where best practice meets next practice

THE MOBIUS STRIP

EXTENDED VERSION 2019

My Heart Was Quiet
by *Michael Robbins Mobius featured artist*

Dear Friends:

Welcome to this issue of our transformational leadership magazine the *Mobius Strip*.

This edition is a companion to our 4th Annual Gathering taking place in December 2019. In addition to other selected contributors, this issue highlights thought leadership from the exceptional faculty and keynotes speakers joining us at this year's program.**

Faculty contributions: With kind permission from the authors we share foundational scholarship from MIT Professor Emeritus Edgar Schein and his co-author and collaborator Peter Schein. We are deeply honored to have the Scheins offer the opening keynote address this year. We also feature the work of another revered founder in our field, considered one of the fifty most influential living psychologists in our time, Professor Ken Gergen, who also joins us in December to deepen our understanding of how to live and lead in a relational world.

Book excerpts and new scholarship from other core Next Practice Institute faculty members includes the exceptional work of Mobius Senior Experts, Mobius Coaches and Transformational Faculty Members: Jennifer Garvey Berger, Bettina Rollow, Simone Ahuja, Paul Zonneveld*, Mieke Jacobs*, and Nadjeschda Taranczewski. We also include a reprint from the *Mobius Strip* archives of an interview with Frederic Laloux, whose work has inspired authors contributing to the panel discussion at this year's NPI program: New Work and Evolving Organizational Forms.

Other contributors: We celebrate new writing from Mobius Transformational Faculty and Coaches: Curtis Watkins, Gwen Gordon, Diana Theodores, Boris Diekmann,* and Yotam Schachter.* We are also delighted to include an excerpt from the important work *The Healing Organization* by Mobius Senior Expert Michael Gelb* and Mobius Friend and co-founder of Conscious Capitalism, Raj Sisodia.*

Two additional book excerpts round out this edition of comprehensive and essential reading in the field of leadership development and organizational transformation. We are grateful to *Harvard Business Review Press* for inviting us to include two important new bodies of work: Mobius Friend and NPI Faculty for 2020 Rasmus Hougaard and his co-author Jacqueline Carter's impressive *The Mind of the Leader;* and a brilliant introduction to the neuroscience of our innate seeking system from Professor Daniel Cable.

Finally, we are delighted to promote the work of our featured artist in this edition with a very special selection of imagery and text adapted from Nubia Teixeira's stunning book *Yoga and the Art of Mudras.*

We welcome you to share the digital version of our magazine with friends and colleagues. This edition and the entire archive of the *Mobius Strip* is available to you on our website. For all NPI participants, we are preparing a special and expanded print 2019 edition to share with you in December.

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

Warmest best,

Amy Elizabeth Fox

*These authors have new articles in the special extended edition of this year's *Mobius Strip*.

**The December annual global practitioner event is sponsored by the professional development arm of our organization, Next Practice Institute. 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. For more information about Next Practice Institute programs and thought leadership, please visit our website.

THE NEXT PRACTICE INSTITUTE

DECEMBER 2019
THIS YEAR'S GUESTS

We are deeply honored to welcome these six important speakers. If you are unable to attend this year's week-long program, we welcome you to watch the livestream recording.

To watch, visit Mobius Executive Leadership Facebook Page

PROFESSOR EDGAR AND PETER SCHEIN
MIT Professor Emeritus, one of the fathers of Organizational Psychology and his son, co-author and collaborator

New Perspectives from a Lifetime's Scholarship and a New Collaboration

PROFESSOR ANDREW WHITE
Associate Dean for Executive Education at Saïd Business School

The Challenge of Navigating to the Next Mountain

PROFESSOR KEN GERGEN
Pioneer considered among the 50 most influential living psychologists, Senior Research Professor at Swarthmore College, President of the Taos Institute

Leading in a Liquid World: The Relational Imperative

SIMONE AHUJA
Leading innovation expert, author, Mobius Senior Expert

What It Takes to Innovate Within Large Corporations

AZIM KHAMISA
Author, CEO and founder of the Tariq Khamisa Foundation

The Principles of Group Coherence and Restoration

FARAYI CHIPUNGU
Adjunct Lecturer in Public Policy at the Kennedy School of Government, consultant McKinsey & Co.

Exercising Leadership: The Politics of Change

www.mobiusleadership.com/next-practice-institute

THE NEXT PRACTICE INSTITUTE

VIDEO LIBRARY OF KEYNOTES

Immerse yourself in emerging scholarship and the deep intellectual lineage underpinning the field of transformational leadership.
To watch, visit NPI Resources on our Website

2018

THOMAS DELONG
Mobius Senior Expert
Senior Fellow
Harvard Business School,

What Matters Most?
The Perils of High Achievement

JILL ADER
Chairwoman of Egon Zehnder, Co-Founder with Mobius of the Executive Breakthrough Program

The Widening CEO Capability Gap

MARCO IANSITI
David Sarnoff Professor at Harvard Business School

The Era of Digital Ubiquity

GINA LAROCHE
Co-Founder Seven Stones Leadership, Mobius Executive Coach

The Seven Laws of Enough

GEORGE BROOKS
Americas People Advisory Services Leader for EY
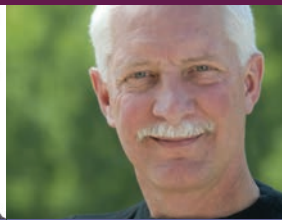
The Future of Work

2017

DR. RICHARD SCHWARTZ
Mobius Senior Expert, Therapist, Creator of Internal Family Systems

Working with Different Parts of the Ourselves

BOB ANDERSON
Author, Founder and CEO of the Leadership Circle Profile

Evolution of Senior Leaders

NILIMA BHAT
Author, Transformational Facilitator

Shakti Leadership

ADAM KAHANE
Leading Systems Thinker, Peace Negotiator, Director of Reos Partners

Collaborating with the Enemy

LINDA HILL
Wallace Brett Donham Professor of Business Administration at the Harvard Business School

Leading Innovation

2016

ERICA ARIEL FOX
Mobius Chief Thought Leader

Winning from Within

DR. SRINIVASAN PILLAY
Mobius Senior Expert, Harvard Professor of Psychiatry

Leading with the Brain in Mind

PROFESSOR OTTO SCHARMER
Senior Lecturer, MIT, Co-Founder Prescencing Institute

The Emerging Future

ZAFER ACHI
Mobius Senior Expert, Director Emeritus McKinsey

Embracing Complexity

JENNIFER GARVEY BERGER
Mobius Senior Expert, Founder Cultivating Leadership

Cultivating Wisdom

www.mobiusleadership.com/next-practice-institute

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THE NEXT PRACTICE INSTITUTE

This edition highlights recent scholarship from Next Practice Institute Faculty, along with other important selected readings in our field. We encourage you to visit our website where you can access the *Mobius Strip* archive and where you will find a Next Practice Reading Room to access the curated work of all Next Practice Faculty, past and present.

FEATURED ARTWORK   *YOGA AND THE ART OF MUDRAS*

We are delighted to include a selection of imagery and excerpts from Mobius Friend Nubia Teixeira's book of yoga mudras, with photography from Andrea Boston.

We do not think and talk about what we see ...

We see what we are able to think and talk about.

EDGAR SCHEIN

Placing Humility at the Heart of Leadership, Consulting and Coaching

Selected interviews and book excerpts from Edgar and Peter Schein

We are deeply honored to announce that Edgar and his son Peter Schein will join us at the 2019 Next Practice Institute to give the keynote address: *New Perspectives From a Lifetime's Scholarship and A New Collaboration.* Internationally revered for his pioneering advancements to our field, notably in process consultation, career dynamics, and his model of organizational culture, Edgar Schein is renowned as one of the fathers of Organizational Psychology. In the past four years, in collaboration with his son Peter, Edgar has co-authored three books, and co-developed new perspectives on culture, change and leadership. Focusing on the evolving aspects of their perspective, Edgar and Peter will address the process of leadership, consulting, and coaching, as the world becomes more complex and interdependent.

Humble Consulting: How to Provide Real Help Faster: A book excerpt by Edgar H. Schein

Preface

This book brings together various insights and ideas I have acquired over fifty years of research, teaching, and consulting and, at the same time, reflects how the kinds of problems that organizations face in our rapidly changing world have forced the evolution of those ideas.

As I began my career as a human relations trainer and part-time consultant in the 1960s, I evolved the model of Process Consultation (introduced in my books *Process Consultation,* 1969; and *Process Consultation Revisited,* 1999), which emphasizes the need to involve the client in the process of figuring out what is wrong and what can be done about it. After several decades of working with this model and

updating the book, I began to realize that the model we were using for organization and management consulting really had broader applications to all kinds of helping relationships, resulting in the 2009 book *Helping.* Analyzing the helping process from a sociological point of view also revealed how much our cultural norms influenced what we thought should be both the client's role and the consultant's role in the helping process.

In my own experience as a helper, it seemed crucial that the client really be able to tell what is bothering him or her and be able to be open and trusting in doing so. I then discovered that the major inhibiting factor to clients' being open and trusting is the cultural force in the United States toward *telling* as being the heroic

> **"Clients did not find the '*diagnose and then recommend*' approach terribly helpful."**

model, which led helping and consulting models to be structured in terms of the formal professional stages of *diagnose* and then *tell as recommendations.* My management consulting friends told me that "this is required if you are really doing your job," which, to my dismay, I found many clients passively believed. I recognized that the obsession with *telling* was a broader characteristic of the US managerial culture, which led me to write the book *Humble Inquiry* (2013) to point out how much potential harm was done in making subordinates feel psychologically unsafe in *upward reporting* if they saw safety or quality issues in how work was getting done.

In my own consulting efforts, I found that telling did not work and, furthermore, that the clients who called me in for consultation often had previously experienced the formal approach with other consultants and did not find the *diagnose and then recommend* approach terribly helpful. The formal process often missed the real problem or recommended things that could not be implemented for a variety of reasons that the consultant evidently had not considered.

At the same time, the problems that confronted leaders and managers became more complex to diagnose and even more difficult to "fix." I also learned through several experiences that will be discussed in the cases in this book that sometimes just the earliest questions, comments, and puzzlements that I expressed in the *initial* contacts with a client proved to be very helpful in enabling the client to perceive and think about the situation. This often led to immediate next moves that the client could think of that were seen by both helper and client as immediately beneficial.

All this led me to go beyond the previous models and write about what I experienced— real help can be fast, but it requires an open, trusting relationship with the client that the helper has to build from the very beginning. Because of the difficulty and complexity of the problems, and because the client's own view of what is going on is so important in the relationship, this also requires a great deal of humility in the consultant. So in this book I will describe the new kinds of problems, the new consultant-client relationship that will have to be built, and the new kinds of attitudes and behaviors that consultants will have to learn in order to be really helpful.

I think of this as an evolution in my thinking. Many of these ideas may have been implicit in earlier works, but they are only now coming into consciousness both as insights and as new principles of what has to happen if we really want to help on complex, dynamic "messy" problems and if we want to do it fast because, in many cases, clients need to do something adaptive right away.

The Historical Context of this Approach

Humble Consulting draws on elements of many prior models that deal with complexity, interdependence, diversity, and instability. Almost every theory of helping refers to the concept of *relationship,* but few of them talk about levels of relationships and what is involved in negotiating them. One exception is Otto Scharmer's *Theory U* (2007), in which he explicitly differentiates levels of conversation in his analysis of how to reach the deepest level within ourselves and in our relationships to find the true sources of innovation.

The theories and models that are most relevant to understanding these kinds of problems and developing
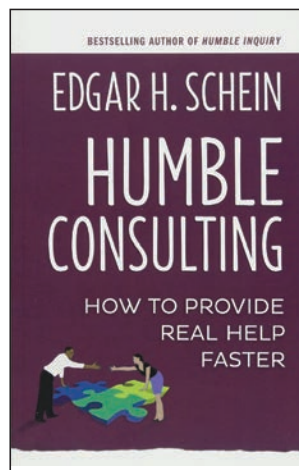
workable *next moves* were initially best articulated in the study of highly reliable organizations by Karl Weick with his concepts of "loose coupling," "sense making," "embracing errors," and "resilience" (Weick and Sutcliffe, 2007). On the sociological side, I have always found Erving Goffman's analysis of interaction and "situational proprieties" to be an essential model for understanding how relationships are formed, maintained, and repaired when damaged (Goffman, 1959, 1963, 1967). Closely related are the systemic models of "organizational learning" (e.g., Senge, 1990) and family therapy (e.g., Madanes, 1981). The work on "mindfulness" (Langer, 1997) is crucial in what I see to be the new skills that will be needed. The change programs that rely on so-called lean methods, based on the work of Deming and Juran that evolved into the Toyota Production System, are relevant if they are well executed and involve the employees who actually do the work (Plsek, 2014). Open sociotechnical systems approaches to problem identification and solution as evolved by the Tavistock Clinic have provided much more helpful ideas than standardized methods of measurement, analysis, and problem solving.

Perhaps most relevant of all is what Bushe and Marshak (2015) have identified in the last decade as "*dialogic* organization development," as contrasted with "*diagnostic* organization development," in highlighting what leadership theorists like Heifetz (1994) also emphasize— that the complex problems of today are not technical ones that can be solved with specific tools. The best we can do is to find workable responses or what I am calling here "adaptive moves." This will involve new kinds of conversations of a more dialogic, open-ended variety. The emphasis on the concept of "moves" is important in this context because it implies action without necessarily having a plan or solution in mind.

In the end I fall back on much of my learning in running sensitivity training groups in human relations labs for the National Training Labs in Bethel, Maine, where the key operational concept was "spirit of inquiry" and accepting that we did not always know where our learning process would take us (Schein and Bennis, 1965). Building a relationship that enables the client to "learn how to learn" was then and becomes now more than ever one of the crucial goals of Humble Consulting.

The spirit of inquiry is best exemplified nowadays in the concept of "dialogue" as propounded by Bill Isaacs (1999) and in Barrett's hugely insightful book *Yes to the Mess* (2012), which shows us brilliantly how the skills of improvisation as exhibited in the jazz combo provide some of the most important clues as to what helpers and leaders will have to be able to do in the future.

How the Book is Organized

Chapter 1 lays out the basic problem— the complex messy problems of today and the future require a new model of helping, coaching, and consultation. Chapter 2 lays out what are the new elements or components of the model of Humble Consulting. The following chapters then explain and exemplify each of those components. Chapter 3 explains the concept of a Level Two relationship. Chapter 4 shows how that relationship has to be built from the moment of first contact with the client by adopting a certain attitude that hinges on maximizing curiosity. Chapter 5 explores the whole concept of *personalization* as key to the new consulting model. Chapter 6 highlights that the consulting is almost always more helpful on the processes that occur between client and consultant as they explore how to make *adaptive moves*. Chapter 7 then explores the concept of adaptive moves in more detail and in terms of the innovations that are required to make them helpful. The book closes with some conclusions and challenges for the future.

What is the New Humble Consulting?
(excerpts from Chapter 2)

A New Kind of Personal Relationship with the Client is Required

I said early on that the consultant should have a "relationship" with the client, but I never specified what I meant by that or what kind of relationship it should be. In working on messier problems and trying to get at what is really on the client's mind and what is worrying him, I have found that the formal professional relationship that most models advocate will not get me there. I have to overcome "professional distance" and develop what I am calling a "Level Two relationship" that is more personal, more trusting, and more open.

In my book *Helping* (2009), I noted that asking for help is itself difficult in our culture, so potential clients feel "one down" and therefore not very open or trusting in their initial contact with the consultant. In the new role, the consultant must find a way to begin the personalization process from the very first encounter with the client to signal that she can be trusted and that it is safe to be more open with her. What I mean by "relationship" and Level Two will be explained in detail in Chapter 3.

The building of such a relationship begins from the moment of the first encounter, which means that the consultant must approach that initial encounter with an entirely different kind of initial behavior.

A New Kind of Behavior in the Very First Contact is Required

No matter what the client's initial presentation might be, building the new relationship requires that I take a helping stance and try to personalize the conversation from the moment I am in contact with the potential client, whether this is on the phone or in an e-mail or in a first meeting over lunch. I am not there to scout or diagnose or develop a contract with the client; I am there to help in whatever way I can. If what I hear totally turns me off or asks me to do something that I can't or won't do, I have to be authentic and find a way to communicate that but to do so in a way that will still be seen as helpful.

This dilemma often comes up when a client wants me to recommend or do a particular kind of "culture survey," or do something in a mindless way without

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ONE OF THE 10 WORKING PROPOSITIONS OF HUMBLE CONSULTING:

If the problem is simple and clear, the helper should go into the expert or doctor role or refer the client to an expert or doctor. If the problem turns out to be complex and messy, the client and helper should engage in a dialogue to figure out a feasible *adaptive move,* knowing that this may not *solve* the problem but will provide some comfort and will reveal new information on the basis of which to figure out the *next adaptive move.*

Adaptive moves have to be *joint decisions* because the consultant will never know enough about the client's personal situation or organizational culture, and the client will never know enough about all the consequences of a given intervention such as a survey or other diagnostic process tool. Therefore, one of the consultant's responsibilities is also to understand the consequences of certain kinds of adaptive moves such as diagnostic interviews and surveys, and to fully brief the client about those consequences to determine whether or not the client is ready for such moves.

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considering the consequences. I could just say no, but that would not be helpful. To be helpful and consistent with this new model, I would prefer to say, "Tell me a little bit more about what you have in mind." "Why do you want to do this culture survey?" "What problem are you trying to solve?" And so on. To be able to do this requires adopting a new attitude in approaching those first contacts.

A New Attitude of Humility, a Commitment to Helping, and Curiosity

The essence of this new attitude is humility in the face of the complexity of the problems and humility in the relationship with the client in the sense that I am there to help work things out together, not to take over the problem and run with it. I am there to

empathetically honor the difficulties that the client faces and to focus on him and the situation, not on my own needs to sell myself, my skills, and my insights. [For more on what humility is and is not, see Curtis Watkins' *Field Guide* on page 88.] This attitude can best be captured by saying that I am genuinely committed to helping and genuinely care for the client and his or her situation. To ensure that

this gets through to the client from the beginning, I allow myself to become *genuinely curious*. It is honest, spontaneous curiosity that best conveys my interest and concern for the client. This attitude can thus be characterized best by three Cs— *commitment* to helping, *caring* for the client, and, above all, *curiosity*. I have found that this new attitude requires some new skills as well.

EDGAR SCHEIN is Professor Emeritus of the Massachusetts Institute of Technology (MIT) Sloan School of Management. He is considered one of the fathers of Organizational Psychology. He was educated at the University of Chicago, Stanford University, and Harvard University, where he received his Ph.D. in Social Psychology. He worked at the Walter Reed Institute of Research for four years and then joined MIT, where he taught until 2005. He has published extensively including *Organizational Psychology, 3d Ed. (1980), Process Consultation Revisited (1999),* career dynamics *(Career Anchors, 4th ed. With John Van Maanen, 2013), Organizational Culture and Leadership, 4th Ed. (2010), The Corporate Culture Survival Guide, 2d Ed., (2009),* a cultural analysis of Singapore's economic miracle *(Strategic Pragmatism, 1996),* and Digital Equipment Corp.'s rise and fall *(DEC is Dead; Long Live DEC, 2003).* He is the 2009 recipient of the Distinguished Scholar-Practitioner Award of the Academy of Management, the 2012 recipient of the Life Time Achievement Award from the International Leadership Association, and the 2015 Lifetime Achievement Award in Organization Development from the International OD Network.

PETER SCHEIN is a strategy consultant in Silicon Valley. He provides help to start-ups and expansion phase technology companies. Peter's expertise draws on over twenty years of industry experience in marketing and corporate development at technology pioneers including Pacific Bell and Apple Computer, Inc. He spent eleven years in corporate development and product strategy at Sun Microsystems. Through these experiences developing new strategies organically and merging smaller entities into a large company, Peter developed a keen focus on the underlying organizational culture challenges that growth engenders in innovation-driven enterprises. Peter was educated at Stanford University (BA Social Anthropology, *Honors and Distinction*) and Northwestern University (Kellogg MBA, Marketing and Information Management, *Top Student in Information Management*), and the USC Marshall School of Business Center For Effective Organizations (HCEO Certificate, 2017). The Forbes interview reprinted overleaf is based on his work with his father, Professor Edgar Schein and the book they co-authored *Humble Leadership: The Power of Relationships, Openness, and Trust (2018).*

This interview originally appeared in Forbes November 19, 2018 which can be accessed directly on the Forbes website or find the link in the Resources section of the Next Practice Institute section of the website under Edgar and Peter Schein's reading room page.

Forbes

Want To Increase Your Leadership Effectiveness? Be Humble
By Rodger Dean Duncan in conversation with Edgar and Peter Schein

For generations, the idea of "leadership" has seemed to focus on the vertical hierarchy of organization charts and the heroic performance of individuals with impressive titles. Think of General George Patton. Think of Jack Welch at General Electric. Think of Apple founder Steve Jobs.

In their heydays, these larger-than-life leaders were known for their intelligence, imagination, and tenacity. Somehow, humility is not a word or behavior associated with their personas.

Leadership characterized by bluntness, absolute control, and inflexibility may have worked in an earlier era. But at a time when people don't respond well to in-your-face oversight, a different approach is in order. Today's workers demand respect, and they prefer giving their discretionary effort in support of leaders who encourage and uplift them. Top-down leadership is both outdated and counterproductive.

This is not to suggest an assembly in the employee cafeteria where everyone locks arms and sings Kumbaya. Workers should be challenged to do better and be better, of course. Tough-minded approaches to performance are what customers and shareholders deserve, of course. But today's workers respond best to collaboration and interdependence rather than titles and position power.

An excellent primer on this approach is *Humble Leadership: The Power of Relationships, Openness and Trust* by Edgar H. Schein and Peter A. Schein.

Edgar Schein is widely regarded as the father of organizational culture studies. For decades he was a revered professor at MIT's Sloan School of Management. He's received multiple lifetime achievement awards for his work in training, culture studies, and leadership. Today's he's teamed up with his son Peter, a Silicon Valley innovator with 30 years of experience at large and small companies (including the likes of Apple, SGI, and Sun Microsystems) with a focus on corporate development and mergers and acquisitions. Peter is co-founder and COO of the Organizational Culture and Leadership Institute.

Humility, curiosity, transparency, and vulnerability may not be the first words that come to mind when you think of effective leadership. But the Scheins put it all into perspective.
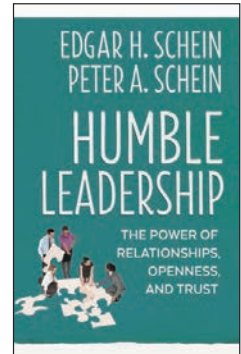
DUNCAN: How would you describe the continuum of "relationship levels" we see in society, and where does humble leadership fall on that continuum?

EDGAR H. SCHEIN: In our society, we can relate to each other at different levels of closeness in our daily interactions and inside organizations. We define these relationship levels as follows—

▶ **Level Minus 1** is where one person or group dominates others, as in a sweatshop, a prison, a boot camp.

▶ **Level 1** is the common daily transactional relationship where we interact in terms of our normal roles and maintain appropriate social distance from each other. In our organizational life managers keep professional distance from their direct reports and relationships with team members are competitive even though "team membership" is espoused. This Level is considered the appropriate way for organizations to run but because of individualism and competitiveness, it fosters low trust and communication.

▶ **Level 2** is a personal relationship based on mutual interest in getting to know each other as total human beings rather than just in their

formal roles. Getting to know each other at this level requires more openness and builds trust. This level of relationship is required for humble leadership because the complex problems that leaders face require more open communication, both in deciding what to do and among all the members of the team in implementing the decisions. Cooperation replaces competition in the interest of achieving common goals.

▶ **Level 3** is a more intimate emotional relationship that is mostly appropriate outside of work, but some tasks may be so complicated and may require so much mutual trust and open communication that even this level becomes appropriate, as in complex military operations, in improvisational performance (music or drama), or in team sports like football and basketball.

[For more on lower level relationships, see also Professor Gergen's *Relational Leading*, page 68.]

DUNCAN: You see leadership as "a complex mosaic of relationships, not as a two-dimensional (top-down) status in a hierarchy." What are the biggest challenges of helping "old school" leaders adopt behaviors consistent with that view?

PETER A. SCHEIN: It starts with the willingness to abandon the "heroic leader" myth. In a VUCA (volatile, uncertain, complex, ambiguous) world, the "I alone" leader runs the risk of being starved for information, which can leave the leader unable to keep pace with the increasing rate of change, in customers, markets, economies. Leaders need to accept their vulnerability to what they do not know, and in turn, embrace the groups in which they can assimilate and act on more information. It is in the mosaic of relationships that leaders can find answers to the questions they ask, but more importantly, to the questions they do not ask or do not know to ask. In abandoning the "I alone" heroic leader myth, leaders also need to challenge the assumption that "professional distance" is helpful. Instead, we propose that leaders err on the side of building close personal relationships with their key reports in order to build more open and trusting bonds that provide resiliency and information flow, vital to adaptive decision-making.

IS HUMBLE LEADERSHIP NEW AND DIFFERENT?

There is much discussion these days about "servant leadership" and "transformational leadership". These are important concepts that will continue to be debated and refined as we all seek ways to re-humanize organizations. That said, humble leadership is something different, not mutually exclusive, but categorically different, in the following ways:

1. **Humble Leadership is a team sport,** not an individual leadership style, goal, or value system. Leadership comes out of the group when the group has achieved norms of "speaking up," psychological safety for all of its members, and a dialogic communication and decision making process.

2. **Humble Leadership** challenges norms of individualism and competition as dysfunctional and evolves norms of group collaboration and accountability (From "I" to "We").

3. **Humble Leadership emphasizes collapsing "professional distance"** between hierarchical echelons and between team members. In the modern world of complexity, perpetual change, and high degree of interdependence, formal leaders and team members must be open and trusting with each other so that information that affects safety, quality, employee and customer experience are all maximized.

4. **Humble Leadership accepts that hierarchy and standardization (bureaucracy) are inevitable** in large organizations but emphasizes that relationships across hierarchical boundaries and between formal roles can and should evolve into *personized* relationships that maximize openness and trust

5. **Humble Leadership embraces the reality that work in the future will be more ambiguous**, perpetually changing, complex and interdependent and, therefore, that leadership itself will perpetually evolve into new and, as yet unpredictable forms.

6. **Humble Leadership is fundamentally different from Transformational, Servant, or any other form of leadership** because it is a process that can be used and implemented by any appointed leader. Humble leadership is a verb, not an attribute of a person in a leadership position, and can, therefore, be exercised by any member of any given work group.

Reprinted from the Schein's website: Organizational Culture and Leadership Institute www.OCLI.org

DUNCAN: You acknowledge the dichotomy of "leaders create cultures and cultures create leaders." Over time, what effect should one expect humble leadership to have on an organization's culture?

EDGAR SCHEIN: As organizations learn that agility and the capacity to innovate are crucial for solving today's complex problems, they will discover the need for Level 2 humble leaders. As those leaders *personize* their relationships with their team and their direct reports, others will discover that things work better at Level 2 and will begin to treat their team members and direct reports in this manner which will eventually lead to the whole organization functioning this way. The reward system should evolve toward rewarding openness and trust, and punishing competitive subterfuge (withholding of information), lying, cheating, and bending the rules surreptitiously.

DUNCAN: What example can you give of someone (whose name we might recognize) who practices humble leadership? (Please mention observable behaviors.)

EDGAR SCHEIN: The most striking example is Captain Marquet's description of how he turned a submarine around by asking the Chief Petty Officers "Are YOU satisfied with how this submarine is running?" and waited until they finally trusted him not to be playing hidden agenda games, revealed some of the problems and JOINTLY worked out solutions with immediate positive results. In General McChrystal's book *Team of Teams,* he points out how modern military operations require the abandonment of a "command and control" mindset (what we call Level 1) because the crucial information about what steps to take lies out in the operational teams that are functioning at Level 2 with themselves, but may not be with the formal hierarchy above them.

DUNCAN: In an organization—or a relationship— that has not been characterized by trust and openness, what are the keys to making that transition?

EDGAR SCHEIN: Trust is built on personal acquaintance, being able to anticipate the responses of others, knowing that we share the same goals, that if

we make commitment or promises we will keep them, and that we will not harm each other. That level of trust can only be built by getting to know each other as total human beings above and beyond our formal roles.

DUNCAN: You introduce a new word—*personization.* What does it mean? How is it practiced?

PETER SCHEIN: We use the word *personization* to refer to the process of building a whole person to whole person connection between people at work. As we have said, we are explicitly challenging the assumption that "professional distance" is a good thing. Instead we want leaders to prioritize building Level 2 relationships, personal connections with their reports and teams. The term *personization* is therefore distinct from personalization which we associate with customization, such as bespoke HR benefits, made-to-order apparel, "name your own price" and so on. *Personization* is the productive process of building open and trusting connections with your colleagues.

DUNCAN: You write about humble leadership in the U.S. military. For many people, that seems like the ultimate oxymoron. How can humble leadership coexist with a command and control style?

PETER SCHEIN: There is nothing in humble leadership that is necessarily inconsistent with the largest hierarchies in the world, such as our military hierarchies. It is not the hierarchy itself, but how it is practiced. The argument can be made that our highest performing teams are in the military, for example, Seal teams, Special Forces and so on. These teams have a command and control foundation, they have leaders and followers. They may also be so tightly connected that they can reflexively anticipate their teammates' moves and reactions, they can "finish each other's sentences." To be such high performing teams they need this level of close connection. Hence there is no rule that says hierarchies need to be practiced as Level minus 1 or Level 1. They can be practiced as Level 2 closely-connected "teams of teams" while still respecting the formal chain of command in which they operate.

DUNCAN: As you've said, your humble leadership model is based more on personal relationships than on transactional role relationships. Some experts say the expanding use of social media is producing a generation of empathy-deficient people. What impact could that have on the acceptance and practice of humble leadership?

PETER SCHEIN: There is no doubt that social media allows people to stay in-role or in-character, concealing the whole person. This can take us in the wrong direction, away from *personizing*. We are optimistic, nonetheless, that digital natives (in their 20s and 30s) are very aware of such pathologies of
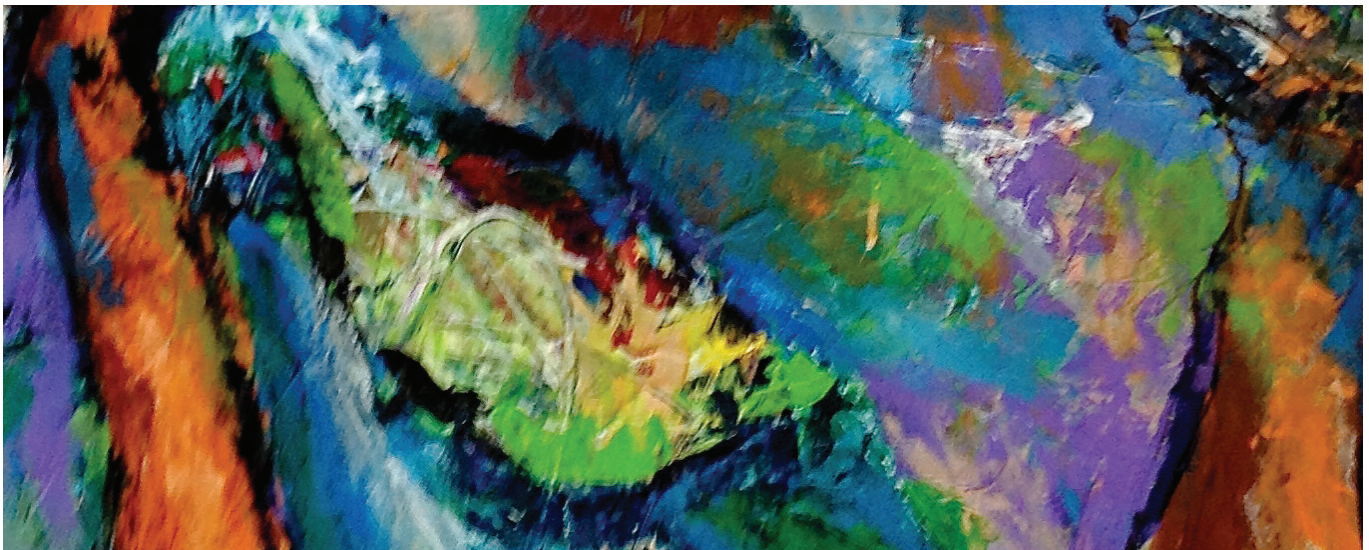
It's less about roles in hierarchies and more about *relationships* in teams.

social media and are actively addressing these risks in seeking personal connections in their converging work and home lives.

What worries us more, and we are not alone, is the way social media amplifies tribalism and we/they divisions. Level 2 connections are harder to establish when unconscious bias, whether racial, political, or philosophical, tend to pull us apart. Social media has proven to be very effective at this.

In the end, physical presence, reflection and some degree of mindfulness (silencing the judge inside) are critical in counteracting the tribalism that our social media echo chambers all too often reinforce. This is why it's encouraging to see young companies going out of their way to get their people connected, personally and intimately, whether nine to five, or after five, in experiences and activities in which they can learn together.

One simple way to shrink professional distance is to present groups with learning challenges that level the playing field and allow here-and-now empathy to develop into deeper connectedness. Social media can then become a digital adjunct to contemporaneous human connection rather than a distorted proxy for role-to-role interaction (whether the personas in roles are genuine or not).

DUNCAN: How can humble leadership help organizations deal with the silo mentality that results in internal competition between business units rather than collaboration for the greater good?

EDGAR SCHEIN: Siloism is a problem only when the silos have competitive zero-sum Level 1 relationships, perhaps unwittingly spurred by executive management fostering such competition rather than bringing silo leaders together and making them jointly accountable for total organizational performance. The best way to do this is to make silo leaders regularly do "rotations" in each of the silos so that there is mutual understanding of what each silo does and how they can help each other rather than competing "to meet their numbers."

When we complain about a silo mentality we should recognize that it's an inevitable product of our importing the economic principles of pure competition into the organization, oftentimes in situations where it is not appropriate and can be harmful.

DUNCAN: What do you see for the future of humble leadership?

PETER SCHEIN: For now, we should look to the future through the lens of a current reality—too many people just don't like their jobs, are not engaged, or do not feel connected at work. After hearing about humble leadership, we hope enough people will start asking "what do I have to lose by getting to know my colleagues better?" We should re-frame the issue— from whether we like our work to whether we can figure out a way, as whole human beings who are open with each other, to make the work better fit our needs and aspirations.

Humble leadership may find great success in creating better fit between what people need to do and what people want to do at work. Does this imply that OD leaders will need to be open to turning their organizational design upside down and sideways in order to increase engagement? Yes, it might, for some organizations that are finding it hard to adapt. [See, for example, the *New Work* article on page 28.] Our hope for humble leadership is that it will help leaders and organization designers abandon the mechanistic model of the organization always aspiring to be a well-oiled machine, and instead start thinking about their organizations in more dynamic, living system terms.

Humble leadership suggests that leaders and followers think less about roles in hierarchies and more about relationships in teams. A living system model of organizations shifts resources to where teams are thriving or are struggling. It's dynamic and adaptable, not hierarchical and political. We believe the emphasis on relationships (and on humble leadership) will help organizations respond better to the increasing rate of change they will inevitably face.

Unlocking Leadership Mindtraps
How to Thrive in Complexity

A book excerpt by Mobius Senior Expert Jennifer Garvey Berger

We are honored to include an excerpt from this important body of work and to have Jennifer Garvey Berger as faculty for the 2019 Next Practice Institute. Together with her colleague, Mobius Senior Expert and McKinsey Director Emeritus, Zafer Achi, they will lead the immersive learning track Complexity Outside-In and Inside-Out. In this track, Jennifer and Zafer will grow your "complexity fitness" – offering you learning tools and approaches to handle the challenges of our changing world. To learn more about Jennifer's and Zafer's work please visit the Next Practice Resources section of the website for a collection of their articles and recorded talks.
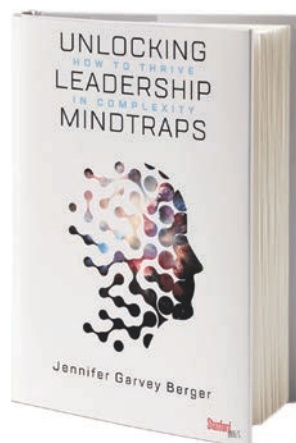
Introduction

This book was born at a party in Seattle, when two smart women told me that my first two books had mostly taught them that complexity was too hard for them to understand. Epic fail on my part. Over the next months, I had dozens of leaders, breathless with overwhelm, ask me if I could synthesize everything I had learned about thriving in this increasingly complex world into something fast and pithy and easily consumed. The challenge was set.

I reread my notes from thousands of hours of individual and group meetings in organizations. I pulled out every book and journal article I have read for the last decade, and I ruthlessly began to prune down to the most helpful ideas and practices I could find. I was surprised and delighted when they all began to take form as the five mindtraps which are the focus of this book. I found that our mistakes in complexity, while various (and variously debilitating), coalesce in these five ways that our biology conspires to mislead us.

The book you hold in your hands is meant for you, no matter what kind of leader you might be. It doesn't matter whether your leadership position is entry or executive, if it's formally recognized or whether you're just leading your life. If your life is feeling more complex, less predictable, and more confusing than it used to, and if you're finding that your reflexes are sometimes leading you astray, this book is meant to help you understand why—and how to make changes that will make your life easier, that will make the increasing complexity your friend rather than your enemy.

If you're one of the readers who needs to hear the main message of a book in order to decide whether

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"Unwittingly stuck in a trap, we tend to believe we should simply *try harder,* rather than try something else."

it's for them, here goes. In all of my research, writing, teaching, and learning over the last three decades, I have found that we humans are brilliantly designed—for an older, less connected, and more predictable version of the world. In today's highly interconnected, fast-changing world, we need to take some of that brilliant design and purposefully reshape it to be fit for the unpredictable future that is unfolding. When we do this, we find that not only does the complex world of today seem less overwhelming, but we also solve problems more effectively, our relationships improve, and we even like ourselves better. Come see how.

The Five Quirks and How They Become Traps

Leaders today are busier than they've ever been, and they are falling behind. It's not only that the demands on them are so much more time consuming than they used to be (although that seems to be true). It's that the nature of the challenges has changed in such a way that the tools and approaches of the past simply don't work.

In the past ten years, I have worked with thousands of leaders around the world on how to lead in complex, uncertain environments. I've become fascinated by what gets in our way, and particularly fascinated by one particular phenomenon: those times when our reflexes are exactly wrong. Such times seem to clump together in particular ways and create a perverse and seemingly inescapable trap: our human instincts, shaped for (and craving) a simple world, fundamentally mislead us in a complex, unpredictable world.

It's like having an old operating system for your computer that opened files when you tried to close them and deleted things when you tried to save them. The operating system of our minds has a

quirk when we are working in complexity, and that quirk sets us on a course of action that is the exact opposite of what the situation really needs.

You see, our experience isn't always the helpful compass it once was. In the past, when things were changing more slowly and we were less interconnected, we could rely on our experience to tell us what would probably happen next. If you were an accountant in your town in the 1950s, you'd know that there were a certain number of changes you could expect—shifts in your client list, fiddles with the tax code, the way the economy of your town was reliant on the price of corn or cars or whatever people produced around you. You would know that no matter what happened, people would require your work, even if the particulars varied from year to year. You'd recognize the patterns from what you already knew, and you'd be able to see a narrow set of fairly predictable future possibilities; you'd have a pretty good guess what five years from now would look like. Today there are so many things we deal with on a daily basis that are unpredictable, and there's no way of telling how these unpredictable pieces will interact.

It's the interactions of all these unpredictable things that create *complexity.* The more interconnected we are, and the faster things are changing, the more complex our world is. This shifts formerly straightforward professions into confusing complex ones. Accountants today wonder whether their entire profession is going away, whether they will be 90 percent replaced by computers (and when?), and what business they should bet on next to keep their firms alive.

They have no idea what five years from now looks like. Their old leadership tools—to help them control, predict, plan—fail them. And worse, their ways of thinking and feeling about the issues at hand fail them too.
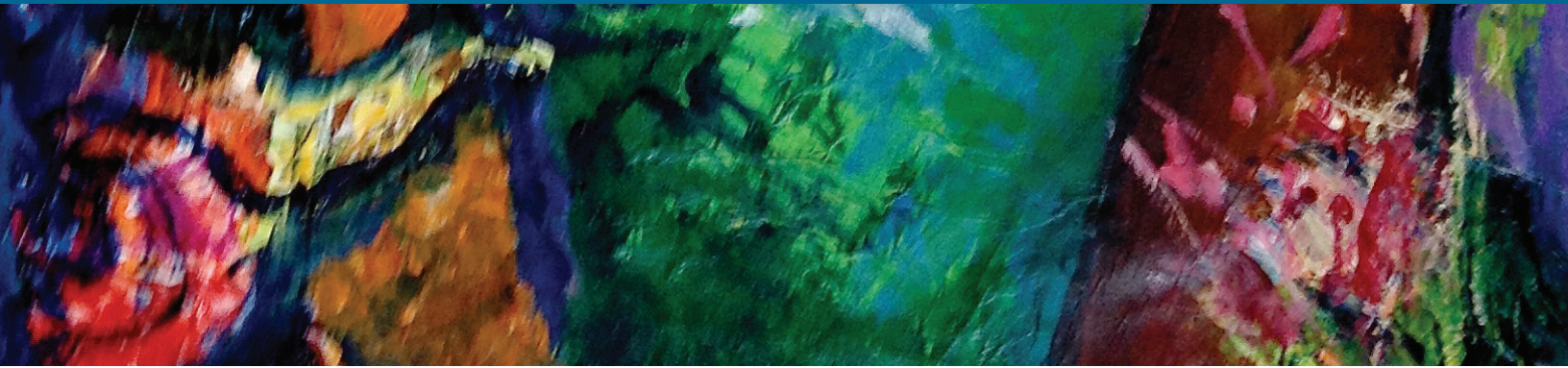
Frustratingly, the fact that our reflexes lead us astray in complex and uncertain times doesn't seem to make us less likely to use them. The cognitive and emotional shortcuts honed over the course of tens of thousands of years of evolution are so automatic that we use them without even noticing whether they're helpful or not.

Part cognitive bias, part neurological quirk, part adaptive response to a simple world that doesn't exist anymore, they are "mindtraps." Perhaps the trickiest thing about these mindtraps is the way they combine to mislead us about the fact that we're in traps at all. Unwittingly stuck in a trap, we tend to believe we should simply try harder rather than try something else. We need help to find the traps and then escape from them.

In my research into leadership and complexity, I've found five of the most pernicious and pervasive of these mindtraps. They answer the question I am often asked: *What is the most important shift I need to make if I am going to lead well in complexity?* In this book, we will identify the mindtraps, look at the ways they've served us so far, and consider why they don't work so well anymore. We'll also learn some powerful keys to unlock the traps and escape to new possibilities. You'll see that

▶ We are trapped by simple stories.

▶ We are trapped by rightness.

▶ We are trapped by agreement.

▶ We are trapped by control.

▶ We are trapped by our ego.

Understanding new ways to notice and escape these mindtraps turns out to be a kind of super power that allows you to see new opportunities, create new solutions, and move forward with more finesse and less angst. And these ideas will help you at work or at home—anywhere your life has gotten more complex.

It's not just that we are facing more complexity at work. There is more complexity in our lives outside work too. A hundred years ago, most leaders went to work knowing their wives were at home taking care of things, and the divide between work and home was significant. Now leaders are pumping breast milk on their lunch breaks and singing their kids to sleep before a video conference with team members on the other side of the world. That trend toward an unprecedented intersection of change, uncertainty, and ambiguity shows up at home too. There are more choices to make about how we live our lives, and thus fewer ready-made paths to follow. More of us spend more of our time making things up than ever before. This means that we need support coping with the mounting complexity at home as well as work. The bad news is that these mindtraps catch us at home too. The good news is that the ideas about how to escape them hold steady at home or at work, and whether you're leading a company or a family or a choir.

As the science and research improves, we learn more about ourselves and what humans do really well—and what we don't. There's this funny paradox, though, because much of what our sophisticated science—augmented by computers and machines that peer into our bodies and brains—tells us is about what we cannot change about ourselves, what we just get with the package of being human. "What's the point of that?" you might be thinking. "How could knowing that we cannot control something be a help to us? Doesn't that mean we should just give up?" Okay, admittedly, when I first started learning about the ways our biases and reflexes and irrationalities were unfixable, I wanted to go take a nap. After all,

I was wanting to polish us all up, make us shiny and new and ready to face all the complexities life has to offer, and what I discovered is that we're just not built that way. The complexity of the world requires that we understand the grays, that we resist black-and-white solutions, that we ask different questions about unexpected and tangential options. But alas, we humans are built to simplify and segment, and it goes against all of our natural pulls to take another person's perspective or to see a system in action. I would read cheerful books about uncovering and following your intuition, and inwardly I'd be screaming, "Noooooo! Do not follow your intuition—it is broken beyond belief!" But, of course, that was simplistic too (because, as you see, I am as irrational and biased and simple-making as the rest of the human race).

Yet, as the behavioral economist Dan Ariely says, we humans know about our limitations in the physical realm, and we find ways—using machines and medicine and other supports—to overcome them. If we knew about our limitations in the way we make sense of the world and therefore act, we could figure out ways to overcome those limitations too. Behavioral economists know we need to understand what traps we might fall into as we make tricky financial decisions like saving for retirement or figuring out how much to pay for our

dream house. It's just as important to understand our leadership mindtraps and why they are not helpful to us as we lead in a complex world. So let's take the lessons we're learning from fields across the study of human thinking and action, and let's see how to identify the most common mindtraps—and sidestep around them.

None of the mindtraps catch us when the world is predictably marching along. In fact, they've probably been adaptive for most of our time on the planet—that's why they exist in the first place. Once useful shortcuts, now they turn out to be a problem when your world seems to be changing faster and becoming more interconnected and complex than it has been in the past.

See if any of these sound familiar:

TRAPPED BY SIMPLE STORIES

Your desire for a simple story blinds you to a real one. One of the things that defines us as humans is our propensity for stories. We love to tell them, to hear them. They carry the answers to some of our most important and bewildering questions. They have bound together tribes, religions, societies. We love them so much that we string together stories with a sort of once-upon-a-time feel, with one thing leading naturally to the next. Looking back at something, we can tell a coherent story about it that makes it sound inevitable and neat,

and therein lies the rub. We don't notice how simple the story is that we are telling ourselves, and we don't notice the ways *the story itself shapes what we notice*. The problem is twofold: first, that past story wasn't so clean or inevitable while it was happening; and second, we try to use that same skill looking forward, which in fast-changing times you can't, because you can't tell which of the many, many possibilities will emerge. We made the past story simple in our memory, looking back, and now we imagine an equally simple plot line going forward. In both cases we're probably wrong. Leaders who put too much faith in their heroic tales of the past and project simplistic versions of the future can be alluring—and ruinous. To escape we need to find our way out of our simple stories and back into our complex real ones.

TRAPPED BY RIGHTNESS

Just because it feels right doesn't mean it is right. We each look at the world and believe we see it as it is. In truth, we see it as we are, a gap that is as large as it is invisible. And because we believe in what we see, and we don't notice those things we don't see, we have a sense of our being right about most things most of the time. Sure, sometimes we are uncertain, and we notice that feeling, often with discomfort. It's when we are not uncomfortably uncertain that we tend to assume we're right. "Wrongology" expert Kathryn Shultz calls this "error blindness" and writes, "As with dying, we recognize erring as something that happens to everyone, without feeling that it is either plausible or desirable that it will happen to us." When we are uncertain, we search around for understanding and we learn; when we know we're right, we are closed to new possibilities. When leaders believe they are right in a complex world, they become dangerous, because they ignore data that might show them they are wrong; they don't listen well to those around them; and they get trapped in a world they have created rather than the one that exists.

TRAPPED BY AGREEMENT

Longing for alignment robs you of good ideas. For much of human history, we have needed to make snap judgments about our tribe. Are you with me or against me? If you're in my tribe, we need to be in relatively easy agreement in order to survive. In fact, connection is so important that our brains have developed so that we experience social pain and physical pain as nearly the same thing. This has been a significant gift; our ability to agree and together create communal outcomes has enabled much of what is great about us. Meanwhile, conflict has often had pretty dire and disruptive

We are trapped by **SIMPLE STORIES**	To escape we need to find our way out of our simple stories and back into our complex real ones. What data have we ignored in the simple cause and effect version?
We are trapped by **RIGHTNESS**	When leaders believe they are right in a complex world, they become dangerous, because they ignore data that might show them they are wrong; they don't listen well to those around them; and they get trapped in a world they have created rather than the one that exists.
We are trapped by **AGREEMENT**	With complexity, we need diversity of experience, approach, and ideas, and we need to learn how to harness conflict rather than push it away.
We are trapped by **CONTROL**	When we care about big, complex, intertwined issues, leadership requires the counterintuitive move of letting go of control in order to focus on creating the conditions for good things to happen—often with outcomes better than we had originally imagined.
We are trapped by **OUR EGO**	When we try to defend our egos rather than grow and change, we end up perfectly designed for a world that happened already, instead of growing better able to handle the world that is coming next.

consequences. Disagreement that leads to polarization has led to significant us-versus-them conflicts. In times that are uncertain and changing fast, though, too much agreement, like too much polarization, is a problem. Too much agreement, while pleasant, makes us follow a narrow path rather than expanding our solution space. It makes it harder to create and pursue the wide span of options that will leave us prepared for whatever the uncertain future demands. With complexity, we need diversity of experience, approach, and ideas, and we need to learn how to harness conflict rather than push it away.

TRAPPED BY CONTROL

Trying to take charge strips you of influence. Humans are made happy by being in control. Leaders seek to keep their hands on budgets and outcomes and behaviors and are often rewarded for doing so (or seeming to do so). In fact, it's the feeling of being (and looking like) you're in control and that you've planned for all the contingencies that has long defined our image of leadership. This means that if we don't look or feel in control, we fear we aren't in fact leading anything—we're just letting life happen to us. In complex times, though, we cannot control what will happen next; there are too many interrelated parts. And because complex outcomes are hard to produce (or measure), people often exchange simplistic targets for the larger goals they are seeking. When we care about big, complex, intertwined issues, leadership requires the counterintuitive move of letting go of control in order to focus on creating the conditions for good things to happen—often with outcomes better than we had originally imagined.

TRAPPED BY EGO

Shackled to who you are now, you can't reach for who you'll be next. Though we rarely admit it to ourselves or others, we also spend quite a lot of our energy protecting our seemingly fragile egos. While humans have a natural drive toward change, we tend to believe that we have changed in the past and won't change so much in the future. This leads us to a strong and compelling reactive response to protect the person we think we are—in our eyes and in the eyes of others. Bob Kegan and Lisa Lahey call this protection "the single biggest cause of wasted resources in nearly every company today." They explain that it comes from the natural tendency people have of "preserving their reputations, putting their best selves forward, and hiding their inadequacies from others and themselves." When we try to defend our egos rather than grow and change, we end up perfectly designed for a world that happened already, instead of growing better able to handle the world that is coming next.

In each case, the first move to escaping the trap is to notice that the trap exists. The second, trickier move is to realize that you are in one. The next move? Finding the key to freedom.

JENNIFER GARVEY BERGER is a Mobius Senior Expert and a globally renowned expert in complexity leadership and adult development. She is the founder of Cultivating Leadership and the author of three books on leading in complexity: *Unlocking Leadership Mindtraps* (2019); *Simple Habits for Complex Times* (2016) which she co-authored with Keith Johnston; and *Changing on the Job* (2011). Jennifer has worked with executives in a wildly diverse set of organizations like Microsoft, Fidelity Investments, the New Zealand Department of Conservation, and Lion, helping leaders increase their own capacity to think well about problems and people.

> "Too much agreement, like too much polarization, is a problem."

Our hands connect us to the outer world; they are the instruments we have for how we reach out, touch, express, heal, work, cultivate, cook, paint, write, play music, and hold one another.

Our hands often reveal our innermost thoughts and feelings; they can convey ideas or opinions, show directions and instruct others.
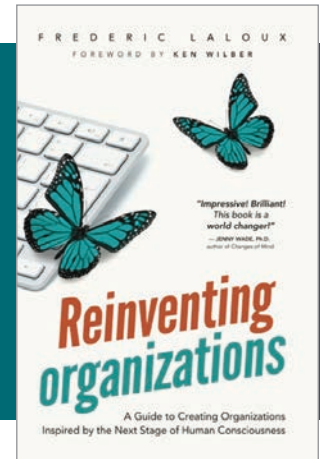
They allow us to communicate with each other.

Our hands can bring abundance to our lives through the work we do by and by the way we express our hearts.

NUBIA TEIXTEIRA
IN
YOGA AND THE ART OF THE MUDRAS

The Emergence of a New Organizational Model

An interview with the author of *Reinventing Organizations*

by Frederic Laloux, Mobius Executive Coach

Reprinted from the *Mobius Strip* archives to inform the panel discussion at this year's NPI program: New Work and Evolving Organizational Forms. Five years on, Laloux's work continues to inspire us to re-imagine collective human enterprise. On the pages after this reprinted interview, Joana Breidenbach and Bettina Rollow share their work applying his model in *New Work*.

Q In a few sentences, can you give us the gist of *Reinventing Organizations?*

Many of us sense that a new form of consciousness is emerging in the world. A great number of books have been written about leadership from that higher ground. I've been interested not so much in the individual leadership component, but in the organizational aspect. Anthropologists, psychologists, and philosophers agree that humanity has gone through a number of shifts of consciousness in the past. Gebser, Piaget, Kegan, Maslow, Graves, and Wilber all agree about the four or five major shifts that have happened. Here is an interesting phenomenon that has been mostly overlooked: every time humanity has shifted to a new stage of consciousness, it has also invented a radically new (and radically more powerful) manner to collaborate, what in business circles we would call a whole new *organizational model*.

I've been researching extraordinary pioneers who *already* operate with organizational structure and practices inspired by the new form of consciousness that is emerging. And what they achieve is just phenomenal. These are truly productive, soulful, and purposeful organizations. When this trend starts to generalize, it will mean another leap in the human journey.

Q Say a bit more about past shifts that brought us to where we are.

Well, every stage of consciousness has its own organizational model. For instance, when humanity shifted to the age of civilization (the age of agriculture, government and institutional religion) it also invented formal, hierarchical organizations. In this paradigm, the world is God-given, immutable; there are absolute rights and wrongs. The organizations this worldview produced are very stable, very hierarchical. Some obvious examples of organizations that are still shaped by this worldview today are the Catholic Church, the military, and many public school systems. People have a place in the org chart and should be interchangeable, really. Change and competition are viewed with suspicion because there is one right way to do things, and that doesn't change.

With the Enlightenment and the Industrial Revolution came the modern perspective. The world is no longer immutable. It is a complex clockwork that can be understood by scientific exploration. The

smarter and faster you are compared with others at understanding it, the bigger the prize for you. It is a worldview that is no longer driven by the question of what is right or wrong, but by the question of what works and what doesn't.

The modern organization brought three extraordinary breakthroughs: *innovation,* for which organizations invented departments that didn't exist before, like R&D and marketing; *meritocracy,* or the idea that the mail boy can become the CEO; and *accountability,* with the notion that bosses only need to define the what, not the how; that if you dangle carrots, people will run at it. Accountability has also given us the modern inventions of management by objectives, targets, budgets, and mid-term planning. The modern organization brought us the extraordinary prosperity we know today.

Q This is the paradigm that governs most large business corporations today.

Yes, indeed. And yet some circles, like academia and organizational development practitioners, are already deeply rooted in the next paradigm—the postmodern worldview. Postmodern organizations have emerged over the last 20 years or so.

The postmodern worldview is uncomfortable with modernity's material obsession, with the sole pursuit of profit and market share. It values diversity and wants to make sure everyone's values and voices are heard.

So what are postmodern organizations? They are the likes of Southwest Airlines, Ben & Jerry's, or The Container Store, for instance. These organizations have come up with three more breakthroughs. They have invented the notion of *empowerment,* the idea that people at the front line know best and that management should defer decisions down as low in the organization as possible. To do this, they work with *values-driven cultures.* We are frequently cynical about values because too often they are just buzzwords, but in these organizations, values really drive the culture, and it makes for vibrant, energetic workplaces. The third breakthrough is to embrace the *stakeholders* model instead of focusing narrowly on shareholder value alone.

Q And in the midst of this, the next model is starting to emerge!

Yes. The rate of change is accelerating; it's quite dizzying. It always starts at the individual level. Here is what is happening: a growing number of people go through an inner transformation, spontaneously or as a result of some personal or spiritual work. Suddenly they find their organizational environment to be lifeless and painful, inhospitable to the deeper longings of their soul. More and more executives, for instance, are leaving the corporate world, often to become coaches and consultants, because they don't want to play in a system that they have outgrown. Teachers, doctors, and nurses are leaving their profession in droves, because the way we run our schools and hospitals is profoundly toxic, when seen from a higher perspective.

In some ways, this is dramatic. Those people who have the most to offer are often disillusioned with organizations. The problem is that we know what's wrong with today's organization; we sense that more must be possible, but we lack an articulation of how we could operate organizations from a higher ground. What I've been researching is people who went through this transformation and were crazy enough to decide to create a business, a nonprofit, a school or a hospital, but on a whole new basis. They launched themselves and their employees into radical experiments, throwing all existing management tenets overboard that didn't fit their values.

Q Who are the pioneers you researched?

There are a dozen large organizations (many of them have several thousand employees) and a few smaller ones as well, operating in all sorts of sectors in the U.S. and in Europe. What is interesting is that there hasn't been much written about these organizations before, if at all. These are not the Googles or Apples of this world; their practices are much more radical. So much so that the rare articles written on them don't know what to do with them, really. From a more conventional perspective, these organizations simply shouldn't be able to function, and yet they do, and quite spectacularly so.

So for instance, there is a 7,000-employee nursing organization, a 500-person automotive supplier, and a 600-person chain of hospitals. I was positively surprised at the breadth of industries—these are for-profits and nonprofits, blue-collar and white-collar organizations.

Q So how do these organizations operate?

What is striking is the degree of similarity in the way these organizations work, even though they are in very different industries and didn't know of each other. There really seems to be a new, coherent model that wants to emerge. Of course, some organizations have pushed the boundaries more in certain areas and less in others. But collectively, they allow us to describe in great detail the structures and practices that underpin this emerging model.

Now, what is new? Well, in this model, pretty much all aspects of management have been reinvented. There is no more pyramid, there are no job descriptions, no targets, no budgets, for instance! Instead, a host of new, soulful practices. We won't have time to talk about all the practices, so let's just talk at the highest levels about the big three breakthroughs.

The first one is self-management. Some of these organizations have cracked the way to structure very large organizations entirely without the boss-subordinate relationship. The power hierarchy is entirely gone, replaced with peer-based processes. This new structure is all made possible by a breakthrough decision-making mechanism that relies on neither hierarchy nor consensus.

Q Talk about the second breakthrough— striving for wholeness.

Historically, organizations have always been places where people showed up wearing a mask. People often feel they have to shut out part of who they are when they dress for work in the morning in order to conform to the expectations of the workplace. In most cases, it means showing a masculine resolve, displaying determination and strength, hiding doubts and vulnerability. The feminine aspects of the self—the caring, questioning, inviting—are often neglected or dismissed. Rationality is valued above all other forms of intelligence; in most workplaces the emotional, intuitive, and spiritual parts of ourselves feel unwelcome, out of place.

There is a conspiracy of fears at play that involves employees as much as their organizations. Organizations fear that if people were to bring all of themselves to work—their moods, quirks, and weekend clothes—things would quickly dissolve into a mess. Employees, for their part, fear that if they were to show up with all of who they are, they might expose their selfhood to criticism and ridicule and make themselves vulnerable.

Wisdom traditions from around the world speak to this from a deeper level: at heart, we are all profoundly interconnected and part of a whole, but it's a truth we have forgotten, and we live in fear and separation. Our deepest calling in life, these traditions tell us, is to overcome separation and reclaim wholeness. [See for example, Gwen Gordon's charming fairy tale for adults which explores wholeness on page 91; and the work of Mobius Senior Experts Bob Kegan and Lisa Lahey on deliberately developmental organizations — bringing your whole self to work, in the archives of the *Mobius Strip*.]

This spiritual insight inspires these organizations' second breakthrough: they put in place a great number of practices that support us in our journey to wholeness, that make it safe to bring all of who we are to work. Extraordinary things begin to happen when people stop leaving parts of themselves behind. In wholeness we are life-full. We discover in awe how much more energy and creativity there is in us than we ever imagined.

Q And the third breakthrough is what you call "evolutionary purpose."

That one is often the most difficult to grasp at first. It stems from the way we view an organization. In this emerging paradigm, leaders view their organizations not just as a collection of people and assets, but as living entities that have their own soul, their own life force, their own sense of direction. This view has

profound implications in all sorts of domains, from strategy, to target-setting, to budgeting, to product development, and so on.

Let's take strategy. In today's management paradigm, the CEO is the captain charting the strategic course. He needs to set a direction and goals. In the new paradigm, the organization has its own sense of direction, its own evolutionary purpose that it is called to manifest in the world. The role of leadership is not to impose a direction onto the organization. It is to listen to what the organization wants to become and then to dance with it. There are some beautiful practices, ranging from simple to profound, that people in these organizations use to listen in to the organization.

I'll share another implication. The business world is obsessed with competition. One day I was struck that none of the organizations I researched ever talk about competition. The reason, I found out, is simple: if an organization's purpose is really paramount, and not just some slogan in the annual report, then there is no competition. Anybody else who pursues the same purpose is an ally to be embraced, not an enemy to be fought. There is a real level of fearlessness at play here. If another organization is better than us at pursuing our purpose, by all means, let them win! Life is abundant enough. We'll find something else to do.

Q That's pretty profound. That requires leaders who have embraced a whole new perspective.

Indeed. The research shows that there are two necessary conditions to run an organization based on this new model. One is that the CEO has made the inner shift to this new paradigm. The second is that the board is also aligned. These are the two conditions, and they are the only two. For the rest, this model seems to work in every kind of industry and in every kind of geography, in organizations of a few people or of tens of thousands.

But meeting these two conditions is still a tall order. These conditions are of course easier to meet when some person who has gone through that shift starts a new organization.

Q Is it possible to transform existing organizations to this new model?

Of the 12 large organizations I researched, three used to operate along traditional lines, before making the switch. So it absolutely is possible, and the book offers some thoughts about how to best navigate the shift. [For more on this, we encourage readers to read *New Work* on the following pages of this edition.] What's quite fascinating, in some regards, is how easy the transformation can be, if the CEO is committed. There will be resistance from some middle and senior managers, who will lose their command-and-control power with the switch to self-management, but after a while, almost everyone feels enormous relief and is energized by the new way of operating.

Q What's next for you?

That is a hard question to answer. In some ways, I look at this research and this book just in the same way some of the leaders we talked about look at their organization. I'm trying to live without forcing a direction onto the future, which is sometimes challenging! This year I plan to be in service of the book and see where it wants to go, to serve whatever it wants to do in the world, big or small. It is an interesting experiment for me to try and live in this way, to be truly in service.

FREDERIC LALOUX works as an adviser, coach, and facilitator for corporate leaders who feel called to explore fundamentally new ways of organizing. A former Associate Partner with McKinsey & Company, he holds an MBA from INSEAD and a degree in coaching from Newfield Network in Boulder, Colorado. His groundbreaking research in the field of emerging organizational models has been described as "groundbreaking," "brilliant," "spectacular," "impressive," and "world-changing" by some of the most respected scholars in the field of human development. Frederic Laloux lives in upper state New York with his wife, Hélène, and their two children.

New Work needs Inner Work

A book excerpt by Mobius Friend Joana Breidenbach &
Mobius Transformational Faculty Member Bettina Rollow

Bettina is a Mobius Transformational Faculty member, coach
and advisor. We are delighted to include this excerpt from
Joana's and Bettina's forthcoming book to be published in
December and to announce that Bettina joins us as faculty
for this year's Next Practice Institute. As part of our special
Wednesday Intensive, Bettina will join a panel discussion
on New Work & Evolving Organizational Forms to dive
into collaborative working models and how to support
companies shifting away from hierarchical models.

Organizational development in the digital age

Our working world is undergoing a fundamental
change. Conventional management and control
functions, developed during the first and second
industrial revolution, are proving, in
the course of digitization, increasingly
outdated.

New business models and value chains,
as well as rapidly advancing automation,
are exerting enormous pressures on the
business world. Companies are forced to
adapt to change much faster and to change
more radically. They need to become
more innovative and take more risks. The
more complex the world, the less fitting
conventional hierarchies. This is because
the knowledge and creativity requisite for navigating
complexity are not centralized at the top, but
distributed throughout the company. Decentralized
organizational forms, "startup thinking" and "digital

mindsets" are therefore in demand. Such models
call for the ability to act autonomously, to cooperate
with others, to be flexible, to endure uncertainties, to
embrace diversity, and to recognize developments at
an early stage.

Another factor is that many people feel
a widening gap between their own needs
and interests and what they experience in
the workplace. This applies to employees
as well as superiors. It seems to employees
that they have to "shrink" themselves
in order to fit through the office door.
Bosses get bored when they have to
approve vacation days or settle disputes
in departments instead of promoting
innovations and researching new business
opportunities. These tensions lead to continuously
rising burnout and absenteeism rates, with associated
human dramas and economic losses. On top of this,
companies have to compete fiercely for young talents
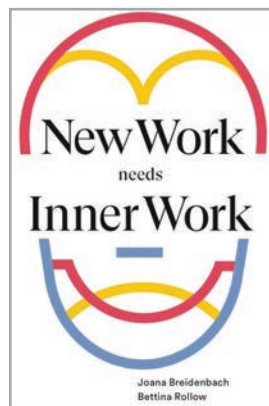
that have their own ideas about what makes for a good job.

In order to meet these challenges, many companies are embarking on the path of change. Terms that express innovation, willingness to change and transparency are coined for this purpose. New formats, structures and processes are developed under the catchwords New Work, Holacracy, agile companies or "teal" organizations. The measures employed range from cosmetic to despondent to radical. Some people already apply the label "New Work" to the monthly cultural evening in the canteen, the office dog, or the newly designed intranet. Others try to rejuvenate themselves materially, they tear down walls and set up table tennis and football, put free drinks in the refrigerator and bean bag chairs in the lounge. Many hire change coaches to rethink the company using design thinking methods, introducing flexible working hours and creative titles on their business cards. Digital collaboration tools are introduced: you communicate via Slack, Google Drive or Trello. The executive floors open up and C-level managers seek to exchange with employees. This often works well at first, but does not penetrate to the core of the challenge.

A small but growing number of companies are taking a more fundamental look at the issue. They flatten hierarchies or eliminate them completely, including the bosses.

They are prepared for a change of perspective, for example, by letting trainees run the company for a month. They make management decisions transparent and disclose salaries. They give teams responsibility for recruiting so that they hire their own colleagues. They empower employees to freely decide how much vacation they take, as well as from where, when, and on what they work. Some teams even negotiate their salaries with each other and develop the company's strategy together.

Many of these more radical approaches are based

> **" Almost all of the measures that go by the *name* New Work today are inadequate and doomed to fail. "**

on the conviction that companies should test and exemplify future lifestyles as role models. Founders and employees feel that in the early 21st century we have reached the end of an era, and are faced with the task of building more sustainable, just and healthy structures for society as a whole. But how can we demand new values and blueprints for society if we are, at the microlevel of our own companies, still trapped in old, often non-functioning structures? This is a burning question, especially for so-called impact companies, i.e. those that have expressly committed themselves to social and ecological change. More and more of them are becoming pioneers of the New Work movement and are developing the future of work in an exemplary manner within the framework of their own companies.

Why Inner Work?

However, almost all of the measures that go by the name New Work today are inadequate and doomed to fail. New forms of work are implemented, but they cannot achieve the expected system-changing effect.

They fail, because the implemented changes only involve the external world. Most companies act as if you only have to change a few roles and rules to make people more creative, responsible and self-determined. This approach overlooks the fact that any significant change in the outside world requires a corresponding change in the inner lives of individuals. Change can only succeed if we approach it holistically and actively include inner transformation. We must put the subjective sensations and perceptions of the New Workers at the center of change. When companies enlarge the scope for individuals— giving them more freedom and responsibility— they need to help them build competencies and mature, in the course of which employees become internally stronger and more self-confident. In order to properly implement New Work and tap the potential of this great wave of change in the world of work, we need to focus

on both outside and inside, objective structures and subjective experiences. [See for example, Nadjeschda Taranczewski's map on page 72.]

The fact that New Work does not work if teams only change their external working methods and organizational structures is illustrated by the fact that more and more companies that have introduced transparent (holacratic) and change-ready (agile) structures, stumble when faced with implementation. Even some New Work pioneers are now disillusioned and report falling sales and layoffs. The hoped-for innovation boost often fails to materialize. Supervisors blame the employees who allegedly cannot tolerate this much freedom and apparently require a directive management style. For their part, employees talk about increased pressure to perform, structures that lack clarity, and a general sense of uncertainty. After these experiences, many companies return to traditional hierarchies.

But it doesn't have to be this way. If we combine external change with internal transformation processes, we can successfully implement new forms of work and thus take a big step towards a better economy, in which people can develop their potential in an unprecedented way. This conviction shapes our work as well as this book.

Bettina's Journey

Bettina's journey into New Work began almost involuntarily. In 2014, after four years as a process consultant in a large automotive group, she reached a critical point in her career path. Equipped with a Master's degree in International Business Studies and training in Gestalt Therapy, Bettina set out to make technical development and cooperation within the corporate group more holistic. To achieve this, she wanted to harmonize the structures and processes of the company with the values and needs of the employees. It was at this point, however, that her corporate career ended. Despite efforts on both sides, it quickly became clear that such a holistic perspective on work was not going to find its place there now, nor in the next few years.

Bettina quit her job and planned a time-out to consider her next professional steps. It was at this very moment that New Work entered her life, in the form of Joana Breidenbach and the *betterplace* lab.

Joana's starting point

In 2007, Joana co-founded the donation platform betterplace.org. In 2010, the *betterplace* lab followed, a Think and Do Tank that explores how digital media can be used for the common good. In 2014, however, Joana wanted to give up her leadership position to devote herself to something new. But who would succeed her? Social enterprises like *betterplace* are often very reliant on their founders, and it seemed difficult to find a "new Joana".

A colleague told her about a new book called *Reinventing Organizations* by Frederic Laloux (2014), which describes an unusual business and leadership model. [See page 24 of this edition.] Joana read it and was electrified. Instead of fixed hierarchies, the cooperation in the companies described by Laloux is based on self-organization. Traditional managerial positions do not exist and employees can step out of their ready-made roles to take on tasks that correspond to their interests and potential. Laloux describes how employees in these companies appear as "whole people", and jointly design the necessary structures and processes. Strategies are not prescribed top-down, but are developed by employees, guided by the "evolutionary purpose" of the company.

The principles of self-organization, a holistic approach and an intuitive strategy planning fascinated not only Joana, but the entire twelve-member *betterplace* lab team. They wanted to try something completely new. They would not only disseminate their knowledge about digital-social innovations, but also experiment with their own working environment. In their trend research, they were describing how digitization was far more than just the proliferation of technology, but was accompanied by new cultural dynamics such as decentralization, co-creation, collaboration, and agility. Now they could explore for themselves what that really meant.

How does one become a self-organized, holistic enterprise?

Though the will was there, one big question still remained: how do we do it? Laloux had collected inspiring case studies and described many principles of the new organizational form (which he calls "teal

organizations" on the basis of the development theory of Spiral Dynamics). However, he had written very little on how to actually become a self-organized company with a flexible, competency-based hierarchy. Thus Joana had to find an organizational developer who could put the process into practice. And Bettina was the perfect match.

"Joana came up to me and said: 'You're not doing anything (I was unemployed). Here, read *Reinventing Organizations* and let's get started as soon as possible,'" Bettina remembers. She read Laloux and became enthused as well. His descriptions corresponded to her own understanding of leadership and cooperation. At the same time, she was attempting to break new ground: how could Laloux's principles be put into practice? What could such a transformation process look like? What attitudes and competencies would be necessary to turn employees into bosses and to enable self-organized work? Which problems would arise in practice? Which teams would be suitable for self-organization, and which would not? *Reinventing Organizations* had little to say about these questions concerned with process. Joana and Bettina would have to shape the transformation process independently, dare to experiment, reinforce what works and learn quickly from mistakes. And all this would have to take place alongside normal operations – while research, studies and workshops, sales, finance and strategic planning continued.

Five years later, we have both learned a lot while still continuing on our journey. The model of the *betterplace* lab developed a radiance that encouraged other organizations to embark on the path of self-organization. Due to this exposure, Bettina has now accompanied a whole series of other companies in comparable transformation processes. Each of these companies is different. Some are profit-oriented, others non-profit. Some teams are big, some small. Their starting positions also differ; some are more hierarchical, others more egalitarian. But despite all the differences, there were a number of basic elements, certain principles, which were important for the path from a traditional hierarchy to self-organization.

In this book we want to share these insights, and the core of our experiences with you.

> How could Laloux's principles be put into practice? What could such a transformation process look like? What attitudes and competencies would be necessary to turn employees into bosses and to enable self-organized work? Which problems would arise in practice? Which teams would be suitable for self-organization, and which would not?

Who is this book for?

This handbook is aimed at people who work in companies and groups and who are interested in growing professionally and becoming more effective, satisfied, and better equipped to deal with challenges. After the great success of books like Frederic Laloux's *Reinventing Organizations,* podcasts like *On the Way to New Work* by Michael Trautmann and Christoph Magnussen, and conferences like the Xing *New Work Experience,* more and more entrepreneurs, employees and coaches are asking themselves how the path to self-organization can really succeed in practice.

How can we design the transformation process to be worthy of the name instead of letting it degenerate into a traditional change management project where consultants have well-filled coffers but management and staff are more insecure and dissatisfied than before?

Beyond the Laloux fan community, we also see this book as a guide for companies in the digital-global age. To be sustainably successful in today's work environment, companies must adopt a "digital mindset" and learn to "surf" complexity rather than master it. They must learn to be fast, flexible and innovative. Instead of exchanging tactical information and ideas, they must develop them together and become co-creative.

Digital thinking is a central feature of these new forms of organization. In this sense, the handbook is also suitable for entrepreneurs and employees who do not explicitly want to work in a self-organized manner, but are interested in creating an innovative, flexible and motivating working environment.

It follows from this that we sometimes refer to the new forms of organization as "self-organization" in general, but in other places we speak of "teal organizations," "divided or joint leadership," or "flat hierarchies". Only where necessary do we distinguish between the different forms of "New Work." While we are clarifying terms: we also use the terms "organization," "company" and "team" more or less interchangeably.

In addition to our focus on the inner dimension of New Work described above, we see our contribution to the New Work literature as being very practice-oriented. This is a manual, not a theoretical treatise. We (and Bettina in particular) have developed and tested all our findings, experiences, exercises and measures in our daily work. We have endeavored to prepare our knowledge in such a way that readers can immediately get started with their organizations and embark on a journey to new leadership and work models.

This handbook follows its own credo: we work together and combine the perspective of the

> **"Digital thinking is a central feature of these new forms of organization"**

> ## "A hierarchical system can function smoothly
> ## *without* employees involving their inner lives in their work…"

organizational developer Bettina with that of the social entrepreneur Joana.

We're going to take it step by step; we share and evaluate our own experiences as we explore them in our daily work (especially Bettina's) and learn more and more about which approaches work and which fail. We follow the startup mentality and write this book carried by our own motivation and financed by crowdfunding. We take the reader on a journey marked by our two personalities and experiences.

Principles as touchstones for navigation

Our contemporary world is changing faster and faster, thereby becoming ever more confusing. When our needs for security and orientation are threatened, we react with activism, resistance or stress. To reorient ourselves, we reach for simple explanations and find them in a legion of guides that teach new organizational models. But the business blueprints offered in airport bookstores and on bestseller lists are not very helpful, as they usually suggest an orderly and predictable environment that can be managed with rules.

The next real step, however, is to recognize that we humans, in order to adequately deal with and shape our increasingly dynamic, complex, and unpredictable world, must change in time. An accelerated and constantly moving world requires us to develop new abilities. We need to develop new sensibilities, new concepts and a new vocabulary in order to understand this environment appropriately.

We need to find out how we can have our basic needs for security and orientation met even when everything is in flux.

Static rules are not very helpful for this repositioning. Instead, we need overarching principles, principles that help us understand how the world moves and what human dynamics shape our working environment. We must be careful

not to enshrine these dynamics. The observed work processes and team constellations are never static, but always snapshots. Principles allow us to understand developments at a higher meta-level without getting stuck in the details. At this level of abstraction, which we substantiate with very concrete examples, this book is also suitable for companies that differ greatly in size, corporate culture, market environments or legal form.

Let us illustrate the difference between a rule-based guide and our principled approach. Let's imagine two different worlds. One is fixed and static. It resembles a well-oiled machine and can be described with unambiguous terms. The relationships between individual elements follow concrete rules of cause and effect. Our second world is different. It is dynamic, diverse, multidimensional and constantly changing. Its symbol is the organically grown, constantly moving network. The first world resembles the linear Cartesian worldview, the second the non-linear system view of life.

In this book we follow the latter systemic path by describing key principles underlying the typical development processes in companies. We use the principles to make teams aware of their own dynamics and offer them a common language for their experiences. Not a language that fixes the world unnecessarily and thus contributes to a hardening of existing structures and possible conflict situations, but one that is characterized by the fact that any situation can be completely different in the next moment.

Here is a concrete example of such an underlying principle, which is of central importance in organizational development— and in particular in the development towards self-organization:

There is a dynamic balance between structure on the outside and structure on the inside.

"...in a self-organized team, or in an organization with flat and flexible hierarchies, the exact opposite is the case."

When a team reduces external organizational structures and processes, team members need to build more structures within themselves. Conversely, if a company has strong structures, it is less necessary for employees to use or further develop their individual structures.

In this manual we use the term "outer dimension" to describe all visible and describable phenomena. These include formal structures and processes, but also individual behaviors, forms of communication and competencies. By contrast, we refer to the "inner dimension" as competencies and qualities that can only be experienced individually and subjectively. These include feelings, preferences, expectations and needs, as well as physical, emotional and intellectual perceptions. People with pronounced inner competencies are well connected with themselves and their environment. They feel what they themselves and others need, what is good or bad for them, and can communicate this clearly. They perceive their outside world in a nuanced way, have a good overview and can also recognize the contradictions, tensions and ambiguities that inevitably arise.

The principle of *dynamic equilibrium* can be illustrated by an example: employees of a bureaucratic institution, ministry or administration work in a hierarchical system, which is controlled by static rules, agreements and role descriptions, business distribution plans and organizational charts. As a rule, employees are only obliged to perform the tasks that correspond to their role. Competencies such as the ability to make one's own decisions without coordination or to think about work processes themselves are less in demand. Likewise, it is comparatively insignificant whether employees feel comfortable in the workplace and are able to develop their potential. The outer structure dominates, while the individual and their inner feelings and competencies are relatively meaningless.

It should be noted at this point that this description is a generalization that we would like to use to illustrate various principles. Of course, in practice, we might also encounter dynamically changing hierarchical institutions which take the well-being of their employees seriously.

Nevertheless, we stand by the core of our statement: a hierarchical system can function smoothly without employees involving their inner lives in their work.

In a self-organized team, or in an organization with flat and flexible hierarchies, the exact opposite is the case. Here we find few external structures and predefined processes. Instead, the success of the company depends to a large extent on the internal skills of its employees. How motivated are they? Can they assess situations correctly and make appropriate decisions independently or in consultation? Are they resilient in crises and can they address conflicts clearly and directly? Are they willing to take risks and dare to break new ground in order to have an innovative edge?

While bureaucracy is ideally like a stable but inflexible skeleton, self-organization resembles a smooth shoal of fish that adapts to its respective environment, but is dependent on the intelligence and communication skills of its individual parts.

Executives and coaches who have understood the principle of dynamic equilibrium and can correctly assess the logic of their own working environment will find it easier to take the next meaningful step in organizational development. Aware that outer and inner structures are connected, they look at both.

For example, the head of a department, wanting to loosen up rigid structures and abolish some regulations, would make sure that her employees feel secure and competent to make the most of their new decision-making freedom. If this is not the case,

POPULAR MISUNDERSTANDINGS ABOUT SELF-ORGANIZATION

1 Start by completely changing the organizational structures.
We recommend starting from the people in a company rather than from its structures. Only teams that have psychologically mature members can organize themselves effectively. Self-organization is primarily a cultural and not a structural model. For many teams, individual mixtures of hierarchical and self-organized models make more sense.

2 Everyone wants more freedom and less structure.
Not necessarily. Many of us have learned to draw security from structures and rules. This is why new freedoms tend to trigger insecurity and stress in many people. Both in the *betterplace* lab and in the other teams accompanied by Bettina, between 10-20% of the employees quit because they felt that the new structures were unsuitable for them.

3 It means everyone has a say in everything.
No way! Self-organization means that teams have the competencies to decide which of their members can do a concrete task best. This person or those people are then given the necessary powers and responsibilities. Self-organization is competency-based and should not be confused with grassroots democracy or consensus.

4 Hierarchies are bad.
Not at all. The organizational form should reflect the competencies, needs and interests of teams. Teams that find that they work best and most productively with fixed hierarchies and bosses are more mature and precise than those that want to abolish the boss at any price but do not have the necessary skills.

5 Self-organization runs by itself.
We wish. Self-organization depends to a large extent on the individual participants and their competencies. Because companies, teams and markets are constantly changing, a continuous development and reflection process is required, which continues long after the first implementation phase.

6 It's more efficient because it is leaner.
Only partly true. Self-organization is based on clear, open and reflective communication. Since very few of us learn this kind of communication at home, school or during higher education, self-organized teams have to invest time and money

she endeavors to strengthen their decision-making authority. Through dialogue, she figures out what they need to feel safe. Do they prefer more external rules and structures or do they want to see their own competencies strengthened in certain areas? Together they reflect on what every employee needs in order to make sensible use of the new scope of their tasks created by the reduced regulations.

<p style="text-align:center">***</p>

In this manual, we introduce the New Work and Inner Work principles and describe how they work together. These principles can help you and your company find out what level of agility and self-organization suits you and how you can develop a model of work that is tailored to your specific needs and interests. We do not believe in universal recipes or in best practice models. Instead, we are convinced that each team has to find for itself which balance between fixed structure and flexibility fits best in the current constellation. The following chapters serve to help you and your team shape your new working environment and implement it effectively and sustainably.

JOANA BREIDENBACH holds a PhD in cultural anthropology and has authored numerous books on the cultural consequences of globalization, migration and tourism, such as *Dance of Cultures* (Rowohlt 2000), *Maxikulti* (Campus 2008) and *Seeing Culture Everywhere* (Washington Press 2009). She is co-founder of Germany's largest donation platform betterplace.org and the think and do-tank *betterplace* lab . Together with Bettina, she is the co-author of the forthcoming *New Work Needs Inner Work.*

BETTINA ROLLOW is a Mobius Transformational Faculty member, coach and advisor. She specializes in collaborative working models and supports companies to shift from hierarchical models towards New Work models. Bettina previously worked for the Volkswagen group, where she led projects in process optimization and change management. She is also trained in gestalt therapy. Her new book *New Work Needs Inner Work* is published in December.

Disrupt-it-Yourself

Eight ways to Hack a Better Business – Before the Competition Does

A book excerpt by Mobius Senior Expert Simone Ahuja

Mobius Senior Expert and author Simone Ahuja is a leading authority on innovation and was recently shortlisted by Thinkers50 as one of the most influential thinkers of our time. We are delighted to share this excerpt from her latest book and to welcome her as faculty to this year's Next Practice Institute where she will give a keynote address on what it takes to innovate inside large organizations. To learn more about Simone's work please visit the Next Practice Institute Resources section of the website.

FROM THE FOREWORD

Achieving longevity and sustainable success in this era requires new collaborative leadership models, new skills, and new cultural attributes. I envision a near future where the difference between business leaders who understand and actualize this and those who don't will be the defining factor in the sustainability of legacy companies. This doesn't, however, mean turning everyone in your company into an innovation expert and dismantling what has made your organization successful. As Simone Ahuja argues in *Disrupt-It-Yourself*, it means taking the unique aspects of your company and culture and putting them to work.

Intrapreneurship, as Ahuja calls it, is no small task. When the topic is raised, many experts are right to consider the dangers of a company's "immune system" kicking in and essentially kicking out new ways of thinking and acting. It's probably the greatest danger to innovation within a large organization.

To overcome this challenge, purpose is a great starting point. The most recent class of organizations that have been formed, often focus on an MTP or "massive transformative purpose." That purpose unites employees around a common mission and helps align their efforts. It serves as a guidepost for decision-making when, in order to disrupt within an organization, some of the company's rules have to be, frankly, overruled. It helps employees connect with customers and the value-creating solutions that set the company apart from its competitors.

For Stanley Black & Decker, our purpose is "for those who make the world." As a $20-plus billion global manufacturer, we are for the makers, innovators, creators, and protectors who are out doing the hard work to make our world a better place. We support the craftsmen and the caregivers, the people on the front lines building our lives every day. We have to make the hardest-working, most innovative tools and solutions because customers depend on them for their livelihoods and for the safety and security of their workers, customers, and communities.

With that as the backdrop, I believe that you'll enjoy the flexible model for innovation in *Disrupt-It-Yourself* and find it immensely relevant.

*– Jim Loree, CEO Stanley Black & Decker*

PRINCIPAL 1	**KEEP IT FRUGAL** Many successful DIY initiatives have been pet projects pursued on shoestring budgets. This limitation turns out to be beneficial in many ways.
PRINCIPAL 2	**MAKE IT PERMISSIONLESS** "Ask for forgiveness, not for permission." [But remember] not every employee capable of intrapreneurship is in a position to take on that level of personal risk.
PRINCIPAL 3	**LET CUSTOMERS LEAD** One of the greatest advantages that intrapreneurs have over entrepreneurs is access to a large base of customers who represent the market for a new product, service, or business model and who could provide feedback critical to its development.
PRINCIPAL 4	**KEEP IT FLUID** The entrepreneurial community is able to respond more nimbly than large enterprises to new market opportunities [but] DIY organizations can create platforms and policies to respond in agile ways to ad hoc needs.
PRINCIPAL 5	**MAXIMIZE RETURN ON INTELLIGENCE** The metrics designed for a DIY approach cannot be the same ones used to guide the management of mature businesses. These must be on maximizing learning from experimentation.
PRINCIPAL 6	**CREATE THE COMMONS** If the idea is to create more avenues for innovation in an organization, it cannot be treated as an activity for the elite.
PRINCIPAL 7	**ENGAGE PASSIONS AND PURPOSE** The passion that comes with a sense of purpose is undeniably at the heart of the greatest Disrupt-It-Yourself success stories.
PRINCIPAL 8	**ADD DISCIPLINE TO DISRUPTION** No one should see the incremental innovation of the core, which yields steady performance gains, as an alternative to the bold moves and big bets required for disruptive transformation. Both are needed.

The Disrupt-It-Yourself (DIY) imperative presupposes that the only way an organization can win in an innovation-driven economy is to invent the future itself by unleashing more of its own talent and energy.

Many executives are aware that they need more intrapreneurs—people who, despite being employees, behave in many ways like entrepreneurs. But they're not sure how to create the conditions needed to attract and empower these people, much less manage the whole spectrum of innovations from incremental improvements of existing offerings to highly ambitious and groundbreaking "moonshots."

* * *

Not only is every DIY effort distinct but each is forever evolving. Every organization needs something slightly different. Rather than dream up an arbitrary ideal for the mythic intrapreneurial organization, I became determined to upload and translate the hidden principles that underpin the most successful approaches in practice today. These are strategies that can be applied with great flexibility and can guide refinements over time. That's the winning formula.

[Companies] are waking up to the same basic understanding that Cisco's longtime CEO, John Chambers, alluded to when he told an audience that "forty percent of businesses . . . will not exist in a meaningful way in 10 years." The consultancy Innosight found that the big US companies that made up the S&P 500 back in 1964 tended to stay on the list for a long time—an average of thirty-three years. In 2016, the average time on the list was down to twenty-four years. By 2027, forecasters predict it will be just twelve. However, while over 40 percent of executives say that their company is at risk or very at risk of disruption, 78 percent of innovation portfolios are allocated to continuous (or incremental) innovation instead of disruptive risks.
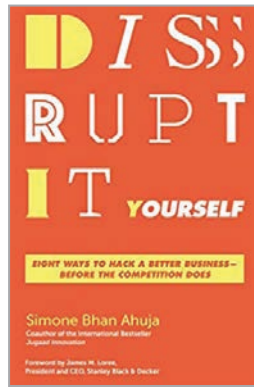
Today entrepreneurs are more capable than ever of quickly scaling and capturing market share on their own, and post-merger integration is increasingly challenging, so it makes more and more sense for established organizations to enable and empower a broad spectrum of innovation on the inside—including disruptive innovation.

* * *

Each of the eight principles set out on the previous page, is important on its own and has produced its share of valuable innovations. But it's the whole set that collectively constitutes the playbook I am sharing with you. After two context-setting chapters—the first describing who intrapreneurs are and what moves them, and the second exploring the organizational barriers that make it so hard for intrapreneurs to innovate and for companies to develop rich DIY portfolios—the bulk of this book offers chapters devoted to each of the eight principles, with stories of how each has been customized and operationalized to fit organizations of all sizes and types.

Together, the principles constitute a powerful and practical framework for designing a Disrupt-It-Yourself organization.

DR. SIMONE AHUJA is a changemaker, innovation expert, strategist, Mobius Senior Expert and founder of Blood Orange, a consultancy in Minneapolis that advises C-level and senior executives, global entrepreneurs, and intrapreneurs worldwide. Simone contributes regularly to the *Harvard Business Review,* is the co-author of *Jugaad Innovation: Think Frugal, Be Flexible, Generate Breakthrough Growth* (2012), and the author of *Disrupt-it-Yourself* (2019). She was recently shortlisted by Thinkers50 as one of the most influential thinkers of our time.

"The democratizing trend has continued to the point where intrapreneurs can be found deeper in the ranks of organizations, pursuing high-impact ideas and making serious headway."

YOGA AND THE ART OF
MUDRAS

ABOUT THE BOOK

We are happy to share a selection of imagery and excerpts from Mobius Friend Nubia Teixeira's book with photography from Andrea Boston. The book is a guided journey to infuse your yoga practice with a fresh and authentic interpretation of asana. In this handbook, Brazilian-born yogini, dancer, and teacher Nubia Teixeira presents a unique and contemporary yoga system that encompasses symbolic hand gestures, traditional dance poses, and storytelling from the Bhakti tradition. Accompanied by step-by-step descriptions on how to come to each asana, Nubia illustrates her yoga-mudra system with the assistance of Andrea Boston's beautiful photography. *Yoga and the Art of Mudras* will transform your hatha yoga practice and invite you into the heart of devotional yoga practice.

Meditation 4: Siddhasana, the realized one pose, with Bhairava mudra
Bhairava empowers us to be fearless. He is our protector.
Full description within the book.

Pose 12: Uttana rekha pada with pushpaputa mudra
Shape your hands into an offering bowl. Bring to mind the shadowy parts of yourself.
Offer these up to create space for the new. *Full description within the book.*

Pose 35: Buddha mudra
The wisdom mudra allows us to draw on a wisdom that comes the heart,
not the intellect. *Full description within the book.*

Pose 16: Patadgraha mudra (feeding bowl)
You might use this mudra to ask for the nourishment of divine alms in the form of insight and guidance
Full description within the book.

Pose 34: Brahma mudras
Chatura mudra (on the left) becomes your sacred book. Hamsasya (on the right) your feathery pen.
Create in your mind's eye what you wish to manifest. *Full description within the book.*

Full description of all poses and mudras detailed within the book *Yoga and the Art of Mudras.*

Pose 38: Malasana with Varaha mudra
Look within for whatever needs to be recycled and sent back to the earth.
Full description within the book.
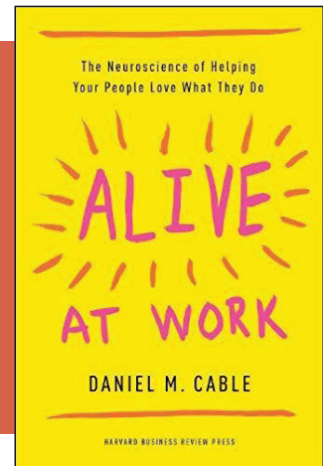
Pose 10: Utkatasana with musti kavaca mudra
For embodying the strength and the shield. *Full description within the book.*

www.nubiateixeira.com

Alive at Work:
The Neuroscience of Helping Your People Love What They Do
A book excerpt by Daniel M. Cable

Our organizations are letting us down.

Let's start with a couple of questions. Are you excited about your work? Or does work make you feel like you need to "shut off" in order to get through it?

If you answered "yes" to the first question, you're in the fortunate minority. But, if you're in a position to lead and motivate others, there's still a good chance that those who fall under your leadership would answer no.

According to both US and global Gallup polls, about 80 percent of workers don't feel that they can be their best at work, and 70 percent are not engaged.

It can be frustrating when our people aren't living up to their potential. It's exasperating when employees are disengaged and don't seem to view their work as meaningful.

It can be hard to remember that employees don't usually succumb to these negative responses for a lack of trying. They *want* to feel motivated. They *seek* meaning from their jobs. But some realities of organizational life are preventing them from feeling alive at work.

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As the Gallup studies suggest, a majority of employees don't feel they can be their best selves at work. They don't feel they can leverage their unique skills or find a sense of purpose in what they do. Most organizations aren't tapping into their employees' full potential, resulting in workplace malaise and dull performance.

Organizations are letting down their employees. We can do a much better job at maintaining their engagement with their work. But first, we need to understand that employees' lack of engagement isn't really a motivational problem. It's a biological one.

Here's the thing: many organizations are deactivating the part of employees' brains called the *seeking system*. Our seeking systems create the natural impulse to explore our worlds, learn about our environments, and extract meaning from our circumstances. When we follow the urges of our seeking system, it releases dopamine— a neurotransmitter linked to motivation and pleasure— that makes us want to explore more.

The seeking system is the part of the brain that encouraged our ancestors to explore beyond Africa. And that pushes us to pursue hobbies until the crack of dawn and seek out new skills and ideas just because they interest us. The seeking system is why animals in captivity prefer to search for their food rather than have it delivered to them. When our seeking system is activated, we feel more motivated, purposeful, and zestful. We feel more *alive*.

Exploring, experimenting, learning: this is the way we're designed to live. And work, too. The problem is that our organizations weren't designed to take advantage of people's seeking systems. Thanks to the Industrial Revolution— when modern management was conceived— organizations were purposely

designed to *suppress* our natural impulses to learn and explore.

Think about it: in order to scale up organizations in the late 1800s, our species invented bureaucracy and management practices so that thousands of people could be "controlled" through measurement and monitoring. Because managers needed employees to focus on narrow tasks, they created policies that stifled employees' desires to explore and try new things. These rules increased production and reliability, but reduced employees' self expression, ability to experiment and learn, and connection with the final product.

Unfortunately, many remnants of Industrial Revolution management still remain. In an overzealous quest to be competitive, ensure quality, and comply with regulations, most large organizations have designed work environments that make it difficult for employees to experiment, stretch beyond their specialized roles, leverage their unique skills, or see the ultimate impact of their work. Most leaders today don't *personally* believe that people work best under these conditions. But each generation of managers walks into organizations where there are deeply entrenched assumptions and policies about control through standardized performance metrics, incentives and punishments, promotion tournaments, and so on. As a result, organizations deactivate their employees' seeking systems and activate their fear systems, which narrows their perception and encourages their submission.

When people work under these conditions, they become cautious, anxious, and wary. They wish they could feel "lit up" and creative, but everything starts to feel like a hassle. They start to experience depressive symptoms: for example, a lot of headaches or trouble waking up and getting going in the morning. Over time, they begin to believe that their current state is unchangeable, and they disengage from work.

But get this: our evolutionary tendency to disengage from tedious activities isn't a bug in our mental makeup—it's a *feature*. It's our body's way of telling us that we were designed do better things. To keep exploring and learning. This is our biology— it is part of our adaptive unconscious to know that our human potential is being wasted, that we are wasting away. Jaak Panksepp, the late pioneer of affective neuroscience, said it best: "When the seeking systems are not active, human aspirations remain frozen in an endless winter of discontent."

During the Industrial Revolution, limiting workers' seeking systems was intentional. Scientific management was considered rational and efficient because it helped ensure employees did only what they were told to do.

Things are different now. Organizations are facing the highest levels of change and competition ever, and the pace of change is increasing each year. Now more than ever, organizations need employees to innovate. They need employees' insights about what customers want. They need new ways of working based on

> ## "I wonder what my soul does all day when I'm at work."
> *Graffiti seen in London*

technology that employees understand better than leaders. They need employees' creativity and enthusiasm in order to survive, adapt, and grow. They need to activate their employees' seeking systems.

<center>***</center>

The Benefits of the seeking system
(select passages from chapter one)

Most neuroscientists agree that one of the most basic emotional systems pertains to a functionally identifiable neural circuit that depends on dopamine, and that emotional system might be called interest, anticipation, or seeking.

Jaak Panksepp described the seeking system this way: "These circuits appear to be major contributors to our feelings of engagement and excitement as we seek the material resources needed for bodily survival, and also when we pursue the cognitive interests that bring positive existential meaning into our lives." (See figure 1-1)

When we feel an urge to try new things and learn as much as possible about our environments, our seeking circuits are firing. This happens when we are curious or find something unexpected (like watching how customers respond to our new social media campaign), or anticipate something new (like tracking whether our team's new approach to manufacturing stops defects). As a result, we experience a jolt of dopamine, which feels pleasurable and can be thrilling.

And since dopamine regulates our perception of time, we experience time differently, so that we might report that it seems to stand still even as it rushes by. When the seeking system is activated, we experience "persistent feelings of interest, curiosity, sensation seeking, and in the presence of a sufficiently complex cortex, the search for higher meaning."
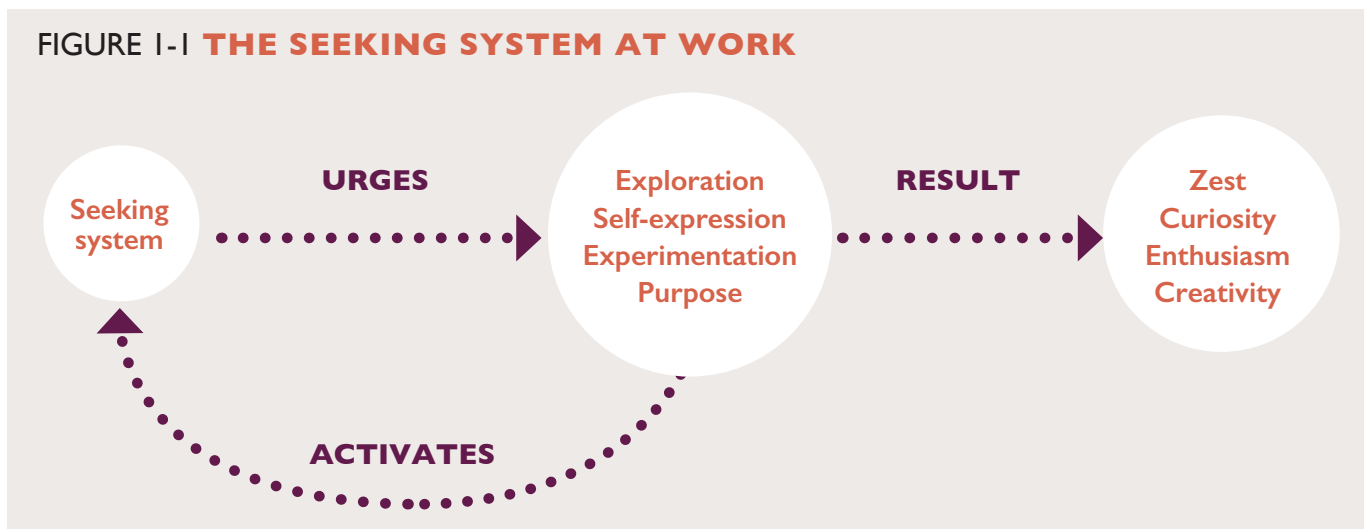
The basic benefits of an activated seeking system are easy to see: when we're excited and follow our body's intrinsic urge to learn new things, the world feels like a better place to live, and we become more creative and productive. And we perform better, too.

On Performance ...

Positive emotions improve problem solving because people are better able to marshal their cognitive resources to cope with the task at hand, instead of being encumbered by fear and threat. When people try to become calm under physiological arousal, on the other hand, they are telling themselves that the arousal is "bad"—that it is unwelcome. They code the same arousal as threat and anxiety, which activates fear, shuts down creativity, and hinders problem solving.

When you increase enthusiasm and excitement, you improve problem solving and creativity. This is how most people want to feel in their jobs— not only because these feelings lead to better work outcomes, but because we spend most of our waking hours at work, and positive emotions put more living into life.

FIGURE 1-1 THE SEEKING SYSTEM AT WORK

Seeking system **URGES** → Exploration Self-expression Experimentation Purpose **RESULT** → Zest Curiosity Enthusiasm Creativity **ACTIVATES**

On Motivation …

Like a bottomless well that we just can't fill, our seeking systems are not placated after we've achieved a goal. In this sense, when the seeking system is paired up with a complex cortex, such as human beings possess, it also is related to Abraham Maslow's ideas about self-actualization: "Even if all these needs are satisfied, we may still often (if not always) expect that a new discontent and restlessness will soon develop, unless the individual is doing what he is fitted for. A musician must make music, an artist must paint, a poet must write, if he is to be ultimately happy. What a man can be, he must be. This need we may call self-actualization . . . the desire to become more and more what one is, to become everything that one is capable of becoming."

So our seeking circuitry just won't rest, even when we have acquired the material possessions we lusted for. Even after we receive lots of extrinsic rewards and all our needs are fulfilled, our seeking systems still push us to find the best way to use our unique skills—and then do it.

This is the way we're meant to live. It's our biological imperative. Through evolution, we've retained our emotional impulses to explore, experiment, and learn. Part of our brain urges us to learn new things and find new ways to use our unique skills, instead of performing monotonous generic tasks. And when we follow these urges of the seeking system, we get a dopamine release that not only feels good, it motivates us to explore more.

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The way things are

Many employees find themselves caught in a crossfire between their biological seeking systems and their organizational realities. Their built-in biology urges them to explore their environments, experiment and learn, and assign meaning. But most people

> "To the best of our scientific knowledge, the basic urge to play exists among most mammals. Play is how we learn what we're capable of."

work in organizations where they don't feel that it is possible to do any of these things. After a spate of bad experiences, such as being shut down for using creativity instead of following the rules, employees begin to ignore the urges of their seeking systems. This means they shut off the dopamine and let their anxieties dominate.

***

What we are seeing is the *inhibiting relationship* between the seeking system and the fear system. When one system is activated, the other shrinks back. This works like the accelerator and brakes on a car. The accelerator gets you places, but speed can be dangerous. The brakes keep you safe, but if you only use brakes you don't get anywhere. And, if you mash them both to the floor, the car doesn't move.

The accelerator-brakes analogy fits the evidence about human emotions, because we know that negative emotions dominate positive emotions. Losing money, being abandoned by friends, and receiving criticism all have a greater impact on people than winning money, gaining friends, and receiving praise. As Panksepp told me, in all species that have been studied, playfulness is inhibited by negative emotions such as fear.

***

Organizational survival today comes from employees being proactive — using creativity and ingenuity to solve problems without waiting for instruction. The most valuable employees think like owners and develop new approaches to solving problems, instead of waiting until management works out a full-blown solution and teaches them the new procedures. [See, for example Simone Ahuja's and Bettina Rollow's book excerpts in this edition.]

The seeking system is built for this proactive approach, because it creates enthusiasm and curiosity. Dopamine doesn't just feel good, it makes employees

into a "volunteer army" that begins change rather than resisting it.

The problem is that, even though the business landscape has changed dramatically, organizational policies haven't. And the bad effects of industrialization on the seeking system are still lingering. [For example]:

- Limited roles. This is much less true in small startups, where work routines are still being invented to solve problems. In startups, all employees are expected to use their best skills help the organization survive and grow— whether what they're doing is part of a formal job or not.

- Controls and KPIs. By definition, the outcomes of experimenting and playing are "uncertain, distant and often negative." Policies that make us anxious about losing pay, promotions, and status [trigger] our fear system [and] shut off our seeking system. Biologically, this inhibits our creativity and desire to play.

***

Organizations still need employees to meet regulations, deliver on promises to customers, and not "break" the organization.

What we need to do is help employees find the freedom in the frame. The freedom refers to the space where employees can experiment, try new things, express themselves, and play to their strengths. Great organizations balance a strong sense of employee freedom and experimentation within an operational frame. Some leaders refer to this as working on the airplane while you're flying it. Of course, this is only possible when employees understand the big picture— the organizational frame— and the shared purpose of the work.

If we can get the tension right between the freedom and the frame, it not only activates employees' seeking systems but it directs their enthusiasm and ideas toward solving organizational problems. So work feels more like real life to employees, and organizations get the creativity and innovation that keeps them relevant.

***

Self-expression, experimentation, and experiencing the impact of work — these are the triggers of the

seeking system, which led to employee enthusiasm and creativity that helped the organization adapt and innovate.

As we move through the book, you will see how each of these triggers has implications for us, both as leaders of others and as employees ourselves. As we'll see, investing in these triggers causes employees to reconsider their work, because it helps people bring more living into their lives. And it doesn't take a lot to make this happen. We'll see leaders asking new hires to share stories about themselves on their first day, encouraging employees to make up their own job titles, offering "free time" to work on personalized projects, and finding ways for employees to experience the impact of their work on others. These can all activate the seeking system.

Investing in these triggers is the most important thing we can be thinking about. Of course, there will still be the "grind" of hard work, in the same way there is a lot of repetition in achieving physical fitness or being a competitive athlete. But once the dopamine in the seeking system kicks in, work can start to feel like a meaningful use of our time on the planet. We'll see how an activated seeking system allows work to let us test what we are capable of on our short journey of life.

DAN CABLE is Professor of Organizational Behaviour at London Business School. His research and teaching focus on employee engagement, change, organizational culture, leadership mindset and the linkage between brands and employee behaviors. Dan was selected for the 2018 Thinkers50 Radar List, the Academy of Management has twice honored him with Best Article awards and Academy of Management Perspectives ranked Dan in the Top 25 Most Influential Management Scholars. He is the author of *Alive at Work* (2018), *Change to Strange: Create a Great Organization by Building a Strange Workforce* (2007), and has published more than 50 articles in top scientific journals. His most recent research was published in *Harvard Business Review, Sloan Management Review, Academy of Management Journal* and *Administrative Science Quarterly*. This research has been featured in *The Economist, Financial Times, The Wall Street Journal, CNBC, The New York Times* and *Business Week.*

Relational Leading
Practices for Dialogically Based Collaboration

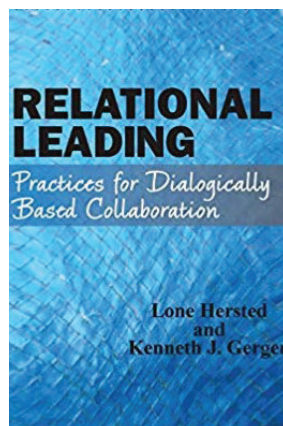A book excerpt by Lone Hersted and Mobius Friend Kenneth J. Gergen

We are honored to include this excerpt from Kenneth's extensive scholarship on what it means to be relational and to welcome him as faculty to this year's Next Practice Institute where he will give a keynote address on the relational imperative. Kenneth Gergen is a Senior Research Professor at Swarthmore College, and the President of the Taos Institute, a global network of scholars and practitioners exploring the collaborative construction of meaning and action. Ken is listed among the 50 most influential living psychologists in the world.

Dialogue is at the center of organizational life.

Depending on the quality of dialogue, the organization lives or dies.

RELATIONAL LEADING AND THE CHALLENGE OF DIALOGUE

Why do we place such great importance on dialogue? After all, business schools rarely take up the topic. They don't spend much time on dialogue because, as it is traditionally held, it is reasoning and facts that count. After all, if we observe closely and think carefully about what is before us, isn't this the basis for organizational success? If we take careful account of things like markets, products, profits, personnel, research, outcomes, and the like, we can develop rational plans. And with rational plans in place, we can assess our success in achieving our goals. If we are failing to achieve our goals, we may examine what we are doing wrong, and make corrections. On this account, dialogue may be important, but only as a way of communicating about our thinking and the relevant facts.

To be sure, this is the traditional wisdom for achieving organizational success. However developments of recent decades not only demonstrate the flaws in such assumptions, they suggest that the continuing application of such assumptions may actually be harmful to the organization. Most important, these developments indicate that dialogue is not simply an after-the-fact process for sharing information; it is a process on which the very life of the

organization depends. How is this so? Let's take what seems to be an ordinary fact: One of your employees, Thomas, is not doing his job. He has little to say at team meetings, and he seems lethargic in carrying out his assignments. If the organization is to function successfully, it makes sense to replace Thomas with someone else. But consider again: You talk to one of Thomas' colleagues and he tells you that he is a great friend to his team-mates. He comes by their offices, gives them support, and talks with them about the organization and their private lives. He is a valuable asset. Then you talk to an employee who works for Thomas, and she tells you that he is really a dedicated worker, so much so that he has a hard time meeting the deadlines that he sets up. You also talk to Thomas, and find that he has real doubts in the way top management has defined the job of the team, but that he doesn't speak his mind for fear of seeming negative. So, now you find that your so-called "fact" is better viewed as an "interpretation;" it is just one point of view among many.

"OK," you say, "but human behavior is often ambiguous. We often have to fall back on interpretations. Let's take economics. Here we have 'hard facts!'" Or do we? When the former Soviet Union was dismantled, and Russia became a nation state, top economists were called in to help plan the economic policies that would yield a successful future. They examined reams of evidence, applied the latest economic theories, and used highly sophisticated mathematical models to chart the future. However, two characteristics of the process became paramount: first, there was enormous disagreement among economists as to the most promising policies; and second, the policies that were finally put into place were major failures. In effect, economic facts are no less based on interpretations than facts about human behavior.

Now consider the big picture: Whatever exists does not require any particular label. What you call the "door" to your room could also be called a "hole"

> **"Traditionally we have placed a premium on** *the truth...* **however, the world comes to be what it is for us by virtue of our** *relationships.***"**

or an "escape." You could even call it "William" or "Sarah." All the names are optional. Of course you are comfortable calling it a door because you have done so for years and everyone agrees with you. But what if they did not agree with you; what if there were many different groups, and each had its own way of talking about what you call a door. At this point you would have to conclude that your "door" is not a fact in the world, but a conventional form of description. It is one way of talking about the world among many, and it makes sense to you because most of your acquaintances share your conventions.

More generally, this is to say that we *socially construct* our worlds—together we come to describe, explain, and to know the world as this as opposed to that. This view of socially constructed worlds represents a major transformation in contemporary understanding. Traditionally we have placed a premium on *the truth,* as if there is some set of words that is uniquely suited to represent the world as it is. This view continues to be shared in both science and society. From a constructionist perspective, however, the world comes to be what it is for us by virtue of our relationships. Whatever exists, simply exists. But the moment we begin to describe or explain, we are taking part in a cultural tradition— one tradition among many. Or more to the point: Our words are products of preceding dialogues now offered up to the unfolding dialogue of the moment.

As social constructionist scholarship also makes clear, we do more than socially construct the world of facts—or what we take to be real. We also come to understandings about what is rational and what is valuable or moral. Most of us find it both reasonable and moral, for example, that people can lay claim to private ownership. We think it is a good idea if people can own their places of living; we believe they will take pride in their living spaces and contribute to stable communities as a result. And, we believe it is morally wrong to steal another's possessions. Yet, there are

very elaborated philosophies that do not believe private ownership contributes to the common good, and there are many people who find it totally agreeable to make a living through robbery. It all depends on the company you keep. As we see, from a social constructionist view, dialogue about what is real, rational, and good is essential in creating those common understandings by which we lead our lives. Without dialogue we have nothing to rely on in the way of understanding, we have no reasons for our actions, and there is little in the sense of right and wrong, good and bad. In effect, to be organized at all depends on collectively coordinating words and actions. If participants are not roughly "on the same page" in terms of their fundamental understandings of the real, rational, and good, then there is no organization.

Creating organization is one thing, but the pivotal significance of dialogue does not end there. Consider some additional challenges that confront almost every organization:

▶ There are disagreements that lie unspoken. Members of an organization may demonstrate public agreement when they are together. However, many are skeptical of what is said in public; they have private ideas, special motives, and values that run counter to the public agreements. These hidden views and values may subtly undermine organizational functioning.

▶ Agreements are seldom shared all the way across an organization. The kinds of agreements that may seem reasonable at the highest levels of the organization may not be shared throughout the ranks. Those hired for research and development may have quite different ideas about the organization than those in marketing, human resources, or operations. If the organization is distributed geographically, those in one region may have quite different views of reality and quite different values from those in other regions.

▶ If participants have strong and enthusiastic agreements, the organization may be strangled. There is little room for new insights, shifts in perspective, and appreciation of information that unsettles these agreements. [See for example,

Jennifer Garvey Berger's "trapped by agreement" on page 21.] Further, endless periods of "business as usual" rob the organization of excitement and the thrill of new ideas and challenges. When organizational change is essential, entirely new demands for dialogue must be confronted. For one, there may be a high demand for new and creative ideas. And, as we shall later see, creativity is primarily the outcome of relational process. Further, when new plans are in motion, it is essential to generate "buy-in" throughout the organization. However, commitment to the realities, rationalities, and values of the past may stand in the way.

▶ Organizations exist within larger social environments, and synchrony with these environments is essential to the wellbeing of the organization. Failing to take into consideration the views and values of the world outside, and failing to generate outside esteem for what the organization is doing, will ultimately mean hard knocks for the organization.

As you can see, the challenge of dialogue is continuous, and skills in coordination are critical to the organization's future. Further, the demand for these skills is more acute today than ever before.

Dialogue and the Communication Explosion

The challenges of dialogue have always been present in organizational life. However, only recently have we become aware of the complexity and importance of these challenges. This new consciousness is not only due to the emergence of social construction. Rather, for most leaders the origins lie in the experiences of daily life, and most particularly, experiences resulting from the explosion in communication. In the past century we have witnessed a major transformation in communication technologies. In earlier decades we greeted the arrival of the automobile, telephone, radio, and mass publishing. Then came television and jet transportation, which subsequently gave way to the arrival of the Internet, email, sophisticated search engines, mobile phones, and more. In effect, today's world is characterized by a massive, global-wide movement of people, ideas, information, incitements, warnings, and expressions of value. This
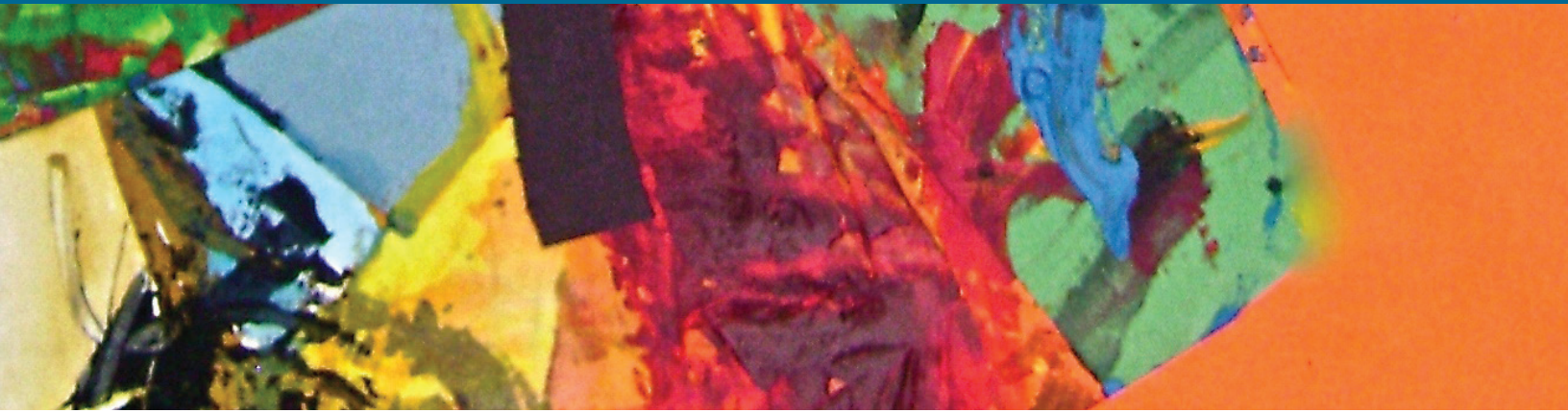
means that in today's organizations we are increasingly influenced by:

- Diversity in gender, religion, and ethnicity of the workforce, all of which gives rise to differences in constructed worlds.

- The increasing amount of information and the development of interactive digital communication forms (for instance blogs), rapid sharing of information from many sources, and often with differing implications for action.

- The quicksilver development of products or services that may threaten or challenge one's organization.

- The global expansion of organizational functioning, opening new markets or venues of application.

- The awareness of opportunities for creating useful or profitable alliances.

- The rise in educational level of the populations.

- The spreading value of democracy in the workplace, which favors workforce input into organizational decisions.

- The public's increased knowledge of the organization's activities, and the resulting vulnerability of the organization to public opinion.

- The potential for rapid development of grass-roots movements that may oppose the organization's activities.

- The government's increased knowledge of the organization's activities, and the resulting potential for interference.

- The increasing use of electronic control systems within the organization.

In each of these eleven cases, the need for skilled dialogue is urgent. How is the diverse workforce to be united, for example, or, how can the organization make decisions in ambiguous and ever changing circumstances, maximize creative responses to changing demands, deal with public criticism, respond to workers' demands for rights, and so on? Navigating in this hyper complex society and these ever changing conditions is challenging. Required are capacities for generating and engaging in multi-perspective reflection, dialogue that is at once open and focused, improvised and organized, creative and conserving. But how is one to speak, what is to be said, what if there are disagreements, and what if the answer to such questions is not the same from one moment to the next? It is to just such issues that this book attends.

Organizing: From Mechanics to Confluence

We inherit from the past many traditions, and we rely on these traditions to guide our way through life. The same may be said of our organizations. We inherit ideas about how organizations ideally function, along with visions of good leadership. However, the question we must now confront is whether our traditional understandings of the well-functioning organization and the effective leader are wise guides for the future. As we have just seen, the emerging challenges to the traditional organization are enormous. The demands they make on dialogic skills are multiple. Can our major traditions adequately deal with these challenges? We don't think so. As we see it, some of the major traditions that currently guide organizational life are not only counter-productive; in the long run they may even be fatal. Let us first re-consider some central assumptions about well-functioning organizations. Then we turn to our traditional views of leadership.

Required are capacities for dialogue that is at once open and focused, improvised and organized, creating and conserving.

The primary conception of the organization to emerge in the 20th century was that of the machine. That is, like a machine the well-functioning organization:

- Is composed of separate parts, each of which has a specific function (e.g. operations, marketing, finance, human resources).

- Employs individuals to fulfill specific requirements in these functional domains.

- Attempts to maximize the relationship between inputs and outputs (i.e. to achieve profit, efficiency, economy, etc.)

- Is subject to rational and empirical assessment to insure optimal functioning.

Under certain conditions this mechanical view of the organization can function very well. This is especially so if environmental conditions are stable, and the workforce homogeneous. Life is predictable, and rational planning can be effective. But now consider the emerging conditions of the 21st century: Increasing diversity of work forces, ever expanding loads of mixed information, innovations burgeoning from all corners of the globe, environmental demands in flux, and so on. Under these conditions the mechanical organization is severely compromised. The functional divisions are continuously challenged by ever shifting demands and opportunities; employees must rapidly integrate new functions into their workload, competing views of what is rational and optimal are continuously challenged, and so on.

The potentials for effective dialogue are also reduced by the traditional organization. Division into separate parts favors communication within functional areas, but discourages crossfunctional knowledge exchange. Because they are individually assessed, employees may be highly guarded in terms of what information and opinions they are willing to share. The centering of decision-making in upper management generates ignorance, alienation, and suspicion within the lower ranks.

Required, then, is a new vision of the organization, one that is maximally geared to the contemporary global context, and maximally sensitive to the challenges of effective dialogue. In our view, it is helpful here to shift from a mechanical metaphor—with its emphasis on fixed parts—to a more hydraulic view of the organization, one that emphasizes continuous movement or flow. We are particularly attracted to the concept of *confluence*, that is, of a *flowing with*. It is essential that the organization flow with the currents of its surrounds; it is essential that those within the organization flow with each other. On this view we don't emphasize separations—the organization as opposed to its environment, this functional group as separated from that, or this employee as independent of another. Rather, we are drawn to confluences, to relational coordination, to conjoining, and the resulting movement in the currents of which the organization is a part. Successful dialogue— the flowing together of multiple voices —is the essence of confluence.

Let us be a little more concrete: If the contemporary organization is to thrive, it is essential that information, ideas, opinions, and values move freely across the borders that otherwise separates the organization from its context. At all levels and in all areas of the organization, there must be open dialogue with those outside. This same freedom of movement should characterize relationships within the organization. It is essential that there are opportunities and contexts for open dialogue on a 360-degree basis. And in providing goods or services to the broader world,

it is essential that the same kinds of dialogue are sustained. With a continuous flow of information, ideas, opinions and values the organization becomes flexible in its capabilities, able to adjust and re-adjust as conditions change, open to new ideas, and effective in the collaborative process of creating. The participants move dialogically *with* each other and move *with* the broader world.

Relational Leading

The vital organization today is one in which continuous coordination— both internally and with the world outside is essential. Or more pointedly, it is an organization in which dialogues run smoothly, information and opinions are freely exchanged, there is mutual respect and appreciation, and the outcomes are satisfying. Yet, when the goal of confluence is uppermost, we must also rethink the process of leadership. Here, too, our old traditions are declining in usefulness, and new visions are needed. Our major tradition of leadership has ancient origins. Perhaps the earliest form of large-scale organization was military in nature; large numbers of men were mobilized under conditions of do or die. We commonly view this form of organization as a pyramid. The plans of action are developed at the pinnacle of the structure, orders are passed downward through the various functional units (e.g. infantry, supplies, medical), and large numbers of people execute the orders. Failure to follow orders can yield execution. Information relevant to the success of the plans is conveyed upward through the pyramid.

The metaphor of the pyramid continues to inform much organizational practice today. Often referred to as "command and control," the view dominated the organizational sphere for much of the 20th century. In its worst form, the "do as I say, or else…" mentality approximates management by terror. However, recent decades have been marked by growing discontent with this structure. And this is not only because the structure is inflexible, as just discussed. Problems were increasingly noticeable

> **"Diversity in gender, religion, and ethnicity of the workforce gives rise to differences in constructed worlds."**

in the form of leadership that it invited. Regardless of the level of the organization a leader occupied, the command and control organization encourages:

- **Impersonal relations.** Command and control structures create a population of the obedient. For the leader in such organizations, this population is distanced. The leader thinks about "what they should do," as opposed, for example, to "what we should do." To remove this distance—in the form of friendship—is to reduce one's capacity to give orders. Empathy with those under one's control is limited; they live and work at a distance. [See the Scheins' interview on relationship levels, page 12.]

- **Limited communication.** With impersonal relations prevailing, there are also limits on communication. Each individual in the hierarchy has certain functions to perform, and communication tends to be limited to these functions. One receives directives from above, and provides them feedback. Other communication is often viewed as a "process cost" to the organization. It just takes time and attention away from what really matters.

- **Distrust.** With impersonal, non-empathic, and limited communication, the seeds are planted for distrust. Members of the organization significantly limit their relationship with each other. Such distrust is accelerated by the competitive nature of the hierarchy. Everyone is out for him or herself, and understands that fundamentally, all one's colleagues are potential threats to one's wellbeing. No one can be trusted.

- **Lack of creative engagement.** If one is primarily taking orders from above, and his or her work will be used to improve the status of those above, there is little incentive for active and creative participation in the organization. It is much less threatening to one's future simply to perform as required.

As many believe, the command and control organization is a thing of the past, and along with it, the conception of the leader as one who commands, controls and decides for all. And, to rephrase the above, the vital organization today is dependent on continuous coordination—both internally and with the world outside. When dialogues run smoothly, information and opinions are freely exchanged, and there is mutual respect and appreciation, effective action is facilitated.

What sort of leadership is envisioned here? Nothing less than a radical conception is demanded. For centuries we have viewed leadership as a quality or characteristic of the individual. There are good leaders and bad leaders, and we can distinguish the qualities that separate the former from the latter. In earlier centuries there was a tendency to view leaders in terms of charismatic personality; there remain echoes of this concept even today. In the 20th century the focus shifted to qualities of good managers. And today, literally thousands of books on leadership list the characteristics of the good leader.

However, in light of all that we have said, it is clear that in the emerging era we must replace the concept of individual leadership with that of *relational leading*. The term "leadership" is largely tied to the view of the individual leader, while "relational leading" refers to the ability of persons in relationship to move with engagement and efficacy into the future. In this sense, relational leading is an activity, not a personal attribute. It is within relational processes that meaning is born, sustained, and transformed. And it is also the impoverished relational process that brings about conflict, alienation, and dysfunctional organizations. The challenge, then, is to enrich and enhance relational process. Increasingly, we find scholars and practitioners championing more relational conceptions of leadership. In these writings the emphases are clear. Needed are effective practices of collaboration, empowerment, horizontal decision-making, information sharing, networking, continuous learning, appreciation, and connectivity. The successful organization of the future must

> **"Relational leading" refers to the ability of persons in relationship to move with engagement and efficacy into the future. In this sense, relational leading is an activity, not a personal attribute.**

embrace processes of productive and animated interchange among the participants. Ideally, relational leading should take place throughout an organization. In this sense, leading is not a matter only for those in the top echelons. Effective participation in practices of sharing, supporting, appreciating, and so on should take place at all levels of the organization. However, individuals occupying positions of authority do have a heightened responsibility. This is true not only because they serve as models for those in the lower ranks of the organization, but because they can often set in motion the kinds of relational practices most needed. They can teach and invite forms of interchange from which the organization is nourished and from which new potentials are created.

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Conscious You:
Become the Hero of Your Own Journey

A book excerpt by Mobius Senior Consultant Nadjeschda Taranczewski

We are delighted to announce that Nadja joins us as faculty for this year's Next Practice Institute. As part of our special Wednesday Intensive she will join a panel discussion on New Work & Evolving Organizational Forms.
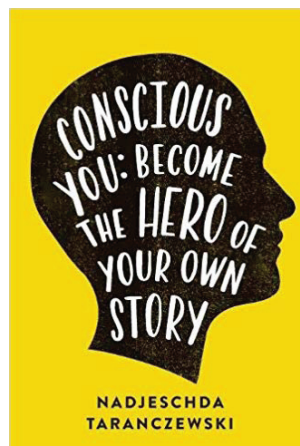
Psychologist and Mobius Coach Nadjeschda Taranczewski released her book *Conscious You: Become The Hero of Your Own Story* in September last year. *Conscious You* is a brilliantly comprehensive and yet easily accessible introduction to personal growth (suitable to clients and practitioners alike) which captures so many of the models and practices that deeply influence our work – including the ladder of learning, voice dialogue, archetypes, polarity work, transformational maps, and brain science.

The Transformation Map
(excerpts from Chapter Four)

Whenever life feels stuck, somehow not in flow, it can be helpful to understand the location and nature of the blockage before rushing to change random aspects of our life that may or may not be the cause of our unhappiness.

Human experience unfolds in the constant dance between the individual and the collective. As individuals, we are part of a nearly infinite number of more or less permanent collectives.

There are aspects about each perspective – the individual and the collective – which are observable, measurable, and/or quantifiable. Because we can observe them, let's call them *exterior*. At the same time, the individual and collective perspectives each have aspects that are experiential (they are experienced internally) and mostly intangible. These aspects are much harder to observe, and we will call them *interior*. When we combine the individual/collective and exterior/interior perspectives we get a four-quadrant matrix that can serve as our map for transformation (see overleaf).

Enquiring into the four quadrants within the specific context of one collective allows you to gain a different perspective on your life. You may feel stuck at work because you are lacking a skill that you need (upper-left, behavioral), or because you feel isolated in your team and at a loss how to create more meaningful connections with your co-workers (bottom-left,

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intentional). Or, possibly, you feel upset that your team doesn't have the right systems and processes in place to work effectively (upper-right, social) or because the culture of your team, the way you communicate, is lacking mutual appreciation and respect (bottom-right, cultural).
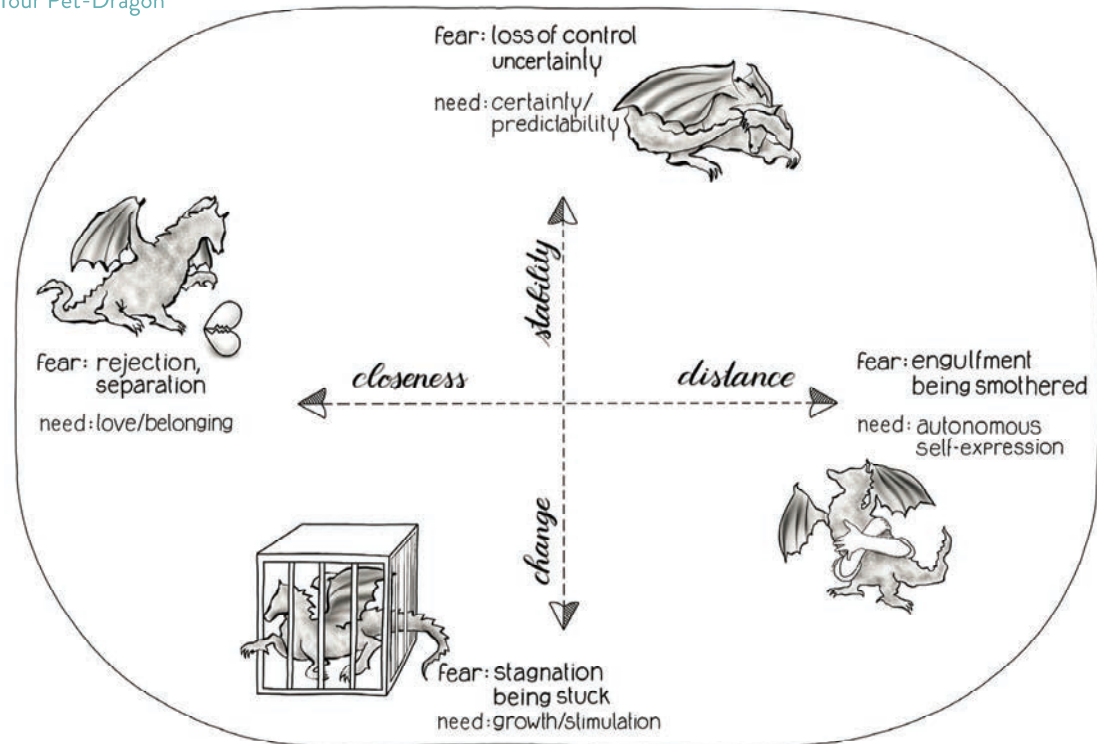
What lies beneath

When I am called into organizations which are undergoing change processes, I often observe how the lower sections of this map have been forgotten entirely. There seems to be a belief, stemming from the industrial age, that all it takes to make a company more successful or productive is to optimize its systems or structures (e.g. introduce better software or re-arrange who is reporting to whom), and to train people in new skills so they can be more effective at their job. Organizations that are narrowly focused on improving the two exterior quadrants (everything above the iceberg's waterline) eventually produce employees with severe change fatigue. Employees are tired of being rushed through one new system after the other and often develop resistance to new structures and procedures – even if they are sensible. I

have heard countless complaints from employees who feel that new is not better but worse, because it does nothing for them but add to their confusion and sense of being overwhelmed.

Obviously, it makes sense to influence and optimize the upper quadrants, but as the management consultant Peter Drucker famously pointed out, 'Culture eats strategy for breakfast'. Unless we consider what lies below the waterline (the interior quadrants), sustainable structural change in individuals and collectives is unlikely. Change is more peaceful and takes less of a toll when driven by individuals operating from a higher level of personal awareness or consciousness.

As much as I believe it to be necessary to affect social change, to invest ourselves in creating social justice, gender equality, and affirmative action, I believe that these endeavors are more successful if we are able to acknowledge our part in having co-created the very system we seek to change. Social change leaders such as Gandhi, Martin Luther King Jr., Rosa Luxemburg, or Rosa Parks are all examples of the power of consciousness in action. The bottom quadrants of our four-quadrant iceberg (our individual mindsets

Your Pet-Dragon

fear: loss of control
uncertainty

need: certainty/
predictability

stability

closeness   *distance*

fear: rejection,
separation

need: love/belonging

fear: engulfment
being smothered

need: autonomous
self-expression

change

fear: stagnation
being stuck
need: growth/stimulation

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and our shared mindset expressed through culture and communication) are at the heart of individual and collective transformation. They deserve a lot more attention than we typically grant them.

The ripple effect
Each of us holds the power to exercise true choice for one person and one person alone: ourselves. Beyond this chapter, I will therefore concentrate my attention on the individual and interior experience, the lower-left quadrant.

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Dance with Dragons
(Excerpts from Chapter Six)
Although it often doesn't seem like it, at the root of conflict with others lies fear: fear that we will not get what we want or need. Although fear is just an emotion like any other, it is one of the less popular ones, because it is connected with vulnerability and loss of control. Most of us, both unconsciously and consciously, devote a lot of time and energy to avoiding feeling fear. But being unaware of or denying fear has consequences.

Unacknowledged fears erect an invisible wall between ourselves and others. When we are unaware of how fear drives our actions, it becomes impossible to resolve conflict because we are busy fighting proxy wars instead of speaking about what we are really afraid to lose.

Needs and fears
Growing up, we not only learn which ways of meeting our needs are approved of and rewarded, we also learn which are discouraged or punished by our parents, our peer group, and by society at large. The energies of our core needs are polar opposites in nature, and fulfilling them simultaneously can seem impossible. (See map of our basic fears and needs.)

On the one hand, it is essential we learn to trust life, the world, and other people, and to let others be close to us and allow for intimacy (love/belonging). On the other hand, we need to become mature and autonomous individuals, accept and embrace our independence, and differentiate ourselves from others (autonomous self-expression).

To meet our need for stability and security, we

learn to be consistent, make plans, and follow them reliably (security/predictability). Yet, if we want to grow and enjoy life, we need to remain spontaneous and creative, be willing to embrace the unknown, and let go of the familiar in order to be open to change (growth/stimulation).

Our inner selves assign different importance to these needs, depending on the interaction of our biology, our upbringing, and our current stage in life. Quite often, we invest a huge amount of energy on fulfilling a need that appears crucial under our current life conditions, while neglecting the rest. The longer we (or one of our selves) serve this one need, the more readily we dismiss the other needs – and sometimes we even begin to react against people who place more importance on a different need. In order to feel balanced, we have to find some way to express and fulfil all of our needs, not just one or two.

While still young, we naturally depend on other people to fulfil our physical and emotional needs. However, it is a costly error to continue this dependency into adulthood. To accept our inherent responsibility to take care of our own needs also means to reclaim our innate capability for fulfilling them better than anyone else ever could.

If your life has been dominated by the need to belong and be loved, you will most likely fear rejection or separation. If your strongest need is for autonomous self-expression, you will want to run screaming when others encroach on your autonomy, smother, or engulf you. If you need a high degree of order and certainty to feel safe, loss of control and chaos are your worst nightmare. If your main objective is a life of growth and stimulation, the possibility of stagnation or being stuck makes you gasp for air.

Whatever need we put at the center of our attention, most of us react to the associated fear as if it was a life-threatening dragon we need to run from or defeat and slay.

The 'fear dragon' unconsciously driving us can trigger rather rigid or even bizarre behaviors, of which we ourselves are often blissfully unaware. Whenever driven by our dragon-fearing thoughts, we slide into a shadow response, a behavior that quickly becomes a liability for ourselves and others. Sometimes we may even be aware that a particular response is unhelpful or

> **"The fact that our eyes appear to function like a camera lens and our brain like the hard drive of a camera recording actual events in real time, makes us want to reject the idea that reality is self-deception. But the brain is not a camera, it is a projector."**

irrational, but somehow we can't help doing it anyway. The less conscious we are of the connection between our fears and our automatic shadow behaviors, the less likely we are to stop them, and the higher the risk of alienating others. Ironically, it is often precisely that shadow behavior aimed at avoiding the fearsome dragon which creates more of what we are trying to avoid.

For example: If I try to eliminate uncertainty or potential loss of control by micromanaging my environment, I lock myself in a cage of structure and rules, and disempower others with my fixation on details and process. As a result, I experience a constant sense of being overwhelmed.

These counterproductive behaviors are triggered by the assumption that behaving this way will get us what we need. In reality, our shadow behavior very rarely gets us what we need, and quite often, it gets us precisely what we want the least.

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Hidden Gifts

The coach's story: I was hyper-adaptable – and completely spineless. In addition to expunging my need for self-expression, I tried very hard to reintroduce a sense of structure and predictability,

which my life had lacked after my parents' separation. Instead of acting out, I developed an overly strong sense of discipline and reliability that helped me establish control over my environment as well as securing the admiration of others. In some respects, this survival tactic of overadaptability and merciless self-discipline served me well: it had a big part in getting me where I am today. At the same time, I paid a high price. In order to be accepted by the right people, I learned to be disingenuous, saying and doing the things I felt would buy me their attention. My need to control my environment manifested itself in rigidity and a tendency towards self-righteousness, which sometimes drove others away. For years, I was blind to the potential of the other two poles of the playing field (growth/stimulation and autonomous self-expression) because I could not see how to align them with my personal survival strategy.

My old patterns worked well enough until I became a self-employed coach. Suddenly it was obvious that being the nice and studious girl was not a viable strategy for professional success. To be an effective coach and give straight feedback to clients, I needed to let go of wanting to be liked and instead develop the courage to be honest and learn to articulate my opinion. And in order to run a business and offer my services, I had to stop playing small in the hope that someone would accidentally discover my greatness. I had to stand tall and promote myself. To cooperate effectively with colleagues on bigger projects, I had to be more flexible and allow for people to do things differently than I would have done them.

Whatever pattern you may detect in yourself – view it with kindness. Your survival strategy has helped you manage your fear and has got you to this level in your life. But it will probably not get you to the next. Every one of your shadow behaviors points you towards a blind spot, an area where you have been operating – consciously or unconsciously – from fearful thinking. If you learn to develop more ease in playing in all four corners of the playing field, you will unleash your full potential and become more of yourself.

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The master dragon

According to the philosopher Ernest Becker (1971), there is one ultimate fear, deeper and older than all the fears we have explored so far: the fear of non-existence – or, in other words, the fear of the death of ego. Because of its existential nature, we could call it the 'master dragon'.

As far as we know, humans are the only species with the consciousness of being alive as well as having the consciousness that we could (and someday will) not exist. The notion *I could not exist* is distinct from the knowledge of *I will die*. Theoretically we know that all living things will die. Non-existence confronts us with the question of the ultimate relevance of our life. What if there is not a higher purpose to our existence? What if, in the grand scheme of things, in the vastness of the universe, it doesn't matter if we are or if we ever were?

For some people, the notion of a fear of non-existence immediately rings true while others will claim never to have felt afraid of not existing. Whether you have ever been aware of this fear or not, you might be surprised to know how it probably impacts you unconsciously. Based on the ideas of Becker, a group of social psychologists developed what they coined the *terror management theory* (Rosenblatt et al., 1989). On the hypothesis that everyone is subconsciously

> **"The wars we fight with others often have little or no connection to the *original* source of our fear: our imagined vulnerability."**

affected by the fear of the void, they came up with some rather entertaining experiments to test how people would change their beliefs and actions when they were reminded of their own mortality (which is how they operationalized the fear of non existence for experimental purposes). What they found was that prompting people to subconsciously think about their mortality does in fact have the power to change their worldview and behavior, an effect that could be replicated across different cultures and religions. They also found that people who deny being afraid of not being or of dying (in other words: who suppress the inevitability of their own demise) think and act very differently from people who consciously reflect about their own mortality and the fears this brings up.

***

In one study, random people passing by on a street were interviewed either while facing a department store or while facing a funeral home. The interviewer inquired about their views regarding topics such as equality of same-sex marriages, diversity, integration, and immigration. When interviewed in front of the funeral home, people became more conservative in their political views, more nationalistic, less accepting of different life-styles. At the same time, triggering their mortality made people more likely to accept violence as an acceptable measure to enforce their cultural or religious rules and norms on others.

In the terror management studies, the topic of their own death never consciously registered for any of the participants, but they still adapted their beliefs and behaviors based on this inkling of non-existence. Terror management studies have proven how even a subtle reminder of the fragility of our existence is enough to have people barricade themselves behind cultural and religious symbols, because these bestow our lives with meaning and purpose and give us a sense of belonging.

To my great relief, the researchers also discovered a very simple cure for our unconscious reaction to this master dragon: look at it, talk to it, be kind to it. It seems we change for the better when we face the big questions about life, death, and meaning head on instead of hiding from them. The terror management data showed that people who deliberately engage in deep conversations about death, and the meaning of life and the universe, become measurably more open minded, more accepting of diversity, more empathic towards the disenfranchised, more willing to help others in need, and less ready to see violence as a solution for cultural or religious conflict. So, here as well the same principle applies: dance with your dragon, drag it into the sunlight, tickle its belly, and show it to others. It might just become your favorite pet.

Soul need

We have already discovered that behind every fear there is a deeper yearning. The yearning behind the fear of non-existence is connected to the need of our soul: to know our life has meaning and that we matter.

In the life of many of my clients, this fear shows up as the nagging feeling that they are not yet doing their thing, that they are somehow not delivering on their purpose. As a result, their lives feel flat, devoid of a deeper meaning. To listen to our need for meaning and significance can be a powerful and positive driver for creativity and change.

At the same time, being blind to the need for meaning, and therefore blind to the fear of non-existence, can create unpleasant results. On a personal level, the drive to qualify the relevance of our existence can inhibit our ability to enjoy the moment. We work towards ever increasing levels of influence, power, and wealth, hoping for peace of mind as a reward. Compelled to leave a mark in the fabric of history, we are much like teenagers carving 'I was here' into the trunk of a tree. Even worse outcomes can entail, if whole groups of people are blind to this fear in their hearts. Terror management theory is based on the assumption that in order to avoid facing the dragon of non-existence, humans have created cultural and religious reference points against which we can measure the meaning of our life. By these standards, *the right life* is one that obeys the rules and furthers the established way of life. The more I live by the book (whatever the book may happen to be), the more meaning I am promised in return.

The bearers of this kind of institutionalized meaning see anyone who does not defer to the written (and unwritten rules) of the book as a potential threat. They will ridicule, persecute, and sometimes even kill people who think outside of the box of their cultural or religious boundaries. Because if there are no absolute truths, then how can I measure the significance of my own accomplishments? How do I know that I matter? In this light, the recent surge of young European men and women joining the cause of the Islamic State and the rise of popularism in the West can be seen as a desperate outcry for significance and meaning by people who otherwise feel disempowered, marginalized, and irrelevant.

If we allow the fear of non-existence to drive us subconsciously, we turn life into a struggle for power and personal relevance without ever really getting away from our fear. Paradoxically, terror management research has demonstrated that nothing makes us feel more alive and more connected to others than when we relax into the inevitability of our non-existence (at least to the inevitability of our non-existence in this physical form – who knows what happens next?). The more we accept that we, in this body, are but a very temporary expression of life's energy, the more contentment we find in being alive in the here and now and being connected with the world around us.

To think that our existence is both utterly insignificant and utterly meaningful at the same time seems contradictory at first glance. On the one hand, it is highly unlikely that any individual existence will affect the course of the universe. On the other hand, each of us matters. Because we are alive. Because there are people around us whose lives we affect every single day. Because we affect the fate of humanity and the fate of all life on this planet. Because we are an expression of life itself and need to believe we matter in order to protect it. And although I don't believe that I have a predetermined purpose, I believe that choosing my purpose based on the talents and gifts I have is a worthwhile quest. The question therefore is not 'what is my purpose?' but rather 'what do I choose my purpose to be?'

Putting all the parts together, our needs, fears, the associated shadows and gifts/strengths, we end up with a 'self-realization compass'. On it, our biggest growth opportunity may lie directly opposite to us. We can choose to leave our comfort zone and our familiar dragon behind. If we embrace the gifts of our opposite pole and discover strengths in us that maybe most unlike us, our options in life will increase.

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The Mind of The Leader
How to Lead Yourself, Your People, and Your Organization for Extraordinary Results

A book excerpt by Mobius Friend and NPI 2020 Keynote speaker,
Rasmus Hougaard and Jacqueline Carter
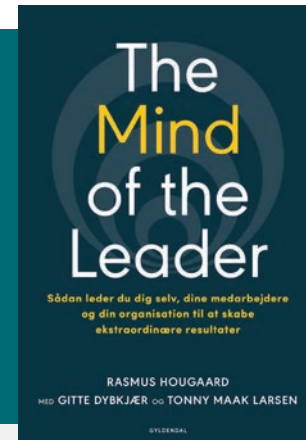
From the Foreword

In *The Mind of the Leader*, Rasmus Hougaard and Jacqueline Carter are providing a clear pathway for creating "people first" organizations. It calls for leaders to be humans first: to be mindful, selfless, and compassionate and in doing so, to develop the qualities that enable engagement, fulfillment, and meaning—which lead to greater business success.

If we as leaders are mindful, we will better know what really matters to our people. We are more present, attentive, and curious. It is not always easy, but I know the difference between being present with my people and when I am not. I only have impact when I am.

ARNE SORENSON, *President and Chief Executive Officer, Marriott International*

From the Introduction

How can we create more human leadership and people-centered cultures where employees and leaders are more fulfilled and more fully engaged?

As human beings, we are all driven by basic needs for meaning, happiness, human connectedness, and a desire to contribute positively to society. That's true whether we're at home, out in the world, or at work. But it's one thing to realize this and another to act on it. As Javier Pladevall, CEO of Audi Volkswagen, Spain, reflected when we spoke with him, "Leadership today is about unlearning management and relearning being human."

The Mind of the Leader provides a way to do this. It outlines how leaders can lead themselves, their people, and their organizations to unlock intrinsic motivation, create real people-centered cultures, and ultimately deliver extraordinary results.

How important is the message of this book? Consider this: In a 2016 McKinsey & Company study of more than fifty-two thousand managers, 77 percent rated themselves as inspiring and good role models. But this stands in stark contrast to how employees perceive their leaders. A 2016 Gallup engagement survey found that 82 percent of employees see their leaders as fundamentally uninspiring. In fact, the same survey found that only 13 percent of the global workforce is engaged, while 24 percent are actively disengaged.

This seeming lack of good leadership is not because of a lack of effort. According to a recent report,

THE THREE LEVELS OF LEADERSHIP

Organizational Leadership

YOUR ORGANIZATION

Organizational Awareness

People Leadership

YOUR PEOPLE

People Awareness

Self Leadership

YOURSELF

Self Awareness

organizations around the globe invest approximately $46 billion annually on leadership development programs. That's a lot of money for seemingly little return. What's going wrong?

In part, the system is broken. According to research by Dacher Keltner, professor of psychology at University of California, Berkeley, when many leaders start to feel powerful, their more benevolent qualities start to decline. Leaders are three times more likely than lower-level employees to interrupt coworkers, multitask during meetings, raise their voices, and say insulting things. He also found that leaders are more likely than other people to engage in rude, selfish, and unethical behavior. None of this is going to speak to the intrinsic motivation we all share.

While the $46 billion spent on leadership training might improve leaders' effectiveness— at least in a strictly business sense of focusing on the bottom line— something more is needed: leadership that truly engages employees, is truly human, and addresses basic human needs any employee has.

And it starts in the mind of the leader.

Leadership pioneer Peter Drucker said, "You cannot manage other people unless you manage yourself first." If this is true, the majority of leadership education and training programs have it backward. Most leadership education starts with skills like strategy, people management, and finance. But from Drucker's point of view, this approach starts at the end and misses the beginning. It's like building a house by starting with the roof.

Like Drucker, we argue that leadership starts with yourself. More specifically, it starts in your mind. By understanding how your mind works, you can lead yourself effectively. By understanding and leading yourself effectively, you can understand others and be able to lead them more effectively. And by understanding and leading others more effectively, you can understand and lead your organization more effectively— and by "more effectively," we mean in a way that's going to tap into your own and your people's intrinsic motivations and sense of purpose. If you're able to do that— and we have witnessed that with practice and persistence, anyone can— you'll

> **"Many distracted minds equals a distracted culture."**

have a more engaged and productive workforce. And perhaps more importantly, you'll be part of creating more happiness, stronger human connectedness, and better social cohesion within and beyond your organization.

We and our research team surveyed and assessed more than thirty thousand leaders from thousands of companies in more than a hundred countries. We have conducted in-depth interviews with hundreds of C-suite executives. And we have reviewed thousands of studies on leadership in the fields of neuroscience, leadership, organizational development, and psychology.

Based on this research, we have conclusively found that three mental qualities stand out as being foundational for leaders today: mindfulness (M), selflessness (S), and compassion (C). Together, we call these foundational skills MSC leadership.

So how do you as a leader achieve MSC leadership, to better engage your people at their intrinsic level and unleash better performance? By applying mindfulness, selflessness, and compassion first to yourself, then to your people, and then to your organization *The Mind of the Leader* takes you step by step through this process.

***

ENABLE ORGANIZATIONAL FOCUS
Excerpt from Chapter Eleven: Lead for a Mindful Organization

Through working with organizations in various industries all over the world, we've found four consistent challenges to maintaining focus for both leaders and employees. Leaders and employees are under pressure, always on, information overloaded, and working in distracted environments. We call it the "PAID" reality. The problem with the PAID reality is that it's a multipronged attack on our attention. It makes us multitask and turns us into action addicts. Multitasking and action addiction, as explained in chapter 3, destroy our focus and ruin our prioritization skills. Instead of focusing on the big issues, the high-value actions that drive performance, we keep ourselves occupied and become overwhelmed with busywork— small, easily accomplished tasks.

When this is a widespread characteristic of an organization, the organization as a whole lacks focus.

Many distracted minds equals a distracted culture. Having a clearly defined mission statement or an explicit strategy is not enough to counter this problem. It can only be accomplished by training and rewiring the brains of individuals in the organization in a way that increases attention and reduces the appeal of distractions.

Some years ago, the Carlsberg Group undertook a series of significant reorganizations and layoffs. Leaders and employees alike were left with new responsibilities, ongoing changes, and a strong feeling of uncertainty. Understandably, this generated significant levels of distraction within the organization. Then CIO Kenneth Egelund Schmidt observed how individuals, teams, and the organization failed to focus on the longterm plan. "Groups of people were working in different directions and reacting to every bit of news that came their way," he lamented. "Entire teams would get caught up in low-priority projects for days before realizing that they were on the wrong path." As a result of this turmoil, people at Carlsberg became severely stressed, which only made them more reactive. Collaboration faltered. Distraction became more widespread. Performance suffered— all part of a downward cultural spiral.

Kenneth decided it was time to act. He believed that he needed to reinstate a collective focus and enhance well-being. For a year we worked with him and his teams to first develop their individual skills in mindfulness and then to create more focused and mindful collective work habits. Assisting Carlsberg for a year helped us gain greater insight into the anatomy of organizational focus and prioritization. Individual focus and prioritization is about doing the right things rather than trying to do everything. Similarly, organizational focus is a collective focus on doing the right things rather than doing lots of things. In this sense, it's a high degree of shared focus and awareness toward realizing well-defined goals and objectives. In a mindful organization, leaders and employees have greater clarity on collective priorities and, therefore, greater organizational focus.

Organizational focus allows individuals and teams to make better decisions about what to do— and often more important, what not to do. It facilitates constructive conversations among colleagues when priorities conflict, providing clarity and reaching

THE MINDFULNESS MATRIX

FOCUSED

1 FLOW	2 MINDFUL
3 MINDLESS	4 CREATIVE

AUTOPILOT · AWARE

DISTRACTED

consensus based on the overarching goals and objectives of the organization.

As a leader, your role in securing organizational focus is to continually help your people have clarity. What are the right tasks to do at the right time? Do these tasks serve the larger objectives of the organization? Depending on employees' level in the organization, their function, and job requirements, this clarification may need to happen once a month, once a week, or even daily. It must be done not only at the individual level but also for all teams across all functions.

Based on our years of experience helping organizations develop stronger organizational focus, here are a few practical tips that you as a leader can implement in your organization.

***

CULTIVATE MINDFUL MEETINGS (one of several tactics described in Chapter Eleven)

Meetings are low-hanging fruit in a journey toward creating a more mindful culture. According to a survey reported in *Industry Week*, two thousand managers claimed that at least 30 percent of their time spent in meetings was wasted. And similarly, according to a 3M Meeting Network survey of executives, 25 to an alarming

50 percent of meeting time was viewed as wasteful.

Meetings in most organizations tend to be unfocused for a number of reasons. First, with back-to-back meeting schedules, the beginning minutes are generally wasted, because people are late or mentally lingering on the meeting they just left. Second, many meetings lack collective focus because it is culturally accepted to bring and use phones and laptops in meetings, creating distractions. Third, if people have too much going on and are overwhelmed by busyness, they will have a difficult time being fully present, especially if the meeting objectives and agenda are not crystal clear.

After we worked with Carlsberg's people to bring more organizational focus to their culture, they were able to decrease their average meeting time by 30 percent. What was most interesting about this result is that reducing meeting time was not a core objective of the initiative. The reduction in meeting time happened naturally as people became more focused and less distracted. They were simply able to get more done in a shorter amount of time. Here are some simple guidelines for creating more mindful meetings.

At the beginning of each meeting, invite everyone to join in one minute of silence before getting started. Although for some people a moment of silence can seem strange, in our experience, it can become quickly adopted as people appreciate the benefits of having a moment to settle in. This simple one minute can be key to helping everyone mentally arrive— versus just being there physically— in the meeting with a little more focus and presence.

During the meeting, have a collective agreement that phones and laptops are off or put away unless specifically required. If even one person is busy writing emails, texting, or reading the news during a meeting, it has a negative impact on the collective focus. It is also important that meeting objectives are clear and that someone is leading the meeting and ensuring everyone sticks to the agenda. This helps everyone stay more on task and engaged.

Toward the end of the meeting, establish a collective discipline of ending five minutes before the scheduled end time— often at the top or the bottom of the hour. These five minutes enable everyone to have time to transition mindfully to their next meeting.

***

COMPASSION AND THE POWER OF SOCIAL COHESION Excerpt from Chapter Thirteen: Lead for a Compassionate Organization

Social cohesion is the invisible glue that connects us as human beings in cultures. It's the bond that makes us stick together, collaborate, and collectively contribute to a shared purpose. Compassion and trust create social cohesion, and social cohesion can make the difference between a good company and a great company.

To better understand this relationship, consider Southwest Airlines. Southwest is the most profitable airline in the world and one of the fastest-growing companies since it was established in 1976. The company made headlines throughout the airline industry when it achieved record-setting gate turnaround times. Turnaround time may not sound exciting, but in the airline industry, turnaround time is money. As Southwest cofounder and former CEO Herb Kelleher said, "Planes make money in the air, not sitting on the ground." When planes are parked, they're a direct cost to the company. So when Southwest cracked the turnaround time code, it was big news throughout the airline industry. Of course,

Three mental qualities stand out as being foundational for leaders today: mindfulness (M), selflessness (S), and compassion (C). Together, we call these foundational skills MSC leadership.

in a short time, every other airline copied Southwest's turnaround procedures.

But there was a problem. Nothing changed for the other airlines when they copied Southwest's actions.

Even using Southwest's procedures, other airlines couldn't cut their turnaround times. Why? Because other airlines lacked Southwest's social cohesion. Southwest had established a strong culture of compassion in its teams, which led to a stronger sense of social cohesion— the bond for collaboration. To get a plane turned around requires up to twelve different teams to collaborate efficiently and willingly. Pilots, ticketing agents, baggage handlers, maintenance teams, and tarmac crews all need to work together to more quickly get a plane in the air. In most airlines, these functions aren't particularly keen to collaborate because of distinct power hierarchies and cross-team disputes. The culture instilled in Southwest Airlines, however, is one of genuine respect and concern. Pilots aren't seen as superior, and maintenance crew members aren't seen as expendable. They're all part of the same organism, with the same purpose of getting their passengers in the air as quickly as possible— and accomplishing this while experiencing joy and kindness toward one another.

Much to the chagrin of other airlines, operational procedures are not the cause of quick turnaround times — compassion and social cohesion are.

***

LEADERSHIP FOR A HARD FUTURE
Excerpt from The Afterword

Leadership must be about serving for the greater good. We are all children of this planet. We all want to be happy. No one wants to suffer. Our most honorable responsibility as leaders is to help increase happiness

THE COMPASSION MATRIX

COMPASSION

1 NAIVE	2 BENEVOLENT
3 INCOMPETENT	4 MANIPULATIVE

IGNORANCE ... WISDOM

INDIFFERENCE
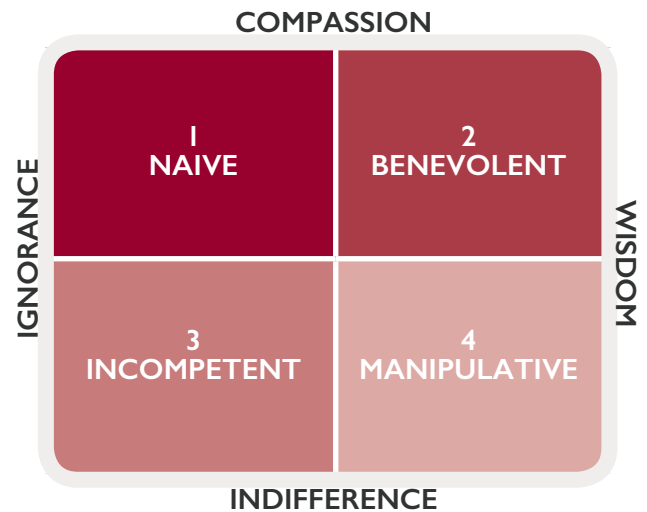
and kindness and decrease unnecessary suffering. And to serve our societies in a way that they become a little better by means of our actions.

In this light, we as leaders must think and lead for the long term. We must have the courage to face the facts of the challenges lying ahead of us and be ready to make unpopular decisions when needed. And such decisions are much needed today.

The biggest and most dramatic challenge is undoubtedly climate change, which forever will impact our life on this precious planet. The seas will rise. The weather will become unpredictable. Some regions will dry out. Others will wash away. The natural balance of nature is being disturbed far beyond our reach of understanding and influence. Why are we not reacting?

Because our brains don't perceive it.

Instead of focusing on the big issues, the high-value actions that drive performance, we keep ourselves occupied and become overwhelmed with busywork— small, easily accomplished tasks.

Our brain is designed to help us survive by being tuned to immediate changes, such as an oncoming storm, or the roar of a truck coming full speed toward us. But the brain doesn't sense the thinning of the ozone layer; the increased carbon dioxide levels in the air and oceans; and the very slow changes in climate, temperature, and rising seas. We have no neurological alarm system for slow change. When it comes to slow change, the normal fight-or-flight reaction of the amygdala draws a blank.

If the brain could react to slow change like it does to a fast-approaching truck, we would all be dogmatic about decreasing our individual environmental footprints and would take to the streets to make companies and governments do the same. But it doesn't. And we are all blind to the fact that we may be killing the planet as a habitat for our children. We are indeed facing a hard future, and we don't really see it coming.

As leaders today, we have a responsibility to face the hard challenges of the future. Even if the brains of the people we lead are not alarmed by the slow threats we face, we can't neglect them. We have to stand up to face the future with clear minds. Because when the challenges hit, as slowly as they will, if we don't stand together— clear minded, with selflessness and compassion— we will do what humans have always done: stick with our tribe and fight the others.

We can't change the tsunami of challenges coming our way, but we can prepare ourselves. Prepare to stand together, rather than fight one another. We can start now by building more mindfulness, selflessness, and compassion in our organizations and societies, so that trust and social cohesion is in place when things become more challenging. That is the responsibility we all have, and especially those in positions of power. And it starts with our own minds.

Any conflict or war, at any time in history, has always originated in a mind or in a collection of minds. Conflicts do not come out of nowhere, and wars are not made of weapons but of minds that hold anger, attachment, or ignorance. In a rapidly changing world, with hard challenges coming our way, we need leaders with stable minds who can respond mindfully, with selfless confidence and wise compassion. It gives us great hope to see that leaders across the world and across industries and cultures are embracing these qualities and creating more social cohesion in their organizations.

RASMUS HOUGAARD joins us at the 2020 NPI to offer a keynote address. He is the Founder and Managing Director of Potential Project, a global leadership training, organizational development and research firm. They help leaders and organizations enhance performance, innovation and resilience through mindfulness and other practices grounded in neuroscience and research. They partner with forward thinking companies like Cisco, LEGO, Accenture, Microsoft and 500+ other global clients helping create people centric cultures and truly human leadership. He is the author of *One Second Ahead: Enhance Your Performance at Work with Mindfulness (2016);* and *The Mind of the Leader – How to Lead Yourself, Your People and Your Organization for Extraordinary Results (2018)*.

JACQUELINE CARTER is a partner and the North American Director of Potential Project. She is co-author of *The Mind of the Leader – How to Lead Yourself, Your People and Your Organization for Extraordinary Results* (HBR Press, 2018) as well as co-author with Rasmus Hougaard on their first book *One Second Ahead: Enhancing Performance at Work with Mindfulness.*

"You might sit at your computer, thinking you own and control your own ideas but it doesn't take long before you realize that you're part of a bigger network. You're fully wrapped up in relationships out of which you come and into which you participate. To look at yourself as a single being is absurd. The new way to look at it is, "I'm connected, therefore I am.' "

– Ken Gergen

Book Recommendations
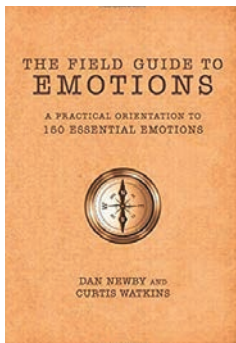
The Field Guide to Emotions by Dan Newby and Mobius Coach Curtis Watkins. Despite the introduction of emotional intelligence, over twenty years ago, as a core area of focus for coaching and leadership development, and the current spotlight on specific emotional capacities (including vulnerability, humility and compassion, as featured throughout this edition), we have been missing a detailed field guide that helps us explore the breadth of our emotional experience. This is a brilliantly nuanced and comprehensive guide to 150 emotions which offers an interpretation of how each emotion: opens or closes us to others; relates to our past, present or future; both fulfills a specific need for us and simultaneously limits our ability to meet other needs. On the following pages we have selected three example emotions to give you a sense of why this is book is such an excellent companion for coaches and leaders alike.

The Wonderful W is a story of transformation told and illustrated as a fairytale for adults, brought to us by Mobius Friend, expert in play-based approaches to behavior change, Gwen Gordon (who began her career as a Muppeteer for Sesame Street). This book of Seussian rhyme paired with quirky and joyful illustrations takes us on a journey into "our holiest holes to discover the wholeness that resides within us." It is a gentle and gorgeously child-like invitation to re-examine our sense of deficiency (what Nadja Taranczewski refers to as the master dragon on page 75 of this edition). In response to the only-human tendency to sometimes despair and busy ourselves when we can't find meaning, Gwen's wonderful Princess Willa offers five magical steps back to wholeness, wonder and wellness.
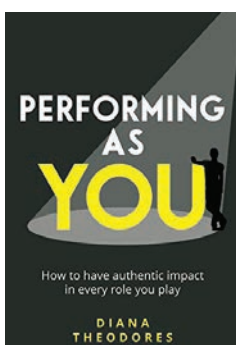
Huge congratulations to Mobius consultant and coach Diana Theodores whose new book recently hit the #1 bestseller spot at Amazon. An international performance coach specializing in Presence, Communication, Impact & Influence, Diana applies her many years' experience in professional theatre directing to the principles of 'great performance' on the business stage – whether that stage revolves around a private conversation, a presentation to the board, or a live audience of thousands. Packed full of brilliant practices and techniques to become the best version of ourselves, this is a great book for coaches and clients alike. Based on Diana's dynamic approach to coaching and facilitation, the book offers an irresistible invitation to help us connect with our unique force to bring our fullest selves forward.

Book Recommendations

The Field Guide to Emotions
A Practical Orientation to 150 Essential Emotions

by Dan Newby and Mobius Coach Curtis Watkins
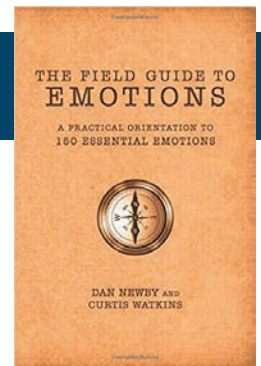
As Mobius coach Curtis Watkins and his co-author Dan Newby explain in the introduction to their brilliantly comprehensive field guide, "Two hundred years ago, only 10% of humans on the planet could read and write, and now probably 90% of people can read and write." What would it take for us to achieve this level of emotional literacy? While we are emotional beings, we so often lack the ability to accurately name and interpret the emotional experience which, whether we know it or not, we are having on a continuous basis. We tend only to notice occasional, strong or negative emotions. This blindness (and our related emotional illiteracy) hampers our ability to engage in life fully and act intentionally in relationship with ourselves and others (including, as leaders and coaches.) This lack of emotional awareness cuts us off from critical information, dulling our experience and comprehension of what is going on inside and around us.

> **"If we understand the purpose of our cognitive skills to be the gathering and sorting of information, it is logical that we would need a mechanism to weigh the value of that information. This is the role emotions play in the ontological model."**

Before diving into their detailed and nuanced descriptions of 150 emotions, the authors preface their guide with an excellent introduction to understanding our emotions with greater discernment, including the ways in which emotions are:

- The energy that *moves* us.

- Non-discretionary and experienced on a continuously. We do not choose to have emotions. And we are never not experiencing an emotion.

- Legitimate domains of learning and knowing – discovered through immersion in emotional energy (our own and others) rather than through intellectual reasoning. Emotional learning has its own, typically slower, pace.

- Easier to regulate and address once we have accurately named the emotional experience we are having. They are also easily confused with one another and rarely happen one emotion at a time – we often experience several at once.

- Connected with a story we tell ourselves about the experience.

- Have a time orientation. Emotions relate to the past, present or future. Noting emotional patterns, reveals what time dimensions we may be drawn to.

- Take care of a specific human concern – each emotion has a function. For example, "Loyalty takes care of the groups to which we belong. Anger tells us what is unjust and gives us the possibility of correcting it."

- Like our thoughts, they do not define us. Emotions and thoughts simply offer us an understanding. We are not our thoughts or emotions unless we choose to be.

- Are similar but differ from moods. Emotions are event triggered. Moods are pervasive emotional energy. "Emotions are provoked by an experience, whereas moods shape the experience we are having."

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The authors' A-Z guide to 150 emotions includes everything from the more commonly discussed (fear, sadness, happiness) to the less common (lasciviousness, mischievousness, naivete) and examines the purpose and benefits of emotions we often judge to be negative. Given the importance of *humility* featured in the work of Professor Edgar Schein in the opening pages of this edition, we have selected this emotion and two related emotions to showcase the ways in which *The Field Guide to Emotions* is a wonderful companion to your coaching toolkit and a brilliant resource for us all.

HUMILITY	
"Humility is the solid foundation of all virtues." - CONFUCIUS	
Etymology	Latin *humilis*, "lowly, humble," literally "on the ground," from *humus*, "earth"
What we think or say	"I claim exactly who and what I am – nothing more, nothing less."
Its impact on our openness to others	Opens us
Our reaction or impulse for action is...	To recognize our limits
Time orientation	Present
Its purpose	Grounds us in reality
How this emotion can get in the way	In humility it is impossible to brag or make ourselves out to be more than we are. It is even difficult to do playfully, so we cannot experiment with being more.
Emotions confused with	Obsequiousness. Humility is the emotion that keeps us grounded in terms of our beliefs about ourselves, whereas in obsequiousness we believe we are less important than others.
Related emotions	Obsequiousness, modesty
How it feels or moves us	We are quiet and reserved, never bragging or calling attention to ourselves.
How our Body might feel	Relaxed, warm, open
How our breath might be	Even, slow, medium-depth
How our body might shape itself	Open chest, head slightly bent down, eyes open and clear

OBSEQUIOUSNESS

"You have to take your ego out of it and say, 'Do I want people to be obsequious to me or do I want to write good books?' If it's the latter, you have to take criticism. It's annoying, but that's how to do good stuff; listen to other people."
- Denise Mina

Etymology	Latin *obsequious*, "compliant, obedient, to accommodate oneself to the will of another"
What we think or say	"I must obey"
Its impact on our openness to others	Closes us
Our reaction or impulse for action is…	To try to please
Time orientation	Present
Its purpose	Allows us to submit
How this emotion can get in the way	Obsequity or putting ourselves below others has obvious negative consequences. It can be can be essential for survival in some situations but may create a sustained belief we are not as important as other people.
Emotions confused with	Humility. Obsequiousness is the emotion in which we see ourselves as less important than others. Humility means we claim all that we are but nothing we are not and is a way of maintaining perspective on our place in the world.
Related emotions	Humility, fear, modesty
How it feels or moves us	We feel less important others and therefore respond to their demands.
How our Body might feel	Tight in the throat
How our breath might be	High-paced, and high in the chest
How our body might shape itself	Length and width diminished significantly.

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RIGHTEOUSNESS
"What is important is man should live in righteousness, in natural love for mankind."
-Bob Marley

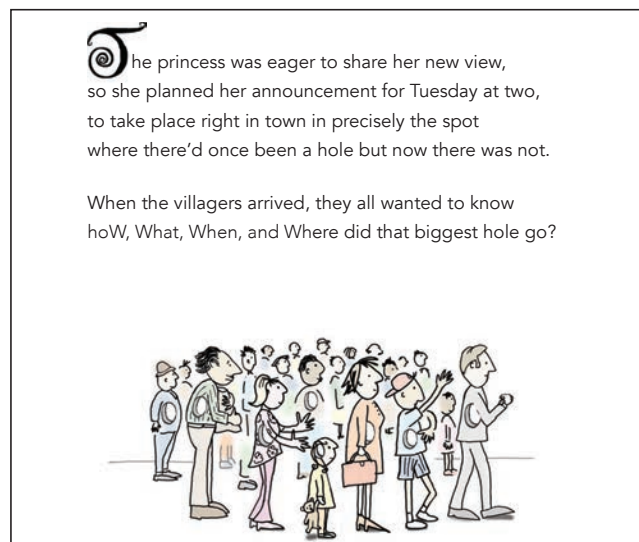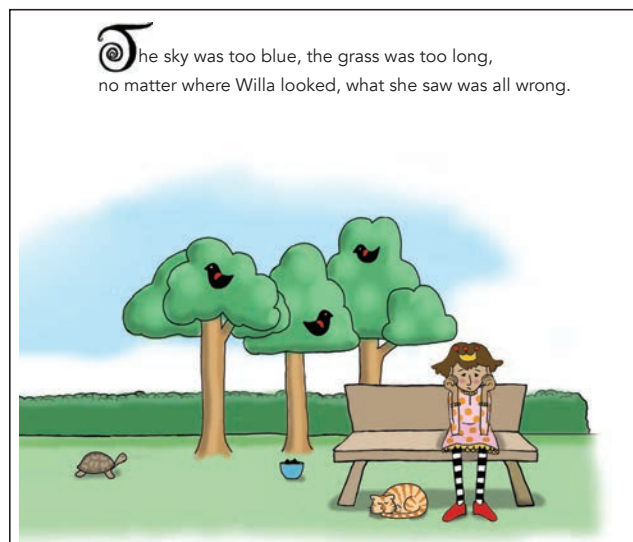|	
Etymology	Early 16th century rightwise from Old English *rihtwis*, from *riht* + *wis* "wise, way, manner"
What we think or say	"There is one morally correct way."
Its impact on our openness to others	Closes us
Our reaction or impulse for action is...	To act according to what we believe is morally correct
Time orientation	Present
Its purpose	Lets us be sure of our beliefs
How this emotion can get in the way	The implication of "I believe I am right" is that everyone else is wrong. That is the danger of righteousness. Although it is attractive to some people because of its certainty, it alienates others.
Emotions confused with	Arrogance. Righteousness means I believe I know "the Truth," which means others need to do what I say. Arrogance means I believe I know more or am smarter and so should be considered a superior human being.
Related emotions	Certainty, arrogance.
How it feels or moves us	To act as if we know the universal truth
How our Body might feel	Upright, expanded depth, length extended and grounded.
How our breath might be	High in the chest, medium/fast-paced
How our body might shape itself	Upright, rigid, closed

Book Recommendations

The Wonderful W
A book for grown-ups
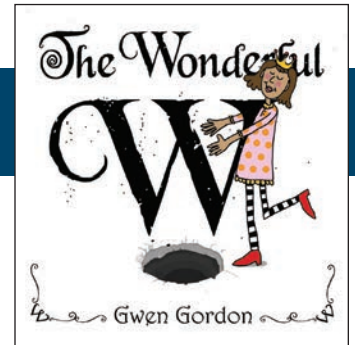
A book excerpt from Mobius Transformational Faculty Member and Creativity Expert Gwen Gordon

The Wonderful W is a story of transformation told and illustrated as a fairytale for adults. Seussian rhyme and quirky illustrations take us on a journey into "our holiest holes to discover the wholeness that resides within us."

The sky was too blue, the grass was too long,
no matter where Willa looked, what she saw was all wrong.

The princess was eager to share her new view,
so she planned her announcement for Tuesday at two,
to take place right in town in precisely the spot
where there'd once been a hole but now there was not.

When the villagers arrived, they all wanted to know
hoW, What, When, and Where did that biggest hole go?

Princess Willa has everything, but instead of enjoying her bountiful riches she only laments what's wrong, bad, and missing. Until one morning she tries to wake up but only _akes up instead because, to her horror, the letter W is missing. This W deficit is a very big problem. People aren't well, only _ell, which is too close to ill and when wonder goes _onder they feel even _orse still. But that's only half the problem. What had once been a great seamless whole, without the Wonderful W is riddled with _holes. There are holes in the ground and holes in the sky, but the _orst of the holes are the ones deep inside. Princess _illa is at the end of her _its. Until one day, terrified but determined, she does the one thing left to do...and that's when the magic begins

Mobius Transformational Faculty Member, author and play-based expert Gwen Gordon began her career building Muppets for Sesame Street and since leaving the "Street," has developed Awakened Play, a play-based approach to making behavior change irresistible and transformation delightful. She has applied her insights in organizations ranging from San Quentin Prison to the MIT Media Lab and from IDEO to PepsiCo. Along the way, Gwen has collected a master's degree in philosophy, an Emmy award in children's programming, a partner, a pug, and too many vintage buttons. She spends her days in wonder and awe, helping people connect to their Wonderful Ws.

10% off when purchasing the book on www.gwengordonplay.com. Enter the code WOBIUS.
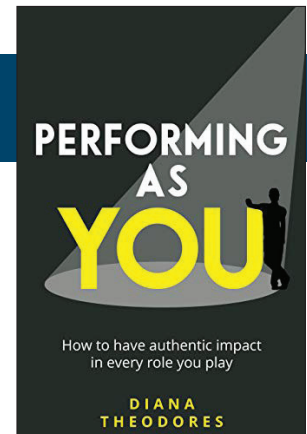
Book Recommendations

Performing as You
How to Have Authentic Impact in Every Role You Play

Announcing the new book from Diana Theodores, Mobius consultant and coach specializing in Presence, Communication, Impact and Influence.

All the world's a stage, and the greatest role you'll ever get to play is you. As the 'Coach in Your Pocket', Diana Theodores shows you how to bring your fuller, authentic self forward to get great results for women at all levels of the career ladder. Whether you need to rouse your team, pitch to the board, influence stakeholders, give feedback, speak to one person or 1000 – you'll discover that you have everything you need to shine in every role you play. A great read for men too, this uplifting, inspirational book will give you: 1) Dynamic tools for fuller presence in all your different environments 2) Pointers to break limiting habits and beliefs 3) Inspiration to reclaim your creative powers and upgrade your impact.

This is a wonderfully rich and practical resource for clients and coaches alike including chapters on Your Body is Your First Environment; Lead from Your Story; and Summon Your Inner Revolutionary.

What's in a Name (excerpted from
Chapter Four: The Now of Presence)

The comedian, Michael McIntyre performs a piece about meeting someone at a cocktail party, not hearing their name the first time they introduce themselves and having to ask them to please repeat. Of course as the comedy plays out McIntyre doesn't pick it up the second time either by which point he's too mortified to ask again so he feigns comprehension by fudging it with some rushed gibberish and a red face.

As only he can do, through his extraordinary body language and perfect mirroring of what we look like and sound like in that scenario, McIntyre observes our experience so acutely that I laugh to the point of tears.

So why DO we perpetuate this lazy, stingy habit? Why DO we mumble our names?

> **What's in a name? It's the first utterance of identity, as powerful as the first words spoken in a play.**

Why do we rush past our name as if to get it over with as quickly as possible or as if we are in denial about it or want to hide it like we turned up to the shindig in sequins when everyone else is in denim?

Your name is the gateway to your life story that's filled with experience, wisdom, values, perspectives, inspiration, the darkest of times, the lightest of times, lessons and insights. This life story is the DNA of your unique, authentic presence.

When I'm working with a group of clients for the first time I often ask half the group to introduce themselves by name only. Asking the other half of the group to repeat the names they just heard often exposes a scenario close to McIntyre's. I then ask the other half of the group to introduce themselves by saying "The title of my life story is...(their name)."

The difference is dramatic. Names are framed with air and space around them. There is a palpable

sense of worth and value. We see them and hear them.

What's in a name? It's the first utterance of identity, as powerful as the first words spoken in a play or movie, or the power of that first sentence in a novel or first note in a symphony, or first mark on the canvas, or first gesture in a dance.

Recently I participated in a program at the Banff Centre in the Canadian Rockies that ended with a ritual piling of stones inspired by the Inuit called an "Inukshuk." Everyone made a large circle and one by one we placed a stone in the centre, creating a natural installation. The Inuit did it to say 'people have been

here'. It acted as a guide to others in a landscape with no discernable landmarks. For our post-program ritual the stones were markers symbolising that we were here in a moment in time, a moment of pure presence, offering a piece of our legacy to Banff.

Your name is like that marking stone. It too is a symbol and a sign that you are here and connected to others. Names are our first knowing of the other. Make your name matter. Like Tony singing about the name, Maria in West Side Story, "the most beautiful sound I ever heard. " Enjoy the title of your life story and let's hear it the first time around!

'It is one thing to be able to engage in person and quite another on paper...This is an amazing book! The way Diana weaves together her advice with personal memories, clients, stories and inspiring quotes from role models, plays and poetry makes this such an easy and exciting read. This is business story telling at its best!'
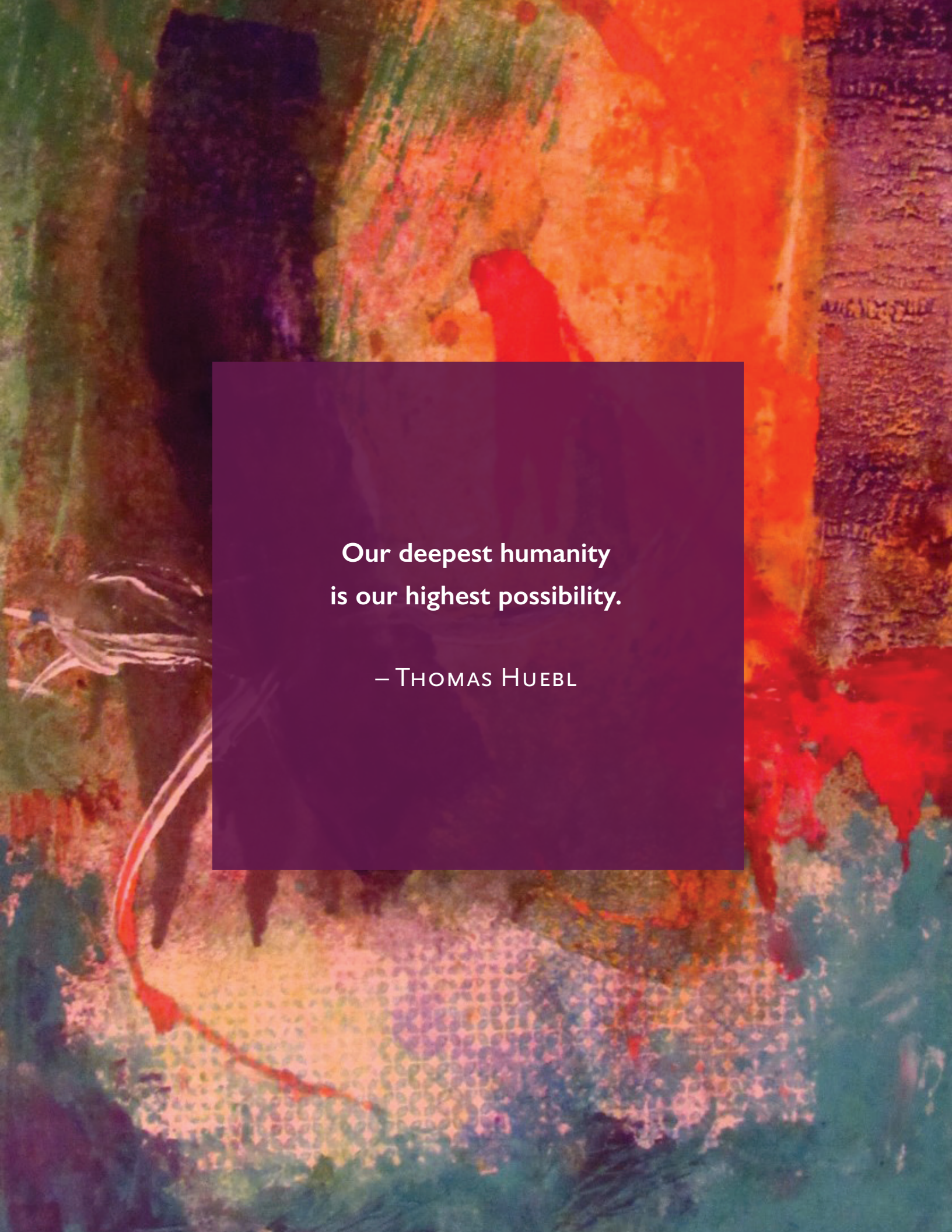
–SUSAN VINNICOMBE CBE,
PROFESSOR OF WOMEN AND LEADERSHIP,
CRANFIELD UNIVERSITY

'Diana's gifts helped me take my speaking and leadership to a fuller level of expression. I never thought she could capture her magic in a book...and she did it! This book is so timely as courageous authenticity is needed more than ever.'

–JOHANNE LAVOIE,
MCKINSEY & COMPANY PARTNER,
CO-AUTHOR OF CENTERED LEADERSHIP:

DIANA THEODORES, PHD is a Mobius Executive Leadership consultant and an international performance coach specialising in Presence, Communication, and Impact & Influence. Diana is a Program Director for Impact & Influence and Speaking to Inspire for Senior Leaders, at the Cranfield School of Management. At the Banff Centre, Canada's premiere institute for creative leadership, Diana has been a core facilitator and coach for several Leadership programs over the past 10 years, including Centered Leadership, Leading for Results, and Powerful Expressions: Acting Like a Leader. A native of New York and long-term resident of London, Diana is Director of Theatre 4 Business, a corporate training and coaching company – including team coaching, women's leadership, diversity & inclusion programs, and rehearsal directing for industry conferences.

Diana has worked with many inspirational theatre artists over the years and has staged works at the Abbey Theatre, the Gate Theatre, the Royal Court and many others. She holds a Ph.D., Trinity College, Dublin, an MFA, York University, Toronto, a BA, Bennington, College, Vermont, USA and is a certified Coach from the NLP and Coaching Institute of California.

Our deepest humanity
is our highest possibility.

– THOMAS HUEBL

Song for Autumn

In the deep fall

don't you imagine the leaves think how

comfortable it will be to touch

the earth instead of the

nothingness of air and the endless

freshets of wind? And don't you think

the trees themselves, especially those with mossy,

warm caves, begin to think

of the birds that will come — six, a dozen — to sleep

inside their bodies? And don't you hear

the goldenrod whispering goodbye,

the everlasting being crowned with the first

tuffets of snow? The pond

vanishes, and the white field over which

the fox runs so quickly brings out

its blue shadows. And the wind pumps its

bellows. And at evening especially,

the piled firewood shifts a little,

longing to be on its way.


– Mary Oliver
(1935-2019)

Emergent: The Power of Systemic Intelligence

A book excerpt by Mobius Transformational Faculty Members Paul Zonneveld and Mieke Jacobs

Paul Zonneveld and Mieke Jacobs lead the track Systemic Intelligence and Organizational Constellations at the 2019 NPI. Both have worked with organizations around the world for many years, researching the impact of systemic dynamics, entanglements and traumatic events on large organizations and top teams (as a result of restructuring, mergers and acquisitions, executive leadership transitions, fraud, accidents, transfer of ownership, etc.)

What they have discovered is that navigating complex organizational challenges with systemic intelligence, using the principles and interventions from constellation work, leads to profound breakthroughs.

The full title of their just-published book is *Emergent: The Power of Systemic Intelligence to Navigate the Complexity of M&A* (Rethink Press, 2019). While the founding spark of this beautifully written and compelling guide, was indeed the authors' work within the context of mergers and acquisitions, the result is a book that goes far beyond. *Emergent* is a masterful resource for any complex business challenge where instead of fighting symptoms, you might discover and work with what the writer Clarissa Pinkola Estés calls 'El rio abajo el rio' – the river underneath the river.
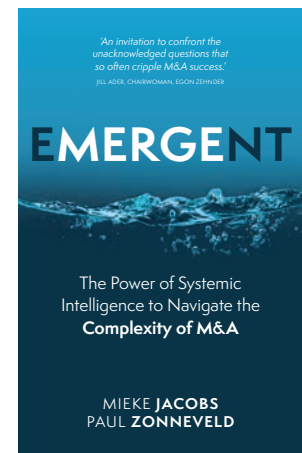
LOOKING AT ALL PARTIES WITH SYSTEMIC INTELLIGENCE *Excerpt from Chapter 3*

Systemic dynamics are the invisible winds that blow through a company. Sometimes they give a team wings to enable its members to fly. More often, though, they feel like a storm roaring on to the shore, deciding what needs to be destroyed along the way. That is why thinking, working, leading and being systemically aware is a much more effective way to reveal the patterns and underlying connections in an organizational system.

Systemic intelligence …
- Surfaces the roots of seemingly intractable 'stuckness', illogical resistance to change, persistent roadblocks and disappointing results.
- Offers a way of living where you relentlessly strive to understand the whole, the parts and their interdependencies. You are always willing to consider the upsets and challenges as symptoms of something you might not see yet and you are eager to unravel the real maze. You consider your own place and role in the system.

In practical terms, it implies that you apply the Four Systemic Principles (see table) and their many manifestations as a lens for learning and understanding.

• Summarizes accumulated wisdom, gathered over many years in the domain of constellations and systemic work.

What follows is a non-exhaustive list of what it means for us to journey through life – whether it is the corporate world, our own family, community or society – with systemic intelligence.

1. It starts with 'seeing systems'

We are not talking about an advanced operating system or any other technical software or set-up. Rather, a system is any set of interacting or interdependent entities forming an integrated whole. Those interdependencies are often happening on an unconscious level and are therefore invisible. A system is subject to natural principles or laws. It attempts to maintain its integrity and restore its dynamic balance by making corrections to realign with internal and external forces.

If the system is not achieving its purpose, instead of pushing it even harder, we need to become really curious to understand what is going on with the interacting parts. Systems simply don't tolerate 'moving on', 'forgetting' or 'excluding'. They will employ correcting mechanisms and entanglements until the real issues are attended to.

Nothing works in isolation. All elements in an organization – people, departments, process steps or product characteristics – are visibly and invisibly connected to each other. Systems are not simply defined by their elements, but by the relationships between them. Understanding and influencing the interrelations is critical to achieving the desired outcome. If the outcome is not what you intended, you need to explore the entire system and the underlying dynamics, not just fight the symptoms.

2. It's not about knowing; it's about navigating

An experienced sailor will have planned their journey to the last detail. They will have all their parameters set before they raise the sails and head into the direction of their destination. But then the current throws them off track. The current in a river or an ocean is invisible, fast, strong and unpredictable. It is also what will carry you to ride the waves, if you find it and respect it.

The systemic principles of Purpose, Connection and Inclusion, Order and Occupying one's place, and Exchange can be used to scan the horizon. [These principles are covered in-depth in a subsequent chapter, which has been excerpted in the *Mobius Strip* Fall 2018 Edition]. They will help you to check all sounds on the ship (your organization) for subtle shifts, be the compass that keeps you on course to constantly navigate in unknown waters and support you in defining the next 'first step' when the direction of the wind changes.

FOUR PRINCIPLES OF *SYSTEMIC INTELLIGENCE*

1) Purpose: What is the true purpose or desired outcome of this effort, initiative, or even relationship?

2) Connection and inclusion: Have I considered not just the obvious, but all the people involved?

3) Order: What is the "natural order" of each player? To begin to examine this conceptually, ask yourself: what are the different ways to organize each of the parts and players?

4) Exchange: Is there a reciprocity, a balance of give and take, between each of the parts and players?

For more on the Four Principles, see page 15 of the *Mobius Strip* Fall Supplement 2018 Edition.

It is not easy to step out of the cycle of analyzing, predicting, planning, launching, implementing and executing. Many companies operate in high-risk industries where risk management, scenario planning and full control of critical processes are vital for their license to operate. We are not suggesting you let go of that, but that you are willing to let go of your inner protocol, your assumptions about how things are supposed to go. The strategy that worked to fight the same battle last time will not necessarily work now.

3. Perpetuum mobile

It is a dynamic world; the optimal solution will often be outdated before we have even implemented it. You might have a detailed plan in mind, but it is more important to take the first step and experience how the organization reacts to it, process the impact, understand what to conclude from it about your initial assumptions and the interconnections, and adjust your next move accordingly.

If you are leading a large organization, there is a need for stability – 'consistency to purpose' as one of our clients called it. Employees express a need to understand the direction, buy into the tactics and stick to the plan, at least for a while. At the same time, there is also a need to shift to a 'failing fast' culture. In these VUCA times, it poses a real risk to hold on to outdated plans.

4. See both the forest and the trees

A company is a multi-layered, tangled web of many systems. To start detangling this complex mix of systems, interconnections and dynamics, it is essential to identify the relevant system for a specific challenge or problem. One of the most important qualities in systemic intelligence is to be able to discern what belongs where. There is good news if you are willing to let go of the desire to intellectually master complexity and use all your additional senses and innate resources.

5. Stop talking and use your senses

In our combined forty-five-plus years of experience in industry, consulting and coaching, we have both come to realize that our road to higher clarity is characterized by letting go of whatever is redundant. Endless spreadsheets with analysis, theoretical discussions, intellectual frameworks and models, and many hours of talking are unnecessary when you listen for core language; when you look for the river beneath the river; or when you create a visual representation of the situation and let it reveal the dynamics that are masked by the problems on the surface.

CASE STUDY: TABLEAU VIVANT

We ended a diagnostics day with a 'constellation', a felt experience of the real dynamics. We positioned an object that represented the change program in the middle of the room and asked each of the different team members to represent one group of critical stakeholders and find their position in relation to the change program.

The tableau vivant was revealing. Where one department was almost standing on top of the object, their attention focused on nothing else, other departments were observing from a distance, sitting on the floor or even standing on the table, looking down at it. The constellation showed us a disjointed system with a broken chain of command and a disparate layer of middle management, which explained the employees' contrasting opinions and beliefs about the transformation ahead.

All participants confirmed afterwards that this half hour had been most impactful and opened their eyes to the real dynamics. It gave them a different perspective on what to do next, which led to a much more integrated tactical implementation plan.

In our work with executive leaders or integration teams, we often use constellation techniques both as a diagnostic tool and as an intervention method.

6. Less is more

Letting go of redundancy also applies to the actions, solutions or interventions you identify. As you are operating on a deep level, a small intervention will have a big impact. For example, you may have tried to engage the acquired organization's employees many times with big communication campaigns, town-hall meetings, extra incentives or bonuses, but they still reject the new reality. Finding out the origins of the rejection might show you that it only requires a relatively small intervention to bring them on board. After an M&A, the acquiring partner sometimes simply needs to acknowledge that this acquisition date is not just another
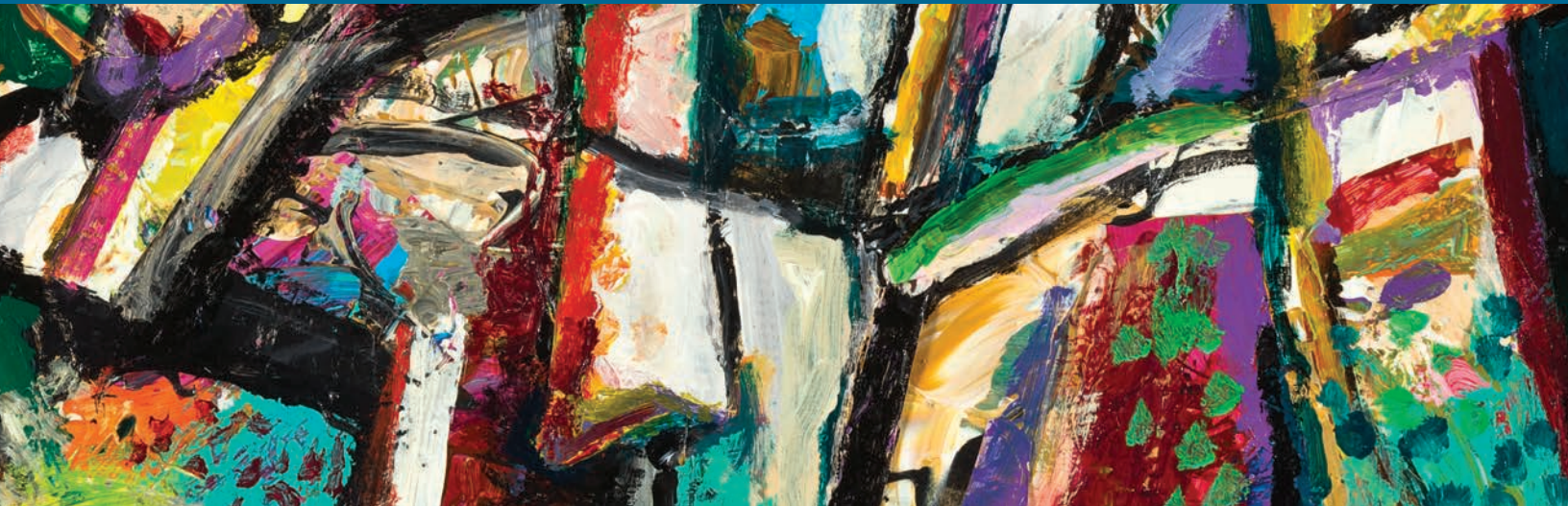
snapshot on their timeline; that this acquired partner, additional business unit, site or bunch of employees did not just fall from the sky.

7. The system is stronger than the individual

What any living system wants to achieve is survival. To do so, it will restore harmony on a deeper level even if that means creating what may look like destructive dynamics.

What does it feel like when there is harmony and energy flowing in an organization? Employees are excited about the company vision, results are visible, people go the extra mile to achieve a stretch target. Innovative ideas are welcomed, turnover and absenteeism are low, there are opportunities for growth and personal development, teams are collaborating towards one common goal.

Most probably, you know the opposite situation all too well. But what may look like the disturbing behavior of individuals or groups, what may sound like mutiny or feel broken and dysfunctional, can be the symptoms of a restoring mechanism.

How often do organizations remove individuals who are considered uncooperative only for the next opposer to stand up and demonstrate the exact same behavior? What if those organizations were to consider their employees' opposition as a warning signal? A symptom of something more fundamental, something that we do not yet see?

8. In the beginning, there was nothing

It is critical to honor the origins and understand the history of an organization. We are talking about the intention or desire that preceded the actual conception – the innovative spark; the brilliant or creative idea; the insight or burning ambition to change something or add value; the determination to improve. What defines the color and culture of this first version of the company is a willingness to manifest the founding idea and take the risk that comes with it.

In our work with M&As, we will always include the timeline of both parties to fundamentally understand milestones that marked their growth or identity shifts, and by doing so we'll honor what can add value going forward.

WHAT IT TAKES

Embracing all of these ideas requires some new competencies from you as a leader or advisor. This is not just another model or analytical tool; it's an attitude with a set of skills, beliefs, mindsets and behaviors that, once embraced, will keep evolving and expanding into uncharted territory. We will outline here what it requires from leaders, change champions, program managers, facilitators and consultants. This is a list that we keep extending along the way.

It demands a new way of listening

If you have ever seen movies of Dan Brown's books, starring Tom Hanks in the role of Professor Robert Langdon, you might remember that the professor has an eidetic or photographic memory. In the movie scenes where he is using this, it's portrayed as if letters, words or symbols are jumping out, forming a new combination in front of his eyes and giving him the hidden answer.

In a way, this image illustrates systemic listening.

> **"What may look like disturbing behavior, what may sound like mutiny, can be the symptoms of a *restoring* mechanism in the system."**

As you can imagine, after many years of working on and listening for the impact of M&As, we have both developed an M&A 'sixth sense'. In this book, we will offer you systemic questions to help you listen out for different words and statements. When you learn to listen using all your senses, there is no going back. You will start seeing systems and systemic alerts everywhere.

The more you pay attention, the more you will notice that some words or sentences almost seem to have another color. We call this core language. Which words or sentences stay with you or seem out of place? Those are the clues and cues you need to become aware of, pick up and pursue.

Deal with ambiguity and not knowing

Everyone is tempted to use their knowledge and hard-won wisdom, but we will sometimes ask you to let go of everything you know and be open to a new possibility. We want to invite you to walk into a familiar field with genuine curiosity and trust what the system is telling you. There is no one-size-fits-all manual. The Four Systemic Principles are reconfirmed again and again as universal principles in living systems, but their actual manifestation in each situation requires a closer look, the willingness to be surprised. We have to relate to every new system, to every team and leader again and again as if it is the first time.

Remember that you have a body

We tend to think of our brain as the magical tool for observation, analysis, processing and decision making, but our physical analysis instrument includes our whole body.

Our body is a refined instrument that will give us much more information if we are willing to tune it on a regular basis and listen to its sounds and resonance. Systemic work requires full presence, body awareness, increased perception and observational skills, and what we call embodied wisdom. Pay attention to your own and other people's energy levels, bodily sensations, movements, breaths or sighs. Goosebumps might tell you that you are on to something; a lurch of the stomach may urge you to better understand the source of tension in the room. Being totally exhausted at the end of a full day of integration work is perhaps an indication of the lack of vitality in the team, and by extension in the entire organization. Without jumping to conclusions or interpreting these additional indicators, learn to trust them and pause your team on a regular basis so they can observe what is happening. Your brain will still get a seat at the table, but so will your entire nervous system.

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SYSTEMIC FACILITATION
Excerpt from Chapter 8

The attitude of the facilitator

To be a masterful systemic facilitator is to recognize in which systems we are operating and know our own systemic entanglements. The first system we get to know is the one we are born into: our family system. Pretty early on in life we become part of other systems (extended family, school, sport teams, community, early career paths, etc.) and we typically don't need long to understand what it takes to belong.

SYSTEMIC FACILITATION GUIDELINES

Take good care of yourself	You can only assure a high-quality presence when you are safeguarding your own wellbeing, energy level and boundaries. This is intense work. There have been many occasions in the past when we flew into a city late at night to set up the room early the next morning, spent two intense days facilitating an executive team, then ran out at the end of the two days to catch the plane to another country and another setting. Those days are mostly over. We feel an obligation to the people we are inviting into this field to show up rested and ready.
Let go of the desire to perform	It is not about you; you are serving the client's system. Approaching an organization, team, individual, recurrent issue or complex problem with systemic intelligence requires you to let go of your desired outcome, even to let go of everything you think you know. That doesn't mean that you have lost your library of wisdom and experience; it just implies that you are fully present in the moment to experience what wants to happen or be seen now. The quality of your listening deteriorates significantly if you are trying to find clues to a solution, want to be right or come across as smart. Your need to help, fix or find solutions is not so useful. Your willingness to listen, understand, observe, witness, facilitate and resource is.
Take what people say literally, even if just for a moment	We refer to this as 'core language'. Typically, the system or the entanglements of the system are being expressed by the people, often unconsciously, so take what they say literally. Which words stay with you? Are there any statements that seem out of context or exaggerated? Pick them up and mirror them back at the right moment.
Check for permission or agreement	We find it useful to ask at the beginning what a successful first step would be. Maybe your clients only want to get a deeper insight into the situation at this moment. It may be that they want to understand what their next move should be. Respect what you have agreed to. If the opportunity arises to go one step further, check for permission again. Don't push your client unnecessarily. At each step, allow room for each person to pass or express their desire to stop.
Stick to the facts	As much as possible, only ask for facts. Since when? How many? By whom? Who made that decision? Who had the first idea? You're looking for clear, quantifiable facts. Don't allow the person you are interviewing to seduce you with stories and interpretations. Return to the systemic questions whenever you feel you are deviating. As an example, try asking different people in the team to explain the organizational chart to you. If they all come up with a different version, or with an official one and an informal one, you know where to start. If it is difficult for you, as the facilitator, to get clarity, that may be a first indication of confusion in the system.
Don't drown in the team's stories	Some facilitators have a stronger tendency to lean into people's stories than others. Be aware of your own patterns. Be aware of what happens in your body when you interview the client. Your body is wise and gives you signals about important remarks or references to critical events, but it requires practice and dedication to pick up those clues. As one of our teachers would say, 'Sit with your back against a tree.' Facilitate from that symbolic position.
Give direct, simple and clear instructions	Clear instructions create a safe environment; everyone understands the format. You are touching on the deep layers of the system during a constellation, which can be really intense, so it's comforting for the people you work with to trust that you, as a facilitator, are holding the structure and the process.
After every intervention, let go of what you know about the system	The system will shift. After every intervention, let go of your image of the system. Be willing to look at it with new eyes. Every next day is a new day, for the people you are leading and for you as a facilitator.
Suggest the team refrains from taking action right away	Often the shift has happened already. Give those waves time to roll out on the beach. As Amy Fox, Mobius' CEO, tends to say at the end of an immersive transformational leadership program, 'In the next thirty days, don't quit your job, don't divorce your spouse, don't sell your house.'

One of the assignments we set for the participants in our longer systemic intelligence and organizational constellation trainings is to write a report about the dynamics in their family system and the parallels they discover in their professional life. The moment their systemic lens is activated, they find it hard not to see these parallels. We consider a path of personal growth as indispensable for the work we are doing. Signing up for a lifelong journey of inner work will help you to become increasingly aware of your subconscious domain, to distinguish your filters, recognize your cognitive biases and your systemic patterns.

When it comes to facilitating systemic work, we have some dos and don'ts. These are summarized in the table on page 92. This is in no way a dogmatic or exhaustive list. You may want to add to it or upgrade it and make it your own.

The knowing field

Rewind to physics lessons in high school, the teacher telling you the definition of a force field – a vector field indicating the forces exerted by one object on another. This force field is there in each contact between two people; in a team; in leaders' interactions with their people; between a client and a supplier. If we could see it, it would provide us with a lot of information about the interdependencies in a system. What is the nature of the connections? How strong are they? What is the chain of events?

In constellation work, we use the knowing field to identify what is really going on. What are the invisible currents that make us drift away from our purpose? How can we discern between the symptoms and the real dynamics at play? Thinking in terms of a field helps us to move our focus from the problem to the relationship a client has with the problem.

By engaging with the field, we are translating the two-dimensional view on the situation to a three-dimensional perspective. Even asking someone to demonstrate using the water glasses and salt and pepper shakers on the table makes that additional dimension visible.

For us – as leaders, facilitators, consultants and coaches – to connect to that field, we need to go beyond listening and analyzing with our eyes and ears. We use our entire body and the sensitivity of our nervous system to give us additional information and hints about what is really going on and what the next question or next step could be.

PAUL ZONNEVELD   Paul has more than 15 years of experience in applying systemic thinking to family and organizational constellations and over 25 years of international business experience. He is an executive coach and a senior member of the transformational faculty with Mobius Executive Leadership. He is the program director and lead trainer for Systemic Coaching and Systemic Intelligence, using organizational complexity and constellation work at various training institutes in Europe. He brings together thought leaders in this field of work and, along with an international group of experts, is pioneering work on trauma in organizations.

MIEKE JACOBS   Mieke has 20 years of global manufacturing and industry experience and has been consulting multinational corporations and executive teams in all major industries. She has a passion for people and organizational dynamics, and has acquired additional skills and certifications in the area of Neuro Linguistic Programming, Personal Mastery, Coaching, Systems Thinking, Constellation Work, Neuroscience and Affective Psychology, Somatics and Trauma Therapy and applies these insights and methodologies in her facilitation and transformation work with leaders, teams and organizations. She is a thought leader, a poet and a writer and authored several articles and her first book. She is a passionate keynote speaker and group facilitator in conferences across the globe. Mieke is a Mobius transformational faculty member and executive coach.

The Chief Energy Officer
Universal Principles to Nurture a Spirit of Performance

A book excerpt by Mobius Executive Coach Boris Diekmann

As Boris writes in his introduction, "This is not an academic book. Although grounded in research, it is a fictitious story – a conversation between two protagonists, Maryam and Paul." *The Chief Energy Officer* is an experiential book pivoting around an extended dialogue and a relationship between a new leader and her mentor. The author infuses key ideas and research into the story of Maryam and Paul, with a summary of the critical learnings and exercises for the "Chief Energy Officer" at the close of each chapter. In this way the book offers a rich compendium that delves into the different domain of learning at the heart of leadership transformation, including: (1) energy as the foundation of performance; (2) working with heart and mind – the gateway of thoughts, feelings and mindfulness; (3) soul-work – the gateway of consciousness and purpose; and (4) embodiment – the gateway of doing and being).

Meeting the main characters: Maryam has just taken on a role in a new company as their Senior Vice President in Emerging Market. She meets her soon-to-be mentor Paul her first day on the job. Paul runs the company's extraordinary restaurant, one buzzing with positive energy among staff and patrons alike.

Feelings: Our State of Heart
Excerpt from Chapter Two

It was Wednesday morning. Maryam had been reflecting on her encounter with Paul. His idea of energy sounded interesting. But then she wasn't sure how to translate his ideas into action. It was all a bit too abstract, almost idealistic and naïve. At the same time, she couldn't ignore what she had experienced in the restaurant, and the stories she kept on hearing about how successful Paul's approach had become. Paul seemed to be a seasoned businessman, too. She felt puzzled, interested and skeptical.

'I need to understand this better,' she told herself. 'I want to know what being a Chief Energy Officer truly means for Paul.' Realizing that she was running late, she rushed into the restaurant, seeing Paul and the team in the middle of their daily huddle. Not wanting to disturb them, she slowly approached the team, trying to make eye contact with Paul. Once he saw her, she made a gesture to signal that she would wait until they'd finished.

PAUL: 'Hi, Maryam, please come and join us. We're almost finished.'

Maryam came closer. 'Thanks. Good morning, everyone.'

The team responded with warm welcomes. Joseph, the chef who had been preparing the Moroccan cuisine last week, said, 'Good to have you here, we haven't seen you for a few days.'

Paul redirected the conversation. 'OK, Sue, you were talking about the frustration you experienced with the new cashier system. Please carry on. How are you feeling, and what is causing that for you?'

Maryam listened to the conversation. She noted the sense of curiosity and inquiry coming from
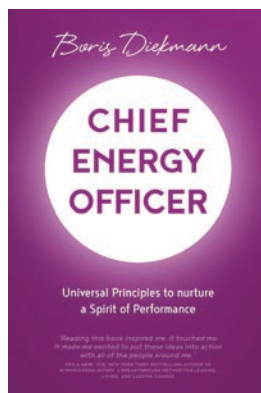
both Paul and other team members following Sue's observations. Some just asked, 'What else did you notice?' helping her to express what was on her mind and understand the situation more fully. Others asked, 'What might we have we missed?' and 'What do we need to understand better here?' and 'What could we do to deal with this today until we find a solution?'

Maryam also noted their unusually appreciative tone. Sometimes it was expressed in a gesture as someone was talking about an idea or asking a question. Sometimes people simply said, 'Ah, that's a great question. Thanks for bringing that up, hadn't thought about that.' They agreed on a workaround for the day, and to have a separate meeting involving only three of them after lunch to understand more deeply what they could learn from the situation. Some team members added, 'We're here if you need anything, OK?'

At the end of the meeting, Maryam and Paul went to the coffee bar at the back of the restaurant.

MARYAM: 'You seem to pay a lot of attention to the tone in your meetings.'

PAUL: 'That's true. As CEO...'

MARYAM: 'Chief Energy Officer...'

PAUL: 'Yes... noticing how people feel, which is both reflected in and influenced by their tone, really matters a lot to me.'

MARYAM: 'You want to create a nice atmosphere, right?'

PAUL: 'Well, that's helpful, but it's about more than that. In the end, I can only change what I'm aware of. And I can only be aware of what I pay attention to. If you want to change the cash flow or customer satisfaction of your business, you'd pay attention to it, right?'

MARYAM: 'For sure.'

PAUL: 'Well, tone is no different. It reflects the energy of your team.'

MARYAM: 'OK, sure. But how would it actually help me to know how my team feels? In the end, we need to get a job done, no matter how we feel. I mean, we're all grown-ups here, and I can't always talk with people about how they feel before they do something. Don't you agree?'

Paul thought for a moment. Then he asked Maryam if she had a piece of paper and a pen with her.

PAUL: 'Can you think of moments when you feel like your best self... you know, things come easily?'

MARYAM: 'Yes...'

PAUL: 'Bring to mind these moments and write down any words that would describe how you feel then.'

Maryam took a few moments, wrote down a few words, and then shared her list with Paul.

PAUL: 'OK, it sounds like you are in a good place. Now, can I ask you to make another list below reflecting how you tend to deal with the world then? I mean, how do you react to situations and people around you when you feel that way? How do you get things done? What do you do, or not do?'

Maryam created another list of words. After a short while, she turned her notebook around and shared it with Paul.

MARYAM: 'Hmmm...I guess I tend to deal with things with more perspective. I often have a sense of humor in dealing with challenges that pop up. I don't mean I'm cynical; I'm light hearted, yet focused and determined. I often involve others quite easily. And when things go wrong, I tend to be more forgiving, both with others and with myself. I'm enjoying work... and life more broadly.'

PAUL: 'It sounds like you're at your best then. Is there anything else you notice?'

MARYAM: 'Yes... I generally tend to make much better decisions. Sometimes I don't know why. I guess I trust my gut.'

PAUL: 'Yes, that's true for me too.'

MARYAM: 'So, I'm effective when I feel good, right? But I'm not quite sure why you're asking. I mean, I know that.'

PAUL: 'Well, do you ever have a not-so-good moment or day?'

MARYAM: 'Yes, of course... welcome to my life. I guess in roles like mine, people have to deal with the not-so-good things, right?'

PAUL: 'Maybe... Would you mind repeating what you just did and reflect on how you feel in these moments or days?'

Maryam laughed. 'OK, that's easy.' She turned the page and wrote down her thoughts.

MARYAM: 'OK, here's what I'm aware of. I tend to feel kind of nervous on a not-so-good day. I'm tense; my chest is tense. If I'm completely honest, I'm worried. For example, I may be feeling concerned about how a client might react to a proposal, or how my boss will react. I also feel overwhelmed at times, like I can't cope with what's happening or likely to happen around me. The truth is I feel insecure.'

PAUL: 'Well, you're not alone in that, I guess. Thank you for sharing this with me. I feel grateful for your openness and candor.'

They smiled at each other. Somehow, they both enjoyed a sense of connectedness and safety in each other's presence.

PAUL: 'Now when you feel that way, what's different about how you show up and deal with things?'

MARYAM: 'I can get upset. My voice changes and I react... I sometimes interrupt what I'm doing to respond to an email. I engage in arguments more easily, and at times I tend to exaggerate a bit to win the argument, and I will... Do you want me to carry on?'

PAUL: 'Maryam, thank you so much for sharing that so openly with me. Would you mind writing it below the feelings you've already jotted down .... Now, if you look at it, you seem to be describing two different Maryams, right?'

MARYAM: 'Yeah, you're right.'

PAUL: But it's the same you – the same eyes, ears, and brain, the same arms and legs. Yet depending on how you feel, you seem to literally see the world differently. And you then act differently, too.'

MARYAM: 'Yes, I can see that.'

PAUL: 'Now, consider that the world around you – the people, the emails, the meetings, and the situations – are actually the same. They haven't changed, but you have. More precisely, your state of heart has shifted – and with it, that which you are able to see in the very same situations and people.'

MARYAM: 'That's interesting. I hadn't looked at it that way. But what exactly do you mean by "state of heart"?'

PAUL: 'Well, you can experience hundreds of different feelings, and there are probably even more ways of describing them. But fundamentally, it seems to me there are only two main groups of feelings. I call them "states of heart", because your heart can be either open or closed. You see, feelings like worry, anxiety, insecurity, irritation, bother, anger, or resentment are just different words for or degrees of fear. It's either the fear of losing something you have or are attached to, the fear of not getting something you desire, or the fear of an experience you would like to avoid. I call these feelings connected with fear "closed states of heart."

[For more on the open or closed nature of emotions, see *The Field Guide to Emotions* on page 77 of the magazine.]

'Now, when you feel inspired, grateful, excited, light-hearted, confident, curious, optimistic, understanding, compassionate, forgiving, peaceful or joyful, you are in an "open state of heart." All these feelings are essentially different manifestations of love towards others, yourself and life.'

Maryam added 'open state of heart' at the top of her first list and 'closed state of heart' above the second list.

PAUL: 'Now, have a look at your lists. If you can choose to listen to your feelings even more, and

MARYAM'S NOTEBOOK
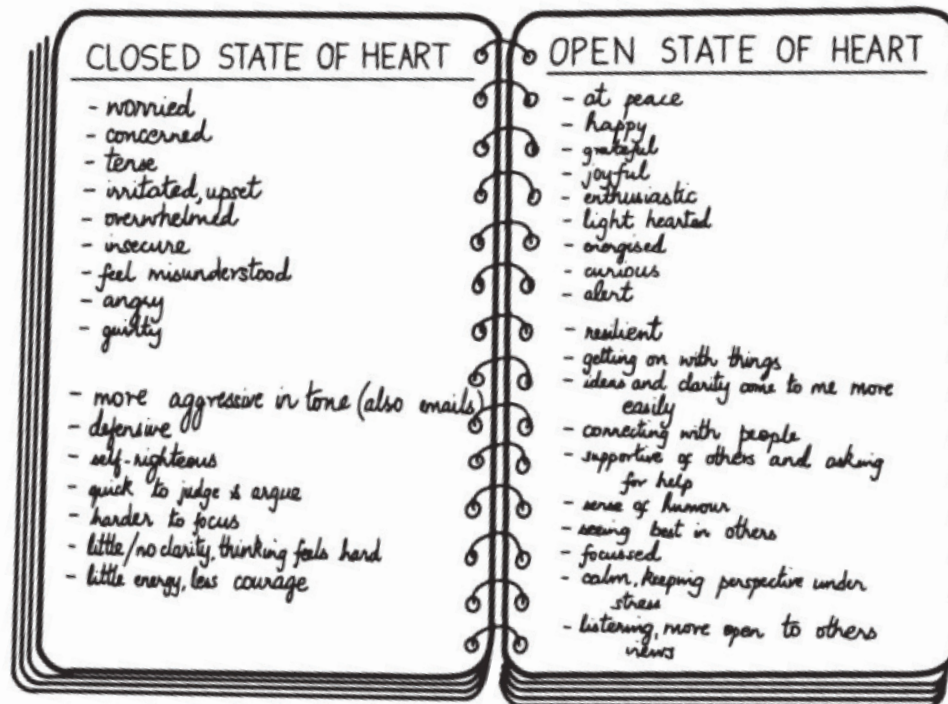
notice the state of heart you're in, then you can literally use it as a guide. Your state of heart reflects how effective you are at any given moment in time.'

MARYAM: 'Oh, so it's a bit like a dashboard in a car, but rather than showing my speed and the health of my engine, it reflects my effectiveness?'

PAUL: 'Probably. Now, as a human being, you have a built-in indicator. Isn't that great? Your state of heart tells you how things are going for you at any given moment. Once you start noticing it, you can treat it as a valuable piece of information, rather than something to suppress or ignore. Equipped with that information, you can make better choices at work or at home.'

MARYAM: 'Hmm, I've never looked at my feelings as information. Rather I've always felt they are something to be managed and removed from business. I often say, "Let's keep emotions out of this" or "Don't be so emotional."'

PAUL: 'My guess is you wouldn't ignore a piece of information about the state of the company, or the state of a major project, would you?'

MARYAM: 'Of course not. I'd probably pay a lot of attention to it.'

PAUL: 'However, when it comes to our state as humans, I'm not so sure we do that all the time. Instead, we can ignore our state of heart, and that of others, and just carry on driving. On the other hand, when we are in an open state of heart we tend to be more effective, more creative, more collaborative, and more resilient when faced with setbacks or challenges than when we are in a more closed state of heart.'

MARYAM: 'There is more energy available to us – I mean, to the car. The pipes connecting me with the ocean are open.'

PAUL: 'In my view, we always have the capacity to be collaborative, creative, resilient and focused… all those qualities that we need to be productive. We are born this way, some of us might be born with or have developed bigger pipes throughout our lives. You and I will need to recruit our teams accordingly. However, most of the time, when the people we work with display these capacities less than needed, it is

not as if they lack skill, experience, information or knowledge. It's their access to their innate resources that is limited. Our job is to help them open up their pipes.'

'You've mentioned that you have said or done things that you later regretted when you were in a closed state of heart, right?'

MARYAM: 'Yes.'

PAUL: 'So, what might you have done differently if you had simply noticed and accepted that you were in a closed state of heart?'

Maryam paused. 'Well, I might have chosen to simply not react immediately in order not to cause any unnecessary damage.'

PAUL: 'Why not?'

MARYAM: 'Because when I'm in a closed state of heart, I'm not really thinking straight. In a sense, my brain jumps out of the window.'

Paul laughed. 'So, if you look at how you've experienced yourself in differed states of heart, how would you describe how you tend to look at things when you are in a more open state of heart?'

MARYAM: 'Well, I would simply say, with a greater sense of perspective.'

PAUL: 'I feel the same way. When I'm in a closed state of heart, it's like looking at things in Google Maps street view. I can see what's in front of, next to and behind me. But when I look at things from an open state of heart, I can look at people and situations from a helicopter's perspective. I can see further and become more aware of connections occurring all around me. And I might realize how things look from the perspective of another person and why he or she actually has a hard time seeing what I'm seeing... and vice versa.'

MARYAM: 'So, in a sense, our company is a network of constantly opening and closing hearts, with people shifting from street view to helicopter view.'

With awareness comes choice

MARYAM: 'I'm seeing more clearly the relation between my state of heart and the outcomes in my personal and professional life. But is it really that simple? I mean, in my world there's enough stuff happening, even during one day, that might lead to a permanent shut down of my heart. I still need to get results, regardless of my state of heart. And I do.'

PAUL: 'As an old friend of mine put it, it's simple but not simplistic. And yes, indeed, my heart opens and closes all the time.'

MARYAM: 'So, what do you do about it?'

PAUL: 'To begin with, I'd say there's nothing right or wrong about having an open or closed state of heart. It's all part of being human, I guess. For example, have you ever been angry?'

MARYAM: 'Yes, course.'

PAUL: 'I guess there's an angry three-year-old in all of us, secretly wishing a tantrum would help us get what we want, right? But I think there's a difference between being angry and being aware we're angry – because with awareness comes choice.'

MARYAM: 'Like the choice not to say what I'm about to say because my brain has jumped out of the window?'

PAUL: 'For example, your state of heart tells you the engine temperature. Now, there are certainly things you could do to cool the temperature down, or to ensure the motor runs more smoothly in the future. When you notice it's overheated, you will probably start with pulling the car over. However, if you don't look at the dashboard, having the indicator won't help you. To become aware, you have to first look.'

'When you notice early enough that your state of heart is closing, because you've practiced being a bit more mindful of your dashboard, one thing you might choose to do is tell yourself to keep your heart open, just for a bit longer.'

MARYAM: 'And that works?'

PAUL: 'Don't take my word for it. Try it.'

MARYAM: 'So you're saying there's value in knowing how I feel in both open and closed states of heart, right?'

PAUL: 'The heat-sensors that are displayed in the dashboard notice the motor temperature. They don't judge it for being too hot or too cold.'

Maryam made a note: 'My state of heart is a dashboard, not a judge'.

PAUL: 'And, of course, sometimes, even if you notice, you will go ahead and do what you feel like doing anyway, simply because you can. That is when your autopilot takes over. Even then, being aware that it's your closed state of heart causing you to see things the way you are seeing them and react the way you are reacting, rather than the other person, can help you to approach that person again more easily. It might feel easier to reconcile. And, if you choose to reflect on what happened, you get to know your autopilot better. You can't fail; you only become more aware.'

MARYAM: 'You don't seem to attach a judgment to the different states of heart...'

PAUL: 'While life and work are probably more fulfilling when you are in an open state of heart, there is value in purely being aware of any state of heart, and accepting it without judgment – almost with tenderness...'

MARYAM: '... because with awareness comes choice.'

PAUL: 'And there's more to it than that. Imagine you are angry, and then you get upset with yourself about the fact that you are angry. Have you ever done that?

FOUR CHIEF ENERGY OFFICER QUESTIONS:

1. What can I do to spend more time in open states of heart, and help others to do the same?

2. How can I help myself and others to limit the damage, when we are in more closed states of heart?

3. How can I transform closed states of heart into more open ones?

4. What do I want my organization to focus its human energy on, and why?

What does that do to your state of heart?'

MARYAM: 'It closes even more. And then I get even more upset while trying to suppress my emotions.'

PAUL: 'Now, imagine you simply tell yourself, "I'm angry. I see it. I fully accept it".'

MARYAM: 'Ironically, the emotion would loosen its grip on me a bit...'

PAUL: 'The pain we're experiencing often doesn't come so much from the emotion itself, but from us judging and not accepting it. Because we are all of our experiences, judging or rejecting negative emotions is like fighting reality and rejecting a part of ourselves. It's like cutting off a piece of our body.'

The Chief Energy Officer's role

MARYAM: 'I'm thinking back over the role of the Chief Energy Officer. To be frank, at first it sounded a bit over the top, but now I'm thinking that if the quality of every thought, every conversation, every decision, every relationship – fundamentally the bloodstream of any organization – is in essence a result of our state of heart, then paying attention to the state of heart of our company really is a central leadership capability. And, ironically, it seems to me we're making some of our most important decisions – those that actually require the most perspective – when our states of heart are rather closed.'

PAUL: 'Yes, I think so too. For a Chief Energy Officer, the role of leadership comes down to four guiding questions: "What else can I do to spend more time in open states of heart, and help others to do the same?", "How can I help myself and others to limit the damage when we are in more closed states of heart?", "How can I transform closed states of heart into more open ones?" and

"What do I want my organization to focus its human energy on, and why?"'

MARYAM: 'Hmm, I haven't looked at leadership, including my own role, this way before. Of course, I care about how people are doing, and I pay attention to it. But it didn't guide my daily choices.'

PAUL: 'Well, that's great. You are sensing how people feel. Moving forward, you might simply want to pause more often and ask yourself, "How do I want people to feel as a result of this conversation with me, or this email I'm about to send?" or "If I said this, will the recipient feel stronger or weaker?" or "What will the impact be on their dashboard?"'

BORIS DIEKMANN is a Mobius Executive coach and Top Team facilitator. He has over 15 years of professional experience in organization-wide culture shaping, leadership and senior team transformation. Boris has partnered with senior leaders and employees at all levels in organizations such as eBay, Rolls Royce, NATO, Nomad Foods, L'Occitane en Provence, Hertz, and Novartis. What gives Boris energy and a heartfelt sense of meaning in life is to serve leaders to thrive, nurture higher forms of energy in their teams, and awaken the soul of their organizations. Prior to his work as a consultant, Boris was responsible for the Leadership Development activities at a global division at Siemens. He studied Economics in Toulouse (France), and graduated with distinction from ESCP Europe following international management studies in Paris, Oxford, and Berlin. He lives in Southern German with his family.

A Theory of Healing

by Yotam Schachter, Mobius Transformational Faculty and Coach

This article was adapted from a letter written to the Rising Practitioners Circle, a community of early-career transformational coaches, consultants, mediators, and facilitators, founded by Yotam Schachter and Mobius CEO Amy Elizabeth Fox and sponsored by the Next Practice Institute.

What Is Healing?

Healing lies at the heart of what we do as transformational practitioners, but what are we doing when we do healing work? I've attempted to set out here some principles at play in a variety of healing methodologies and at a variety of scales of operation, from healing an individual person to healing a wounded organization or a self-destructive society.

At its heart, this article is a work of Thought Followership. It is attempt to describe a consensus emerging throughout the world of transformational development and particularly among the master practitioners of the Mobius community. The fingerprints most visible are those of Mobius Chief Thought Leader Erica Ariel Fox; Organizational Transformation pioneer and Mobius Transformational Faculty Member Robert Gass; Mobius Senior Expert, world-renowned therapist and founder of Internal Family Systems Dr. Richard Schwartz; the gifted master and energy teacher Lynda Caesara; and close Mobius friend, advisor, and spiritual teacher Thomas Huebl. I have also drawn a few ideas from my own experiences as a practitioner of healing, a wounded human in search of healing, and a devotee of brightly colored games one might play on an iPhone, each of which have influenced my thinking on this subject.

In a word, when we offer healing to a human system – a civilization, a business, a family, a team, a single person – we are inviting the system into presence. This is not to say that presence is fully equivalent to health, but that in most systems that need healing, presence is the missing ingredient.

As practitioners, it's enormously valuable to have an embodied sense of presence. Anything I say in writing is a poor substitute for that firsthand familiarity. Nevertheless, I hope here to enunciate what we all mean by it.

What is Presence?

In thinking about presence, it's helpful to start with the notion of being here now. But presence isn't a binary state or even a range ("I'm 72% present!"), it's a quality of relationship. Rather than *Are you present?* we might ask *What are you present to?*

Some examples: When I practice vipassana meditation, I am present to my breath. When I practice massage, I am present to my own body and to the body of my client. When I play Candy Crush – one of the aforementioned phone games, and one I play a bit too often for my own liking – I am present to the shiny blips on my screen and maybe whatever podcast I'm listening to.

So perhaps "being present to" just means "giving attention to," but it's a particular kind of attention, given freely and without effort. Presence feels fluid, yet firm. Undefended, yet fundamentally safe.

"Be melting snow.
Wash yourself of yourself."

- Rumi

Receptive, yet purposeful. Resilient, yet vulnerable. My clearest somatic sense of presence comes from tai chi push-hands exercises, when two people are each following the other, no one leading, and yet movement somehow happens. It is a beautiful, deeply satisfying thing to be present to someone who is present to you.

We speak from time to time about a display of beauty moving us. I would cautiously define presence as a willingness to be moved. If I am present to you, I'm not stopping you from affecting me. I may or may not actually be changed, but I am willing. I am exerting no effort either way. There's a sense of effortless flow. I translate presence as a willingness to be moved, touched, shaped, and influenced interchangeably, hoping they all suggest the same quality of deep, spacious contact.

The alternatives to being present to something are ignoring it (absence) or resisting it. Our work is to help people ignore and resist less of what comes through their lives. Over time, presence draws the system into greater health. The healthier a system becomes, the more input it can receive without jumping around wildly in response to each new stimulus. Healthy systems are also present to enduring factors in their environment – anything from timeless spiritual principles to long-standing personal relationships – and their willingness to be moved by these stationary forces keeps them in place. Healthy systems move like a tree in the wind, equally present to the passing breeze and the depths of the earth.

Who is Present?

The other question to ask is, *What part of you is present to whatever you're present to?* It's possible for me to listen to someone with my head only, or it's possible for me to listen to the same person with my heart open and my body attuned. In the latter case, I'd say I am much more present. When I practice vipassana or bodywork, I invite more and more of myself to be present to my breath or to my client. When I play Candy Crush, only a small part of me is present to the shiny blips on my screen, and I have very little idea what the rest of me is up to. In fact, that's surely why I play the game in the first place.

When I talk about "parts" of a person, I mean that very loosely. A few ways of dividing a person into parts: (By no means an exhaustive list)

- Mini personalities, as found in Internal Family Systems or Voice Dialogue, where each have their own emotions, identity, beliefs, and desires: "my wounded inner 8-year old," "the voice of my father"

- Archetypes inside the person: "my Warrior" in Winning from Within®, or "my Sage" as a voice of wisdom inside me

- Personal narratives, competing stories of who I am and what my life is about

- Dimensions of the person: "my body," "my emotions"

- Individual body parts: "my torso," "my left kidney"

- Individual emotions: "my anger," "my grief"

- One's energy or elements of it as found in several Eastern traditions (e.g., chi, hara)

You might call these different ways of partitioning a person "anatomies." ("Anatomy" literally means "cutting up.") Each anatomy comes with its own physiology (how the parts function), pathology (how they fail to function), and medicine (how they heal). Practitioners and clients will each resonate with different anatomies, and no one anatomy/physiology/pathology/medicine combination will work best in all cases. My conjecture, though, is that the basic principle that presence invites healing will be found in any medicine. I hope this way of looking at healing can enhance the dialog between practitioners of different modalities and support individual practitioners in flowing between modalities as needed.

In any anatomy, there's an interesting transitive quality to presence, that the more of myself I am present to, the more of myself is available to be present. It's a little bit like playing blob tag* at summer camp, where I enroll more and more parts of myself in presence with one another, and then offer that presence to clients. [* A version of the game, where the next person "caught" joins forces with the person who caught them, together creating an ever-growing unit.]

In the last decade, for instance, I've spent a lot of time practicing being present to how emotions live in my body. Today, that inner awareness greatly enhances the presence I offer to others. Even so, it's still hard for me to be present to my own anger, which limits my presence to others' anger. When I'm angry, I like to play Candy Crush.

Then Who Am I?

But let's slow down a moment. I said, "It's hard for me to be present to my own anger." Who is "me" in that sentence? What part of me has a hard time being present to my anger?

Any anatomy divides us into parts. My father used to call the community of those parts the Internal Parliament, noting that the relationships between parts can be quite political. They align with one another around shared interests or polarize against one another, and the discourse among them is shaped by power as much as truth. (Political candidates say what will get them elected, not necessarily what they believe. In much the same way, I don't really think that playing Candy Crush relaxes me, but the coalition that wants to play the game says so because that gives them more power to make it happen. Plus, it relaxes me.)

Within that parliament, the governing coalition at any moment calls itself 'self,' and often does its best to deny that the opposition even exists. My own governing coalition has largely exiled anger, for instance, but once in a while my anger engineers a coup, runs amok for a few minutes or hours, and then flees back to Elba while the governing coalition picks up the pieces. *Sigh* I'm working on it.

Most of the time here, I'm going to use pronouns referring to a person as equivalent to their governing coalition, as in, "It's hard for me to be present to my own anger."

Cultivating Presence and Understanding the Shadow

This sense of 'self' as a dominant coalition is not the same as what Dr. Schwartz and Internal Family Systems would call Self. That Self is not political or reactive. It is always present, in every sense of the word, and it is what emerges within us when our parts become present to their own partiality. Access to Self

goes hand in hand with healing, building a culture of mutual presence among the internal MPs.

So all of this is to say, healing work is about helping people be more present to themselves. As we depoliticize the internal discourse, all the parts gradually become more present to one another and to those timeless sources of stability. In time, their attention to one another begins to feel fluid and effortless, safe but undefended, compassionate, purposeful and receptive. The system comes into greater coherence, alignment, and capacity for wise action.

Another word for the parts of myself I am not present to – that my dominant coalition resists or ignores – is my Shadow. If I resist something, I'm probably afraid of it acting freely. If I ignore something, I presumably think it's unworthy of attention. So healing is also about getting present to shadow, discovering and demonstrating that it is safe and worthy.

Going back to the list of anatomies:

- My body is in shadow if I ignore its pain or resist its cries for help

- My Warrior is in shadow if I suppress his capacity to hold boundaries and speak bold truths

- My narrative of myself as 'not belonging' is in shadow if I overcompensate, compulsively proving to myself that it's false

- My anger is in shadow if I ignore it by playing Candy Crush or resist its expression until it blows up and I yell at someone I love. Hypothetically.

When we cultivate mutual presence among our component parts, it frees up all the energy that had been going into resisting our shadow. That mutual presence brings forth the best in each of the parts and the whole becomes greater than the sum. We describe the result in many different ways: No longer afraid of each other, the parts each get centered, or creative instead of reactive, or "Above The Line," or "Self-led," and thus kind, courageous, and wise.

Unfortunately, if I've been resisting something for decades, I probably also ignore the very fact that I'm resisting it. Or on the other side, the governing coalition may have shadow allies — enforcers that work to maintain its place of power, but which the coalition tries not to acknowledge. Either way, the first step of building presence with self is often acknowledging the simple fact that there's something deeper I'm not present to. Freud called that "making the implicit explicit" and said it was the essence of his work. Asking *What am I not present to?* makes presence contagious within the system.

The internal boundaries (persistent non-presence of some elements of the system) almost always have an aspect of trauma – a wounding experience that I didn't know how to integrate when it happened. Trauma creates spaces within myself where presence can't easily flow. We often think of walls and moats as metaphors for this. These were protective — maybe even life-saving — when they were erected, which is why they need to be met with kindness. Protective fear is also contagious, so left to their own devices these walls and moats can grow taller and wider until they choke the flow of presence down to a trickle.

Pushing, pulling, demanding that some part of me *just get present already* doesn't serve. These components of self have earned their fears honestly, and they deserve to be acknowledged. The Table overleaf shows a list of ways to welcome parts into presence with one another. The list is not comprehensive or mutually exclusive, and many of these approaches can be used in combination to great effect. The invitation here is to consider how each of them, and your own preferred approaches, may be about helping one element or coalition within a system to become present to another, willing to be moved by it, recognizing it as worthy and safe.

This process takes time. As the components of a system come into presence with one another, that new willingness to be changed will result in a lot of changes! This can feel vulnerable and uncertain for all those involved. The shadow participates in a working structure of relationships among the parts in a system, and in most cases that structure has worked well enough at getting the system through the day. As presence allows the structure to change, it may take

PRACTICES FOR CULTIVATING PRESENCE
▶ Facilitating verbal discussion among internal voices, archetypes, or other anatomical units that are not in right relationship with one another
▶ Facilitating other forms of communication between parts, such as art, music, dance, symbolism, or free movement
▶ Naming, honoring, and questioning unconsciously held beliefs or paradigms, such as with Iceberg Coaching
▶ Recognizing, expressing, and rewriting personal mythology or existential narrative
▶ Ritually encountering and pacifying the externalized form of an inner part
▶ Revisiting traumatic memories in small doses, while staying grounded, centered, and self-compassionate
▶ Identifying unmet childhood needs, meeting them, and building confidence in one's capacity to continue meeting them
▶ Attunement to the body, reconnecting to places of pain, numbness, or not-even-numb void
▶ Attunement to energy, compassionately witnessing blocked or leaking energy flows
▶ Attunement to emotion, welcoming emotions to flow and thus expanding the emotional palette
▶ Attunement to or oneness with the fundamental nature of reality (God / Tao / Awareness / Self), within which conflicting parts can recognize their mutual oneness

time — and ongoing mutual presence — to find a new modus operandi.

As we do our own work, building new inner structures around the discovery that all our parts are worthy and safe, we also bring less fear and more love to the world out there. The wider the circle of mutual presence inside ourselves, the more we can be generously and robustly present to others. As healers, our quality of presence demonstrates to clients the safety and worthiness of the parts they keep in shadow.

Presence and Purpose

I've focused here on presence, but healthy systems also hold a second key capacity. If presence is the willingness to be influenced, we also have to consider our readiness to influence, to be the cause of change. In its highest, healthiest form, we can call that quality Purpose.

In any system, in any anatomy, each of the elements has some purpose or purposes. I've emphasized the role of presence because people are rarely lacking in purposes. When the system is unhealthy, many parts have taken on contradictory protective purposes that get in one another's way. Presence is so healing because it invites the cacophony of conflicting impulses within a system to hear one another and find their way into symphony. The overabundance of conflicting impulses settle into coherence, and the system can experience a unified common purpose.

This is not purely psychological. As a bodyworker and somatic coach, I often notice healthy, open muscles are ready to be led through movement that initiates elsewhere in the body, allowing coherent action. In contrast, habitually tense muscles each have their own agenda, driven by pain and fear, and they resist what the rest of the body may be trying to do. In anatomies that appear psychological, we have to recognize that each part still lives in the body. Presence is a somatic event just as much as a mental or emotional one.

In Closing

Each of us is an emergent wholeness of a myriad of elements, embodied, relational, and aware. We can view and group these elements — subsystems, components, coalitions, whatever we might call them

— in any number of different ways and consider the interactions among them, seeing and celebrating how they organize themselves to constitute "you." Your inner life is the shaped by the competition or coordination, the multiplex negotiation, the conflict or love affair, the whirling dance of these parts of you each pursuing their own vision and will. The emergent structure may be conflicted and clumsy in one season and well-aligned and efficient in another, or creatively dynamic, or congested and ineffectual. Your inner parliament might govern itself with fear, or righteousness, or gooey indulgence, or wild inspiration, or compassionate commitment to purpose. There may be winners and losers. There may be brilliant collaborations or dramatic betrayals. When the system all works together — stable, functional, meeting the needs of the parties involved — I'm calling that "health."

All the parts of you get to choose, moment by moment, whether and how to be open to the influence of everything they are connected to. As they get present to one another — as you get present to yourself — an emergent wholeness calls itself into being, and your capacity to be present to others increases. That is, the collective capacity of the swirling, self-organizing co-creation that is you learns to remain coherent even in meaningful contact with the whirling wonder that is anyone else. You become be an invitation into coherence to whomever you touch. I'm calling that invitation "healing."

I've tried to be as agnostic as possible about the merits of different anatomies, with their accompanying physiologies, pathologies, and medicines. I hope that a recognition of common principles can allow different modalities and practitioners to be more present to one another's insights, facilitating a deeper alliance among the healers in our space.

And while I've focused on the individual, the same basic principles apply to larger human systems. The anatomies and physiologies get much more complicated once you're dealing with couples, teams, organizations, and societies made up of human beings who each have myriad parts. Even so, this framework invites us to ask who is resisting and ignoring what dimensions of whom, and why, and

how that politicizes the discourse, building and expanding a community of presence and leading the system into health. [For how to intervene effectively in larger systems, see the important new work from Jacobs and Zonneveld, *Emergent,* on page 87.]

To end where I began – when we say that something has moved us, it is often, in one way or another, beautiful. Mobius Senior Practitioner Mark Thornton teaches that presence helps us to recognize and appreciate beauty, and an attunement to beauty invites us into presence. So this article is an invitation to notice, once again, the beauty all around and within you. The struggles, the growth, the resistance, the shadow, the integration, and the brightly colored games are all further expressions of life's endless creative unfolding; when we recognize their beauty we allow it to unfold further.

YOTAM SCHACHTER is a Mobius leadership consultant, coach, content development manager, and facilitator for Winning from Within®. As a content expert and educator, Yotam helps Mobius Chief Thought Leader Erica Ariel Fox bring her ideas to the world, shaping the way leaders understand themselves and their most important decisions. As a coach, he helps clients align their minds, hearts, and bodies around leadership qualities that will bring them success. Prior to his current work, Yotam consulted with Dialogos International, surfacing insights about company cultures to support change and break deleterious cycles. Coming from a family of Hassidic Rabbis, Yotam has been steeped in Jewish wisdom on leadership and personal mastery his whole life. In many different contexts, Yotam has spent years studying the development and transformation of living systems – from physiological transformation in myofascial bodywork, to companies striving to improve retention, to the evolution of Jewish practices over the millennia. His present work integrates his training in business, mathematics, philosophy, listening and dialog, human physiology, and several contemplative modalities.

The Healing Organization
Awakening the Conscience of Business to Help Save the World

A book excerpt by Mobius Senior Expert Michael Gelb and Mobius Friend Raj Sisodia

BOOK OVERVIEW FROM THE AUTHORS

Perhaps, like many of our friends, you are intrigued by the possibility that business can be a source of healing and abundance for all its stakeholders but you're skeptical about whether that's really possible. If so, you may be inspired and amazed by the compelling, uplifting stories of companies that are living this ideal which we detail in Part 2 of our book. Our first story, about Jaipur Rugs, features a company that transformed its industry and the lives of 40,000 women and their families, while making consistently superior profits. If this can happen in an impoverished rural area in India, then imagine what can be accomplished in the United States and other prosperous societies.

If you work in an industry or organization that is not healing, then you may wish to explore the stories of companies that underwent profound transformations from hurting to healing such as DTE Energy, Appletree Answers, and FIFCO. If you are already part of a company with a conscious, positive culture but you want new ideas and inspiration on how to evolve further, then you may wish to start with stories of companies that have discovered innovative ways to heal their stakeholders, such as Menlo Innovations, Union Square Hospitality Group, and KIND Snacks.

Maybe you're already familiar with and inspired by some of these Healing Organizations and you want to understand the principles and practices that they all have in common? In that case, we detail these in Part 3. You can even start with the epilogue and begin your journey through this book by taking the Healing Oath on the last page.

If you are curious about the historical, psychological, and philosophical underpinnings of capitalism and you want to understand how we have reached our current inflection point — where business can and must take the lead in helping to save the world—this is where our book begins in Part 1.

This isn't a book about corporate social responsibility or why it's nice to have a wellness program, and it isn't about checking a few boxes on environmental stewardship or finding more humane tactics to squeeze out more profit; rather, it's about a mind-blowing, heart-opening, world-changing rethinking of business. We make the big picture case for this new paradigm in Part 1 of the book.

Wherever you begin, and in whatever order you read, you'll get the most from the book if you keep a journal or notebook and jot down the ideas as they inspire you. You will also benefit from sharing the ideas, insights, and examples with friends and colleagues, as they offer a desperately needed sense of hope and optimism. As you share hope and optimism, these qualities will strengthen within you.
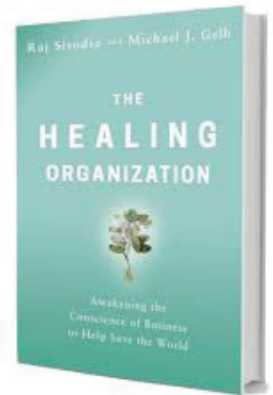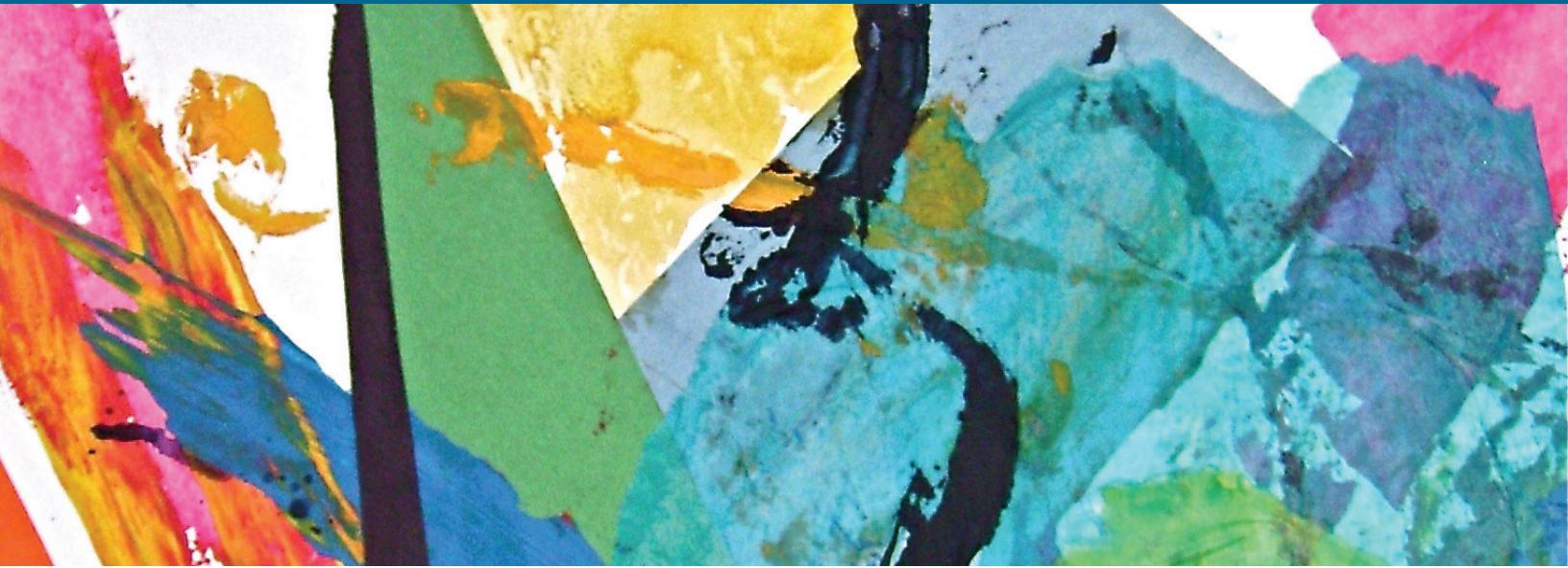
A SACRED UNDERTAKING
(From the Prologue)

FROM RAJ

After finishing high school in India with good grades in math and science, I did what was expected and went to engineering school, despite having no passion for engineering. After graduating I went on to business school because I was told my salary would double and I could work in an air-conditioned office. I then went to Columbia University to do a Ph.D. in marketing and business policy—primarily so I could return to the U.S., where I had spent a formative part of my childhood.

While intellectually stimulating, I found the experience of studying and then teaching business at odds with my own trusting, idealistic, and peaceful sensibilities. I never felt resonant with the dominant view that business had to be a "dog eat dog" world in which "only the paranoid survive."

Coming from India, then a commercial backwater, I was stunned at the sheer omnipresence of marketing in U.S. culture. I found a lot of it unethical, much of it wasteful, and most of it ineffective. My academic work over the succeeding two decades focused primarily on describing what was wrong with marketing. My colleagues and I showed that spending had gone up dramatically while customer loyalty and trust had plummeted; only 8 percent of Americans had a positive view of marketing. In 2004, it was estimated that companies spent $1 trillion on marketing, which was equal to the GDP of India that year. Today that number has increased further: Americans each received approximately 41 pounds of junk mail in 2016, or 6.7 billion tons collectively—most of which is never recycled. I wondered: what were we getting from this tsunami of spending? How was it benefiting customers, companies, and society? My conclusion was that marketing was doing more harm than good.

I was going to alert society by publishing these troubling statistics and more in a book entitled *The Shame of Marketing*. Fortunately, my mentor Jag Sheth gave me a sage piece of advice. He said, "Raj, in America, people would rather hear about the solution than the problem."

That simple insight turned my life around. I relabeled the book *In Search of Marketing Excellence*, and started to look for companies that spent modestly on marketing and yet had outstanding customer loyalty and trust. That book evolved into *Firms of Endearment: How World-Class Companies Profit from Passion and Purpose*, and it led to the identification of the four pillars of what we would later call *Conscious Capitalism*.

I remember the moment when I found my purpose—or more accurately, when my purpose found me. On June 12, 2005, I was researching stories of how some companies were demonstrating deep and authentic caring about their customers, employees, and communities and found myself moved to tears. I had never had a *positive* emotional response to my work before. I realized "There's a better way." Not

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only did I find one, I discovered a bonus to the better way: *It wasn't just more caring and humane, it was also far more profitable.*

I gradually began to understand that business could help to heal, instead of contributing to the suffering I saw all around the world. I saw the suffering near my mother's village, where the beautiful, life-giving Chambal river had been reduced to a poisonous trickle by effluents from a textile plant. I saw it in my father's village, where all the birds have disappeared, as have the butterflies, bees, and earth- worms, because of an over-reliance on insecticides and pesticides. I saw it in startling statistics about the pervasiveness of financial distress in the U.S., about rising rates of anxiety, depression, and suicide, and about increasing cultural discord. I viscerally felt the need for healing at every level, from within my own being to the world at large.

I was energized and motivated to learn as much as I could about organizations that had a healing effect on their stakeholders. When I thought about it, I experienced chills and goosebumps—a sure sign that this was an idea I needed to pursue. As I continued, people with compelling stories of healing organizations kept showing up!

Wonderful collaborators have appeared via synchronicity for all my books. For this book, I knew that there was only one possible co-author: Michael Gelb. Michael had come into my life when I was thirty-nine years old, right when most people experience the much-joked-about but very real midlife crisis. His presence, energy, and wisdom changed my life. Michael showed me that I could be a creative and whole person, not just the left-brained, hyper-analytical type that I had pigeonholed myself to be. He helped me gain the courage to trust my own instincts and listen to my inner voice, so that I could eventually discover and fulfill my own unique purpose.

As we started to work on the book, Michael said something that had a profound impact on me: "Writing this book is a sacred undertaking. We have to do justice to the challenge we have chosen." We have both carried this commitment with us throughout the journey. Every word has been filtered through our souls.

We have written this book with love, joy, and a deep sense of responsibility. Having completed the necessary research and inner work, we also write now with a sense of urgency. There is no time to waste; it is later than we realize.

My vision—symbolically, but also practically—is to have the other side of the river near my mother's village return to being green and blue again, to have the water restored to its pristine beauty, and to return to my father's village and hear the birds sing once again.

FROM MICHAEL

When I graduated from Clark University with a double major in psychology and philosophy I set criteria for what I wanted to do with my life: It had to be something healing for others and for myself. This led me to spend

a year studying the world's wisdom traditions and meditation practices with J. G. Bennett in England. In 1978 I completed a three-year certification training as a teacher of the Alexander Technique of Mind/Body Coordination. In the same year I received my master's degree from Goddard College and soon thereafter my thesis was published as my first book: *Body Learning* (2004). During this time I met and began collaborating with the originator of Mind Mapping, creative thinking pioneer Tony Buzan. Together, we developed and led five-day "Mind & Body" seminars for senior corporate leaders globally. In 1982 I was certified as the first Master Trainer of Buzan's work. Later that year, with an idealistic dream to help save the world, I moved to Washington, D.C.—a place where it seemed that creative thinking, accelerated learning, and innovative leadership strategies were most desperately needed.

I began offering open-enrollment three-day High Performance Learning seminars, but was disappointed to discover that there were only a few registrants from government or the political sphere. Fortunately, the programs were popular with businesspeople and this led to many opportunities for me to teach and consult with companies in the D.C. area and beyond. This was the beginning of my realization that the dynamism of business made it, rather than government, the greatest point of leverage for making a positive difference in the world.

In 1997 I was asked to lead a series of these seminars as part of the Executive MBA program at George Mason University, to help participants learn the skills they needed to lead innovation efforts at work. Raj Sisodia, the director of the program who invited me to conduct the classes, was genuinely curious and open. He had a wonderful passion to enrich the lives of his students. I enjoyed our collaboration and we became friends.

Then in 2006, Raj sent me a copy of the draft manuscript of his seminal book *Firms of Endearment: How World Class Companies Profit from Passion and Purpose*. Raj and his co-authors made a compelling business and academic case for what I had dreamed might be possible. Suddenly, I realized that I wasn't just

> **"Business is poised to play the key role in this evolution that can heal our planet."**

a solo practitioner with a Quixotic notion of making a better world through helping businesses become more creative, conscious, and compassionate; I was part of a movement. With the support of John Mackey of Whole Foods Market, Kip Tindell of The Container Store, Doug Rauch of Trader Joe's, and many others, this movement became Conscious Capitalism. I was thrilled when Raj invited me a few years later to keynote the annual Conscious Capitalism conference and then to serve as master of ceremonies for the Conscious Capitalism CEO Summit.

I shared with Raj how much his books had inspired me and he said that my books had a similar effect on him. So it was natural for us to explore the possibility of writing something together. We both knew business leaders who were changing the world by creating positive, people-centered organizations and it was clear that they were having a healing effect on all their stakeholders. What if we explored further how and why they did this? What if we shared their stories to help more people realize and be inspired by what is possible? And what if these Healing Organizations were the key to mitigating many seemingly intractable problems like environmental degradation and climate change, obesity, opioid addiction, rising rates of anxiety, depression and suicide, and even the gaps between rich and poor, left and right?

For forty years, I have worked with visionary leaders around the world to support them in nurturing more innovative and human-centered cultures and to equip them with creative thinking tools and strategies that help translate ideals into reality. *The Healing Organization* represents an expansion of my own learning about what's possible. As we worked on each story I found myself moved to tears by the courage, tenacity, and sheer goodness that emanates from each of them. Tempered by the decades, the dream with which I began my career is stronger and more vital than ever: I dream that together we can create a new story of business based on awakened conscience, through which we can help save the world.

MORAL SENTIMENTS AT THE BUSINESS ROUNDTABLE
An article from Michael J. Gelb

Commenting on the Business Roundtable's recent headline-making declaration that the doctrine of shareholder primacy has outlived its usefulness, Johnson & Johnson CEO Alex Gorsky observed, "it isn't an achievement, it's a call to action."

Why are so many of the world's leading corporations beginning to heed this call, rethinking the core assumptions driving what they do? Adam Smith, the genius of economics and social psychology, who generated the framework for contemporary capitalism, would say that public disapproval weighs on the conscience of business leaders and ultimately leads to change.

In *The Wealth of Nations* Smith predicted accurately that free markets would generate unprecedented prosperity. He influenced Benjamin Franklin directly (they dined together in Edinburgh in the early 1770s) and his ideas became central to the defining identity of the United States.

Before *The Wealth of Nations,* Smith published T*he Theory of Moral Sentiment*s in which he proposed the ethical philosophy upon which capitalism and all societal institutions must rely. He understood capitalism as a system of cooperation based on a balance of fundamental human motivations: self-interest and caring for others. We are not just self-interested creatures; that would render us sociopathic. Smith emphasized that capitalism needed a conscience. For Smith, profit isn't an end in itself but rather the means to promote the common good.

But, since 1970 when Milton Friedman's argument for shareholder primacy became the dogma imparted in most business schools, and when quarterly earnings reports began to become more important than the long-term interests of stakeholders, things have gone awry. Beyond the dramatic stories of obviously sociopathic enterprises (try an internet search for Most Hated Companies or Sociopathic Capitalism and you'll recognize many familiar names) "business-as-usual" at the average company has contributed to a situation in which more than half of American households are technically insolvent, where the disparity between the affluent and the working poor has been growing for 40 years, with suicide rates rising more than 25% in the last 20 years.

Smith, who was deeply committed to helping the poor and disenfranchised through the dynamism of capitalism always emphasized that society is interconnected and that rising prosperity must be leveraged for the benefit of all.

That interconnection is more apparent today than ever before and what we are witnessing is the effect of the call to conscience from the population who are increasingly aware that our wounded ecosystem, our metastasizing economic inequality, our epidemics of obesity, opioid addiction, anxiety, suicide and the gunning down of school children are indicators that something must change.

Until recently most large companies believed that departments of "corporate social responsibility" and "sustainability initiatives" might be enough to assuage public disapproval, but there's a glaring conflict between CSR and record stock buybacks and it's increasingly clear that existing sustainability initiatives aren't enough to mitigate impending environmental disaster. These efforts are widely viewed as public relations schemes and as insufficient palliatives at best.

Companies still operating under Friedman's dictum that *The Social Responsibility of Business is to Make a Profit* have a hard time selling their CSR initiatives, to employees and the public, and more and more people are realizing that the notion of "sustainability" isn't sustainable.

Instead, we must, as the Business Roundtable and many others are beginning to understand, reorder our priorities and put people and the general welfare first. The good news is: *Companies who do this discover that they become more profitable in the long term,* as the research of my co-author Professor Raj Sisodia and his colleagues demonstrates convincingly.

This has been called *Creative Capitalism* by Bill Gates, and *Conscious Capitalism* by John Mackey and Raj Sisodia, and I'd like to suggest a new name: Regenerative Capitalism.

Modern democracy and capitalism took root in the United States, evolved here, and then spread to other parts of the world. Despite difficulties and setbacks, these two operating systems remain the twin hopes for human welfare. But we are at an inflection point, a critical juncture in history where we must evolve these operating systems to meet the crises of our time.

Business is poised to play the key role in this evolution that can heal our planet and provide greater prosperity, abundance, health, and happiness for millions of people who are suffering needlessly. When leaders awaken conscience and consciousness they begin to discover the creativity needed not just to sustain our lives and demonstrate responsibility, but to heal and regenerate our society.

FROM MICHAEL AND RAJ

Writing this book is, for us, a sacred undertaking. It is something that we *had* to do. It feels like our entire lives have been building toward this project.

Our process of writing has been a joyful experience of collaborative learning and discovery. Inspired by David Cooperrider's *Appreciative Inquiry,* we suspended our preconceptions and opened our minds and hearts to learn as much as possible from each series of interviews. Wherever possible we visited the companies and met the leaders in person. There are many other Healing Organizations that could be featured in this book. The ones we profile here are those we know best.

The book is written in a unified voice. The *we* that is behind the words that follow is an expression of our shared healing purpose.

We want to alleviate unnecessary suffering—physically, emotionally, spiritually, and financially — caused by the way most business is done. We seek nothing less than the transformation of the workplace from a place of stress and fear to one of inspiration and growth, from what feels to many like a miserable prison to a joyful playground.

This book is not about the business of healing; it is about business *as* healing.

The scope of our concerns goes beyond employees and their families and includes all those whose lives are touched by the company: customers, suppliers, communities, citizens. Crucially, it includes the environment and all life on the planet.

And, now, as you read and contemplate what follows we hope that it will include you.

MICHAEL GELB is a Mobius Senior Expert and the world's leading authority on the application of genius thinking to personal and organizational development. He is a pioneer in the fields of creative thinking, accelerated learning, and innovative leadership. He is the author of 14 books on creativity and innovation including the international best seller *How to Think Like Leonardo Da Vinci: Seven Steps to Genius Every Day.* In 1999, Michael Gelb won the Brain Trust Charity's "Brain of the Year" award; other honorees include Prof. Stephen Hawking and Bill Gates. To read excerpts of his books visit the archives of the Mobius Strip (on our website under Thought Leadership), where you will find *"Creativity on Demand"* in the 2016 edition of the magazine, and *"How to Think Like Leonardo Da Vinci"* in the Fall 2013 edition.

RAJ SISODIA is the FW Olin Distinguished Professor of Global Business and Whole Foods Research Scholar in Conscious Capitalism at Babson College. He is the co-founder and co-Chair of Conscious Capitalism, Inc. Raj has published eleven books, including *Conscious Capitalism: Liberating the Heroic Spirit of Business; Firms of Endearment: How World Class Companies Profit from Passion and Purpose; Everybody Matters* and co-authored *Shakti Leadership: Embracing Feminine and Masculine Power in Business* with Nilima Bhat (to read an excerpt of their work in the *Mobius Strip* archive, go to the 2016 edition located on our website under Thought Leadership.)

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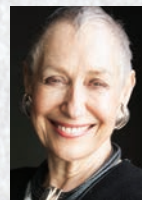**ADVANCED COACHING AND SOMATICS TRAINING**
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SOCIAL PRESENCING THEATER (SPT)
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2020 Annual Gathering Keynotes

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Mirrors, Masks, Lies, Secrets and The Drama of Everyday Life

ASHISH NANDA
Managing the boundaries and conflicts of interests in professional service firms

RASMUS HOUGAARD
Leading with mindfulness, selflessness, and compassion

THOMAS MALONE
How hyperconnectivity is changing the way we solve problems

NADJESCHDA TARANCZEWSKI
The evolution of Conscious Tribes

HAL AND SIDRA STONE
Voice Dialogue and the Psychology of Selves

RICHARD STROZZI-HECKLER
The evolution of somatic coaching and the anatomy of change

PETER KOENIG
Transforlution — transformation and perpetual evolution towards solutions in accordance with Nature

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**Ten Day Energy Mastery:
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For registration details, please contact:
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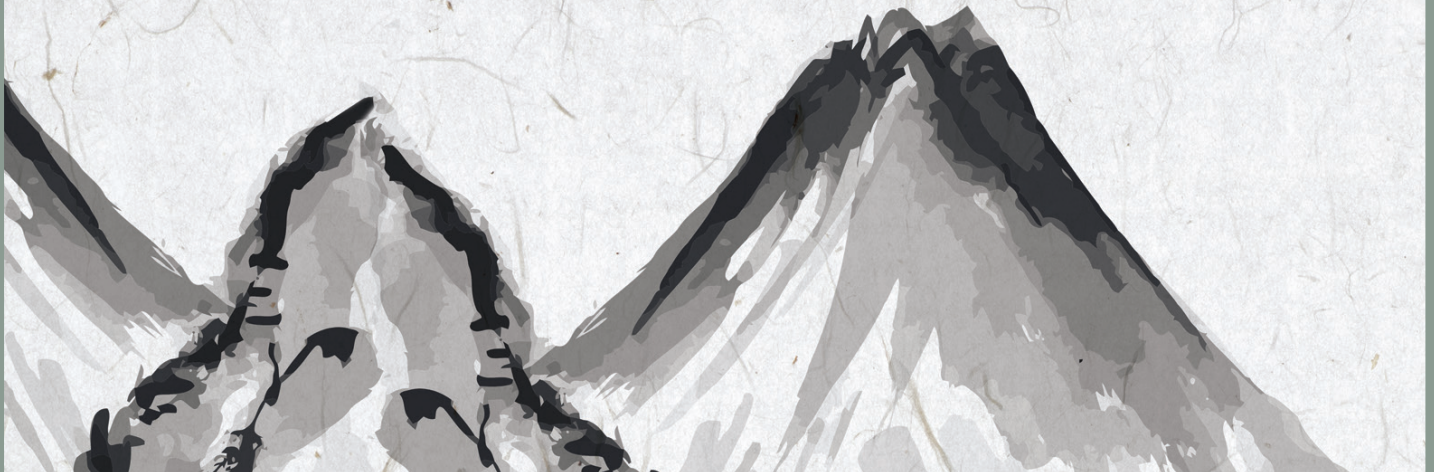
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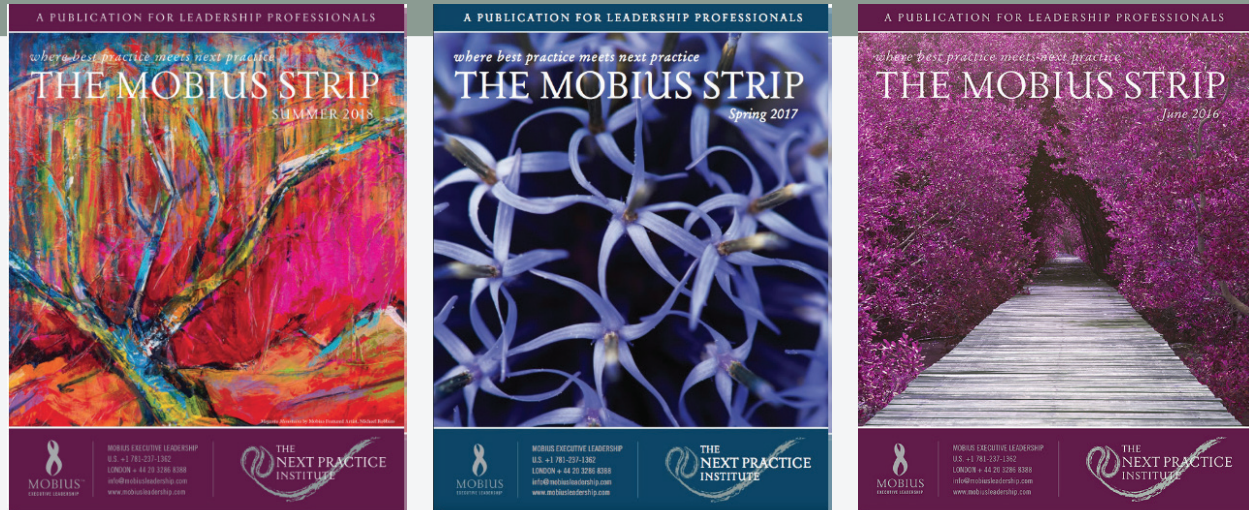
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Erica Ariel Fox and Mobius Executive Leadership

Online Resources

For additional scholarship from the December 2019 NPI track leaders, visit the archive of *Mobius Strip* magazines on our website under Thought Leadership...

The Practice of Adaptive Leadership, ZANDER GRASHOW, *Mobius Strip* 2018

Evolution of the Internal Family Systems Model, DR. DICK SCHWARTZ, *Mobius Strip* 2017

The Team Adaptability Advantage, ALEXANDER CAILLET, *Mobius Strip* 2017

Understanding Team Dynamics, ALEXANDER CAILLET, *Mobius Strip* 2016

Embodied Leadership and Somatics, JENNIFER COHEN, *Mobius Strip* 2016

Embracing Complexity, ZAFER ACHI, *Mobius Strip* 2018

and visit the Next Practice Faculty Reading Room

| Linda Hill | Alexander Caillet | Amy C. Edmondson | Priya Parker | David Whyte | Erica Ariel Fox |
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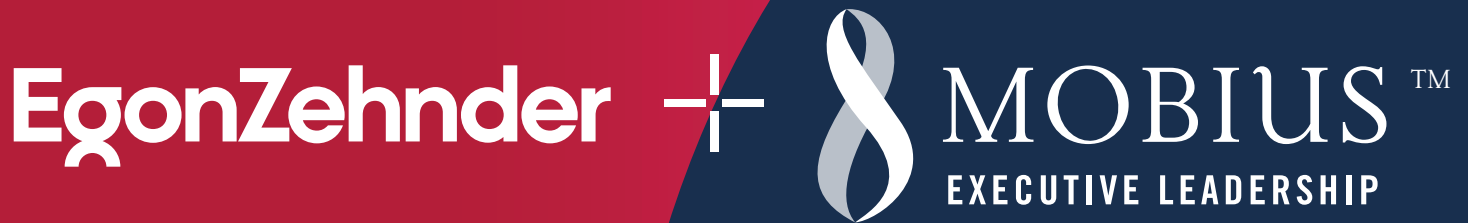
Egon Zehnder, the world's foremost leadership advisory firm and Mobius Executive Leadership, a pre-eminent leadership development firm are proud of the global business partnership launched in the Fall of 2018.

The historic partnership combines the firms' proprietary methods for accelerating the personal and professional development of senior executives and for stimulating an organization's ability to transform.

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To discuss bringing Mobius leadership programs, trainings or executive coaching to your organization please write **Cathy.Cotins@mobiusleadership.com** or **John.Abbruzzese@mobiusleadership.com**

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Design by Mobius Art Director, Mary Allen.

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