a much deeper sense of who we are: our identity and purpose. We go beyond ego-level. We follow Campbell’s path

to pattern disturbance/trials and tests/self-development to returning to the world transformed/more fully self-realized.

From a practitioner level, I must sense what is the limiting energy and what is the liberating energy for each person in the room. Jung talked about how we're born into a mansion that has all these rooms and over the course of our lives we lock this room and then another and another until we find ourselves as adults living in something the size of a small studio! We forget that we are a mansion.

From Jung's perspective, coming back into the fullness of who we are, demands gently going back into some of these rooms to look at what's in there. Jung calls this shadow material. We find the gold in the shadow and then we can reclaim that as part of who we are. A participant arrives to the program in the studio apartment version of themselves. If I'm with them for a week, I'm not going to go into twenty locked rooms. There isn't time and some of those rooms are locked for a good reason. I need the expertise to understand which door is appropriate to open versus those that provide defence mechanisms it's not my business to unlock (all practitioners in transformational work need a mastery of discernment in this regard). What I look for is the key. One of those doorways will release limiting energy and allow in liberating energy.

If we can find that door, or that key, it's like a domino: now that I've changed that one aspect of myself that was closed, everything suddenly looks differently to me – about how I live my life, about all my priorities, all my decisions. There's a huge sense of release and of fresh perspective and energy. This is why participants regard these programs as life-changing, because they felt seen and had an experience that gave them access to a lost part of themselves around which everything in their lives will now pivot.

This is the power of mythology. On one level the practitioner must hone their ability to intuit where the key lies for each person, on another, the process is helped by the magic of mythology. Mythology helps us connect with something bigger than ourselves, what Jung regarded as the collective unconscious. The hero's journey is the story of all our lives and each of our lives. It uplifts a person's sense of who they are, as they start to notice there are universal patterns (like

Lover, Thinker, Warrior, Dreamer) running through human experience. There are timeless dimensions of the human condition which challenge us and call us to adventure / to leave the comfort of what we know. We refuse that call initially – that new job or whatever it is, we find allies and mentors who guide us, we face trials and tribulations, we slay the dragon, we return to our villages forever changed.

Q What about when participants get back to their day jobs and everyday lives – back to the village – after a program? A residential program is an intense experience, but can it really shift things for someone permanently?

Once a door that was locked has been opened, there's a threshold that people cross after which they cannot go back. In a lot of courses you learn frameworks and practice behaviors, you learn to do things, but you don't cross a developmental threshold. You may come up against it, but then you go back to work. You can easily default back to what you used to do. The word transformation means you change form. When you change form and cross over a certain threshold, you just cannot go back. You can't discover that you have a heart that feels and then forget that ever happened. You can't have the deep understanding that you are not your Thinker; you have discovered the core identity you carried around in the world about who you are was false and limited and now have deeply understood that who you are in the world is much more. You can't forget that. You can definitely default back to your pattern, but having been through the experience what I hear from people is that they catch themselves when this happens. Their Lookout has developed.

It is also true that these programs are a peak experience and we cannot walk around the world in a peak state all the time. We can't maintain new ways of being we're still learning, but we practice these and we keep the insights that we gained during these peak experiences. That's another crucial part of the program design: we do integration work to anchor participants in the insights they've won.

“Your life is not *like* a quest, it *is* a quest.”

Q What part practice, what part ‘magic’ is involved in your work?

When you watch or participate in on-the-spot transformation, it can feel like magic. You’re sitting in a workshop, or leading a group, or meeting with your team. Then suddenly – boom! A person changes before your eyes. What just happened? How did it happen? Where did that come from? Even for advanced leadership practitioners, there is a level of mystery when an alchemical impulse arrives and supports a major shift in someone’s life. At the same time, there are methods to the madness. When we “look behind the curtain” to understand some underlying principles and practices that guide this type of experience, we can see that “instant breakthroughs” tend to follow an arc — with a start, a middle, and an end.

To master the Winning from Within methodology there’s essentially two elements — which is a gross simplification, but for the purposes of discussing the nature of the work at a high level, these are: pattern recognition and situational awareness. Some of us are more capable of these than others, but all of us can deepen our mastery of them.

Pattern recognition

This comes only with experience. For example, one of the gifts of Campbell’s monomyth, the hero’s journey, is what it gives the facilitator. You have a map to work with. You listen to one participant’s story about their issue at work and what you hear underneath all that is “Oh here is the myth of the abandoned son.” Even though this may have nothing to do with the participant’s father, the healing is going to come when we tackle a

deep fundamental sense of abandonment like the King who disowns the Prince.

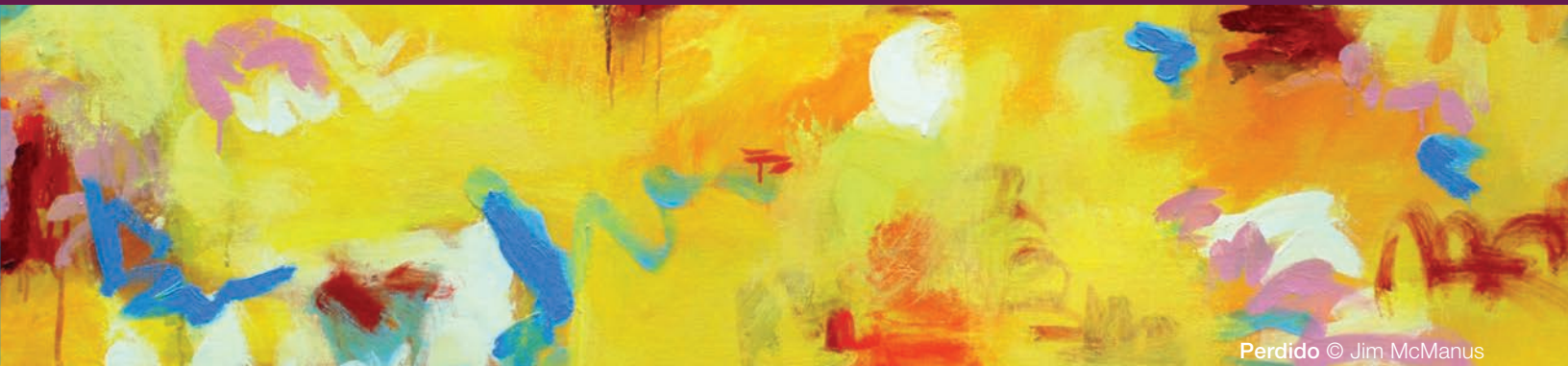
This pattern insight allows the practitioner to recognize deeper dynamics to the surface details of this participant’s story. Once that happens, there’s a better chance you know how to fix that, you know how that story needs to end. You don’t get caught up in the drama of Richard’s or Nancy’s situation and instead you see the bigger pattern through myth. This takes experience and is just one example of pattern recognition.

Another example is noticing that there are certain points during the week when the energy of the group collapses. Inexperience may lead us to worry that the program isn’t going well. Experience suggests that this is a natural, normal and welcome aspect of the work unfolding.

If we’re at the stage of our own development as facilitators where we need more practice to develop this sort of pattern recognition, we need to stay humble and ask more masterful practitioners for guidance or partner with them. Watch and learn from their pattern recognition as you develop your own.

Situational awareness

A heightened quality of situational awareness is another element of the craft. The only way we can heighten our understanding of what is happening inside and outside the room is through being present. Even when you’re working with someone individually, you’re constantly aware of the collective mind of the group because the collective mind is going on a journey together and every individual is going on a journey within the collective. Everything that’s happening to the individuals and the collective is unfolding moment to moment in the room and outside of the room. As



the head facilitator, you have to be tracking all of that, all the time, in a very heightened way. Presence and situational awareness can be learnt. And it's these elements that invite in the magic.

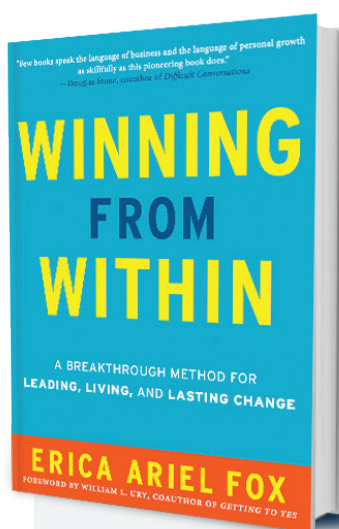
For example, a few years ago one of the participants in a program wrote a poem for the group. In it he had given a line to everyone in the group – all except one. As he shared it with the group, pointing out the strengths of each member of his team, he stopped when he got to his colleague, Martin. Martin had been the life and soul of the group – he was witty and warm and engaging, but when his colleague, Richard, reached Martin he simply said: “I haven't written you into the poem because I don't have a line for you yet.”

This was my cue, a moment of potential magic was presenting itself. I said, “Martin, come sit here with Richard and listen to what he is saying.” Then I asked Richard to repeat what he had just said about not having a line for Martin yet. I then told Martin, “I too don't yet

have a line for you. In fact, it seems that no one in the room, despite the years in which they've worked with you, has a line for you.” This was the truth. How did I know it to be true? Intuition.

I asked Martin whether he wanted a line in the poem. He did. “Let's-get-you-a-line” led to an hour and half process with this shielded, hidden guy who hadn't been revealing any of his authentic self to the group. It wasn't a planned intervention. A person made an unexpected comment and I identified that comment as the doorway. It was the key to unlocking Martin.

Heightened situational awareness helps us listen and watch for the keys for each person in the room so that we can take it and work with it. Afterwards Martin referred to this as a miracle. We'd unlocked the part of him that hadn't even started on the journey. Others in the room wondered had it been planned? It had not. I seized on the key because it was placed before me. That's the magic of journeywork. ■



Take the Big Four Profile Survey online. Visit www.ericarielfox.com for more about the *Winning from Within* approach to self-development and leadership work. A sample chapter of the book is available on the website. There's also a resource section, where a companion bibliography explores each of the leadership archetypes in depth. For example, under “the captain” we provide a list of materials that explore what situational awareness is and how to develop it.

Erica Ariel Fox was interviewed by Nathalie Hourihan. For the last several years Nathalie has served as Mobius Global Knowledge Manager with wide ranging responsibilities for the firm's thought leadership, including serving as the editor for its transformational leadership magazine, the *Mobius Strip*. She is a former global knowledge expert for McKinsey & Co. and has recently set up Wolf Knowledge Ltd (www.wolfknowledge.com) to offer knowledge creation, codification and curation services.

Eight Principles of Transformational Change

By Mobius Senior Expert, Robert Gass

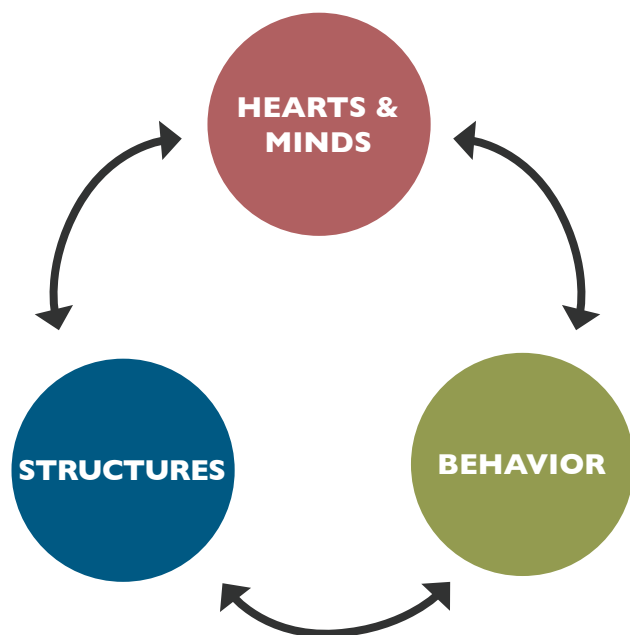
Additional articles from Robert are located in the Reading Room on www.mobiusleadership.com under Next Practice Institute, including his article *The Work of Transformational Consulting* which further describes the Wheel of Change framework.

Transformation is profound, fundamental change, altering the very nature of something. Transformational change is sustainable. Something that is transformed can never go back to exactly what it was before.

To facilitate transformation, we must look at systemic change — a conscious attempt to address all the key factors that make a human being, an organization, or a society what it is. Our Wheel of Change model invites us to assess and work with three domains of human systems.

To better understand the nature of these three domains of systemic change, please refer to the companion article *The Work of Transformational Consulting* in the 2016 edition of the *Mobius Strip*.

Organizational “Transformation” has become an almost meaningless buzzword in the multi-billion dollar consulting industry. What distinguishes Organizational Transformation from traditional organizational development? We have identified eight principles that capture the most important



HEARTS & MINDS:

What can't be seen that happens inside us (emotions, beliefs, motivations, perceptions).

BEHAVIOR:

What can be seen. What we do or don't do. Our words, deeds and choices about how to act.

STRUCTURES:

The systems and processes in which we work and live; external realities that affect the other two domains.

principles that give power and meaning to Transformative Organizational Change.

1. **Attend to the whole system**
2. **Be the change!**
3. **Engage powerful technologies for work with Hearts & Minds**
4. **Work with energy and alignment**
5. **Focus on breakthroughs**
6. **Practice, practice, practice**
7. **What we appreciate, appreciates**
8. **Balance yin and yang: focus and flow**

We've found again and again that change efforts which honor these principles are more likely to align the Hearts & Minds, Behaviors, and Structures of the changing system in a self-reinforcing process of transformation. These principles are what make transformational approach more powerful, effective, and sustainable.

1. Attend to the whole system

Transformational change is a true systems approach, deriving its power by attending equally to hearts & minds (the inner life of human beings), human behavior, and the social systems and structures in which they exist. It is multi-disciplinary, integrating a range of approaches and methodologies.

Traditional organizational development focused primarily on the domain of Structures, secondarily on Behaviors, and very little on Hearts & Minds. The wealth of knowledge that has been amassed about organizational design and change management processes is important, but insufficient on its own. Even many "systems" approaches focus far more on the externals of organizational systems and processes than what goes on inside its people.

In recent years, we are also seeing some transformational practitioners err by focusing their work almost entirely in the domain of Hearts & Minds. This is understandable, given the historical tendency in business to under-attend to the inner lives of their people. However, the emerging work in Hearts & Minds must be nested in a true systemic model. The Wheel of Change offers one such integrated framework.

2. Be the change!

A fundamental tenet of transformation is that who we are impacts the results we will create. Each of us has the capacity to operate across a range of effectiveness. At our best, we can be clear, centered, alert; able to access our inner wisdom and our life experiences; in touch with our power, our resources, and our skills; and willing and able to meet the challenges life brings us. We also have our "off days" (or years) when we are out of balance, not present, lost in less-than-functional mental paradigms, and not terribly resourceful or effective.

The transformational approach is a courageous refusal to accept that neither our clients nor ourselves are victims of our own conditioning and habits. We often see the root of problems as outside ourselves — our colleagues, the market, the budget, the report, the Board. It feels like we need to change something external so that we can feel OK. In transformation, we turn this completely around. Without waiting for things to change out there, we focus first on "being the change." From this place, we become far more able to affect the outer changes we seek.

At an individual level, we might draw upon various forms of centering using breath, physical postures, visualizations, or prayer and meditation to help bring us home to our place of inner power.

As organizational practitioners, we focus on the collective Hearts & Minds of those with whom we work. What are those beliefs, aspirations, emotions and energy states that most embody and support the changes they seek for the organization?

As change artists, we also want to ensure the methods and processes we use for Organizational Transformation actually exemplify and embody the changes our clients seek. (Classic bad example: Organization wants to distribute greater power, but the planning for the change process remains completely top-down.)

3. Engage powerful technologies for work with Heart & Minds

The Organizational Transformation movement was birthed in the 1980's by practitioners from the Human Potential Movement who wanted to bring the newly evolving psycho-spiritual tools and processes into the

“A fundamental tenet of transformation is that who we are impacts the results we will create.”

work of traditional organizational development. In the early years, practitioners often failed to integrate these humanistic methods with skilled work in the domain of systems and structures. Part of what distinguishes today’s Transformative Organizational Change is the skilled integration of these powerful tools into the process of organizational change.

Some examples of Hearts & Minds technologies include:

- Deconstructing the individual and collective beliefs that hold existing paradigms in place
- Mindfulness practice to help decrease emotional reactivity while evoking greater inner wisdom
- Creating safe spaces which engage the heart, in which existing mistrust can give way to authentic dialogue, appreciation of interdependence and greater trust
- Body practices that engage greater presence and available energy
- Tools and training to increase emotional intelligence
- Practices that promote dramatically higher levels of feedback, increasing the flow of information and collective intelligence.

4. Work with Energy and Alignment

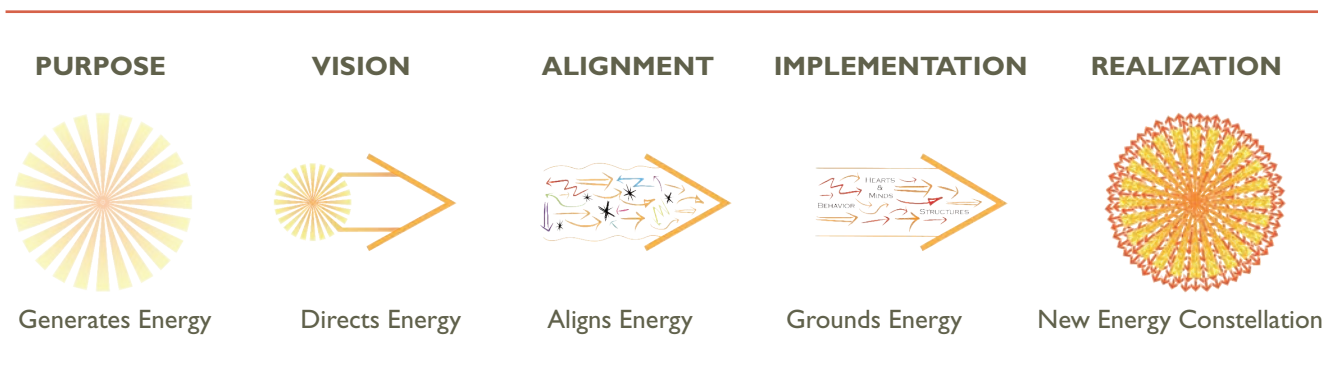
Think of Organizational Transformation from the perspective of energy, the organization as an energy system. In guiding change, we want to harness and direct organizational energy towards some kind of change.

The change process should begin by activating energy, sufficient energy to break through organizational entropy and competition from other priorities. We do this by making clear and compelling the Purpose of the proposed change: *why* is this important?

Next, this activated energy must be given clear direction. This is the function of the classic clear and compelling Vision: *what* will be different if we’re successful in creating change? Visioning takes the energy activated through connecting to Purpose, and gives it directionality. The energy of Purpose begins to flow, like a river, towards the desired state.

If we have been successful, the Implementation stage usually goes well because the collective energy of the organizational system is moving in the desired direction.

Finally, success looks like the energy of the system having re-constellated into Realization of the Purpose and Vision.



“There is a danger in transformational work of confusing breakthrough experiences in Hearts & Minds with lasting change.”

5. Focus on breakthroughs

While a process of transformational change naturally has ebbs and flows, in this work we are always looking for and cultivating the possibilities for breakthroughs. Given that organizational attention and resources are always limited, we are especially looking for points of maximum leverage, the most critical places in the system to intervene.

Imagine any human system as a constellation of energy. Where is the energy flowing freely through the system? And where is it blocked or stuck? Where are there already forces moving in the direction of the change? And where are there barriers that, if removed, would unleash those positive forces?

Imagine you're an acupuncturist. Where is the master point — the place whereby inserting one needle, you might unlock energy that will help the entire system restore itself to wholeness?

Where are the critical points of intervention where one change has the potential to impact a number of other beneficial results? Out of all the many factors at play in an organizational system, what is the sine qua non, the essential factor which, if left unattended, will prevent change from happening?

Transformation is evoked by diagnosing and attending to root causes, rather than becoming lost trying to fix a myriad of symptoms. We choose to intervene where we are most likely to initiate transformation — to not just solve the immediate problem, but create a profound shift in the entire system towards greater power, health, and vitality.

We have help. There is a natural force towards wholeness in people and all human systems. As agents of transformational change, part of our job is to liberate this force. Think of the potential energy of a human

system as a stream that is partially dammed up by a pile of rocks. To liberate the water, we don't need to add more force and we don't have to dismantle the entire pile of obstacles. If we can locate and help move the particular rocks that are linchpins, the natural pent-up force of the river will break through and free itself.

As artists of Organizational Transformation, we should be willing to think of ourselves as healers. Our job is not only to fix things but also to identify, call out, and unleash the latent power and capacities of people and organizations.

6. Practice, practice, practice

In our work as Transformational Change agents, we will hopefully be able to help elicit breakthroughs in the domains of Hearts & Minds and Structure. However, changes in Behavior require practice, and lots of it. There is a danger in transformational work of confusing breakthrough experiences in Hearts & Minds with lasting change. In the intimacy of a coaching session or the rarified atmosphere of a retreat, we can create ideal conditions for human development and watch people expand into their most wonderful selves, like flowers opening to the sun. This is an important part of the transformational process; it inspires us to what's possible. However, the post-experience can sometimes be depressing as we watch our enlightened states and new promises start to fade into the trace of everyday life.

In order to actually make changes in the domain of Behavior in organizations, it's critical that we understand the necessity of practice to integrate real changes into new habits.

There is a biological basis for habit. When thoughts, perceptions and emotions are repeated over time, the

EMPHASIS ON PRACTICE



“We are what we repeatedly do.
Excellence, therefore, is not an act but a habit.”
—ARISTOTLE

same neural pathways in our brains keep firing. Think of water from a rainstorm flowing down a hill. It begins to form rivulets, which start to create grooves in the earth. The next time water flows, it travels down the same pathways. It is the same with our neurons. They develop circuits and clusters that become increasingly habituated to firing together, and the more they do, the more deeply entrenched our reactions and our habits become.

Fortunately, we can develop new, more beneficial habits. Leading brain research speaks of “brain plasticity”—the capacity of the brain to develop new neural pathways through repetition. But this takes practice, and lots of it.

In organizational transformation, it becomes essential for teams to actually practice new behaviors together, repeatedly, until they become the new normal.

7. “What we appreciate, appreciates”

Most business leaders were raised on critique. We mastered the art of seeing what’s wrong in a proposal, the inefficiencies in how things are, the fault in another’s analysis and what needs to be improved. Such critical

analysis is indeed important. But it also has limitations. Critique needs to be balanced with appreciation of what’s good.

As practitioners, we must build as well as oppose, raise up as well as tear down, honor as well as criticize.

Lynne Twist, author of *The Soul of Money*, popularized the phrase, “What we appreciate, appreciates.” In other words, focusing positive energy creates more positive energy. While critique is important, it can also have the impact of deflating or discouraging rather than inviting change. There is considerable research showing that in order to elicit the best performance from staff, a manager needs to maintain a minimum ratio of four offerings of positive feedback to one piece of corrective feedback.¹ A survey of 20,000 employees in 29 countries showed:

- Reviews and informal feedback emphasizing performance *strengths* were linked to a 36% increase in performance.
- Reviews and informal feedback emphasizing performance *weaknesses* were linked to a 27% decrease in performance.²

¹ Jean Kantambu Latting, “Giving corrective feedback: A decisional analysis,” *Social Work* 37 (5, September 1992): 424-427

² www.shrm.org/hrnews_published/articles/CMS_025416.asp

We may choose to draw on some of the tools of Appreciative Inquiry (AI), also called asset-based or strength-based change. This popular methodology mobilizes energy and commitment for change by creating conversations with people throughout organizations about what's working, what the organization is like at its best, what's great about what they do, and how to take the best from their past as they look toward the future.

It's not that we want to ignore critique as an important diagnostic tool. And we must help clients mitigate their shortcomings. But in the end, the greatest contribution and success of an organization will come from more fully utilizing its strengths. The Transformative Approach requires us to help call into being the latent power and greatness of our clients.

8. Balance Yin and Yang; focus and flow

In Taoist philosophy there are two energies that work in dynamic interaction with each other: Yang — the active principle, and Yin — the receptive principle. Both are necessary to successfully engage with the complexity of life. True wisdom and harmony lies in finding the right balance of Yin and Yang.

Contemporary Western culture (and most of our organizations) are out of balance towards control — a bias toward action over reflection, domination rather than interdependence, a continual and ultimately futile attempt to make life fit our picture of how it should be.

There is nothing wrong with the robust power and focus of Yang energy. It only becomes a problem when there is a lack of the balancing Yin qualities — an orientation to receive as well as give out energy; the ability to relax and be at peace with what is; the ability to flow with change; the creative potential that lies in not knowing; a willingness to trust in the unfolding of life; and the capacity to let go of enough control to engender true partnership.

It is also possible to have too much Yin — to be too passive, to fail to claim what we do know, and to accept what we should not.

Especially in this era of increasing complexity and rapid change, our clients (and our change processes)

need to learn flow. For example, many organizational theorists are suggesting that traditional strategic plans no longer provide the flexibility needed to adapt and thrive in these chaotic times.

Too much Yang shows up not only as a predilection toward action, but a fixation on knowing, on being right. But in today's world, when traditional methods are no longer successful, this leaves organizations ill-equipped to manifest the attitude of not-knowing needed to find new solutions in the unknown.

The process of Transformational Change requires the marriage of Yin and Yang. We bring all our knowledge and experience to bear, but we do this with humility in the face of the mystery that is life. We invite our clients to an emergent journey, one that requires trust and courage in stepping out into the unknown. Not only our clients, but we as practitioners may need to face the anxiety that underlies the push to be certain and to exert control. It asks that we learn to let go of what we cannot control; to surrender our certainty in favor of a willingness to learn; and to cultivate trust in ourselves, in our clients, and in the wondrous mystery that is life.

WE BECOME AS WE ARE BEHELD

Taken together, these eight principles help to define the territory of Transformational Organizational Change. The principles can help guide us as practitioners to the approaches and practices we need to offer to our clients. Equally important, these same principles help inform the qualities we need to develop in ourselves to become true masters of Transformative Change. ■



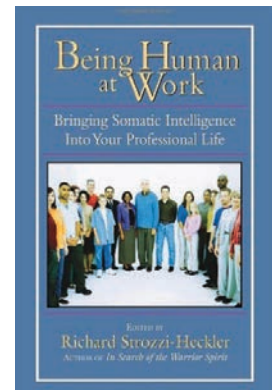
ROBERT GASS, Ed.D., a Mobius Senior Expert, has been known for his pioneering work in leadership development and organizational transformation for over 30 years. Holding a doctorate in Organizational Psychology from Harvard, Robert's work synthesizes a diverse background in social change, humanistic psychology, organizational behavior, the arts and spirituality. We are honored to have Robert as NPI Faculty in both 2016 and 2017.

**I want to know
if you know
how to melt into that fierce heat of living
falling toward
the center of your longing.**

– DAVID WHYTE

From Surviving to Thriving

A book excerpt by Mobius Transformational Faculty Member,
Jennifer Cohen



The following excerpt is taken from Jennifer's chapter in *Being Human at Work: Bringing Somatic Intelligence into Your Professional Life* by the pioneering Richard Strozzi Heckler. Additional articles from Jennifer on the nature of somatic coaching are located in the Reading Room on www.mobiusleadership.com under Next Practice Institute.

Jennifer's new book, *The Seven Laws of Enough* will be published June 2018 by Parallax Press. *The Seven Laws of Enough* upends our unbridled obsession with consuming more of everything with blatant disregard for the impact on us, on other species, on the planet itself. Our efforts to fill our longing for love and connection with the consumption of more and more stuff are misguided at best and destroying our own well-being and our planet at worst. The book offers readers a way to address the longing we all share and offers a framework for a future that works for all beings; a future where we rest in the incredible bounty available to us at all times.

Most of all I wanted to understand. I wanted to understand the terror in my body, the sensation of having weight on me when no one was there, the unexplained movements of my body in the night, the fear I felt when someone — even someone I loved — approached from the “wrong” angle. I wanted to understand the images of horror that came to me in the most inappropriate of moments. I wanted to understand why I felt like I was dying most of the time. So often my body was giving me signals that I did not know how to interpret: chronic pain, urinary tract infections, feelings of anxiety and emptiness, rage that felt like it was eating away at my capacity to love anyone or anything.

Not until I began to look at my pain through the lenses of trauma and somatics did I begin to feel something new emerge. Some sense of my sanity began to appear — some deep sense of hope for my life — and a new

and rich context in which to unwind and rebuild myself from the ground, upward and outward back into the world, began to make itself known.

To this day people come to me after years of traditional psychotherapy. Grateful as they are for the work done there, they often say, “Something is missing.” Insight coupled with some strategies for building a new way of being for their life does not allow them to complete the history of trauma, nor does it allow them to enter a new and powerful phase of self actualization. It does not allow them to feel safe in the world, nor are they competent to be at the center of their own life and to design their future free from the constraints of the terror that gripped their physiology when they were being abused. A woman came to me after ten years of psychotherapy related to her history of child sexual abuse. In all that time she had not been able to complete

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Water I © Jim McManus

**This is the temple
of my adult aloneness
and I belong
to that aloneness
as I belong to my life.**

**There is no house
like the house of belonging.**

– DAVID WHYTE

a visit to her gynecologist. After nine months of working with me she was able, among other things, to complete a gynecological exam for the first time.

Trauma places numerous constraints on a person's capacity to live powerfully in the world. It is true in my experience, both personal and professional, that trauma carves pathways in the body and mind so deep they may not be erased in this life. It is equally true that a person can carve new pathways. Trauma is a powerful teacher. It teaches people to survive anything. It acquaints people with fear and terror. It teaches us to take nothing for granted: not safety, not love, not our own bodies as home, nothing. It teaches people to live constantly on alert, waiting and ready for the next thing to happen. Trauma forces people to question the nature of good and evil, and it leaves people feeling that there is something terribly wrong with them. The ways people learned to survive the events of their past often make it impossible to design a life free of fear.

Stephanie

Stephanie came to me after years of psychotherapy. She was small in stature, with an obvious edge of anger in her voice. She would say something and then let out a slight chuckle, as if she were uncomfortable having spoken. Her pelvis was retracted and she always pulled her feet off the ground when sitting across from me. Her body would end up in a curved shape, like a bow. She made herself smaller and smaller as she spoke. She stated that she often felt overpowered by other people and took care of them at the expense of her own well-being. Stephanie struggled with depression and several failed relationships over the years.

As we began to work somatically, Stephanie would experience waves of terror. Her body would recoil, she would cry, and then she would actually freeze up, her breathing high and slight, eyes frozen, skin pale, voice all but inaudible, her life force visibly squelched, unable to make any contact with me. She looked just like that abused child. She reported feeling gone, like she had left her body. The fear in the room was palpable. She was gone. It was as if I were touching an empty shell of a human being.

Her body knew this pathway well. She had felt terror most of her life. She told me she never felt safe and felt that she "might as well not bother to exist" she was

Some say that the breath is the physical link between the body, the mind, and the spirit. Coming from the word “respiration,” connected to the word “inspiration,” to breathe means, among other things, to bring in one’s spirit to the body.

so unimportant. Self-hatred permeated her everyday life. She pulled herself “up and out” of her own body and stopped the overwhelming flood of sensation and emotion that was occurring.

The abuse Stephanie experienced, which by definition happened against her will, and against her sense of herself as a human being with power and rights, called into question her right to exist in her body on this earth. Every time she felt frightened she would recreate the patterned response of leaving. She did not even know she had a right to exist.

The anthropologist and author Angeles Arian wrote that “Belonging is the other side of Longing.” The longing to belong is part of our primate legacy. We are descended from creatures that thrive in communities. Someone in Stephanie’s family abused her, and others did not keep her safe from that abuse. Although her biological legacy compels her to move toward connecting with others, her personal history compels her to avoid connecting deeply. Stephanie longs for contact and connection yet recoils in fear of another betrayal. Whom can she trust? In what can she believe? Being present was too intolerable, so she left. Every time she attempts to return to herself, she is flooded with sensations and patterns of being that catapult her out again. She says she has no sense of where she belongs, “not a leg to stand on.” When Stephanie sits in her chair and tucks her legs up underneath her, that belief is strikingly visible.

With these beliefs firmly embodied, Stephanie is never at rest. Abuse creates a kind of vigilance in a person, making her always alert, always on guard, never able to relax inside her own skin, unable to trust that the ground underneath will catch her, unable to know she is home somewhere, anywhere. This is an exhausting

way to be. Stephanie is almost always tired and often does not sleep well; the strain eats away at her mood, her hope, her health, and her well-being. By the time she was thirty, Stephanie had her first experience with cancer.

The Ecology of Healing

How do we find our way home from such a terrible violation? I contend that the work of restoration calls us back to the scene of the original horror, the body, asks us for the truth, and then requires reconciliation.

Somatics teaches that the body is our access to the earth. Our feet touch the ground and make contact. We walk firmly or tentatively, with authority or as if we are asking permission to take the next step. Stephanie, not believing that her thoughts, feelings, and opinions mattered, could not find her ground. She was often like a leaf blowing in the wind, not able to stand for anything, unable to take her authority back, until at last I was able to show her how to put her feet on the ground through somatic practice. This connection with oneself through ground alone, although not exclusively, distinguishes the work of somatic coaching from other disciplines dedicated to helping survivors of violence recover. Never before had Stephanie been offered a method for actually being competent to take back the authority she was trained to relinquish through the violence she experienced.

Re-entering the body was a terrifying experience for Stephanie. At first the sensations reminded her of the original abuse. This provided a good moment to begin to re-educate and update the nervous system. Trapped in a pattern of flight and freeze, her body was still replaying the abuse scene. Stephanie would literally feel as if the abuse were still happening. She reported feeling “unsafe” when she began to feel sensations in

her body. Stephanie reported believing that if she began to feel what she had been dissociating from, she would drown in an unending flood of grief and pain and would not recover.

Experiencing the terror in the present is an opportunity to release what is backlogged in a methodical and controlled context. Stephanie learned to observe what arose and ground the sensations through contact, observation, breath, and pacing. Pema Chodron, a beloved Buddhist monk and teacher, states that, “A mystic is swimming in the same water a psychotic is drowning in.” Stephanie needed to learn how to swim in her own sensations. With practice she became more familiar with the process of noticing her breath and identifying sensations without moving into a story about her history. She began to find out what was most basic to her: her own life force, her own breath, her own rhythm. Stephanie was beginning to find the ground on which to stand.

Some say that the breath is the physical link between the body, the mind, and the spirit. Coming from the word “respiration,” connected to the word “inspiration,” to breathe means, among other things, to bring in one’s spirit to the body. When someone experiences fear, one of the first things they do is hold their breath. Some people, after the original trauma, never settle down enough to let their breath back out. At the beginning of our work, Stephanie’s breath was often high and quite shallow.

Try it. Take a moment and hold your breath. Watch as your lungs fill, your chest expands, and your muscles tighten. Imagine never letting that go. Always holding on tightly, waiting, watching.

It is amazing to watch what happens when I ask people to breathe deeply. In the beginning, when I asked Stephanie to breathe deeply, she would almost instantly move into a state of fear. With time, however, something interesting started to happen. She began to deeply relax for the first time. Breathing deeply in new patterns began to carve new pathways in her being. Her

body lengthened. The crust of anger softened into the well of grief beneath and she began to be able to tolerate her own sensations, the sensations and pulsations that make up the very foundation of her existence. And they were her sensations, belonging only and wholly to her. No one could take them away; no one could say they were not real. This was fundamental and life altering.

In my work with survivors of trauma, I would ask clients to report on their sensations and what they were experiencing in their bodies at any given moment. Within moments many clients would be reporting on sensations in others people’s bodies. They would dissociate into memories of other people and begin to talk about the other person’s feeling states and experiences, unable to stay connected to their own. They literally could not stay in their own bodies long enough to know what was happening or what they were experiencing for themselves. They could, however, detail what was going on for lots of other people, at times with remarkable accuracy. In many ways this skill, and it is a skill, had served these clients. They were deeply empathic toward others and could read people, something that benefited them a great deal in their lives. However, they could not easily stand up for themselves. Not knowing where their own boundaries were was costing them dearly.

With time, attention, and patience, it is possible for survivors of trauma to find their way back to their own sensations, to find out what they are thinking and feeling, and where their boundaries are. Their relationship to themselves and to others can change. With the touch of my hand and the contact between us, clients could begin to feel where they began and ended and where I began and ended. By developing their capacity to stay present with their own sensations and feelings, they could find their own edges and not keep their total attention on the next potential attack. Knowing where they were and what they would and would not tolerate gave them a whole new sense of power in the world. They had returned to themselves as the center of their

“The fundamental work of the Somatic Coach is to guide the person to feel and be with this animating force that makes them alive. This is life moving toward life.”

– RICHARD STROZZI-HECKLER

own existence, and with that power came a whole new way of being in the world.

Because of sexual abuse, my clients did not know how to stay connected to their own experience while extending themselves toward another. I asked them to stand facing me, our bodies three feet apart. Now that they had become skillful at noting their own sensations, I asked them to include making eye contact with me as they stayed connected to their own emotions and sensations and to the experience of having their feet firmly planted on the ground. At first this was nearly impossible. With practice, however, they were able to stay inside of their own body boundaries and extend their life energy, attention, and love toward me and then toward others in their lives.

When I first suggested that Stephanie use her voice in the work, she could barely make a sound. I would invite her to make a sigh or a sound as she exhaled and she would once again begin to shrink and curl up, her body still playing out the pattern of disappearance and resignation. Slowly her voice got louder and stronger, and as it did, so did she. She moved from resignation about her voice never being heard again to rage that her voice had been disregarded in the first place. She began to respect herself and her own wants and needs and began to learn how to ask for what she needed and wanted in a relationship. These new-found competencies changed the way she related to her lover, her friends, and herself.

I might ask my clients that they make sounds in between sessions, on a daily basis, and that they begin a practice of speaking when they feel themselves beginning to “disappear.” With time and practice they are able to sustain sound and begin to speak in situations where they would have previously been silent. They begin to reassert their humanity where they would have previously been invisible. This new

skill impacts their whole way of being in the world. At the end of one year most can stay with their own experiences. They can successfully express their needs and wants and move powerfully in their personal and professional lives.

The experience of finding your own sensations, feeling the ground underneath you as yours, feeling your own boundaries and learning to respect them, and finally hearing the power of your own voice honored and respected is an experience powerful enough to carve new pathways in body and mind. These are pathways that a person can find again and again, allowing him or her to take powerful new action and invent a future not defined by the legacy of trauma.

As people become capable of observing themselves from moment to moment, and as they develop the capacity to articulate what is arising in the body and the mind, as they become able to shift from a historical pattern to a new way of being present moment to moment, something wonderful happens. People begin to tap into a kind of wisdom that comes from deep contact with a truth that arises only when one is truly available to hear it and know it. It is the truth of the moment; paying attention to what is so and being able to bring our full attention to it.

The work of somatic coaching offers a powerful framework for transformation. In order to live beyond the constraints of a history of trauma, one must: take back one’s power, build a capacity to stand for oneself powerfully and skillfully, take action on one’s own behalf, fight for one’s dignity and respect, and extend into the world while remaining fully present to one’s own experience of life in the moment. This set of tools offers people not only deep understanding of the impact of history, it offers a way of living in the world that allows people to complete what is incomplete and move into the future with grace and fluidity. ■



Jennifer Cohen is a member of the Mobius Transformational Faculty and a founding member of its Global Coaching Practice. She is also the founder of Seven Stone Leadership Group, a consulting consortium, where she teaches a unique model of leadership development and is pioneering work in moving organizations and individuals to a partnership model of living and leading. She is certified as a Master Coach by the Strozzi Institute for Learning. We are honored to have Jennifer as NPI Faculty in both 2016 and 2017.

The Team Adaptability Advantage: How Flexible Teams Optimize Effectiveness Through Multiple Operating Modes

By Mobius Friend, Alexander Caillet with Mobius Facilitator, Amy Yeager

Additional articles from Alexander are located in the Reading Room on www.mobiusleadership.com under Next Practice Institute, including his and Amy's article *Understanding Team Development Practices*.

As someone who has dedicated much of my professional life to team coaching and consulting, I frequently get asked what the word “team” really means. What exactly is it that separates a team from any other type of group?

Before I share my answer to that question, take a moment to consider what your own response might be. Do you have a clear idea of what a real team is, and do you know it when you see it? Test your intuition as you read through three different examples of group functioning — all of which occurred within the same client organization, the humanitarian department of a large international non-governmental organization (INGO). Which of these groups do you think might be a team?

► Group Scenario 1

At 10am on Tuesday morning, the group leader calls a meeting for 1pm that same day. By 1:00 sharp all group members have taken their seats in the conference room and turned to face the leader, who sits at the head of the table. The meeting begins with the leader reviewing the details of a recent challenge facing the group. As she outlines a general plan

and set of actions for resolving this challenge, group members listen attentively and jot down notes. The group leader then confirms the roles and responsibilities of each member, all of whom agree without protest. In the final segment of the meeting, the leader holds an informal Q & A session to answer any clarifying questions. As soon as the meeting ends, group members quickly disperse and start taking action to follow through on the responsibilities they've been given.

► Group Scenario 2

When their regularly scheduled biweekly meeting rolls around, the group leader and members take their seats casually around the table. Acting as facilitator, the group leader gives each member a turn to share updates on what's happening in their area within the department and what issues they're working to resolve. Members listen patiently to one another and share their insights, ideas, and advice on the issues at hand. After the updates are complete, the leader reminds the group of two major initiatives happening in the broader organization and asks each individual what their particular area is doing with regard to those initiatives.

► **Group Scenario 3**

Two group members schedule a meeting to work through a difficult challenge that affects the entire group and that they've been unable to resolve on their own. These individuals drive the meeting agenda, and the rest of the group — including the leader — gets to work exploring the issues, brainstorming ideas, generating solutions, and

deciding on a course of action. Throughout the meeting, the leader participates as an expert member. She has the authority to override the will of the group on certain matters, but refrains from using that authority to influence outcomes. At the end of 90 minutes, members walk away with a set of solutions and decisions made via consensus by the entire group.

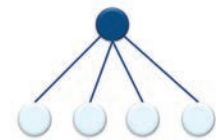
FIVE GROUP AND TEAM OPERATING MODES

Groups of people can work together in a variety of different ways. The five basic operating modes below are characterized by differing distributions of accountabilities and responsibilities.

Group Modes

Leader-Directed

The leader exercises complete authority and interacts with each member individually, managing separate agendas. Members have minimal interactions with each other.



Working Group

Members work in a common direction and have some interaction to ensure their efforts are aligned and coordinated, but interaction with the leader is primary, and all authority stems from the leader.



Team Modes

Leader/Member

The designated leader operates as first among equals, with some unique leadership functions (e.g., holding final authority over certain decisions). The leader and members work collaboratively with each other as a full team and/or in smaller subgroups.



Rotating/Shared

Leadership functions are either shared or rotating among members.



Self-Directed

There is no official leader role. All team members are empowered and accountable and work collaboratively.



If you thought the final group sounded the most team-like, you're onto something. Members of that group acted as interdependent collaborators — engaging in evenly distributed communication, participative problem solving, and collective decision making. Most people recognize that type of functioning as characteristic of the way real teams behave. But that's only part of the story. *All three of those scenarios came from the very same team.*

Early in my career, I treated the concept of a team as an all-or-nothing phenomenon. I worked with client groups to identify what “typology” they belonged to — either a group type (leader-directed or working group) or a team type (leader/member, rotating/shared, or self-directed).

I still find those five classifications useful, but instead of static types I present them to clients as operating modes. In my experience, the most successful teams do not operate consistently within a single mode, but rather are able to shift fluidly across different modes in different situations. When the context they're in calls for collaborative interaction, they readily engage in teaming behavior. Yet when it serves their purpose to act more like a group than like a team, they're able to seamlessly switch gears. That's exactly what happened in the INGO team I observed:

- **Scenario 1 (Leader-directed)** took place during the early days of the team's response to a natural catastrophe in one of the countries where they delivered their programs. At that moment, there was an urgent need to move into tightly coordinated action within a very short period of time.
- **Scenario 2 (Working group)** occurred several weeks prior to the catastrophe, during one of the team's typical biweekly operational review meetings.
- **Scenario 3 (Leader/Member)** emerged several weeks after the catastrophe, in response to reports by workers on the ground — overseen by this team — that a specific transportation-related roadblock was interfering with their ability to provide humanitarian services.

For most of the teams I work with, the concept of operating modes makes intuitive sense. It can also come as a relief to realize that being an effective team doesn't mean collaborating equally on every project or making every decision by consensus. Particularly in fast-paced, ever-changing work environments, it's the ability to adapt flexibly to differing circumstances that drives consistent high performance.

Team flexibility depends in no small part on team leadership flexibility. The most adaptive and resilient team

| TEAM LEADERSHIP STYLES | | | |
|------------------------------|----------------------------|-----------------------------------|--|
| Style | Communication with Members | Approach to Problems | Role in Decision Making |
| A (Authoritative) | One-way | Solves independently | Final authority on all decisions |
| D (Directive) | One-way and two-way | Instructs members on how to solve | Final authority on most decisions; may consult others |
| F (Facilitative) | Multi-directional | Guides members in solving | Drives decision process using a variety of decision modes* |
| P (Participative) | Fully embedded | Solves together with members | Participates with members using a variety of decision modes* |

*The decision modes referred to here are unanimity, consensus, democracy, authority, and authority with consultation.

leaders can shift comfortably between four different styles: authoritative, directive, facilitative, and participative.

Consider our original example. In Scenario 1, the leader (I'll call her Maria) adopted an authoritative/directive stance. Given the pressing need for her team to get organized and mobilized in a tight timeline, Maria simply told people what to do, leaving no room for negotiation. At times like this, when a team is faced with an imminent crisis, going into authoritative or directive mode may be the leader's best option for fulfilling their accountability to the organization.

The circumstances of Scenario 2 called for a more facilitative leadership style. During the operational review meeting, Maria helped to provide structure for the team — guiding members through the process of sharing information, ideas, and advice. In this context, she was expected to keep the meeting on time and on track, redirect tangential lines of discussion, and ensure full participation and engagement. She also joined with other team members in responding to requests for input and suggestions. What Maria did not do was assume ultimate responsibility for solving problems or making decisions.

In the final scenario, Maria stepped back even further, adopting a wholly participative style. To an outside observer, her involvement in the team's discussions and decision making would have looked no different from the involvement of other members. The two team members who called the meeting were fully empowered to lead the content and drive the process.

Through this brief example, you can start to get a sense of how leaders can benefit their teams — and therefore their organizations — by adapting their behavior to fit the varying demands of different situations. Of course, full-team flexibility requires individual members to adapt their behavior as well. In the case of this particular client, it was the combined adaptability of Maria plus other dedicated team members that enabled high performance across a wide variety of situations.

Applying the principles

For many leaders, coaches, and consultants, operating modes and leadership styles provide a new and helpful lens for looking at teams. To apply these concepts to a team you work with directly — whether you lead it, participate in it, or engage with it as a client — the first step is doing some reflection:

- Which operating mode does the team seem to use most often? (See table, page 25) In which contexts is this mode effective for meeting the team's objectives?

- In contexts where the primary operating mode may not work well, is the team able to flexibly shift into a different mode, or does it tend to stay stuck?

- Which leadership style does the team leader (see table, page 26) seem to use most frequently during team interactions? Does s/he stick to this one style consistently, or shift between styles as circumstances change?

- How do the norms of the broader organization affect the use of different operating modes and leadership styles? Does the culture welcome flexibility in ways of working, or tend to value one approach over others (e.g., valuing authoritative leadership and discouraging participative leadership, or vice versa)?

The final question is whether you think this team could benefit from greater flexibility in its ways of working. If so, starting a discussion about operating modes and leadership styles could be a useful first step toward improving team resilience and overall effectiveness and performance. ■



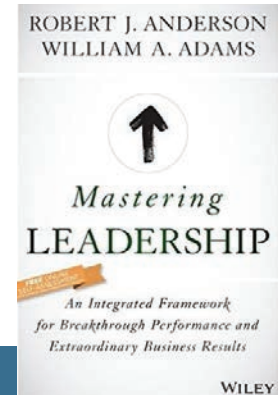
ALEXANDER CAILLET is the founder and CEO of Corentus. He is an organizational psychologist, consultant, and coach known internationally for his pioneering approach to team coaching, his work has spanned more than 30 countries. He is an Adjunct Professor on the faculty of Georgetown University's Leadership Coaching Certificate program. He received a B.S. in Psychology from the University of Michigan and a M.A. in Organization Psychology from Columbia University. We are honored to have him as NPI Faculty.



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Mastering Leadership: An Integrated Framework

Book excerpt & selected writings from Mobius Friend and creator of the Leadership Circle Profile, Bob Anderson



Additional articles from Bob are located in the Reading Room on www.mobiusleadership.com under Next Practice Institute.

Empowerment

At this time in organizational history we are breaking from traditional paternal bureaucratic forms of organizations to high involvement, empowered partnership and collaborating-learning organizations. Paternal bureaucracies did not need empowered people — except near the top. The new organization, however, will only take hold when people at every level adopt an empowered stance toward their life, work and leadership. (For more on this point, read Shakti Leadership on page 57.)

Peter Block declared culture change to be the cop out of the 1980's. He noticed that most people involved in culture change were unaware of their own contribution to the problems in the culture and were busy blaming others. Test yourself and ask: "Who is responsible for the frustration I feel at work?" We approach the culture as if there were an "it" out there that needs changing; and "it" is never us. Empowerment begins when we realize the "terrible truths" Ralph Stayer (CEO, Johnsonville Sausage Co.) came to: "I am the problem; and if anything is going to change around here I have to do most of the changing."

The critical flaw in the way most organizational change efforts are constructed is that they pay too little attention to the deep personal changes that are required of people at every level. The flawed assumption is that we can create the new culture out of the level of consciousness, thinking, and behavior that gave rise to the old culture. When this fatal flaw remains unchallenged the change efforts start with a flurry of energy, vision and activity, only to grind to a halt when people start waiting for others to change first and give them permission to act on the new vision. This disempowered stance blocks substantial personal and organizational change from taking place. When we act out of this orientation we:

- Consistently put our political safety ahead of our vision
- Avoid conflict by not bringing up the real issues to address if the organization is to move forward
- Expect top management to have all the answers, provide the charismatic vision and generally fix the mess we are in (so we don't have to)
- Wait for the culture to change, for mixed messages to go away and for a guarantee of risk-free success before personally investing in change.

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When this type of thinking is prevalent in a system, meaningful change is nearly impossible because there is not enough individual leadership present to get anything moving. Leadership happens when one of us (at any level) decides that what is going on around us is our responsibility, that the success of the business, and our life, is in our own hands. And that we need wait for no one to begin creating the future we want. We become empowered when we choose to create the future we want, in the midst of the current culture, and begin the

process of learning what we need to learn to do so.

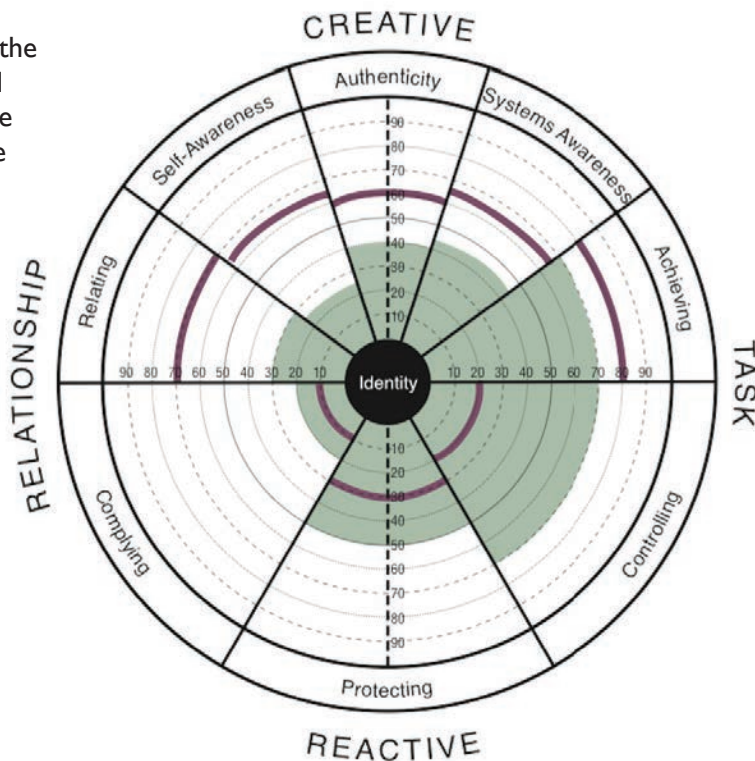
Empowerment is a change in the way we live our lives. We shift from being a reactor to becoming a creator, from being pushed and pulled by external forces and circumstances to being the author of the future we want and choosing to move toward it. Empowerment shifts us away from blaming our bosses, the culture, the obstacles and the constraints. That is, we stop blaming anything but ourselves for our current problems, and move toward taking full responsibility for what is happening.

The **Leadership Circle Profile™** is the only 360 degree competency assessment that simultaneously provides focused competency feedback while revealing the underlying assumptions that are causing a leader’s pattern of strengths and limitations. Once this awareness is established, leadership development can proceed.

Illustrative results

(Inner Circle dimensions only in this example)

The top half of the circle is built around the Creative Mindset and the bottom half of the circle is how Reactive Mind shows up.



“I have found The Leadership Circle’s instrument a rich and valuable complement to my work! That single picture prompts a world of reflection, and naturally leads to a well-chosen “improvement goal,” the first step in many a focused coaching approach, including mine.”

– ROBERT KEGAN, Co-author of *Immunity to Change*

It means treating the business as if we owned it. We become entrepreneurs in the midst of our bureaucratic cultures.

Empowerment means making our own behavior consistent with our vision. We become an example of how we want others to act. It means creating, in the part of the organization we can influence, an organization we believe can serve as a model of the culture and performance we want for the whole. Empowerment is a stance of responsibility for the whole, but it does not require that the whole rearrange itself to support our vision and provide a safe path. Rather, empowerment orients us toward influencing the whole through our own personal example. It is a stance of vision, courage, and authenticity. It is the stance of the leader.

If empowerment is the capacity to create what matters, leadership is *enhancing the collective capacity to create*. As we move toward empowered partnerships and learning organizations the task of leadership shifts from being the decision maker, planner, and author of the vision, to that of helping the organization learn to create its future. With the downward distribution of power, more and more people are being given responsibility for creating the future. Consequently, as we become more organizationally empowered we need to become more personally empowered. We need to enhance our individual capacities to create. If we are not able to develop others' skills of creating, the whole strategy of high involvement may fail. It is hard to imagine organizations as high performing, creative, innovative, flexible, and capable of creating their desired futures, if individuals and teams have not mastered their creative processes. You can't have one without the other. Enhancing this capacity is the emerging role of management.

Creative and Reactive Stances

I want to make the case for a profound shift of mind and character as a prerequisite for leadership in the future. A more popular term for this is "paradigm shift." I call the current, more common paradigm the "problem-reacting" structure. The rarer, more challenging paradigm for leadership and life I call the "outcome-creating" structure. This shift is one of the central paradigm shifts for leadership in the future.

Because this shift is so profound, there is no formula

to follow to get from where we are to where we want to be. However, we can describe where we are in some detail, and we can describe the new model of leadership as well. (For more on leading through "not knowing", see Linda Hill's article on page 53.)

I think of these two models as contrasting "life stances" because we use or apply them so widely in our professional and personal lives. Both of these life stances serve us, but in very different ways. The problem-reacting stance is what we use to protect ourselves from danger and threat; we use the outcome-creating stance when we want to bring something we care about into being.

One critical characteristic of the problem-reacting life stance is that it is focused on removing what we do not want (problems, obstacles, threats). When this structure is driving our behavior, we tend to "move away from" problems and obstacles (or — more likely — move away from the unpleasant emotions generated by the problem) in order to make them go away. Our overriding goal is to get "back to normal." Even the most efficient problem-solving strategies focus on leaving us without the problem, in a state of equilibrium — back where we started from. So what is the problem? No problem, if back to normal is where we want to go. However, the task of leadership is generally not the maintenance of normal, but creating a new future reality.

Another critical characteristic of this structure is that it is fear driven. The problem-reacting structure becomes especially insidious when our anxiety — our inner, emotional conflict — becomes our most important problem. As this happens, we take action to "solve" our anxiety — often times at the expense of solving the real problem or taking action to create the future we want. This structure becomes even more insidious because it works; and the fact that it works, makes it self-rewarding. In other words, we react to feeling bad either by leaping into action or avoiding action. The effect of these actions is that we feel better in the short run. Because we got what we want — to feel better — we reinforce the continued use of this structure.

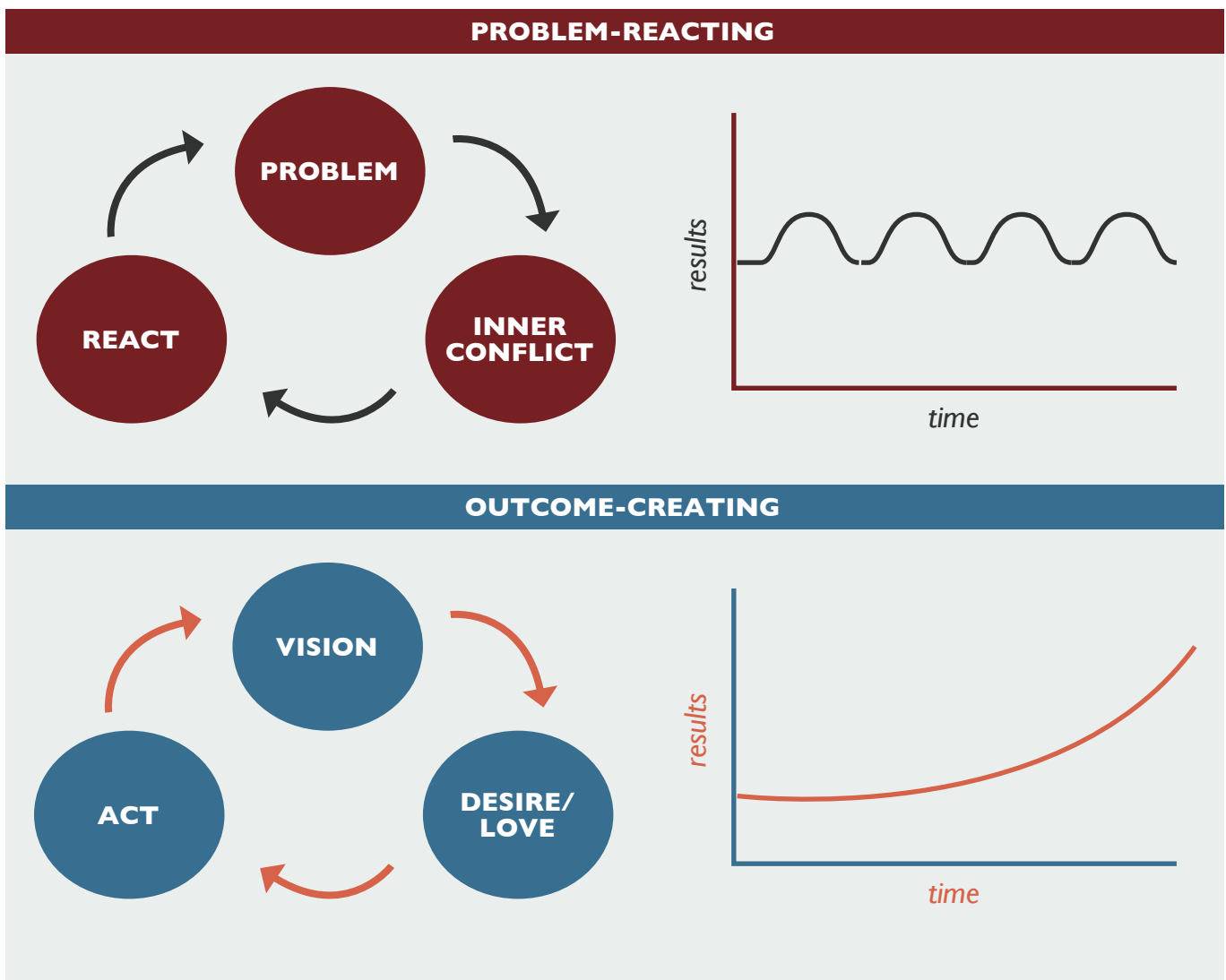
However, two undesirable side effects more than likely result when our primary goal is to feel better. First, because the goal is to resolve the anxiety quickly, we tend to jump to a quick fix rather than address the real issue. This virtually assures that the problem will be

back. Second, because the action we take is principally to alleviate the anxiety, the energy that motivates our action dissipates the more successful we are. Once the anxiety is gone, so is the reason for taking action. The consequence of this is that we stop taking action and the problem returns.

In systems terminology, you are experiencing oscillation — a pattern of behavior that is a natural consequence of this structure. Just as this oscillating pattern of behavior is no doubt familiar to you, you also probably know its alternative. Have you ever produced an important result in your life or work, something that you wanted for its own sake — simply because it mattered? That is, something that turned out pretty much as you had envisioned it, something that you can look on now with pride? Each of us has a natural

tendency to create results that matter — to bring into being something that never existed before, and to create futures consistent with our aspirations and values.

The outcome-creating life stance focuses on envisioned results. This structure derives its energy from a very different set of emotions: love is not too strong a word. The resulting pattern of behavior is growth-oriented rather than oscillation-oriented. It becomes possible to get results and to keep getting more results. Why? Because as we act out of the desire we feel for the results we want, and as we see those results come into being, our energy for seeking these results increases. This does not mean that when creating we do not experience anxiety or problems. We do. However, we note and understand them, and continue taking action based on what gets us to the vision. In this



structure, we experience what the systems thinkers call sustainable growth. In the process, we are much more likely to develop systemic, long-term solutions for the messes in which we sometimes find ourselves; in fact, we naturally expect that from a vision-oriented structure.

I defined empowerment as the capacity to bring into being what matters in our lives and work. I also suggested that leadership entailed cultivating this capacity in others and throughout the organization. I place leadership squarely in the outcome-creating orientation. Putting these two definitions together, I define empowered leadership as the *life-stance of continuously focusing one's attention and commitment on a desired future, and in the midst of the current situation, working cooperatively with others to take action that brings that shared vision into being over time.*

Leadership is a life-stance. It is a different way of going at life. It is vision-oriented and driven by passion and commitment. It is, as we shall see later, a higher level of character development. We notice in great leaders the highest of human qualities and values. What distinguishes them as a leader goes far beyond their technical skill, market knowledge, and managerial competency. They are creators. They are creating themselves into soulful renditions of their true nature, doing the work they most love, and creating futures worthy of their own commitment and the full commitment of others.

Leaders, especially leaders of the future, are partners. They are creating shared vision and working cooperatively with others to bring that vision into being. More than that, they are primary contributors to the development of others and the system. Their goal is to help others learn the creating game and to encourage the ongoing redesign of the organizational system so that it better supports creating and collaboration.

Creative Tension

I have said that the outcome-creating life stance is the basis of real leadership, that it can be thought of as a

deep new paradigm for personal and organizational behavior; and that it represents a structure that naturally tends to produce the results we want, rather than get us back to where we started. Now I would like to explore that structure.

In describing the outcome-creating stance, I referred to our awareness of the results we want to create. I call this picture of our intended result our “vision.” In order to create a result, we must have an idea of that result in our mind, clearly enough that we would recognize the result if we indeed created it. (If this seems overly simple or simplistic, remember that in the problem-reacting stance we act without a result in mind other than being without the problem or being free of the obstacle.) This vision of the results we want to create is one component of the structure that is at the heart of leadership.

A second structural component follows naturally from the first. Before we can take action on the result we want, we have to be aware of what we have to work with. Before we can take a step toward where we want to go, we have to know where we are right now. We must know all we can about our current situation, or as I call it, our “current reality.” The trick here is not to get stuck in trying to fix current reality — just learn about it. Creators have something much bigger in mind (vision) than a fixed problem or removed obstacle.

If our vision is clear and so is our grasp of current reality, then we immediately notice the third and most powerful component of the outcome-creating structure. We notice the *gap* between what we have now and what we eventually want to have or create. Our awareness of this gap creates a positive force I call “creative tension.”

If we develop the discipline of focusing our attention on the results we most want while simultaneously telling the truth about current reality (without trying to quick fix it), then the natural tendency of this structure is to resolve by current reality changing over time to meet the vision (Fritz, 1989). Cultivating and maintaining creative

“This structure derives its energy from a very different set of emotions: love is not too strong a word.”

tension is the central discipline of the outcome-creating life stance. It is the engine that fuels sustained growth. Leaders become masterful at cultivating it because they have learned that this discrepancy is not the enemy, but a friendly and powerful force for change. (See related thinking on page 14, under the section Work with Energy and Alignment.)

However, establishing creative tension is not as easy as it seems, especially if the problem-reacting structure is an unconscious habit. As we become aware of the results we want and of our current reality, the gap between them may cause anxiety for us.

The anxiety that comes with creative tension is normal; we all experience it. However, we have a choice. We can react to the anxiety and find ourselves firmly stuck in the problem-reacting stance despite our best intentions, or we can focus our attention on results and consider our anxiety just one more component of our current reality.

This is a subtle yet powerful distinction, and it brings us closer to describing why developing our leadership requires life long discipline. Leaders sustain, even seek out, creative tension. They refuse to trap themselves into reacting to the inevitable anxiety. They do not ignore these negative feelings; to the contrary, they are

students of their own fears. But they know that creative tension — which they learn to feel just as explicitly as we feel the tension in a rubber band — is the best source of the energy it takes to create the results they want. ■



As founder and CEO of The Leadership Circle, Bob has created and conducted intensive leadership development workshops, pioneered innovative assessments, and mentored practitioners worldwide in how to manage complex leadership transformations. Spanning nearly 30 years, Bob Anderson's story is one of an innovator and visionary in leadership development. While working as a manager in manufacturing, Bob completed a Master's degree in Organizational Development. Early in his career, he was fortunate to have had Peter Block as his mentor. He has also worked closely with some of the industry's most respected names including Peter Senge, Robert Fritz, and Ken Wilber. He and David Whyte co-taught leadership workshops created by Bob.



Get Rhythm © Jim McManus

FROM MASTERING LEADERSHIP BY BOB ANDERSON

“Early in my career, I arranged to have dinner with a world-renowned Trappist monk who was involved in leading-edge work focused on developing leaders within the Catholic Church. Upon meeting him, I was surprised by his colorful character. He was a sailor before he was a monk, and he still had a sailor’s mouth, drank scotch, and smoked cigars. As we talked, I learned his story. While a monk, he developed a rare blood disease that could not be cared for in monastic life and was forced to leave the monastery. For a while, he did not know what to do with himself. Eventually, he decided to return to university and study psychology. As fortune (or providence) would have it, he studied Developmental Psychology and worked directly with Laurence Kohlberg, an early pioneer in what became a body of research on the progressive stages through which adult development proceeds. I will never forget this monk sitting across from me with a Scotch in one hand and a cigar in the other, saying: “They are finding out the same damn thing we monks have known for millennia: that human beings can grow, and if they do, they grow through predictable stages of consciousness all the way up to union with God. They are learning how to measure it!”

This conversation would define my career. I have been a student of how human beings develop, how they grow in wisdom and personal effectiveness. This passion and central focus of my life led me to leadership. Not only have I studied what makes for great leadership and how it develops, but I have had to put everything I learned into practice as an entrepreneur. Along the way, I discovered that leading is much harder than all the theory, research, and models portend. After meeting this monk, I decided to meet, learn from, and work closely with many of the leading thinkers and researchers in the field of leadership. I noticed early on that the field is a random collection of great stuff: a plethora of models, research studies, theories, and bodies of work, each aimed at explaining some aspect of human behavior, capability, or awareness that when applied to leadership promises greater effectiveness. Yet the field wasn’t integrated. None of the various models, theories, and research related to any of the others. Each used its own framework and language. There was no universal model that tied everything together into one complete framework that explained what constitutes great leadership and how it develops.

Without fully realizing what I was up to, I set out to integrate it all. I began to weave together the threads of the best theory and research from the fields of Leadership, Organization Development, Psychology, Success Literature, and Human Potential. I also wanted the integrated framework that was developing to be aligned with the wisdom of the world’s great spiritual traditions. I kept asking, “How does all of this fit together into a better model of leadership effectiveness and its development?”

I worked on this model for 20 years and field-tested each phase as it evolved. I applied it to myself and used it in my work with leaders and their teams. As the model matured, it gained traction. Its impact became more profound for my development and for that of my clients. Leaders were finding it unique, business relevant, and helpful in guiding their development.

The model underwent various transformations as I struggled to integrate what I was learning, and it went through a final metamorphosis when I remembered my conversation with the monk. After 20 years, I finally realized what he was trying to tell me, and I turned to the research on Adult Development, particularly the work of Professor Bob Kegan, one of the foremost researchers in the field and a Mobius Senior Expert. Upon reading Bob’s book, *In Over Our Heads* (1994), my model completely reorganized itself in my head, and I immediately knew it was complete.

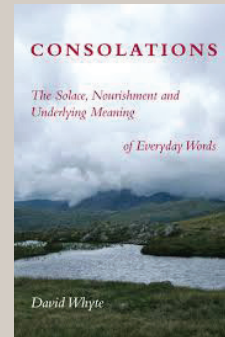
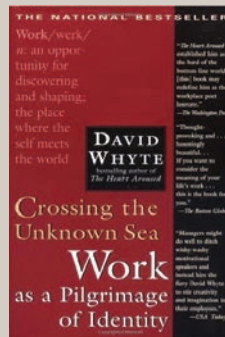
It was then that I realized that the Creative and Reactive stances, discussed on page 30, were stages. We move through Reactive and if we evolve beyond it (a big if), we move into the Creative mindset.”

Half a Shade Braver

The Poetic and Political Implications of Our Time

By Mobius Friend and International Poet, David Whyte

Books, poetry and essays from David are located in the Reading Room on www.mobiusleadership.com under Next Practice Institute. David's next book will be published later in 2017 and will be for sale through the Mobius Bookstore on our website.



The foundations of good poetry lie firmly in the invisible and the unspoken, and through the tending of what seems at first just a whisper, through our breathing and then speaking from that inner source, we reestablish ourselves at the surface, verbally and consciously on a new frontier, a frontier that strangely, an essential part of us has already been inhabiting for years. This is the foundation of political 'Free Speech,' this is 'healing' in the true poetic sense, the reconciliation of what has long been known in some far inward reach of the psyche with the new political and seasonal changes occurring in the outer world.

As each succeeding cycle of change approaches its end, we almost always realize that the very changes we have long been attempting to make, stop or delay, actually happened earlier than we care to admit, and are

“Poetry does not take surface political sides, it is always the conversation neither side is having.”

firmly and irrevocably in place. Part of the reverie we engage in after any escape from a confining relationship, an imprisoning job, a place we should not have made our home, is finding on reexamination, just how early the early signs were, how loud the voice was, telling us we needed to leave or resign or move. We simply would not allow our selves to hear or speak the truth to dreams that once held such promise, struggling as we did to live out our hopes and arrange and secure our lives on the surface.

These hidden and unspoken dynamics can break through to the controlled surface in difficult and destructive ways if held down through too many seasons of an individual or societal life, desolating and destroying any firmly held views of what we thought was good, right and true. It is the adolescent's way of making changes, breaking the surface lock through trauma,

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**Sometimes everything
has to be
inscribed across
the heavens
so you can find
the one line
already written
inside you.**

– DAVID WHYTE

drama and disappointment, but an adolescent dynamic we all can carry through into our mature years if we do not learn to speak from what Wordsworth called, “A dark invisible workmanship, that reconciles discordant elements and makes them move in one society.”

In many ways the last U.S. election represents this adolescent breaking through of hidden unspoken forces through a locked and repressive exterior form. The gridlock was not just in Congress, but in a whole bankrupt almost oligarchical political process that has served its time, and the way all of us have been sustaining the lock through our self-referencing communities of mutual agreement. The representative who has ridden the wave of those forces to the presidency may exhibit many of the characteristics of an adolescent himself, but the forces and necessary conversations his emergence represents are no less real and are something any mature mind should consider. His emergence points toward a chaotic turbulence followed by a new order, an order we need to be extremely vigilant in helping to shape no matter whether we have called our selves liberal or conservative or something in between. One thing is certain, those who elected him will be just as disappointed and sometimes horrified as those who now oppose him, while those who voted against him will be surprised and sometimes a little disorientated by the dismantling of previous imprisoning norms they are glad to see gone.

None of us know what lies ahead, we could be in for four bumpy, very disturbing but at times, strangely gratifying years, we could also be seeing the attempted rise of Fascism in America, with all its disdain and oppression of individual rights and the rights of minority communities. This is a crucial threshold that requires all of us to be in the conversation, all of us to be just half a shade braver, half a shade more willing to meet the ‘other’ in our societies, including a previously middle American society that now itself feels marginalized; half a shade more willing to speak from emerging uncertainties into public forums, rather within our familiar communities of locked-in demands and dogma.

American or not, no matter where we live, we are all on this planet tending to live and converse in our own self-reinforcing echo chambers on all sides of the political equation, we all act as if our version of the future is the only one that should prevail. Dominated by the very gadgets and social media platforms that are supposed to facilitate communication, none of us have been having a real conversation. Otherwise we should not have been so surprised, as we were on both sides, by this result.

We live in a time where each of us will be asked to reach deeper, speak more bravely, live more from the fierce perspectives of the poetic imagination; find the lines already written inside us: poetry does not take surface political sides, it is always the conversation neither side is having, it is the breath in the voice about to discover itself only as it begins to speak, and it is that voice firmly anchored in a real and touchable body, standing on the ground of our real, inhabited world, speaking from a source that lives and thrives at the threshold between opposing sides we call a society. ■

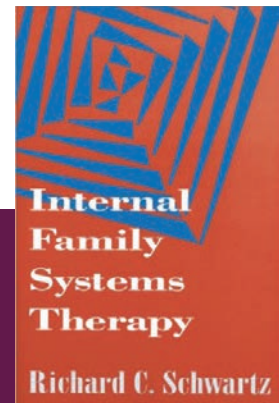


DAVID WHYTE is an internationally acclaimed poet and speaker and the author of many books. An Associate Fellow of Saïd Business School at the University of Oxford, he is widely recognized for his compelling talks and groundbreaking work on Conversational Leadership.

Evolution of The Internal Family Systems Model

By Mobius Friend, Dr. Richard Schwartz

Additional materials from the author are located in the Reading Room on www.mobiusleadership.com under Next Practice Institute.



The Internal Family Systems Model (IFS) has evolved over the past twenty years into a comprehensive approach that includes guidelines for working with individuals, couples, and families. The IFS Model represents a new synthesis of two already-existing paradigms: systems thinking and the multiplicity of the mind. It brings concepts and methods from the structural, strategic, narrative, and Bowenian schools of family therapy to the world of subpersonalities. This synthesis was the natural outcome that evolved after I, as a young, fervent family therapist, began hearing from my clients about their inner lives. Once I was able to set aside my preconceived notions about therapy and the mind, and began to really listen to what my clients were saying, what I heard repeatedly were descriptions of what they often called their “parts” — the conflicted subpersonalities that resided within them.

This was not a new discovery. Many other theorists have described a similar inner phenomenon, beginning

“The IFS Model views a person as containing an ecology of relatively discrete minds, each of which has valuable qualities and each of which is designed to play a valuable role within.”

with Freud’s id, ego, and superego, and more recently the object relations conceptions of internal objects. These ideas are also at the core of less mainstream approaches such as transactional analysis (ego states) and psychosynthesis (subpersonalities), and are now manifesting in cognitive-behavioral approaches under the term schemata. Prior to IFS, however, little attention was given to how these inner entities functioned in relation to each other.

Since I was steeped in systems thinking, it was second nature to begin tracking sequences of internal interactions in the same way I had tracked interactions among family members. As I did, I learned that parts take on common roles and common inner relationships. I also learned that these inner roles and relationships were not static and could be changed if one intervened carefully and respectfully. I began conceiving of the mind as an inner family and experimenting with techniques I had used as a family therapist.

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The IFS Model, which evolved as a result of this exploration, views a person as containing an ecology of relatively discrete minds, each of which has valuable qualities and each of which is designed to — and wants to — play a valuable role within. These parts are forced out of their valuable roles, however, by life experiences that can reorganize the system in unhealthy ways. A good analogy is an alcoholic family in which the children are forced into protective and stereotypic roles by the extreme dynamics of their family. While one finds similar sibling roles across alcoholic families (e.g., the scapegoat, mascot, lost child), one does not conclude that those roles represent the essence of those children. Instead, each child is unique and, once released from his or her role by intervention, can find interests and talents separate from the demands of the chaotic family. The same process seems to hold true for internal families — parts are forced into extreme roles by external circumstances and, once it seems safe, they gladly transform into valuable family members.

What circumstances force these parts into extreme and sometimes destructive roles? Trauma is one factor, and the effects of childhood sexual abuse on internal families has been discussed at length (Goulding and Schwartz, 1995). But more often, it is a person's family of origin values and interaction patterns that create internal polarizations which escalate over time and are played out in other relationships. This, also, is not a novel observation; indeed, it is a central tenet of object relations and self psychology. What is novel to IFS is the attempt to understand all levels of human organization — intrapsychic, family, and culture — with the same systemic principles, and to intervene at each level with the same ecological techniques.

Managers, Firefighters, and Exiles

Are there common roles for parts across people? After working with a large number of clients, some patterns began to appear. Most clients had parts that tried to keep them functional and safe. These parts tried to maintain control of their inner and outer environments by, for example, keeping them from getting too close or dependent on others, criticizing their appearance or performance to make them look or act better, and focusing on taking care of others' rather than their own needs. These parts seemed to be in protective, managerial roles and therefore are called managers.

When a person has been hurt, humiliated, frightened, or shamed in the past, he or she will have parts that carry the emotions, memories, and sensations from those experiences. Managers often want to keep these feelings out of consciousness and, consequently, try to keep vulnerable, needy parts locked in inner closets. These incarcerated parts are known as exiles.

The third and final group of parts jumps into action whenever one of the exiles is upset to the point that it may flood the person with its extreme feelings or make the person vulnerable to being hurt again. When that is the case, this third group tries to douse the inner flames of feeling as quickly as possible, which earns them the name firefighters. They tend to be highly impulsive and strive to find stimulation that will override or dissociate from the exile's feelings. Bingeing on drugs, alcohol, food, sex, or work are common firefighter activities.

The Self

One other key aspect of the IFS Model also differentiates it from other models. This is the belief that, in addition to these parts, everyone is at their core a Self, containing



many crucial leadership qualities such as perspective, confidence, compassion, and acceptance. Working with hundreds of clients for more than two decades, some of whom were severely abused and show severe symptoms, has convinced me that everyone has this healthy and healing Self despite the fact that many people initially have very little access to it. When working with an individual, the goal of IFS is to differentiate this Self from the parts, thereby releasing its resources. When the individual is in the state of Self, we can work together to help the parts out of their extreme roles.

I had no clue about the Self until I began this journey almost twenty years ago. Like many other young people in the sixties, I had experimented with meditation for respite from my inner cacophony. From these experiences, I sensed other dimensions of myself but had no framework to understand them. I was also an athlete and, on the football field and basketball court, had occasionally entered that delicious flow state in which my mind was still and my body could do no wrong. Like most people, however, I was primarily concerned with finding ways to counter the undercurrent of worthlessness that ran through my psyche. I believed the inner voices telling me I was basically lazy, stupid, and selfish. That's who I thought I really was.

I was led to knowledge about the Self less through direct experience than, later as a therapist, through

witnessing what happened to my clients as I helped them explore their inner worlds. I had several clients in the early 1980's who began talking about different parts of them as if these "parts" were autonomous voices or subpersonalities. As a family therapist, these inner battles were intriguing to me, and I began asking clients to try to alter them in the same ways I'd been

trying to change their family's communication. It seemed that many clients could actually converse with these thoughts and feelings as if they were real personalities.

For example, I had a client, Diane, ask her pessimist voice why it always told her she was hopeless. To my amazement, Diane said it answered her. It said that it told her she was hopeless so she wouldn't take any risks and get hurt. It was trying to

protect her. This seemed like a promising interaction. If this pessimist really had benign intent, then Diane might be able to negotiate a different role for it. Yet Diane was not interested. She was angry at this voice and was telling it to just leave her alone. I asked her why she was so rude to the pessimist, and she went on a long diatribe, describing how that voice had made every step she took in life a major struggle.

It then occurred to me that I was not talking to Diane, but rather to another part of her that constantly fought with the pessimist. In an earlier conversation, Diane had told me about an ongoing war inside her between one

“When a person has been hurt, humiliated, frightened, or shamed in the past, he or she will have parts that carry the emotions, memories, and sensations from those experiences.”



Autumn © Jim McManus

voice that pushed her to achieve and the pessimist, who told her it was hopeless. It seemed that the pushing part had jumped in while she was talking to the pessimist. I asked Diane to focus on the voice that was so angry at the pessimist and ask it to stop interfering in her negotiations with it. Again, to my amazement, it agreed to “step back,” and Diane immediately shifted out of the anger she had felt so strongly only seconds before. When I asked Diane how she felt toward the pessimist now, it seemed as though a different person answered. In a calm, caring voice, she said she was grateful to it for trying to protect her and felt sorry that it had to work so hard. Her face and posture had also changed, reflecting the soft compassion in her voice. From that point on, negotiations with the pessimist were easy.

I tried this “step back” procedure with several other clients. Sometimes we had to ask two or three voices to not interfere before my client shifted into a state similar to Diane’s, but we got there nonetheless. I began to get excited. What if people could get extreme voices to step back simply by asking them to, not only in negotiations with other parts, but with family members, bosses,

“Everyone is at their core a Self, containing many crucial leadership qualities such as perspective, confidence, compassion, and acceptance.”

anyone? What if the person who was left when the parts stepped back was always as compassionate as Diane and these other clients had become? When they were in that calm, compassionate state, I asked these clients what voice or part was present. They each gave a variation of the following reply: “That’s not a part like those other voices are; that’s more of who I really am — that’s my Self.”

Without knowing it, I had stumbled onto a new way of helping people access the Self that is well-known in many spiritual traditions, but I didn’t realize this until years later. At the time, I was thrilled to have found a way to make therapy so much more effortless and effective for my clients, as well as for me. Diane and the others began relating to their parts in ways that the parts seemed to need. Their emergent compassion, lucidity, and wisdom helped them get to know and care for these inner personalities. Some parts, like Diane’s pessimist, needed to hear from her that, while at one time she had been very hurt and needed to withdraw, she no longer needed it to protect her in that way. Subpersonalities, like the pessimist, seemed like inner trauma victims, stuck in the past, their minds frozen around a time of great distress. Other parts needed to be held, comforted, loved, or just listened to. The most amazing thing of all was that, once in that Self state, clients seemed to know just what to do or say to help each inner personality. It gradually became clear that I didn’t have to teach them how to relate differently to these thoughts and emotions they were calling parts because they would either automatically begin doing what the part needed, or

“To rephrase a joke, you get the impression that the lights are on and someone is home. A person who is leading with the Self is easy to identify. Others describe such a person as open, confident, accepting – as having presence.”

they would begin asking questions that would lead to ways of helping the part. My job was mainly to try to help them remain in the state of Self and then get out of their way as they became therapists to their own inner families.

Since I was still a family therapist, I also experimented with this Self-leadership approach to interpersonal relationships. When I could help family members get their parts to step back and let their Selves communicate, they resolved long-standing issues on their own with little guidance from me. Rather than reacting to each other's extreme views and positions, the Self in each partner seemed to have an automatic empathy for the other, just as individual clients had for their own parts. They could sense the hurt behind their partner's protective walls and weren't afraid of losing face by apologizing for how they might have contributed to that hurt. I began to see the potential of Self-leadership for healing but was frustrated because these flights into Self-leadership often would not last long, and in subsequent sessions the inner and/or outer family systems would revert to their old patterns. Plus, many clients couldn't attain Self-leadership to begin with. Their parts wouldn't step back or would do so only temporarily. I would later learn that for Self-leadership to be a lasting presence, we needed to heal the parts that swam in their inner pools of pain and shame. To access those parts, however, we had to get permission from the parts that protected them. Not knowing that then, I could only glimpse the vision of what helping people access their Self could do, but that glimpse was so exhilarating that I devoted my professional (and much of my personal) life to pursuing it.

The Self-Led Person

I was also finding that the Self wasn't just a passive witness state. In fact, it wasn't just a state of mind, but could also be an active healing presence inside and outside people. It wasn't only available during times when, in therapy or meditation, people concentrated on separating from or witnessing their thoughts and emotions. Once a person's parts learned to trust that they didn't have to protect so much and could allow the Self to lead, some degree of Self would be present for all their decisions and interactions. Even during a crisis, when a person's emotions were running high, there would be a difference because of the presence of Self energy. Instead of being overwhelmed by and blending with their emotions, Self-led people were able to hold their center, knowing that it was just a part of them that was upset now and would eventually calm down. They became the "I" in the storm.

Over the years of doing this work, it becomes easier to sense when some degree of Self is present in people and when it's not. To rephrase a joke, you get the impression that "the lights are on and someone is home." A person who is leading with the Self is easy to identify. Others describe such a person as open, confident, accepting — as having presence. They feel immediately at ease in a Self-led person's company, as they sense that it is safe to relax and release their own Selves. Such a person often generates remarks such as, "I like him because I don't have to pretend — I can be myself with him." From the person's eyes, voice, body language, and energy, people can tell they are with someone who is authentic, solid, and unpretentious. They are attracted by the Self-led

person’s lack of agenda or need for self-promotion, as well as his or her passion for life and commitment to service. Such a person doesn’t need to be forced by moral or legal rules to do the right thing. He or she is naturally compassionate and motivated to improve the human condition in some way because of the awareness that we are all connected.

Whenever I begin describing this Self-led person, it triggers parts of me that feel inadequate. While there are times when I can remember embodying some of those qualities, there are more times when I’m a far cry from that person. I believe that this is one of the mistakes that some organized religions make. They hold up the image of a saintly person as a model of what their followers should be, yet they provide little practical advice on getting there, other than by using willpower or prayer. As a result, people feel chronically inferior and get angry at their emotions and thoughts that aren’t so evolved.

Qualities of the Self

Let’s continue examining this presence we call the Self. To clarify this discussion, I find it useful to differentiate between what people report while meditating — while being reabsorbed into the ocean — and what people are like when their Self is actively leading their everyday lives. If meditation allows immersion into a seemingly Self-less oceanic state, then the Self is a separate wave of that ocean. It is that oceanic state which seems so difficult to describe. People report feeling as if they have no boundaries, are one with the universe, and lose their identity as a separate being. This is accompanied by a sense of spaciousness in body and mind, and can be an experience of great contentment, often with moments of bliss. They often feel a pulsating energy or warmth running through their bodies and may sense a kind of light in or around them.

People encounter different levels and stages as they deepen their meditative practice, which the different esoteric traditions have explored and charted. Here we are more concerned with what people are like when

they bring some of that awareness, spaciousness, and energy to their daily tasks and relationships — again, when they are a wave rather than the ocean. What qualities do they report and display when they live in the world yet hold the memory of who they really are? What are the characteristics of Self-leadership? I don’t know the entire answer to that question. After twenty years of helping people toward that Self-leadership, I can describe what my clients exhibit as they have more of their Self present. As I sifted through various adjectives to capture my observations, I repeatedly came up with words that begin with the letter C.

The eight Cs of self-leadership include:

| | |
|------------|---------------|
| CALMNESS | CONFIDENCE |
| CURIOSITY | CREATIVITY |
| CLARITY | COURAGE |
| COMPASSION | CONNECTEDNESS |

For readers unable to join us at the Summer Gathering to work with the author in person, visit the Next Practice Institute Reading Room on the Mobius website, where under Dick Schwartz’s name you can access his 20 minute video introducing his IFS model. ■



DR. RICHARD SCHWARTZ earned his Ph.D. in Marriage and Family Therapy from Purdue University, after which he began a long association with the Institute for Juvenile Research at the University of Illinois at Chicago, and more recently at The Family Institute at Northwestern University, attaining the status of Associate Professor at both institutions. He is co-author, with Michael Nichols, of *Family Therapy: Concepts and Methods*, the most widely used family therapy text in the United States.

FEATURED ARTIST JIM MCMANUS



Every Day
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JIM MCMANUS

ARTIST'S STATEMENT

In much the same way that musicians use melody and tempo to create a mood and move the listener, Concord-based painter Jim McManus uses color, texture, strokes, drips and marks to create a kind of visual crescendo, evoking feelings connected to people, places or events from the recent or distant past.

As physical, colorful representations of emotions connected to personal events, his bold, improvised compositions express qualities such as excitement, calm, drama, melancholy, warmth, joy and more, with a palpable depth and energy.

BIOGRAPHY

After a childhood filled with probably too many comic books, movies and TV shows, Jim McManus decided to pursue drawing and painting at Wesleyan University. In the years following, his artistic interests shifted from capturing Hopper-esque scenes of life in New York City to a serious interest in abstraction — how color, texture and mark-making evoke deep emotions.

Jim's paintings have been exhibited locally and nationally and are held in private collections around the country. He shares a studio at his home in Concord, Massachusetts, with his wife, artist Holly Harrison, and their daughter, Mira.

When not in his studio, Jim has worked as a creative director and consultant for several of the world's leading publications and corporations. He currently runs the visual storytelling firm Complex Stories.

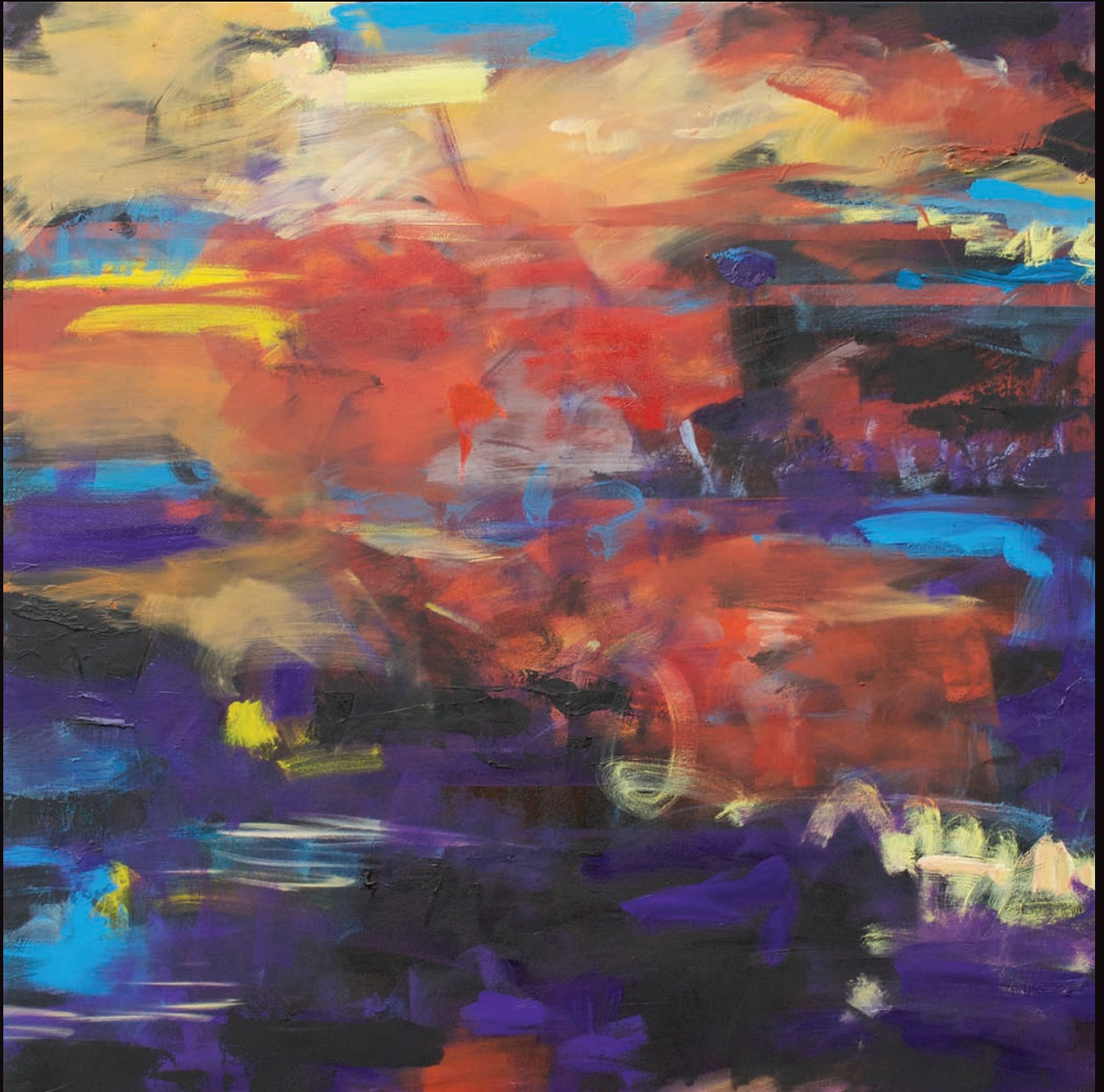
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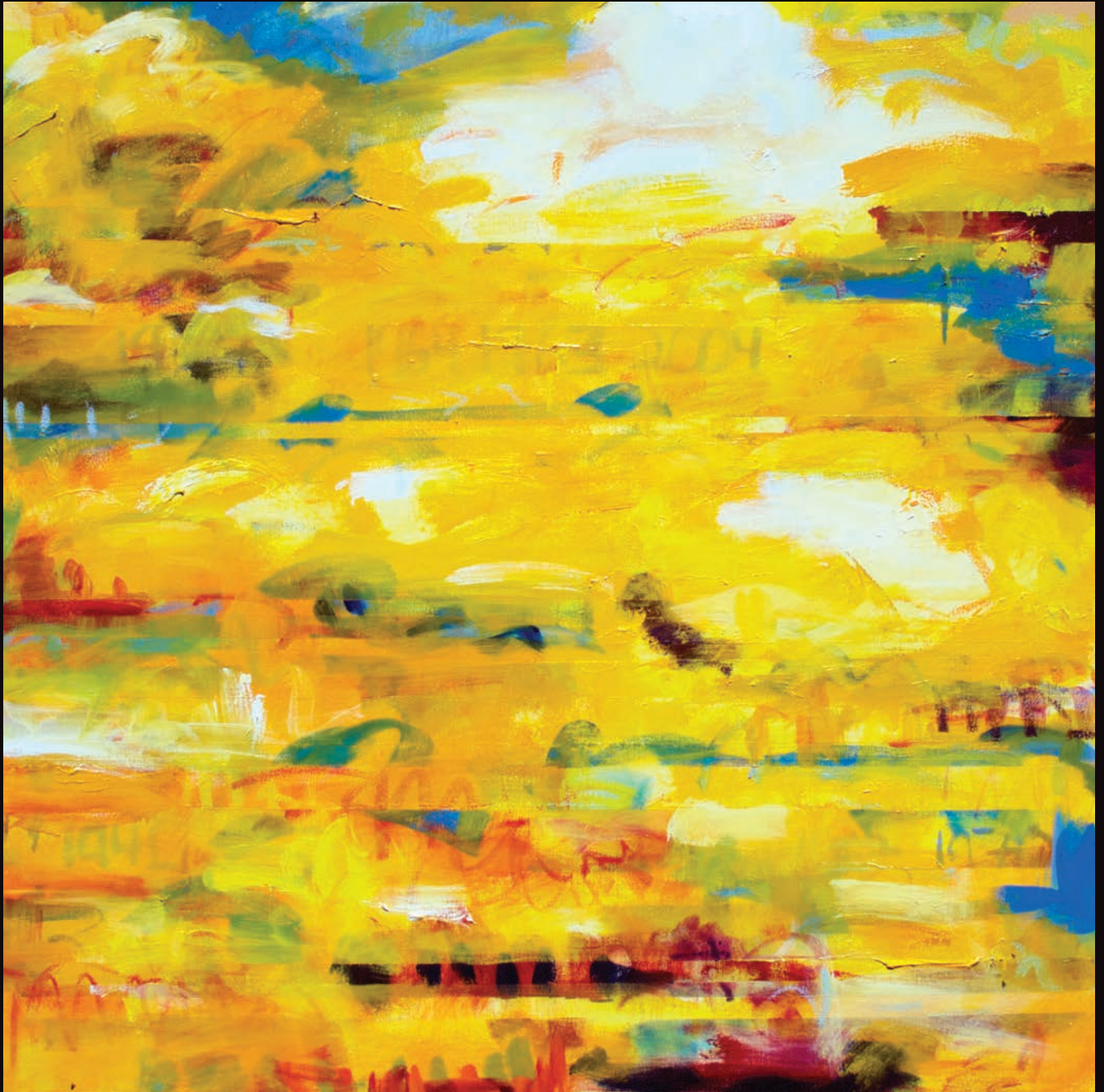
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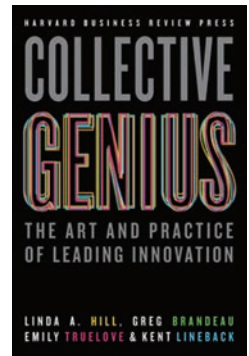
**Art is the act of triggering
deep memories of what it
means to be fully human.**

– DAVID WHYTE

Collective Genius

The Art and Practice of Leading Innovation

A book excerpt by Mobius Friends, Harvard Business School Professor Linda Hill, Greg Brandeau, Emily Truelove and Kent Lineback



Why does the world need yet another book on innovation or leadership? Haven't both been studied in great depth?

Our answer is simple: it needs this book precisely because it's not another book on either of those familiar topics. It is, instead, a book about a topic much less discussed or understood — leadership *and* innovation, or the role of the leader in creating a more innovative organization.

Search the literature and you'll discover what we found — volumes of research on innovation and as many or more on leadership, but almost nothing on the connection between the two. Why is this so? Perhaps practicing leaders and management thinkers have simply assumed a "good" leader in all other respects would be an effective leader of innovation as well. If that's the case, however, we must report it's a deeply flawed and even dangerous assumption. Leading innovation and what is widely considered good leadership, are not the same.

We know this because for more than a decade we've been studying leaders who were proven masters at fostering organizational innovation. The people they led, from small teams to vast enterprises, were able to produce innovative solutions again and again.

To understand what they did, how they thought, and who they were, we sought them out, from Silicon Valley to Europe to the United Arab Emirates to India and Korea, and we explored businesses as diverse as filmmaking, e-commerce, auto manufacturing, professional services, high-tech, and luxury goods. We spent hundreds of hours in total with them and their colleagues. In the end, we interviewed and observed sixteen and studied twelve in depth who included talented women and men of seven nationalities serving different functions at different levels in their organizations. All this research, of course, was built on the foundation of the thousands of leaders and organizations the four of us have experienced, observed, and studied in our varied individual careers.

“It's tempting to believe that people and organizations are naturally eager to create something new and useful, when, in fact, they often are not.”

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What we found in our research — confirmed, actually — was the critical role of the leader. That leadership matters to innovation should come as no surprise. Look beneath the surface of almost anything produced by an organization that is new, useful, and even moderately complex, and you'll almost certainly discover it came from multiple hands, not the genius of some solitary inventor. Innovation is a "team sport," as one leader told us, in which individual effort becomes something more. Somehow, in the language we've come to use, truly innovative groups are consistently able to elicit and then combine members' separate slices of genius into a single work of collective genius. Creating and sustaining an organization capable of doing that again and again is what we saw our leaders do.

They understood the nature of innovation and how it worked, and so they fully appreciated that they could not force it to happen or get it done on their own. Consequently, they saw themselves and their role differently. They focused their time and attention on different areas and activities. They made different choices when faced with the difficult trade-offs leadership constantly required of them. In studying these leaders, we found, above all, that leadership as it's widely understood and practiced today isn't what these leaders of innovation were doing.

The source of this discrepancy, we suspect, is that over the past few decades, the leader's role has become equated with setting out a vision and inspiring people to follow. This conception of the leader's role can work well when the solution to a problem is known and straightforward, but is counterproductive when it's not. If a problem calls for a truly original response, no one can know in advance what that response should be. By definition, then, leading innovation cannot be about creating and selling a vision to people who are somehow inspired to execute that vision. So common is this notion of the leader as visionary that many of those we studied had to rethink and recast their roles before their organizations could become truly and consistently innovative.

What we observed across all the diverse individuals

and organizations we studied was a surprisingly consistent view of the leader's role in innovation, which can be expressed this way: Instead of trying to come up with a vision and make innovation happen themselves, a leader of innovation creates a place — a context, an environment — where people are willing and able to do the hard work that innovative problem solving requires.

One of the leaders we studied neatly summed this up by repeating a line he had heard from a CEO he admired. "My job," he said, "is to set the stage, not to perform on it."

Based on what we saw in our research, we present in *Collective Genius* a framework that you and other practicing leaders can apply to "set the stage"—that is, to create a place where people are willing and able to innovate time and again. That framework is reflected in the flow of chapters ahead.

Why Innovation Requires a Different Kind of Leader

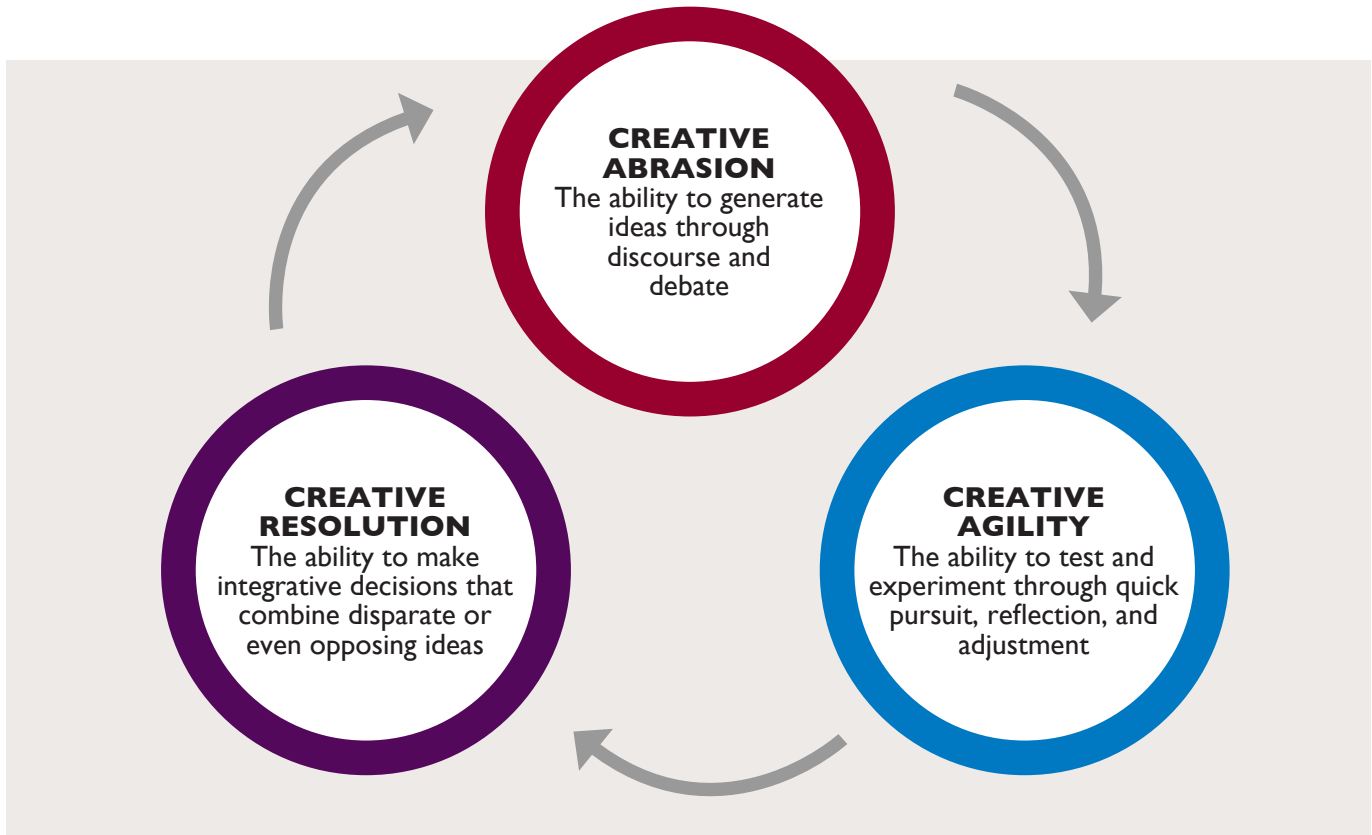
The first three chapters open by looking in depth at Pixar Animation Studios, a company with a formidable innovation track record. During the period we studied, Pixar was able to produce hit film after hit film, each one an innovative tour de force. Because its work is

so widely known, Pixar is an ideal choice for showing what's required to transform the individual efforts of hundreds of people — all those slices of genius — into a single, coherent work of collective genius. In chapter 2, we explore the unavoidable tensions and conflicts built into the innovation process, which explain both why innovation is so rare and difficult and why it requires leadership. But what kind of leadership? In chapter 3, we paint

a detailed portrait of a CEO who went far beyond the conventions of "good leadership" to turn a declining Indian computer company into an international dynamo of IT innovation.

The chapters that follow focus on what leaders of innovation actually do to foster creative genius. They are organized around the two great tasks we saw our leaders perform. In part I, chapters 4 and 5, we show

“ Instead of trying to come up with a vision and make innovation happen themselves, a leader of innovation creates a place — a context, an environment. ”



what they did to create organizations *willing* to innovate. In part II, chapters 6 through 8, we show how they created organizations *able* to innovate.

Leaders Create Organizations Willing to Innovate

It's tempting to believe that people and organizations are naturally eager to create something new and useful, when, in fact, they often are not. The diversity innovation thrives on, the conflict of ideas and options it requires, the patience it needs to test and learn from multiple approaches, and the courage it demands to hold options open until possibilities can be integrated in new and creative ways — all these things can make innovative problem solving feel awkward, stressful, and even unnatural. Without leadership, internal forces common to virtually all groups will stifle and discourage innovation, in spite of everyone's rhetoric about how much they want it. In part I, we show how our leaders overcame these destructive forces by creating communities whose members were bound by common purpose, shared values, and mutual rules of engagement.

Leaders Create Organizations Able to Innovate

The organizational ability to innovate is equally important and, unfortunately, equally difficult. In part II, we show how the leaders we studied focused on three key aspects of the innovation process: collaboration, discovery-driven learning, and integrative decision making. Each of these aspects has already been identified and studied by others, though typically in isolation from each other. Our contribution is to show how effective leaders actually build a key organizational capability in each of these areas — *creative abrasion* for collaboration, *creative agility* for learning through discovery, and *creative resolution* for integrative decision making. These are difficult for organizations to acquire, exercise, and maintain. They require leaders who can constantly balance the tensions and paradoxes built into the innovation process.

The final section of *Collective Genius* examines two forward-looking aspects of leading innovation. In chapter 9, we outline the leadership challenge of an increasingly common approach today — the innovation ecosystem, which comprises disparate organizations and sometimes even competitors that join together for the

purpose of developing something new. Given how hard innovation is within the same organization, it's easy to appreciate the supreme difficulty of crossing boundaries and getting diverse groups to collaborate creatively. In the epilogue, we look briefly at three organizations that have found effective ways of identifying and developing the leaders of innovation they will need tomorrow.

Because our goal is to provide practical and concrete guidance, we not only describe what leaders of innovation do, but we show it as well. Every chapter in *Collective Genius*, save one, is written around an in-depth portrait of one or more of the leaders we studied. In these stories and descriptions, we present both the art and practice of leading innovation by showing our leaders in action. Unless otherwise indicated, all quotations are based on our primary research, and because our leaders all believed that rhetoric matters, we have quoted them extensively. In this way, we hope to help practicing leaders bridge the knowing-doing gap between conceptual knowledge and an ability to apply that knowledge in everyday settings.

Some of our leaders worked in organizations widely considered hotbeds of innovation; others ran parts of firms rarely associated with the cutting edge. Some led start-ups; some led well-established companies trying to figure out how to sustain success, while others took over organizations that had lost their way and desperately needed rejuvenation. The innovations produced by their groups ran the gamut from new products and services to business processes, organizational structures, business models, and social enterprises. What their experience can teach us applies to organizations of all types and sizes and to leaders at all levels and in all functions. Watching them at work, we hope, will not only inform but intrigue, challenge, and inspire you as well. These people are far from perfect and they would be the first

to admit it. But they have mastered a difficult art and their examples can be highly instructive. We hope you will learn from them. We don't claim to have cracked the code for leading innovation. But we're convinced any leader can apply the lessons drawn from the experience of these accomplished leaders to make his or her group more innovative.

When it comes to innovation, leadership matters, and it's not leadership as commonly conceived today.

Every person in your group, whether that's a small team or a large corporation, contains a slice of genius. Your task as leader is to create a place where all those slices can be elicited, combined, and converted into collective genius. Our goal in *Collective Genius* is to provide the insights, guidance, and real-life examples you need to do that. ■



LINDA A. HILL is the Wallace Brett Donham Professor of Business Administration at Harvard Business School and faculty chair of the Leadership Initiative. She is the author of *Becoming a Manager* and co-author of *Being the Boss*. She was named by Thinkers50 as one of the top ten management thinkers in the world.

Greg Brandeau, long-time head of technology at Pixar Animation Studios, is a former EVP and CTO for The Walt Disney Studios.

Emily Truelove is a researcher and PhD candidate at the MIT Sloan School of Management.

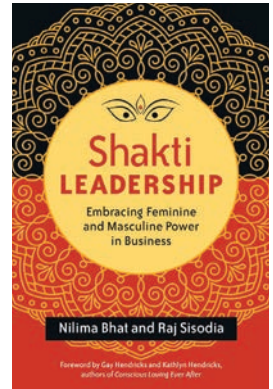
Kent Lineback has spent more than twenty-five years as a manager and executive and, before that, several years as a consultant and a creator of management development programs. He has collaborated on several books, including *Being the Boss*.

“The price of our vitality is the sum of all our fears”

– DAVID WHYTE

Shakti Leadership: Embracing Feminine and Masculine Power in Business (Part II)

An interview with Mobius Friend, Nilima Bhat



NILIMA BHAT is a leading transformational facilitator helping individuals and organizations in their quest for conscious evolution. Along with Raj Sisodia, she is the co-author of *Shakti Leadership: Embracing Feminine and Masculine Power in Business*.

In last year's edition of the *Mobius Strip* we featured excerpts of the book *Shakti Leadership: Embracing Feminine and Masculine Power in Business* written by Nilima and her co-author, Raj Sisodia, co-founder and co-chairman of Conscious Capitalism. These are available online on our website under the Next Practice Reading Room where you will find more materials from Nilima. Last year's excerpts explored what we mean by Shakti Leadership and why it matters now. Shakti represents the power or the fuel inherent in consciousness and is the foundation for conscious capitalism:

“The stated purpose of Conscious Capitalism is to ‘elevate humanity’ through the practice of business as a force for good. Its narrative is centered on the need to cultivate a new consciousness of how to lead and conduct business. For that, we are going to need a new base of power. ‘Business as usual’ runs on ego-based power; Conscious Capitalism runs on Shakti-based power.”

Nilima and co-author, Raj, write of the times we're in, how humanity is experiencing “tremendous tension” and argue old-style leadership got us here and only new-style consciousness can lead us out. A conscious leadership fuelled by Shakti, considered the “Feminine” or “Mother principle” is an ever-evolving creative and regenerative process. These authors are far from alone in emphasizing the feminine forms of leadership which the world's complex problems now call for. In addition to wholeheartedly recommending Bhat & Sisodia's excellent book, for those wishing to learn more about the need for the feminine we recommend *The Athena Doctrine: How Women (and Men Who Think Like Them) Will Rule the World*. The authors, John Gerzema and Michael D'Antonia share the results of their survey of 64,000 people in 13 countries. Two-thirds of respondents (both genders) ranked feminine leadership traits as essential to solving today's most pressing problems in business, education, government and more. Research into the global leadership crisis conducted by the World Economic Forum found the very same.

In addition to representing the feminine archetype, Shakti carries an additional, deeper spiritual tradition that contrasts it with Shiva energy (representing the masculine). The authors explain:

“In the yogic tradition, Shakti is the female principle of divine energy. It is understood as power – even as absolute power. Shakti enables the awakening of consciousness. It is seen as a feminine energy because it is responsible for creation, just as mothers are responsible for giving birth. Shakti manifests as energy, power, movement, change, and nature. It is the maternal principle, symbolizing nourishment, warmth, and security.

[In this lineage it is believed that] at the advent of creation, our beings became split into this Shiva-Shakti duality. Each of us carries Shiva and Shakti within us as masculine and feminine principles. We carry within us a powerful force that is striving to reunite with our complementary parts. The

dissolving of this duality is the aim of yoga, a word that translates to ‘coming together.’”

Given that our first Shakti Leadership feature in last year’s magazine focused on the “what” and the “why” (what we mean by the feminine, the concept of Shakti and why it matters so much right now), in this feature we spoke with Nilima about the “how”: what are the tools and practices that help us develop Shakti, all of which are detailed fully in her book.

Q In the book, you talk about seeking Shakti through a 3-step process. What do these steps entail?

I refer to them as: Stepping in, Stepping Up and Stepping Out. These are the steps to access, embody and manifest Shakti.

Stepping In

Stepping In is the really critical piece without which nothing else can happen. It’s the inner transformation work that is required. The only way to develop Shakti Leadership is to first access Shakti and to do this, you need to go within. You need to cultivate presence. You need to know how to gather all the lost parts of yourself, put them back together to become a whole person. Only then do we unblock the full Shakti that’s latent inside. Stepping In cannot be leap frogged.

Stepping Up

This is the piece where you raise your leadership game. You practice the traditional leadership skills of listening, questioning, negotiating, giving and receiving feedback — all those amazing core competencies we are trained in when we do leadership training, except this time these skills will be infused with Shakti. They will be anchored in presence. How you listen will be different. How you question will be different; how you give and receive feedback, and how you negotiate and manage conflict will come from a totally different place than basic behavioural training. There’s lots of good material out there on how to paraphrase or listen and all the rest of what these leadership skills entail, but if that doesn’t come from a deeper ground, it can feel like papering over the cracks.

**Illustrative list from
The Athena Doctrine**

CONSIDERED MASCULINE

| | | |
|-------------|----------|-------------|
| Assertive | Decisive | Independent |
| Analytical | Direct | Focused |
| Competitive | Driven | Proud |

CONSIDERED NEUTRAL

| | | |
|-----------|-------------|-------------|
| Authentic | Intelligent | Cunning |
| Agile | Energetic | Simple |
| Candid | Visionary | Traditional |

CONSIDERED FEMININE

| | | |
|-----------|----------------------|------------|
| Adaptable | Intuitive | Expressive |
| Nurturing | Generous | Perceptive |
| Creative | Socially responsible | Sensitive |

“Every time you feel powerless as a person or as a leader, every time you feel stuck or challenged for whatever reason, just pause and observe which of these elements am I lacking right now?”

Stepping Up becomes very real and very effective when it comes from a place of having first Stepped In. That's the inner work, whereas Stepping Up is bringing your leadership to the world from a place of Shakti. Stepping Up includes the ability to flex. We talk in-depth about flexibility in the book. Essentially, it's knowing how do I my leverage my mature masculine and my mature feminine side. Can I flex between the two? Do I know how to respond appropriately or am I like a man with a hammer where everything strikes me as a nail. Do I just respond with my usual dominant style every time or am I sufficiently flexible? Not just to the situation as it requires, but am I flexible from my grounded self. It's not about flexing *to*, it's flexing *from* a different, deeper place.

Stepping Out

If Stepping In is about accessing Shakti and Stepping Up is about embodying Shakti, then Stepping Out is the third piece where, having become whole and flexible, you are now congruent. You have a sense of what your purpose is in the world. You are now *on* purpose. You line up; you ring true. The person you are, becomes the leader you are and therefore, becomes the work you do in the world.

Stepping Out is the congruence stage. Shakti has its own evolutionary direction in the way it moves through you. Your purpose is the manifestation of Shakti in a way that is unique to you. What is the work you have come to do in the world? How does this direct what projects you take up? What are the creative ideas you give birth to? What is the change you are called to lead? All that is the Stepping Out part. Stepping Out concerns how I leverage my Shakti in a way that I can go back into my organization and bring about the innovation from within. Can I take on and influence the organization to drive change in the system? If you see yourself as an entrepreneur, then Stepping Out is that dream project

that you have created and are bringing to the world. It is your higher purpose.

We step out when we are clear that what we create comes from the deepest well of our beings. We arrive at this purpose through practices such as the *higher self dialogue* where we tune in to seek the wisdom within to start aligning our work in the world as closely as we can to what our inner force is propelling us to do.

Q You mentioned reclaiming 'lost parts', what does this entail?

Of course, if one has the inclination to do deep inner work with a good coach or therapist that's great, but I realized over the years of arriving at this model, it's actually not that hard to do it ourselves. If we realize that coming into psychological wholeness is essentially becoming what I call "the wise fool of tough love."

That one expression is the sum and substance of Shakti Leadership. It's the equivalent of the Mahamudra (the very essence of Buddha's teachings). To become a Shakti Leader, you need to become the wise fool of tough love.

The Wise Fool of Tough Love

The wise aspect is your inner parent. The fool is your inner child, that curious, wondering, imaginative self: willing to fail, willing to take risks, able to move beyond past failures much faster than the other selves would. The fool does not take itself so seriously. When I combine my wise self and my foolish self, there is an amazing integration. Bringing together my parent self and child self is what in Transactional Analysis we call becoming the aware adult. You have access to your parent and your child.

Tough love is the integration of Jung's anima and



animus. If I'm a woman do I have access to my inner masculine? Do I need to be tough, to draw boundaries, to say no? If I am a man (and these are generalizations to illustrate the logic), do I know how to open my boundaries? Can I say yes? Can I make myself vulnerable? We think of this process as an inner wedding and the holy family reunion that happens when a woman becomes her own mother and her own lover and the man becomes his own father and his own lover.

The wise fool of tough love is a mantra and mnemonic, it's a reminder. Every time you feel powerless as a person or as a leader, every time you feel stuck or challenged for whatever reason, just pause and observe which of these elements am I lacking right now? Which of them do I need to dial up?

Sometimes I am too foolish and I know it's time to become more discerning and wise and draw upon my experience. Sometimes I'm giving my power away because I've become too invested in my feminine side and need to express a tougher stance. Sometimes I become so focused on getting the job done and so directive that I wonder why I'm rubbing others the wrong way or feeling lonely because there's no one with me. Well you forgot your inner woman at some point, the part of you who knows how to include

others, how to keep relationships going – the one who knows how to be entangled in the business and fabric of life and takes community along with her as she goes forward.

Q So this practice is a way of self-identifying. We don't always need to do our work with a therapist? We can recover our own missing parts?

This is what's so powerful about this work and why I was compelled to write the book. I've done years of therapy. I've been a cancer coach. I've been working with deep and difficult stuff with clients and for myself. And then I realized, sometimes we just need to dial one of these aspects up or down and life can be sorted out. It doesn't *always* take tough, deep, hard work. The book is about the work you can do on your own.

Q You spoke about the *higher self dialogue* as a practice to manifest Shakti and find your life purpose. What's involved in this practice?

Very simply it's the understanding that we have two broad selves: the ego self and the higher self. The ego self is our personality and our conditioned, limited self: the mini-me. We also have another side to us which is a higher self, a divine self. It is resourceful, it is infinite, it is all-wise and we do have access to that self from time to time. Each of us have had those experiences of a guidance coming in, an intuition, a sense of being in the flow, a sense of having been carried through difficult times by some kind of force. That is the higher self. Cindy Wigglesworth work *SQ21: The Twenty-One Skills of Spiritual Intelligence* is wonderful. In the book, she talks about the higher self so directly that it doesn't become religious or require any belief system. She just talks about the fact there is the ordinary self and there is the higher self.

If you want to feel resourceful and if we're looking for solutions to challenges that this lower self, this ego

self has not been able to solve, (i.e., the problem cannot be solved at the level at which it was created), you want to be able to access higher dimensions. The practice I put together integrates different meditation techniques (and is available to listen to online). It involves opening the heart. A beautiful way to do to that is to bring into awareness your inner child and hold it close, to feel that love pouring towards that child in you. We use visualization to open the heart in this way. Once the heart is open and you are right there with that creative, imaginative child self, you are ready to go on a visualization journey and play with your consciousness. You imagine stepping out of yourself to embody your wise self. You act as if – and this is something well known in therapy, you fake it ‘till you make it. The body mind doesn’t know the difference between real and imagined. If you start acting as if it is the case that you are now your higher self, then indeed it becomes so.

You physically stand up from a chair where you have been sitting and accessing your child self, you step into your wise self and you hold the posture that feels very powerful like the strong immobile mountain: your feet on the earth nicely grounded, your head soaring high above the clouds, wide open to all the wisdom that is out there. You speak with your wisest voice in response to the questions asked of your ego self. If you had the truest answers, what would you say to your mini-me? You allow words to start coming to you and through you – just play with this, that’s why activating the inner child and play is very important at the start of the process. Then sit down and start writing whatever it is you are now receiving as a stream of communication from your higher self. This is a dialogue between you and you.

Q So this is an act of play and imagination?

Yes. We come back to the mantra. We have two central polarities: we have the wise fool which is both the child and the wise self. These are two sides of the same coin. It is the same archetype. (So is tough love — Eros and Thanatos, the masculine and feminine, the yin and the yang – these are also on the very same continuum.) In this way, you cannot access your wise self without first engaging your inner child.

Q You speak of the Hero's Journey and the fact that it need not be precipitated by a crisis...

Yes, journey work can become an everyday practice instead of an extraordinary adventure. This is the real secret of Shakti. It is a vibration and therefore it comes and goes in waves or pulses. Shakti rises and falls. We don’t always need a crisis to get going. We can also wait for the evolutionary impulse to do so.

We must not always be in this do-do-do-do more mode all of the time. We must also be inwards and in restful equipoise, that state of presence where we do the work of *being*. When in this state, you are able to receive *spandana*. This is Sanskrit for “impulse.” It’s a vibration or a fissure that erupts out of the void of your being, out of the ground of consciousness. This impulse disturbs your equilibrium and when that impulse rises, much like a wave out of an ocean, if we have done the work of tuning in and being present to what’s moving

“ Maybe ten years from now, people will use the word Shakti as easily as they use Yoga. ”



Imagination © Jim McManus

inside us, we will catch it, much like a surfer rides the waves. You wait for the wave to come and you submit to it. You let it move through you and you allow yourself to be moved to where it wants to go. You feel a lift, you feel your breath catch, you feel something take hold of you which comes from a deeper place. There's a kind of joy to it. There's an invitation to it. It's important to know the difference between this experience and our usual egoic, conditioned desires which invariably come from some kind of lack.

If you have done work of discerning the difference between the desire that comes from a place of lack and the impulse that comes from a ground of creative expression, that's called the evolutionary impulse and that becomes your trigger for a journey instead of waiting for a crisis. Then we have stages of the hero's journey. The conscious journey invites you to a disillusion. When you feel the impulse for the new, you are asked to now dissolve something voluntarily. Instead of having a trauma or a death or a loss force this dissolution upon you, you must let something die. When you allow something to dissolve, the potential waiting to be engaged can now be engaged.

You are ready to try your hand. It could be as simple as I need to learn how to use brush strokes and I'm going to allow myself to be uncomfortable as I do that.

Because you went with the flow, you allowed the impulse, the evolutionary cycle of Shakti, to take hold.

You let something go and dissolve, you put yourself voluntarily though discomfort and learning and therefore you grew, you had an evolution and now whatever it is you have learnt you bring back and that becomes a gift, the elixir, that brings resolution to your tribe in some way and so you complete the cycle much in the way the hero completes the cycle. You've unlocked some new Shakti that had been latent. It's just that you've done it without being forced to rise to the challenge. (See also Erica Ariel Fox's article on The Heroic Journey, page 5.)

Q Tell us about some of the work you're doing to bring Shakti Leadership to the world.

The book captures the core material, but then it has to be lived and embodied and taught, so this is the focus of my work now. We're piloting four to nine month executive programs and considering how we might parcel the work to make it available as an open learning experience on Udemy or Coursera. We're running a night class in India for school drop-outs where we've created a simple curriculum for girls. I have been speaking at the Indian Navy because many women officers are now joining the armed forces and gender sensitivity is a big and real issue. The Shakti Leadership model is about gender reconciliation, rather than

holding onto the battle of the sexes. Moving towards power *with* another versus power *over* another.

We were looking to create 2018 as the year of gender reconciliation and connecting with the United Nations about this. The UN has defined the 17 sustainable development goals, SDGs, and number 5 is gender equality. We want to go beyond equality to gender reconciliation. It's not just about negotiating for equality. We can become *more* than we are now if we come together. This is an exciting initiative and we're creating a simple campaign idea around the idea for "rising in love". We're contacting everybody we know and asking that they create their own "rising in love together" project – expressing it in whatever way would be useful to their own networks and circles. Instead of men and women "falling in love" and becoming less of who they are, the call is to "rising in love" so we can become more of who we can be, together.

Q The concept of Shakti comes from the Yogic tradition. Are people able to relate to Shakti with their own cultural lens?

Absolutely. The idea of the need for the feminine is something that everyone realizes. Readers are contacting us to say they're completely transformed by it. People who are embracing this idea of reuniting the masculine and feminine are relieved and grateful for it. The time has come. We took a bold decision to go with the word Shakti and put it in the title because we realized that while some people would be put off by the word, words have power and words carry the entire meaning of the term. They carry the force in themselves of what they mean. Certainly, Sanskrit words (which are not religious) come from a very powerful energetic space. We decided to go ahead with using the word Shakti because India has given the world a lot of spiritual wisdom and people have taken from it and benefited from it. We don't hold onto it with any sort of copyright. It's given freely in service of the world. Yoga, for example, has really moved in to the world and people so appreciate it. The time is therefore now to let the world have the idea Shakti. Maybe ten years from now, people will use the word Shakti as easily as they use Yoga. ■



Warm Valley © Jim McManus

Visit the website www.shaktileadershipbook.com for articles, audio recordings and more.

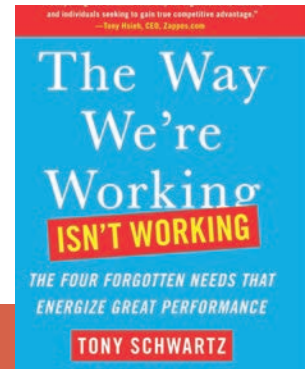
Nilima Bhat was interviewed by Nathalie Hourihan. For the last several years Nathalie has served as Mobius Global Knowledge Manager with wide ranging responsibilities for the firm's thought leadership, including serving as the editor for its transformational leadership magazine, the *Mobius Strip*. She is a former global knowledge expert for McKinsey & Co. and has recently set up Wolf Knowledge Ltd (www.wolfknowledge.com) to offer knowledge creation, codification and curation services.

The Way We're Working isn't Working

Selected writings

By Mobius Senior Expert, Tony Schwartz

Additional materials from Tony are located in the Reading Room on www.mobiusleadership.com under Next Practice Institute.



The way we're working isn't working. Even if you're lucky enough to have a job, you're probably not very excited to get to the office in the morning, you don't feel much appreciated while you're there, you find it difficult to get your most important work accomplished, amid all the distractions, and you don't believe that what you're doing makes much of a difference anyway. By the time you get home, you're pretty much running on empty, and yet still answering emails until you fall asleep.

Increasingly, this experience is common not just to middle managers, but also to top executives.

Our company, The Energy Project, works with organizations and their leaders to improve employee engagement and more sustainable performance. A little over a year ago, Luke Kissam, the chief executive of Albemarle, a multibillion-dollar chemical company, sought me out as a coach to help him deal with the sense that his life was increasingly overwhelming. "I just felt that no matter what I was doing, I was always getting pulled somewhere else," he explained. "It seemed like I was always cheating someone — my company, my family, myself. I couldn't truly focus on anything."

Mr. Kissam is not alone. Srinivasan S. Pillay, a psychiatrist, assistant clinical professor at Harvard Medical School, and Mobius Senior Expert who studies burnout, recently surveyed a random sample of 72

senior leaders and found that nearly all of them reported at least some signs of burnout and that all of them noted at least one cause of burnout at work.

More broadly, just 30 percent of employees in America feel engaged at work, according to a 2013 report by Gallup. Around the world, across 142 countries, the proportion of employees who feel engaged at work is just 13 percent. For most of us, in short, work is a depleting, dispiriting experience, and in some obvious ways, it's getting worse.

Demand for our time is increasingly exceeding our capacity — draining us of the energy we need to bring our skill and talent fully to life. Increased competitiveness and a leaner, post-recession work force add to the pressures. The rise of digital technology is perhaps the biggest influence, exposing us to an unprecedented flood of information and requests that we feel compelled to read and respond to at all hours of the day and night.

Curious to understand what most influences people's engagement and productivity at work, we partnered with the Harvard Business Review to conduct a survey of more than 12,000 mostly white-collar employees across a broad range of companies and industries. We also gave the survey to employees at two of The Energy Project's clients — one a manufacturing company with 6,000 employees, the other a financial services company

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with 2,500 employees. The results were remarkably similar across all three populations.

Employees are vastly more satisfied and productive, it turns out, when these core needs are met:

- **Physical**, through opportunities to regularly renew and recharge at work
- **Emotional**, by feeling valued and appreciated for their contributions
- **Mental**, when they have the opportunity to focus in an absorbed way on their most important tasks and define when and where they get their work done
- **Spiritual**, by doing more of what they do best and enjoy most, and by feeling connected to a higher purpose at work.

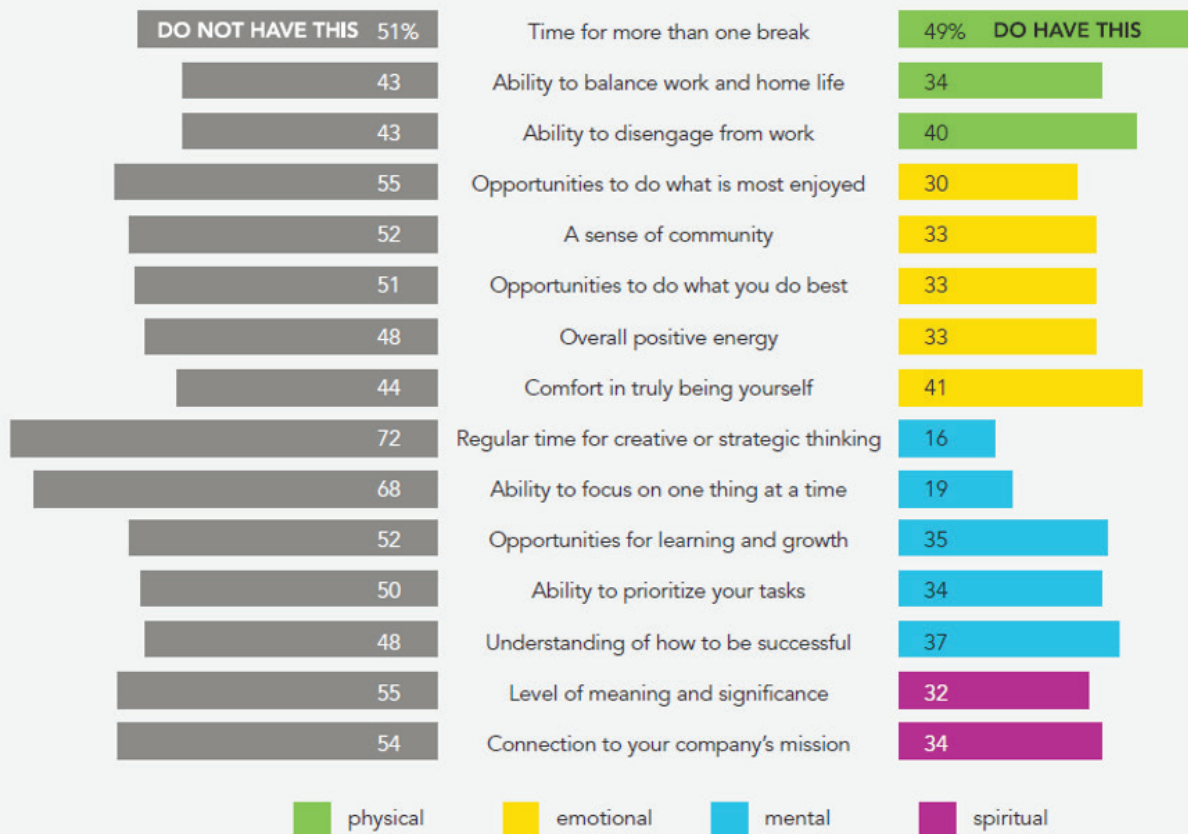
The more effectively leaders and organizations support employees in meeting these core needs, the more likely the employees are to experience

engagement, loyalty, job satisfaction and positive energy at work, and the lower their perceived levels of stress. When employees have one need met, compared with none, *all* of their performance variables improve. The more needs met, the more positive the impact.

Engagement — variously defined as involvement, commitment, passion, enthusiasm, focused effort and energy — has now been widely correlated with higher corporate performance. In a 2012 meta-analysis of 263 research studies across 192 companies, Gallup found that companies in the top quartile for engaged employees, compared with the bottom quartile, had 22 percent higher profitability, 10 percent higher customer ratings, 28 percent less theft and 48 percent fewer safety incidents.

A 2012 global work force study of 32,000 employees by the consulting company Towers Watson found that the traditional definition of engagement — the willingness of employees to voluntarily expend extra

Employees Identify Their Unmet Needs



* neutral answers have been omitted

effort — is no longer sufficient to fuel the highest levels of performance. Willing, it turns out, does not guarantee able. Companies in the Towers Watson study with high engagement scores measured in the traditional way had an operating margin of 14 percent. By contrast, companies with the highest number of “sustainably engaged” employees had an operating margin of 27 percent, nearly three times those with the lowest traditional engagement scores.

Put simply, the way people feel at work profoundly influences how they perform. What our study revealed is just how much impact companies can have when they meet each of the four core needs of their employees.

- **Renewal (physical):** Employees who take a break every 90 minutes report a 30 percent higher level of focus than those who take no breaks or just one during the day. They also report a nearly 50 percent greater capacity to think creatively and a 46 percent higher level of health and well-being. The more hours people work beyond 40 — and the more continuously they work — the worse they feel, and the less engaged they become.

By contrast, feeling encouraged by one’s supervisor to take breaks increases by nearly 100 percent people’s likelihood to stay with any given company, and also doubles their sense of health and well-being.

- **Value (emotional):** Feeling cared for by one’s supervisor has a more significant impact on people’s sense of trust and safety than any other behavior by a leader. Employees who say they have more supportive supervisors are 1.3 times as likely to stay with the organization and are 67 percent more engaged.

- **Focus (mental):** Only 20 percent of respondents said they were able to focus on one task at a time at work, but those who could were 50 percent more engaged. Similarly, only one-third of respondents said they were able to effectively prioritize their tasks, but those who did were 1.6 times better able to focus on one thing at a time.

- **Purpose (spiritual):** Employees who derive meaning and significance from their work were more than three times as likely to stay with their organizations — the highest single impact of any variable in our survey. These employees also reported 1.7 times higher job satisfaction and they were 1.4 times more engaged at work.

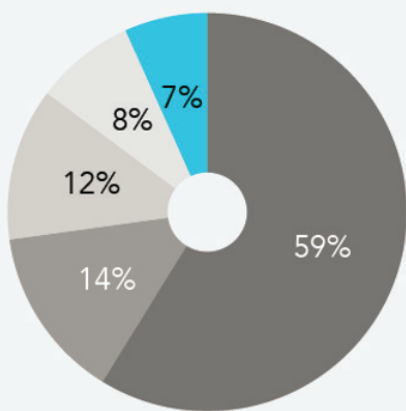
We often ask senior leaders a simple question: If your employees feel more energized, valued, focused and purposeful, do they perform better? Not surprisingly, the answer is almost always “Yes.” Next we ask, “So how much do you invest in meeting those needs?” An uncomfortable silence typically ensues.

How to explain this odd disconnect?

The most obvious answer is that systematically investing in employees, beyond paying them a salary, didn’t seem necessary until recently. So long as employees were able to meet work demands, employers were under no pressure to address their more complex needs. Increasingly, however, employers are recognizing that the relentless stress of increased demand — caused in large part by digital technology — simply must be addressed.

Still, the forces of habit and inertia remain powerful obstacles to better meeting employee needs. Several years ago, we did a pilot program with 150 accountants in the middle of their firm’s busy tax season. Historically, employees work extremely long hours during these demanding periods, and are measured and evaluated based on how many hours they put in.

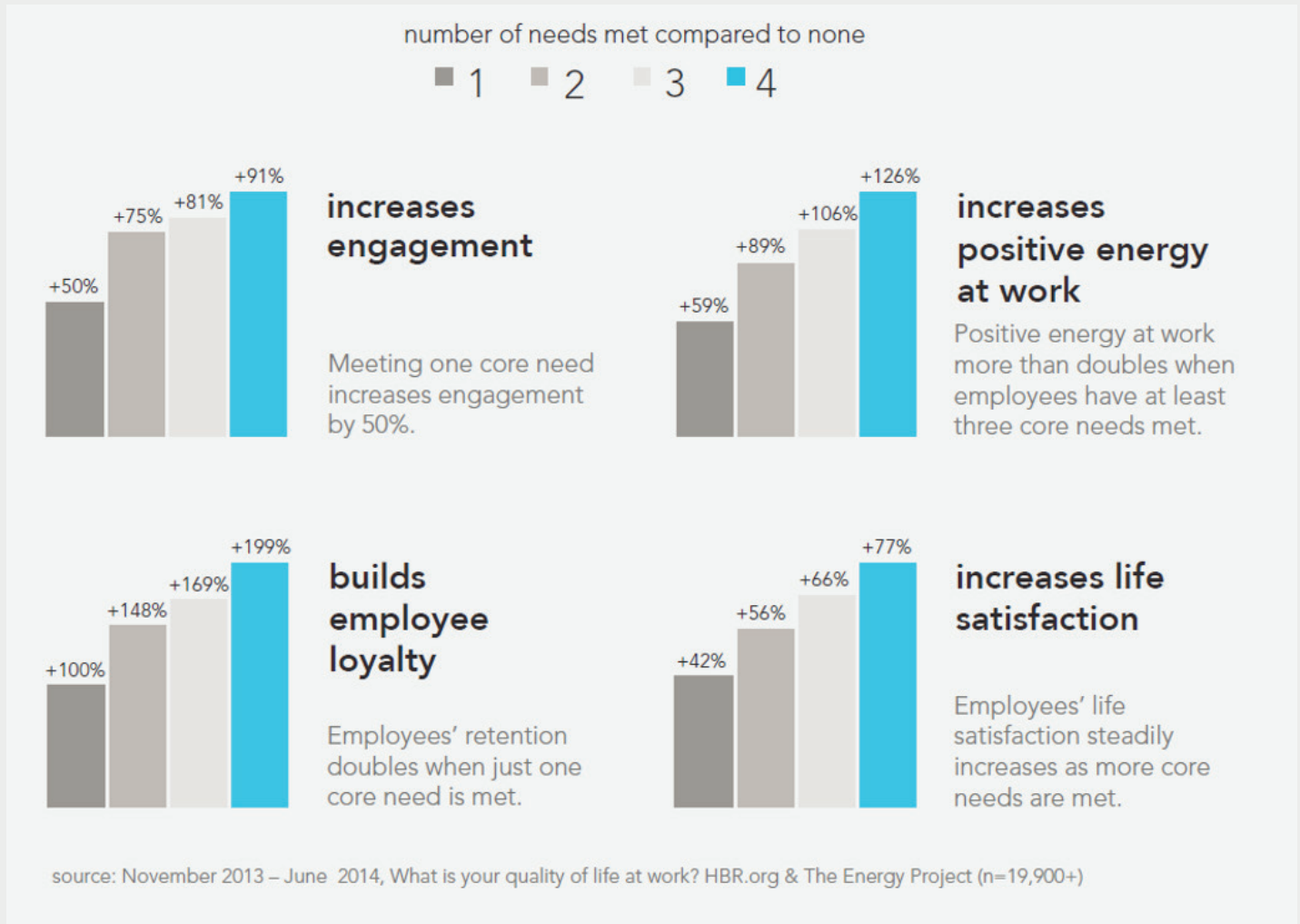
Only 7% of people have their core needs met at work.



- No Core Needs Met
- One Core Need Met
- Two Core Needs Met
- Three Core Needs Met
- Four Core Needs Met

HOW MEETING CORE NEEDS AFFECTS EMPLOYEES

The more needs employers meet — physical, emotional, mental, and spiritual — the more their people’s performance variables improve.



Workers at all levels in our survey are sending employers a clear message. If sustainable high performance is the goal, don’t seek to get more out of us. Rather, invest more in helping to meet our core needs, so we have the energy we need to tap our full potential.

It’s a new value proposition: Take better care of us and we’ll take better care of business.

From the Whitepaper The Human Era @ Work: Findings from the Energy Project and Harvard Business Review, 2014

Recognizing the value of intermittent rest, we persuaded this firm to allow one group of accountants to work in a different way — alternating highly focused and uninterrupted 90-minute periods of work with 10 to 15-minute breaks in between, and a full one-hour break in the late afternoon, when our tendency to fall into a slump is higher. Our pilot group of employees was also permitted to leave as soon as they had accomplished a designated amount of work.

With higher focus, these employees ended up getting more work done in less time, left work earlier in the evenings than the rest of their colleagues, and reported a much less stressful overall experience during the busy season. Their turnover rate was far lower than that of employees in the rest of the firm. Senior leaders were aware of the results, but the firm didn't ultimately change any of its practices. "We just don't know any other way to measure them, except by their hours,"

one leader told us. Recently, we got a call from the same firm. "Could you come back?" one of the partners asked. "Our people are still getting burned out during tax season."

Partly, the challenge for employers is trust. For example, our study found that employees have a deep desire for flexibility about where and when they work — and far higher engagement when they have more choice. But many employers remain fearful that their employees won't accomplish their work without constant oversight — a belief that ironically feeds the distrust of their employees, and diminishes their engagement.

A truly human-centered organization puts its people first — even above customers — because it recognizes that they are the key to creating long-term value. Costco, for example, pays its average worker \$20.89 an hour, *Businessweek* reported last year, about 65 percent more than Walmart, which owns its biggest competitor, Sam's Club. Over time, Costco's huge investment in employees — including offering benefits to part-time workers — has proved to be a distinct advantage.

Costco's employees generate nearly twice the sales of Sam's Club employees. Costco has about 5 percent turnover among employees who stay at least a year, and the overall rate is far lower than that of Walmart. In turn, the reduced costs of recruiting and training new employees saves Costco several hundred million dollars a year. Between 2003 and 2013, Costco's stock rose more than 200 percent, compared with about 50 percent for Walmart's. What will prompt more companies to invest more in their employees?

Pain is one powerful motivator. Often companies seek out our services when they've begun losing valued employees, or a C.E.O. recognizes his own exhaustion, or a young, rising executive suddenly drops dead of a heart attack — a story we've been told more than a half dozen times in just the past six months.

In a numbers-driven world, the most compelling argument for change is the growing evidence that meeting the needs of employees fuels their productivity, loyalty and performance. Our own experience is that more and more companies are taking up this challenge — most commonly addressing employees' physical needs first, through wellness and well-being programs.

WHY GREAT LEADERS SEE MORE

Consider, for a moment, these seemingly paradoxical qualities:

-
- Results-focused ◀▶ Reflectiveness
 - Honesty ◀▶ Compassion
 - Tough-mindedness ◀▶ Gentleness
 - Confidence ◀▶ Humility
 - Rationality ◀▶ Intuition
 - Intelligence ◀▶ Curiosity
 - Passion ◀▶ Composure
 - Practicality ◀▶ Vision
-

Is there any doubt that for each set of pairs above, most of us tend to favor one more than the other? Or that as a culture — especially in business and especially for those in leadership roles — we value the constellation of virtues on the left far more than we do those on the right?

Far less common is a broader shift in the corporate mind-set from trying to get more out of employees to investing more in meeting their needs, so they're both capable of and motivated to perform better and more sustainably.

The simplest way for companies to take on this challenge is to begin with a basic question: "What would make our employees feel more energized, better taken care of, more focused and more inspired?" It costs nothing, for example, to mandate that meetings run no longer than 90 minutes, or to set boundaries around when people are expected to answer email and how quickly they're expected to respond. Other basic steps we've seen client companies take is to create fitness facilities and nap rooms, and to provide healthy, high-quality food free, or at subsidized prices, as many Silicon Valley companies now do.

It also makes a big difference to explicitly reward leaders and managers who exhibit empathy, care and humility, and to hold them accountable for relying on anger or other demeaning emotions that may drive short-term results but also create a toxic climate of fear over time — with enormous costs. Also, as our study makes clear, employees are far more engaged when their work gives them an opportunity to make a positive difference in the world.

The energy of leaders is, for better or worse, contagious. When leaders explicitly encourage employees to work in more sustainable ways — and especially when they themselves model a sustainable way of working — their employees are 55 percent more engaged, 53 percent more focused, and more likely to stay at the company, our research with the Harvard Business Review found.

Mr. Kissam, the Albemarle chief executive I first met more than a year ago, has taken up the challenge for himself and his employees. He began by building breaks into his days — taking a walk around the block — and being more fully focused and present during time with his family. He now sets aside at least one morning on his calendar every week for reflection and thinking longer term. He has also made it a practice to send out handwritten notes of appreciation to people inside and outside the company.

Mr. Kissam has also championed a comprehensive rethinking of his organization's practices around meetings, email, flexible work arrangements, conflict resolution and recognition. By the end of 2014 more than 1,000 of his leaders and managers will have gone through a program aimed at helping them more skillfully meet their own needs, and the needs of those they oversee.

"I can already see it's working," Mr. Kissam told us. "Our safety record has improved significantly this year, because our people are more focused. We're trusting them to do their jobs rather than telling them what to do, and then we're appreciating them for their efforts. We're also on the right path financially. A year from now it's going to show up in our profitability. I saw what happened when I invested more in myself, and now we're seeing what happens when we invest in our employees." ■

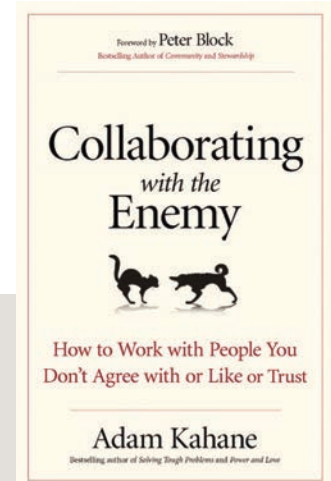
Prose adapted from *Why You Hate Work* which originally appeared in *The New York Times*, by Tony Schwartz and his co-author Christine Porath, associate professor at Georgetown University's McDonough School of Business.



Tony Schwartz is the CEO and founder of The Energy Project, which helps companies sustain high performance. He is the author of *What Really Matters: Searching for Wisdom in America*, and the co-author of *The Power of Full Engagement*, now translated into 28 languages. His latest book, *The Way We're Working Isn't Working*, has also gone on to be a *New York Times* and *WSJ* bestseller.

Collaborating with the Enemy

A book excerpt by Mobius Senior Expert, Adam Kahane



Adam was recently recognized by Nobel Peace Prize winner Colombian president Juan Manuel Santos who referred to a meeting he organized with Adam 20 years ago, as “one of the most significant events in the country’s search for peace.”

This excerpt is from his forthcoming book, the publication of which we celebrate at the Summer Gathering to mark its launch. Additional materials from Adam are located in the Reading Room on www.mobiusleadership.com under Next Practice Institute.

How to Work with People You Don't Agree with or Like or Trust

We face the same basic challenge everywhere: at home and work, in business and politics, on community and national and global issues. We are trying to get something done that we think is crucial. To do this, we need to work with others. These others include people we do not agree with or like or trust. And so we are

“**When we fall into the trap of telling and of not listening, we close ourselves off from being changed by the world and we limit ourselves to being able to change the world only by force.**”

- Adam Kahane, *Solving Tough Problems*

torn: we think that we must work with these others and also that we must not. Collaboration seems both imperative and impossible. What do we do?

The reason such collaborations seem impossible is that we misunderstand collaboration.

Our conventional understanding of collaboration is that it requires us all to be on the same team and headed in the same direction, to agree on what has to happen and make sure this happens, and to get people to do what needs to be done. In other words, we assume that collaboration can and must be under control. Conventional collaboration looks like a planning meeting. But this conventional assumption is wrong. When we are working in complex situations with diverse others, collaboration cannot and need not be controlled.

Unconventional, stretch collaboration abandons the assumption of control. It gives up unrealistic fantasies of harmony, certainty, and compliance, and embraces messy realities of discord, trial and error, and

Reprinted with permission from “*Collaborating with the Enemy: How to Work with People You Don't Agree with or Like or Trust.*” San Francisco: Berrett-Koehler. Copyright 2017.

cocreation. Stretch collaboration looks like martial arts practice. Stretch collaboration enables us to get things done even in complex situations with people we don't agree with or like or trust.

Stretch collaboration requires us to make three fundamental shifts in how we work.

First, in how we relate with our fellow collaborators, we must stretch away from focusing narrowly on the collective goals and harmony of our team, and move toward embracing both conflict and connection within and beyond the team.

Second, in how we advance our work, we must

stretch away from insisting on clear agreements about the problem, the solution, and the plan, and move toward experimenting systematically with different perspectives and possibilities.

And third, in how we participate in our situation — in the role we play — we must stretch away from trying to change what other people are doing, and move toward entering fully into the action, willing to change ourselves.

Stretch collaboration is challenging because all three of these stretches require us to do the opposite of what seems natural. Rather than shrink away from complexity

TWO APPROACHES TO COLLABORATION

| | Conventional Collaboration | Stretch Collaboration |
|--------------------------------------|--|--|
| How we relate with our collaborators | Focus on the good and harmony of the team (one superior whole) | Embrace conflict and connection (multiple diverse holons) |
| How we advance our work | Agree on the problem and the solution (one optimum plan) | Experiment our way forward (multiple emergent possibilities) |
| How we participate in our situation | Change what other people are doing (one paramount leader) | Step into the game (multiple cocreators) |



Conventional



Stretch



Nocturne © Jim McManus

“When we are working in complex situations with diverse others, collaboration cannot and need not be controlled.”

we must plunge into it. Often this feels uncomfortable and frightening.

These stretches require us to pluralize: to move away from paying attention only to one dominant whole, one optimum plan, and one superior leader, toward attending to multiple diverse holons (wholes that are part of larger wholes), multiple emergent possibilities, and multiple cocreators.

Getting things done in complex situations with diverse others is never straightforward. Energies must be mobilized; needs must be balanced; actions must be taken. Stretching does not make this work disappear; it just enables us to do it with less fear and distraction and more connection and awareness. The proverb says, “Before enlightenment, chop wood, carry water. After enlightenment, chop wood, carry water.” After enlightened stretching, we still have our work to do, but now we have a better chance of doing it successfully.

This book presents a theory and practice of stretch collaboration. Chapter 1 explains why collaboration is necessary and why it is intrinsically difficult. Chapter 2 suggests a way to decide when to collaborate and when instead to force, adapt, or exit. Chapter 3 specifies the limitations of conventional collaboration and the narrow conditions under which it is applicable. Chapter 4 outlines stretch collaboration, and chapters 5, 6, and 7 elaborate the three stretches it entails: embracing conflict and connection, experimenting a way forward, and stepping into the game. The conclusion offers a program of exercises to put these ideas into practice. ■

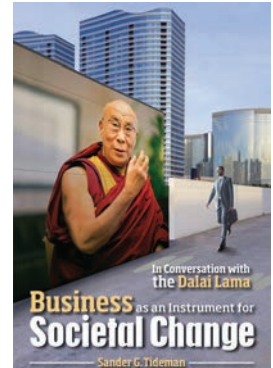


ADAM KAHANE, Director of Reos Partners, is the author of *Solving Tough Problems*, a bestseller of which Nelson Mandela said, “This breakthrough book addresses the central challenge of our time: finding

a way to work together to solve problems we have created.” We will be celebrating the launch of Adam’s latest book, *Collaborating with the Enemy*, published just in time for the Summer Gathering.

Discovering the Shared Purpose of Business and Society

By Mobius Senior Expert, Sander Tideman, a book excerpt from *Business as an Instrument for Societal Change: In Conversation with the Dalai Lama*



For more thought leadership from the author, visit the Next Practice Institute Reading room on www.mobiusleadership.com.

I had the privilege of meeting the Dalai Lama when I was still a young student. Later, when I had embarked on an international career as banker, I kept in touch with him, and he encouraged me to keep an open mind and look for meaning in my work as a banker. While my career progressed, and the banking industry started to pursue shareholder value as overarching goal at the expense of other values, I found it increasingly difficult to reconcile my work in business with my quest for happiness and meaning. At one point, when I turned forty years old, I decided to leave banking because I felt that it had lost its direction. I no longer believed the bank's self-proclaimed purpose of serving clients, let alone humanity.

I had discovered that I could not flourish in an organization without a societal purpose. Since I believed that I was not alone facing this dilemma, I started to organize a series of meetings with the Dalai Lama and leaders in business and society. These dialogues helped me to rediscover my own sense of purpose. Having had the experience of working in and with "big business," and having experienced firsthand the potential impact on people's lives that big business holds, I felt drawn to transform big business into a force for societal good. I established myself as executive coach and consultant with the aim to awaken purpose in business.

Unilever: example of sustainable business transformation

A particularly interesting client was Unilever, the Anglo-Dutch fast-moving consumer goods giant, which had embraced CSR and sustainability as a strategic opportunity and which simultaneously invested in leadership development. For example, it had organized leadership trips to locations such as Costa Rica, China, and the Sahara in order to awaken a new vision for its future. Its board advocated sustainability from a straightforward business perspective: since consumers are part of communities in a larger social and ecological context, the company's success depends on the success, happiness, and the health of those communities. Consumers can only grow to the extent that their communities grow. Therefore, it made strategic business sense for Unilever to help improve global communities.

I was retained as a coach/consultant at a time when the company was in the process of restructuring its global organization around the concept of the value chain, which was to be led by categories of the major products.

It was a highly political process; country organizations resisted the power transfer to a global category level.

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Get Rhythm © Jim McManus

“Companies are living, complex organisms and not profit machines. The profit should therefore not be the object of a company, but rather a result of good work. Just like a person can’t survive for long without food and water, a company can’t survive without profits. But just as we cannot reduce the purpose of a human to eating and drinking alone, we cannot regard companies solely as money-making entities.”

– THE DALAI LAMA

However, a capital efficiency requirement forced Unilever to dismantle the traditional country-based organization and adopt a global value chain-based structure, which helped the firm to operate with more alignment to globalized markets. In this way, Unilever became better positioned to serve the longer-term and latent needs of consumers and their communities. Value creation for consumers rather than production targets set by factories was to drive the business.

Though this transition was not motivated by sustainability concerns, it did in fact help the company to move its sustainability agenda significantly forward. It expanded the firm’s sustainability focus from the supply chain to the entire value chain, including the consumers.

The supply chain focus had led to various commendable CSR initiatives, such as minimizing the ecological footprint, optimizing resource efficiency, and respect for human rights. But there had been a tendency to treat CSR and sustainability as an add-on, motivated by risk and reputation control, not as a necessary part of the core business. With the shift to the value chain perspective, sustainability became an inevitable trend, both impacting and driving consumer and community needs.

Unilever believed that, at one point, consumers would demand sustainable products and they would be prepared to pay for them. This value chain transformation process went hand in hand with investments in the generative capacity of Unilever’s own people, because the sustainability value chain approach required different mind-sets and attitudes from its managers. Andre van Heemstra, the board director responsible for human resources, summarized this approach in a meeting with me: “CSR without HR is PR.” I considered this a profound statement that I had not yet heard before in business. It was clear to the Unilever board that sustainability was not just a duty toward external stakeholders but an opportunity to educate and unify internal stakeholders.

Because CSR was considered to be the “right thing” to do, it could help boost the work morale of employees. People were proud and happy to work for a brand that would take care of their clients and suppliers. And so sustainability became a win-win for Unilever: it helped position the firm on a new value creation trajectory while enhancing its own workforce capacity.

As I was working with some of their top teams and visiting several of their companies across the world as this transformation was taking place, I started to sense the potential of such change. I learned most from working with Unilever's company in India, Hindustan Lever, particularly with the case of the promotion of the soap brand Lifebuoy.

Lifebuoy: saving human lives through soap

As one of Unilever's fastest-growing global brands, Lifebuoy is a great example of how integrating a societal purpose is also good for business. Lifebuoy was launched in the U.K. in 1894 and had championed a message of health through hygiene for more than a century. The Lifebuoy brand aims to make a difference in people's day-to-day lives by selling soap and encouraging hand-washing. In developed countries, modern innovations such as sewerage and piped water supplies, together with the widespread adoption of soap, have helped to reduce the incidence of infectious disease and reduce mortality rates from infection to 5% of all deaths. However, in Africa, 65% of deaths are due to infections, while the figure is 35% in Asia, including India. Interestingly, among all changes that are needed, hand-washing is shown to be the most cost-effective means of preventing infection and saving lives. By washing their hands with soap five times a day, children can be saved from diarrheal deaths.

The Lifebuoy managers in India asked themselves: "If hand-washing with soap is one of the most important preventative measures against disease, why is it not universally practiced in India?" They explored hygiene practices through investigating the various motives for (not) hand-washing.

Unilever then created partnerships with the Indian government, NGOs such as Oxfam, UNICEF, and the Red Cross, local communities, and women's groups. Collectively they created Project Shakti, which employed women in local areas to educate communities and families on the benefits of handwashing, and which also allowed Lifebuoy and its partners access to rural areas. Not only did these thousands of women

become a new distribution channel for Lifebuoy, they were empowered through earning an income.

Moreover, Lifebuoy's sales in India were boosted and, at the same time, there was a marked reduction in the rate of children's deaths. Children had 25% fewer episodes of diarrhea, 15% fewer incidents of acute

respiratory infections, and 46% fewer eye infections. Children also had a significant reduction in the number of days of school absence due to illness. This was a true win-win for both Unilever and Indian society — and an example of a shared business/societal purpose, or "shared purpose." Unilever claims that, by 2015, the Lifebuoy brand had changed the hygiene behavior of tens of millions of consumers

across Asia, Africa, and Latin America. The long-term mission is to reach a billion people. Unilever took the Lifebuoy case as a model for its Sustainable Living Plan, which was launched in 2011 in an effort to build its entire business on serving societal and sustainability goals. In other words, Unilever became a shared purpose-driven firm.

“ Hand-washing is shown to be the most cost-effective means of preventing infection and saving lives. ”

DSM: Turning misery into markets

I found another example in Royal DSM, a Dutch multinational active in the fields of life science and nutrition. At the end of 2015 DSM employed 20,000 people in 50 countries and posted net sales of €7.7 billion. On top of strong and consistent profits over many years, DSM has been among the leaders in the annual Dow Jones Sustainability Index. The global sales director, Frederika Tielenius Kruythoff, explained to me what drives DSM's success. The company was founded in 1902 as the Dutch State Mines (hence the acronym DSM) but, when the last coal mines closed in the 1970s, the firm embarked on a process of transformation that continues today. It first diversified into the (petro) chemicals field, and later into essential nutrients such as synthetic vitamins and other ingredients for the feed, food, and pharmaceutical industries.

The most recent wave of transformation was initiated by Fijke Sijbesma, DSM's CEO, after witnessing poverty

firsthand on a trip to Africa. He saw that there is plentiful evidence that improving nutrition in developing countries is fundamental to breaking the cycle of poverty. More specifically, the key lies in providing the right nutrients to pregnant women and their infants. Optimizing the quality of nutrition during a critical thousand-day window of opportunity from conception until a child reaches two years of age has a dramatic impact on its physical and cognitive development, and substantially improves its prospects in adulthood. High-quality nutrition in this phase lays the foundations for a future in which children grow up capable of leading progress in their own communities and countries.

Impressed by both the needs of masses of undernourished people and the market opportunity that this provided, DSM positioned itself as leader in combating malnutrition. Sijbesma said: “As the world’s leading producer of micronutrients including vitamins, DSM is taking its responsibility to help solve the world’s greatest solvable problem: malnutrition, affecting 2 billion people across the globe.” Sijbesma believed that investing in nutrition can not only break the cycle of poverty and build thriving societies and markets, but can also benefit the business objectives of DSM by developing a new market. By establishing partnerships with UN’s World Food Programme, DSM turned a global problem into a business growth opportunity of enormous scale. As a business, DSM committed itself to achieving a very tangible goal: to reach 50 million beneficiaries (pregnant and lactating

woman and children under two) by 2030.

To show that these objectives are not merely window dressing to boost DSM’s sustainability profile, the firm’s management board linked its remuneration and executive bonus to DSM’s social/environmental performance. These bold steps had an interesting side-effect, Kruythoff said to me: “Our real commitment to societal goals is inspiring our own people. Since taking on fighting malnutrition as part of our mission, our employee engagement has grown substantially. It encourages people to bring their whole selves into their job.”

The hidden driver of success

What have these examples in common? On one level, these approaches represent common sense. Businesses are made up of human beings, and like human beings they don’t exist for money alone. Humans and business should have some sort of societal benefit in order to flourish. The Dalai Lama had said to me:

Companies are living, complex organisms and not profit machines. The profit should therefore not be the object of a company, but rather a result of good work. Just like a person can’t survive for long without food and water, a company can’t survive without profits. But just as we cannot reduce the purpose of a human to eating and drinking alone, we cannot regard companies solely as money-making entities.

This was echoed in the management literature. Jim Collins, in his 2001 bestseller *Good to Great*, explained what distinguishes a great company from a good one:

“People were created to be loved. Things were created to be used. The reason why the world is in chaos is because things are being loved and people are being used.”

– THE DALAI LAMA

“When companies focus on creating value for all stakeholders (that is, beyond merely shareholders, to include employees, suppliers, customers, nature, and society) they perform better in financial terms, especially in the long run.”

Great companies don't exist merely to deliver return to shareholders. Indeed, in a truly great company, profits and cash become like blood and water to a healthy body; they are absolutely essential for life, but they are not the very point of life.

Enduring companies are driven by more than financial profits. This drive can be described as core values, ideology, purpose, mission, or vision — it does not seem to matter what it is called. “The point is not what core purpose you have, but that you have a core purpose at all, and that you build this explicitly into the organization,” according to Collins. The management researchers Rajendra Sisodia (*Shakti Leadership* co-author), David Wolfe, and Jagdish Sheth write in their 2007 bestseller, *Firms of Endearment*:

Today's greatest companies are fueled by passion and purpose, not cash. They earn large profits by helping all their stakeholders thrive: customers, investors, employees, partners, communities, and society. These rare, authentic firms of endearment act in powerfully positive ways that stakeholders recognize, value, admire, and even love.

What these companies demonstrate is that the purpose of creating value for society is not merely an expression of CSR and philanthropy, of being a “good corporate citizen,” but that serving society is at the heart of the business. It is the very reason why these companies are successful, enduring, and great. In other words, when companies focus on creating value for all stakeholders (that is, beyond merely shareholders, to include employees, suppliers, customers, nature, and society) they perform better in financial terms, especially in the long run.

These ideas, in my mind, shattered the mainstream business thinking that equates purpose with profit, the dominant view that is reflected in Milton Friedman's

infamous motto: “The business of business is business.” I could now see that this thinking is a distortion of how business actually creates value, leading to a dangerous pathway of eroding societal and business value. In fact, as I discovered, the hidden driver of long-term business success is a “shared purpose” between business and society. Shared purpose reflects the reality that business and society are intrinsically connected and that it is only this connection that can serve as a sustainable basis for value creation in business.

It also became clear to me that shared purpose starts with leadership. Purposeful leaders drove all the examples of purpose-driven firms. Jim Collins called these Level 5 leaders: “Level 5 leaders are ambitious for the company and what it stands for; they have a sense of purpose beyond their own success.” I started to envision a pathway of helping leaders to awaken their organization's shared purpose with society. I sensed leadership development was an avenue for transforming capitalism and achieving sustainable development.

From that point onward I started to craft a leadership development model that would be fit for this purpose. The first outline of it, called Societal Business Leadership, is described in this book. ■



SANDER TIDEMAN is an expert in leadership development and sustainable business. He is Managing Director of Mind & Life Europe, Senior Researcher at Rotterdam School of Management (RSM) and co-founder of Flow Foundation & Impact Fund. He is the author of the recent book, *Business as an Instrument for Societal Change: In Conversation with the Dalai Lama*.

Working with Collective Trauma

From the teachings of modern day mystic, Thomas Hübl

Additional materials from Thomas are located in the Reading Room on www.mobiusleadership.com under Next Practice Institute, where you will also find select clips from Thomas' two-day Mystics in the Marketplace presentation for the Next Practice Institute Summer Gathering (2016).



In 2016, Thomas Hübl met with the Pocket Project. Below is a partial transcript of their conversation, in which Thomas discusses the resources that we can develop and draw upon when working with collective trauma.

The Pocket Project is a non-profit initiative for Collective and Intergenerational Trauma Integration. Its mission “is to stop the vicious cycle of recurring collective trauma and ultimately integrate and reduce its effects in our global culture.” Collective trauma work is one of his core competences and one of his main concerns. In particular, the processing of the Holocaust and the relationship between Germans and Israelis. For more information, visit www.pocketproject.org

Q Tell us about your work with “The Pocket”?

It's about creating a We Space that can take care of a collective traumatization. Why is it called collective traumatization? Because most people of a given culture are affected by it.

The question is: how to create a We Space that's actually getting clearer and clearer in order to restore a healthy relational network that allows a free creative emergence? What are the abilities that I need to have in order to be part of the We that fulfils this criterion?

I need to be mature and crystallized in myself; otherwise I create dependent We Spaces. We need a certain amount of shadow work in order to mature our emotional capacity that allows us to be a responsible and participating member of the given We Space. That's the beginning of a healthy transpersonal cultural space. Maturity also means containment of tensions or contradictions. So, let's say there is a contradiction here in the room. How much capacity does the We have to contain it and not reject it? That also means that we are able to contain the discomfort of the contradiction or the paradox or the disagreement.

Can I sit here and have a healthy awareness of myself — a healthy self contact, and also be inclusive and relate

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to all the people around me. The simultaneous relation to myself and to the world around me is a crucial function for creating an emergent cultural space.

Q If I want to work with traumatization, what resources can I stand on?

Trauma comes with frozenness/shut-downness, and also over-agitation. So, when I meet the symptoms of a traumatized area, I need a ground that I can stand on. We basically have three different resources to stand on:

1) One of the resources is the *existing structure* in myself that is still functional in myself and in the group – the structure that can hold strong emotions, strong conflicts, contradictions, fear, the basic threatening of my survival. How much healthy structure is in the room to contain very strong emotions that come up in very existential life situations?

2) *Relational capacity* – how much can I stay related in the disturbance? Now it's easy to stay related, but if a lot of stuff cooks here in the room, it will be much harder. And if we bring even more contradiction into the room it will be even harder. I need to use all the structure that is in place and also the relational capacities that we have. If I want to facilitate collective trauma resolution ... if I want to really stand in the fire of what this means, if I go deeper into a very existential conflict, I will need all the resources in the room in order not to be blown away by it. The relation and the structure of the group is the container that can hold the collective trauma process. Without holding an appropriate container, the emotional release work is not really valuable.

To do this work, we need to build an appropriate container first, one that can hold the energy that is being released so that the energy evolves and transforms into something new. If we do this too early, the energy just explodes and might even create a re-traumatization. A lot of catharsis is not necessarily a lot of healing – it can just be a cyclic recreation again and again and again.

My interest is the mechanism of the architecture of this container that can hold the strong dynamics in a safe way. Then the trauma can really be opened and the energy that is bound in it can find a new evolution.

3) A deeper fundamental *transpersonal presence*. If I am grounded in myself in a deeper transpersonal presence, that's an amazing resource. It means that I am resting in presence and non-dissociated witnessing and as well I am connected to the higher consciousness potential — the future of the given situation. This is the capacity that we need to be able to meet the core or essence of participants and group processes, so that we are not caught up in symptoms, but relate to the roots precisely. ■



THOMAS HÜBL is a rare guide: a masterful mystic able to navigate advanced realms of spiritual mastery while presenting himself in a delightfully warm, transparent, brotherly way. Mobius is honored to be

helping bring Thomas' teaching to a wider audience.

“A lot of catharsis is not necessarily a lot of healing — it can just be a cyclic recreation again and again and again.”

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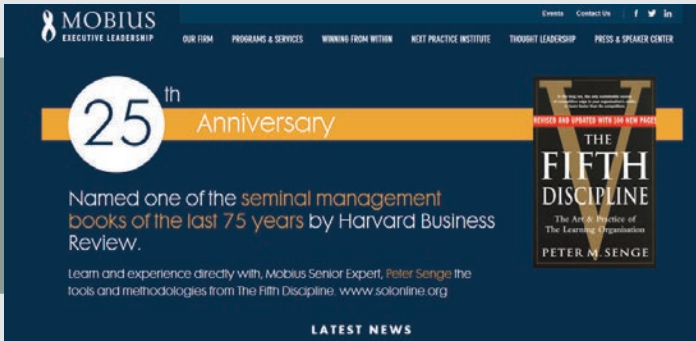
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| 11-14 July 2017 Making Change Happen Dialogix Newton, MA Making Change Happen is a unique programme providing leaders, coaches and organisational development professionals with the tools to work at a much deeper level within groups and systems. Making Change Happen in Agile Teams is a version of the programme tailored specifically towards those working in the technology sector. It provides an opportunity to learn how to apply Dialogue and Structural Dynamics in agile environments. | 16-18 July 2017 Shadow Work® Weekend Seminar Shadow Wisdom. Facilitated by Mark Massoni and Karin Green Perth, Australia Shadow Work® is a personal growth process, based on Jungian philosophy, Gestalt, and psychodramatic techniques, which brings hidden powers out of the shadow and into the light. We all have the archetypal powers of Sovereign, Lover, Warrior, and Magician within us. We have learned to hide parts of ourselves that may have been hurt in the past so we don't get hurt again. In | 23-25 November 2017 Coaching for Complexity Growth Edge Coaching Wellington, New Zealand More and more we notice and hear that people are finding their worlds more and more complex to thrive in, and that ultimately survival will rely on being able to accept and function in ambiguous and ever changing Complexity. Coaching for Complexity is a new offering and like the topic itself the workshop will be an experiential and emergent experience. We will bring our own thinking and research to the table and we will be wide open to be |

| KEYNOTES | | |
|--|--|--|
|  Erica Ariel Fox President and Co-Founder Mobius Executive Leadership <i>Winning From Within</i> |  Dr. Srinivasan Pillay Mobius Senior Expert Harvard Professor Psychiatry <i>Leading with the Brain in Mind</i> |  Otto Scharmer Senior Lecturer, MIT Co-Founder Presencing Institute <i>The Emerging Future</i> |

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The discipline of poetry is in overhearing yourself say difficult truths from which it is impossible to retreat. Poetry is a break for freedom. In a sense all poems are good; all poems are an emblem of courage and the attempt to say the unsayable; but only a few are able to speak to something universal yet personal and distinct at the same time; to create a door through which others can walk into what previously seemed unobtainable realms, in the passage of a few short lines.

– DAVID WHYTE



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This magazine has been edited by Mobius Chief Knowledge Officer, Nathalie Hourihan.