where best practice meets next practice

THE MOBIUS STRIP

WINTER EDITION 2022





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Dear Friends:

As we look forward to the year ahead, we welcome you to this issue of our transformational leadership magazine *The Mobius Strip*.

With so many members of the community, including several Mobius Senior Experts and Transformational Members of Faculty, recently publishing timely and important bodies of work, we found ourselves spoilt for riches putting together this edition.

As you will see, several of these pioneering thought leaders and practitioners refer to one another in their writings as significant sources of influence. Common themes surface throughout: the wisdom inherent in emergent groups; the need for compassionate action

and courageous voices to do the deep restorative work needed in the world; and finally, the finesse of the inter-disciplinary nature of self development with organizational development.

This issue also serves as a companion for the upcoming Annual Gatherings of the Next Practice Institute (NPI). We showcase faculty contributions and introduce the teachers and their methodologies offered as part of our week-long immersive study program and much-awaited reunion, taking place October 23-28, 2022. We also feature faculty who will be joining us the following year for the 2023 gathering.

We are delighted to include contributions from NPI keynote speakers Rasmus Hougaard of Potential Project and Professor Thomas Malone, founding director of the MIT Center for Collective Intelligence. This edition also features book excerpts and articles from 2022 Track Leaders: Robin Alfred, Dr. Paul Dunion, Dr. Dick Schwartz, and from mystical teacher Thomas Huebl, who leads an annual intensive one-day workshop at this year's program.

In addition, this issue includes a book excerpt by Arawana Hayashi, who will lead a track at the 2023 NPI and is a founding member of the Prescensing Institute along with Mobius Senior Expert Otto Scharmer; book excerpts from Mobius Friend and McKinsey advisor Kayvan Kian; a book excerpt from Mobius Senior Expert, Professor Amy Edmondson on the ever-important topic of psychological safety; a book excerpt and special interview with the peace negotiator and leading systems change facilitator, Adam Kahane; and a series of recent *Forbes* articles from Mobius Chief Thought Leader, Erica Ariel Fox.

Finally, we are delighted to promote the work of our featured artists in this edition: Jim McManus and Trevor Tyne.

We welcome you to share the digital version of the magazine with friends and colleagues. This is available on our website under the Next Practice Institute.

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

Warmest best.

Army Elizabeth Fox

The October 2022 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.

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This edition highlights recent scholarship from Next Practice Institute Faculty, along with other important selected readings in our field.

FEATURED ARTISTS: JIM MCMANUS AND TREVOR TYNE

PAINTINGS BY JIM MCMANUS

"In much the same way that musicians use melody and tempo to create a mood and move the listener, Concord-based painter Jim McManus uses color, texture, strokes, drips and marks to create a kind of visual crescendo, evoking feelings connected to people, places or events from the recent or distant past." The extraordinary beauty of Jim McManus' imagery appears on our website and throughout this edition of the magazine. When not in his studio, Jim has worked as a creative director and consultant for several of the world's leading publications and corporations. He currently runs the visual storytelling firm Complex Stories.

ORIGAMI MÖBIUS STRIP FROM TREVOR TYNE

"Like the movement and flow of the natural landscape and life that surrounds us all, behind the 'veil' of the artwork lies its mathematical foundation." On page 60, we are delighted to showcase the work of emerging artist Trevor Tyne in his exploration of where mathematics meets art.



2022 ANNUAL GATHERING OCTOBER 23-28, 2022 | BOSTON, MA



REGISTRATION NOW OPEN: www.mobiusleadership.com/npi

We are once again privileged to be joined by a world-class group of presenters, faculty and guides for an intellectually rich, emotionally stirring and artistically inspirational week-long program.

2022 TRACK LEARNING

Track 1 **Designing and Leading Systems Change** with Dr. Gisela Wendling & David Sibbet

Track 2 Adaptive Leadership and Alignment to Change with Zander Grashow

Track 3 Resilience, Wellbeing and Purpose in Business with Andrew White & Sophie Maclaren

Track 4 Advanced Coaching and Somatics Training with Jennifer Cohen

Track 5 **Team Coaching** with Alexander Caillet & Amy Yeager

Track 6 Working with Different Parts of the Self

with Dr. Richard Schwartz

Track 7 Organizational & Personal Healing with Constellation Principles with Ester Martinez

Track 8 Leading from The Future with Robin Alfred

Track 9 **The Maturing Masculine Soul** with Dr. Paul Dunion (men-only track)

2022 KEYNOTE TALKS, WORKSHOPS AND EVENING EVENTS

We continue the tradition of devoting Wednesday to an intensive day-long workshop with mystical teacher Thomas Huebl.

As in previous years, we are joined by inspiring thought leaders and pioneers in the field for daily keynote presentations. Please see overleaf for the complete schedule of speakers.

In the evenings we have the opportunity to work with Mobius Director of Presence, **Anne Gottlieb**; we welcome back the musician **Ellis Paul**; and are delighted to be joined by Emmy Award winning actor **Mauricio Martinez** and his colleagues for a sing-along evening celebrating Broadway.



OCTOBER 2022 ANNUAL GATHERING 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 TOM MALONE

Founding Director of the MIT Center for Collective Intelligence

How Hyperconnectivity is Changing the Way We Solve Problems



DR. DIONNE WRIGHT POULTON

Diversity & Inclusion Expert and Executive Coach

Racial Healing and Harmony



DR. STEVEN HASSAN

Director, Freedom of Mind Resource Center

How to Determine the Integrity and Trustworthiness of Spiritual Teachers and Communities



ANDREW SZEGEDY-MASZAK

Professor of Classical Studies and Historiography at Wesleyan University

Lessons from the Ancient Greeks and their Gods



BILL TORBERT

Professor Emeritus of Leadership at Boston College

Action Inquiry and Organizational Learning



PUJA JASPAL

Senior Vice President for People প্ৰ Communities at Cisco Systems and former SVP of Talent at Visa

Transforming Organizations: The Future of Leadership Development



SAVE THE DATES



For more information, please email NPI@mobiusleadership.com

The Fearless Organization

Creating Psychological Safety in the Workplace for Learning, Innovation, and Growth

A book excerpt by Mobius Senior Expert and the Novartis Professor of Leadership and Management at Harvard Business School, Amy Edmondson



Amy C. Edmondson

WILEY

MAKING IT HAPPEN

Excerpts from Chapter 7

Reframing Failure

Because fear of (reporting) failure is such a key indicator of an environment with low levels of psychological safety, how leaders present the role of

failure is essential. Recall Astro Teller's observation at Google X that "the only way to get people to work on big, risky things . . . is if you make that the path of least resistance for them [and] make it safe to fail." In other words, unless a leader expressly and actively makes it psychologically safe to do so, people will automatically seek to avoid failure. So how did Teller reframe failure to make it okay? By saying, believing, and convincing others that "I'm not pro failure, I'm pro learning."

Failure is a source of valuable data, but leaders must understand and communicate that learning only happens when there's enough psychological safety to dig into failure's lessons carefully. In his book *The Game-Changer*, published while he was still CEO of Proctor and Gamble, A.G. Lafley celebrates his eleven

"In the End, we will remember not the words of our enemies, but the silence of our friends."

MARTIN LUTHER KING, IR

most expensive product failures, describing why each was valuable and what the company learned from each. Recall, also, Ed Catmull's assurance to Pixar animators, that movies always start out bad, to help them "uncouple fear and failure." Here, Catmull is making a leadership framing statement. He is making sure that people know this is the kind of work

for which stunning success occurs only if you're willing to confront the "bad" along the way to the "good."

Learning to learn from failure has become so important that Smith College (along with other schools around the country) is creating courses and initiatives to help students better deal with failures, challenges, and setbacks. "What we're trying to teach is that failure is not a bug of learning, it's a feature," said Rachel Simmons, a leadership development specialist

in Smith's Wurtele Center for Work and Life and the unofficial "failure czar" on campus. "It's not something that should be locked out of the learning experience. For many of our students – those who have had to be almost perfect to get accepted into a school like Smith – failure can be an unfamiliar experience. So when it happens, it can be crippling." With workshops on

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impostor syndrome, discussions on perfectionism and a campaign to remind students that 64% of their peers will get (gasp) a B-minus or lower, the program is part of a campus-wide effort to foster student resilience.

Note that failure plays a varying role in different kinds of work. At one end of the spectrum is high-volume repetitive work, such as in an assembly plant, a fast-food restaurant, or even a kidney dialysis center. Failing to correctly plug a patient into a dialysis machine or install an automobile airbag in precisely the right manner can have disastrous consequences. So in this kind of work it's vital that people eagerly catch and

correct deviations from best practice. Here, celebrating failure is a matter of viewing such deviations as "good catch" events and appreciating those who noticed tiny mistakes as observant contributors to the mission.

At the other end of the spectrum lies innovation and research, where little is known about how to obtain a desired result. Creating a movie, a line of original clothing, or a technology that can convert seawater to fuel are all examples. In this context, dramatic failures must be courted and celebrated because they are an integral part of the journey to success. In the middle of the spectrum, where much of the work done today

LEADERSHIP SELF-ASSESSMENT

The practices described here are dominated by complex interpersonal skills and thus not easy to master. They take time, effort, and practice. Perhaps the most important aspect of learning them is to practice self-reflection [including the following illustrative questions explored further in the book]:

I. SETTING THE STAGE

- ▶ Framing the work. Have I clarified the nature of the work? To what extent is the work complex and interdependent? How much uncertainty do we face? How often do I refer to these aspects of the work? How well do I assess shared understanding of these features? Do I point out that small failures are the currency of subsequent improvement?
- ▶ Emphasizing Purpose. Have I articulated clearly why our work matters, why it makes a difference, and for whom? Even if it seems obvious given the type of work or industry I'm in, how often do I talk about what's at stake?

II. INVITING PARTICIPATION

- ➤ Situational Humility. Have I made sure that people know that I don't think I have all the answers? Have I been clear that the situation we're in requires everyone to be humble and curious about what's going to happen next?
- ▶ **Proactive Inquiry.** How often do I ask questions of others, rather than just expressing my perspective? Do I demonstrate an appropriate mix of questions that go broad and go deep?
- ➤ **Systems and Structures.** Have I created structures to systematically elicit ideas and concerns? Are these structures well designed to ensure a safe environment for open dialogue?

III. RESPONDING PRODUCTIVELY

- **Express Appreciation.** Have I listened thoughtfully, signaling that what I am hearing matters?
- ▶ **Destigmatize Failure.** What more can I do to celebrate intelligent failures? When someone comes to me with bad news, how do I make sure it's a positive experience?
- ➤ Sanction Clear Violations. Have I clarified the boundaries? Do people know what constitute blameworthy acts in our organization?

falls, are complex operations, such as hospitals or financial institutions. Here, vigilance and teamwork are both vital to preventing avoidable failures and celebrating intelligent ones.

Reframing failure starts with understanding a basic typology of failure types. As I have written in more detail elsewhere (see for example "Strategies for Learning from Failure" in *HBR*), failure archetypes include preventable failures (never good news), complex failures (still not good news), and intelligent failures (not fun, but must be considered good news because of the value they bring).

- Preventable failures are deviations from recommended procedures that produce bad outcomes. If someone fails to don safety glasses in a factory and suffers an eye injury, this is a preventable failure.
- Complex failures occur in familiar contexts when a confluence of factors come together in a way that may never have occurred before; consider the severe flooding of the Wall Street subway station in New York City during Superstorm Sandy in 2012. With vigilance, complex failures can sometimes, but not always, be avoided. Neither preventable nor complex failures are worthy of celebration.
- In contrast, **intelligent failures**, as the term implies, must be celebrated so as to encourage more of them. Intelligent failures, like the preventable and complex, are still results no one wanted. But, unlike the other two categories, they are the result of a thoughtful foray into new territory.

Some failures are genuinely good news; some are not, but no matter what type they are, our primary goal is to learn from them.



AMY C. EDMONDSON is a Mobius Senior Expert and the Novartis Professor of Leadership and Management at the Harvard Business School. Her work explores psychological safety and teaming – the dynamic forms of collaboration needed in environments characterized by uncertainty and ambiguity. She has studied the role of psychological safety extensively – especially in teamwork and innovation. Before her academic career, she was Director of Research at Pecos River Learning Centers, where she worked with founder and CEO Larry Wilson to design change programs in large companies. In the early 1980s, she worked as Chief Engineer for architect and inventor Buckminster Fuller. Innovation in the built environment remains an area of enduring interest and passion for her.



Out of the Blue by Jim McManus, Mobius featured artist

Before you know what kindness really is you must lose things, feel the future dissolve in a moment like salt in a weakened broth.

What you held in your hand, what you counted and carefully saved, all this must go so you know how desolate the landscape can be between the regions of kindness.

How you ride and ride thinking the bus will never stop, the passengers eating maize and chicken will stare out the window forever.

Before you learn the tender gravity of kindness you must travel where the Indian in a white poncho lies dead by the side of the road.

You must see how this could be you, how he too was someone who journeyed through the night with plans and the simple breath that kept him alive.

Before you know kindness as the deepest thing inside, you must know sorrow as the other deepest thing.

You must wake up with sorrow.

You must speak to it till your voice catches the thread of all sorrows and you see the size of the cloth.

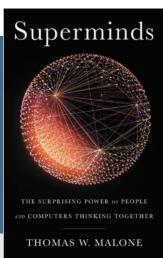
Then it is only kindness that makes sense anymore, only kindness that ties your shoes and sends you out into the day to gaze at bread, only kindness that raises its head from the crowd of the world to say It is I you have been looking for, and then goes with you everywhere like a shadow or a friend.

NAOMI SHIHAB NYE

Superminds

The Surprising Power of People and Computers Thinking Together

By Thomas Malone, the Patrick J. McGovern Professor of Management at the MIT Sloan School of Management and 2022 Next Practice Institute Annual Gathering Keynote speaker



According to *Superminds*, while much has been promised about the rise of artificial intelligence, in the immediate term the greatest contribution computers will make to our collective ability to solve complex problems, will be *hyperconnectivity* – how computers link human minds together in unprecedented ways. In particular, how human-computer superminds will outsmart anything we have seen before.

Many believe that humans are the most intelligent animals on our planet. But there's another kind of entity that can be far smarter: groups of people. In this groundbreaking book, the author shows how groups of people working together in superminds (the combination of many minds) – in the form of a hierarchy, marketplace, democracy, or community – have been responsible for almost all human achievements in business, government, science, and beyond. And these collectively intelligent human groups are about to get much smarter.

Using dozens of examples and case studies, Malone shows how computers can help create more intelligent superminds simply by connecting humans to one another in a variety of rich, new ways. And although it will probably happen more gradually than many people expect, artificially intelligent computers will amplify the power of these superminds by doing increasingly complex kinds of thinking. Together, these changes will have far-reaching implications for everything from the way we buy groceries and plan business strategies to how we respond to climate change, and even for democracy itself. By understanding how these collectively intelligent groups work, we can learn how to harness their genius to achieve our human goals.

Drawing on cutting-edge science and insights from a range of disciplines Superminds articulates a bold picture of the future that will change the ways you work and live, both with other people and with computers.

An overview from the publishers

From Superminds by Thomas W Malone, copyright © 2019. Reprinted by permission of Little, Brown Spark, an imprint of Hachette Book Group, Inc.

Introduction

In January 2009, Tim Gowers posted a blog entry that would make history. Gowers is a mathematics professor at Cambridge University, and he proves mathematical theorems for a living. If you're like most people, you probably haven't proved a theorem in your life, or at least not since high school geometry class. But the rigorous, $logical\ thinking\ that\ is\ captured\ in\ mathematical\ proofs$ is at the heart of many of humanity's most important scientific and technological achievements.

Usually, proving theorems requires hours of

solitary work, trying to figure out how to do just one piece of one subpart of a complex proof. In 2009, Gowers decided to try a different way of doing things. He wanted to see if a large group of people on the Internet could prove a theorem together.

In a blog post titled "Is Massively Collaborative Mathematics Possible?" Gowers invited anyone on Internet who was interested collaborate in proving the theorem. He speculated that this kind of large-scale collaboration might be useful for at least three reasons. First, in many kinds

of problem solving (including mathematical proofs), luck often matters. Having many people working on a problem increases the chances that at least one of them will get lucky and have an important idea.

Second, different people know different things. So even if everyone just contributes ideas that seem obvious to them, the group as a whole can bring to bear much more knowledge than one or two individuals ever could alone.

Finally, different people think differently. Some are good at coming up with new things to try, others at finding the faults in someone else's ideas, still others at putting together lots of pieces into a coherent new picture. As Gowers summarized, "...if a large group of mathematicians could connect their brains efficiently, they could perhaps solve problems very efficiently as well."

The post went on to suggest ground rules to make the collaboration easier, such as keeping discussion respectful and making only bite-sized, focused

contributions. In a subsequent post, he gave his group the task of proving the Hales-Jewett theorem, which is part of an esoteric branch of mathematics that has applications in computer science and other fields.

Other mathematicians quickly took up his challenge. Within seven hours after Gowers put up his blog post, the first comment was made by Jozsef Solymosi, a mathematician at the University of British Columbia. Fifteen minutes later, Jason Dyer, a high school mathematics teacher in Arizona, made the next comment. Three minutes after that, another

comment came from Terence Tao

By mid-March, the participants had solved the core of the problem. By the end of May, there had been over 1,500 comments in which 39 different people made substantive contributions. And in October, the group submitted the first of several articles describing their results, all of which were attributed to "D. H. J. Polymath," a pseudonym for the

of UCLA (a winner, like Gowers, of "The test of the Fields Medal, the equivalent of leadership is not a Nobel Prize in mathematics).

> whole group. With all the famous mathematicians involved, you might wonder whether this was really a group project or whether the key work was done by a handful of the most prestigious contributors. It's true that some members of the group contributed much more than others, but a detailed analysis of the complete working record of the project shows that almost every one of the 39 substantive participants contributed influential content.

> In other words, the Polymath project made history as the first example of a real contribution to mathematics from a loosely organized group of dozens of people on the Internet, many of whom didn't even know each other before the project started.

What's Old Here?

to put greatness

into humanity, but

to elicit it, for the

greatness is

- JAMES BUCHANAN

already there."

The Polymath project was successful because it used new information technology (IT) to connect people in ways that would never have been possible before. We'll see many more such stories in this book: vast online groups creating an encyclopedia (Wikipedia), solving difficult scientific problems (Foldit), entertaining each other with gossip (Facebook), and responding to humanitarian disasters like hurricanes (Ushahidi).

But in a sense, these digital-age accomplishments are all just examples of one of the oldest stories in the history of humanity. The story goes like this: "There was a problem. Different people worked on different parts of it. Together, the group solved the problem better than any of the individuals could have solved it alone."

In fact, it's not too much of an exaggeration to say that almost all our important problems are solved by groups of people rather than by individuals alone. For instance, it may be a common shorthand to say that Steve Jobs created the iPhone, but of course the iPhone was really designed and made by thousands of people all over the world who in turn built upon a vast edifice of technological inventions that came before them. Even making the turkey sandwich I had for lunch today required hundreds of people to grow, transport, and prepare the meat, bread, lettuce, mustard, and other ingredients.

Compared to "simple" problems like these, trying to solve big societal problems like what to do about climate change, crime, war, poverty, health care, and education is far more complex and requires far more people.

One name for the ability to solve problems well is *intelligence*, and we usually think of intelligence as something that individuals have. But as all these examples make obvious, intelligence—in the sense of solving problems well—is something that groups can have, too.

We'll call the intelligence of groups collective intelligence, and this book is the story of that ubiquitous—but often invisible—kind of intelligence. We'll see that it was the collective intelligence of human groups, not the intelligence of individual humans, that first differentiated our human ancestors from all their animal relatives. We'll see that human progress has been mostly a story of what groups of people—not individuals—have accomplished. And we'll see that, over time, information technologies—like writing and the printing press—allowed groups to become dramatically larger and more intelligent.

Most important, we'll see that we are now in the early stages of another dramatic change in collective intelligence, this time enabled by new electronic information technologies.

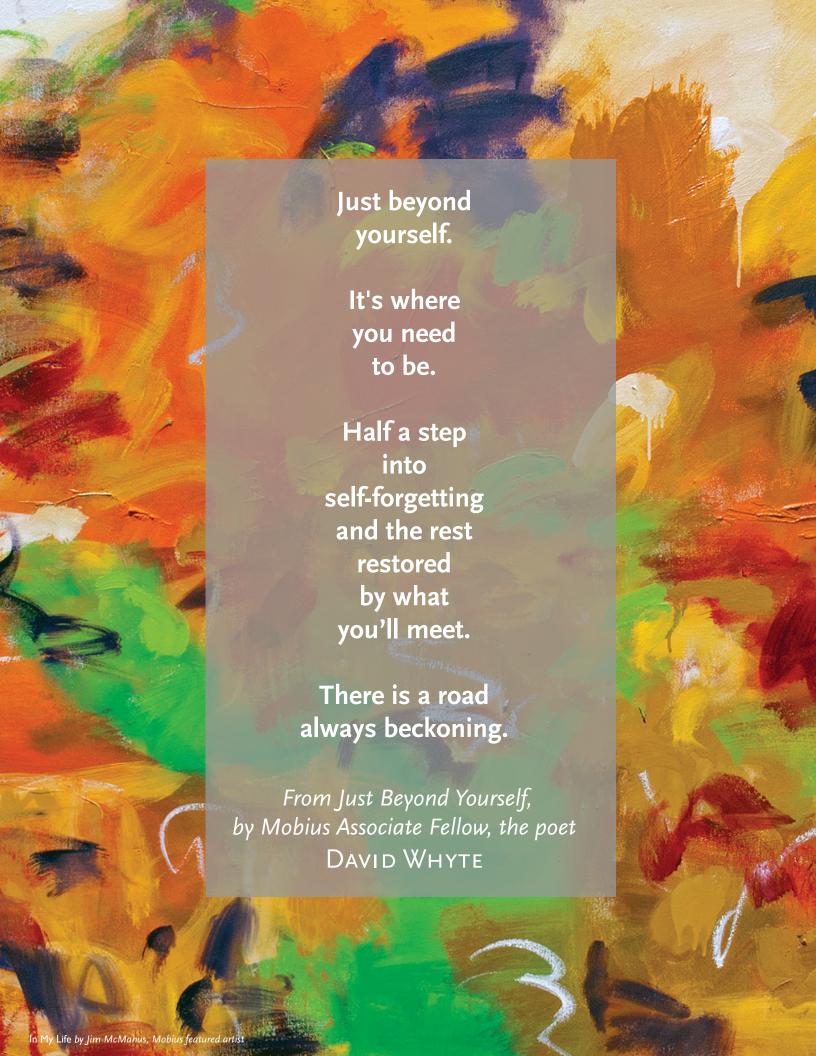


THOMAS W. MALONE is the Patrick J. McGovern Professor of Management at the MIT Sloan School of Management and the founding director of the MIT Center for Collective Intelligence. At MIT, he is also a Professor of Information Technology and a Professor of Work and Organizational Studies. Previously, he was the founder and director of the MIT Center for Coordination Science and one of the two founding co-directors of the MIT Initiative on Inventing the Organizations of the 21st Century. He teaches classes on organizational design, information technology, and leadership. His research focuses on how new organizations can be designed to take advantage of the possibilities provided by information technology.

Professor Malone predicted in an article published in 1987 many of the major developments in electronic business over the following 25 years, including electronic buying and selling for many kinds of products. In 2004, he summarized two decades of his research in his critically acclaimed book, *The Future of Work*. In addition to his books, including *Superminds*, he has published over 100 articles, research papers, and book chapters and is the coeditor of four books.

He has also been a co-founder of four software companies and has consulted and served as a board member for a number of other organizations. He is an inventor with 11 patents.

His background includes work as a research scientist at Xerox Palo Alto Research Center (PARC), a PhD from Stanford University, an honorary doctorate from the University of Zurich, and degrees in applied mathematics, engineering, and psychology.



Facilitating Breakthrough

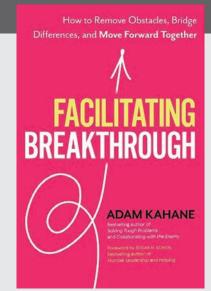
How to Remove Obstacles, Bridge Differences, and Move Forward Together

A book excerpt from Mobius Friend, leading systems thinker, peace negotiator, and systems change facilitator. Adam Kahang

and systems change facilitator, Adam Kahane

From the Foreword by Edgar H. Schein

The stories that Kahane tells us make us realize how much third-party intervention has evolved. In the transformative facilitation model described in this book, we see elements of what we learned in the research on group dynamics and in my process consultation, Senge's learning organization, Heifetz's adaptive leadership, the open systems emphasis and spirit of inquiry that launched experiential learning in the early labs and is again being reaffirmed in Bushe and Marshak's dialogic organization development, and most recently in Scharmer's Theory U. This history of the field invites us to think of transformative facilitation as a far broader and deeper set of practices rather than a single



formulaic facilitation method. What makes this book so powerful is that in a concise and beautifully presented model, Kahane brings all of this together.

The Kahane model moves us forward in a significant way from just describing a consultant's interactive skills in dealing with clients to offering an in-depth overview of facilitation as the creation and management of new social systems and cultural islands that enable conflicting parties to get unconflicted, using both formal and informal methods as needed. Kahane provides us with key concepts that build on traditional polarities yet also offers a creative, fluid conceptual model of how to think about intervention in a more dynamic manner. Most of us who have consulted or coached would not even begin to be able to figure out how to work in some of the situations Kahane describes, much less know how to create the containers that enable this work in the first place.

I encourage you to find out in this book what this very courageous transformative facilitator has done to bring power, love, and justice together in real-world examples. ??

 Edgar H. Schein, Professor Emeritus, MIT Sloan School of Management and pioneer in the field of organizational development Moving forward together is becoming less straightforward.

In many contexts, people face increasing complexity and decreasing control. They need to work with more people from across more divides. This is true both within organizations and in larger social systems.

In such situations, the most straightforward and commonplace ways of advancing—some people telling others what to do, or everyone just doing what they want to do—aren't adequate.

What is a better way?

One better way is through facilitating: helping a group collaborate across their differences to create change. The word *facilitate* means "to make easier," and facilitation enables a group to work together more easily and effectively. But for diverse groups facing increasing complexity and decreasing control, the most common approaches to facilitating—bossy vertical directing from above and collegial horizontal accompanying from alongside— also aren't adequate. These common approaches often leave the participants frustrated and yearning for breakthrough.

This book describes an uncommon approach to facilitating such breakthrough: transformative facilitation. This approach focuses on removing the obstacles that stand in the way of people contributing and connecting equitably. More fundamentally, it focuses on removing the obstacles to love, power, and justice. It enables people to bring all of themselves to making a difference. It is a liberating way to make progress.

Transformative facilitation doesn't choose either the bossy vertical or the collegial horizontal approach: it cycles back and forth between them—not in a straight line—employing five pairs of outer moves and five inner shifts (discussed here and summarized at the end of the book). In doing this, it produces a third approach that delivers better results than either the vertical or horizontal one alone. Transformative facilitation is a structured and creative way to help diverse groups remove obstacles, bridge differences, and move forward together. Transformative facilitation enables breakthrough.

This book is for anyone who wants to facilitate breakthrough, be it as a leader, manager, consultant, coach, chairperson, organizer, mediator, stakeholder, or friend. A facilitator isn't only an earnest, energetic professional in a windowless conference room or in a window in a video conference. It isn't only someone who runs training or strategic planning exercises. It isn't only a referee or timekeeper. It is anyone who helps people work together to transform their situation: in person or online, as a professional or amateur, in the role of team leader or team member, in an organization or community, with a small alliance or large movement, during one meeting or over an extended process. A facilitator is anyone who supports groups to collaborate to create change.

This book offers a broad and bold vision of the contribution that facilitation can make to helping people move forward together.

– an excerpt from the Preface



River Run by Jim McManus, Mobius featured artist

Conventional Vertical and Horizontal Facilitation Both Constrain Collaboration Excerpts from Chapter 2

A facilitator helps a group, and the tension starts right there. The word *group* is both a singular and plural noun, and the task of the facilitator is to help both the singular group as a whole and the plural members of the group. This is the core tension underlying all facilitation.

Some facilitators deal with this tension by focusing primarily on the first part of this task: helping the group as a whole address the problematic situation that has motivated their collaboration. Other facilitators focus primarily on the second part: helping the diverse individual members of the group address the diverse aspects of the situation that they find problematic.

These two approaches, the vertical and the horizontal, are the most common and conventional approaches to facilitation. Both have their proponents and methodologies. Both can help a group collaborate to create change. But both also have limits and risks

Vertical facilitation is the most common approach to facilitation because verticality is the dominant organizing principle of most organizations and of other social systems. You know you're in a vertical system when you keep looking up to the boss to know what to do (the higher above the lower), and when fitting in and being a good team player or community member are of paramount importance (the larger

above the smaller). When you're part of such a system, you sometimes have the feeling of being held down or boxed in, and find that you're silencing yourself or compromising on things that are important to you. In these ways, verticality constrains contribution, connection, and equity.

Vertical facilitation is the default approach in most organizations in most sectors in most parts of the world. Most people in positions of authority depend on and default to verticality because they believe that it is the only feasible way to produce forward collective action (and also to protect and advance their own interests). When they are involved in a collaboration to create change, they employ their authority to push for the contribution, connection, and equity that the work requires—although not necessarily more than is required.

Unconventional Transformative Facilitation Breaks through Constraints

Excerpts from Chapter 3

The vertical and horizontal approaches are more than just opposite poles: they are complementary. This means that each of these approaches is incomplete without the other approach and that the downsides of each can be mitigated only through including the other. [Note: This model for understanding and working with polarities is based on Barry Johnson's body of theory and practice.] Facilitation can therefore only be transformative—can only break through the constraints of the vertical and horizontal—if the

In transformative facilitation, the facilitator cycles back and forth between the vertical and horizontal to unblock contribution, connection, and equity, and thereby to enable the group to move forward together.

facilitator chooses to employ both approaches. This is the more powerful, unconventional choice.

Cycling removes obstacles

Both vertical and horizontal facilitation focus on pushing through the structural obstacles to moving forward together, but transformative facilitation focuses on *removing* these obstacles. This approach to creating change has a long pedigree: in the 1940s, pioneering organizational development researcher Kurt Lewin posited that removing obstacles is more effective than increasing pressure:

Instead of simply applying pressure or forcing a change, Lewin's research supports identifying and addressing restraining forces as a foundation for successful planned change: "In the first case [of applying pressure], the process . . . would be accomplished by a state of relatively high tension, [while] in the second case [of addressing restraining forces] by a state of relatively low tension. Since increase of tension above a certain degree is likely to be paralleled by higher aggressiveness, higher emotionality, and lower constructiveness, it is clear that as a rule, the second method will be preferable to the [first]."

– Gilmore Crosby on why Lewin remains best practice (2020)

In transformative facilitation, the facilitator makes both vertical and horizontal moves to remove structural obstacles to contribution, connection, and equity.

Cycling back and forth between the vertical and horizontal is like rocking back and forth a boulder that is blocking a stream, in order to dislodge it and enable the stream to run with greater coherence and flow.

You can't push a stream to flow, but if you remove the blockages, it will flow by itself.

Transformative facilitation enables change in organizations

Early in my career as an independent consultant, my colleagues and I facilitated a two-year strategy project for a Fortune 50 logistics company. The company's established way of doing things was vertical: the CEO managed through giving forceful, detailed directives, which had produced the coordination and cohesion that enabled outstanding business success. But the COO thought that the company's situation was problematic in that globalization and digitization were changing the competitive landscape, and he wanted employees from across the organization to collaborate more horizontally to create innovative responses.

My team worked with the COO and his colleagues vertically to agree on a project scope, timeline, and process, and to charter a cross-level, cross-departmental team. The process we designed for the team was more horizontal, participative, and creative than they were used to. They immersed themselves in the changes in their market by spending time on the front line of the organization, going on learning journeys to leading organizations in other sectors, and constructing scenarios of possible futures. They participated in workshops that emphasized full participation by all team members and that included structured exercises to generate, develop, and test innovative options.

This transformative process enabled breakthrough by creating a space within which the company's culture of command and control, which assumed that the bosses knew best, was suspended. This enabled greater contribution by participants across different departments and from different levels in the hierarchy. The cross departmental project team cut across the siloed organization, where lines of communication ran up and down rather than side to side, so the process enabled greater connection. And the company had a steep hierarchy of privilege, with senior people having much greater compensation and agency, so the process also enabled more equitable contribution and connection. Transformative facilitation enabled this team to come up with and implement a set of initiatives to launch new service offerings and to streamline company operations.

Five Questions all Collaborations Must AddressFrom Chapter 4

Every collaboration is different because the particulars of the problematic situation, the participants, and the process are different. But in all collaborations, the participants and facilitators need to work through the same five basic how-to questions about how they will move forward together:

- 1. How do we see our situation? In other words, what is actually happening here, around, among, and within us? This question is about the reality (including the reality within the group) that the group is working together to address. If we can't understand our reality, we can't be effective in transforming it.
- 2. How do we define success? What outcomes are we trying to produce through our efforts? This question is about where we are trying to get to through our collaboration. If we don't know what our finish line is, we can't know whether we're making progress.
- 3. How will we get from here to there? What is our route from where we are to where we want to be? This question is about the way we will move forward—the approach, process, methodology, and steps.
- 4. How do we decide who does what? What is our approach to coordinating and aligning our efforts? This question is about how we will organize ourselves to collaborate across our differences (without necessarily relying on our usual roles and hierarchies).
- 5. How do we understand our role? What is our responsibility in this situation? This question is about how we each position ourselves vis-àvis our situation and our collaborative effort to address it.

These questions all arise right from the beginning of every collaboration, but they usually don't get answered all at once or once and for all. Facilitators and participants need to deal with them repeatedly and iteratively over the duration of the collaboration, whether that is days or decades.

How vertical and horizontal facilitation answer the five questions

Vertical facilitation is common and seductive because it offers straightforward and familiar answers to these five questions. In this approach, both the participants and the facilitator typically give the following five confident, superior, controlling answers about the work they are doing:

VERTICAL

- 1. "We have the right answer."
- 2. "We need to agree."
- 3. "We know the way."
- 4. "Our leaders decide."
- 5. "We must fix this."

In horizontal facilitation, by contrast, participants typically give the following five defiant, defensive, autonomous answers, and the facilitator supports this autonomy:

HORIZONTAL

- 1. "We each have our own answer."
- 2. "We each need to keep moving."
- 3. "We will each find our way as we go."
- 4. "We each decide for ourselves."
- 5. "We must each get our own house in order."

How transformative facilitation answers the five questions

The vertical and horizontal approaches answer the five collaboration questions in opposite ways. These pairs of statements constitute five polarities that are focused versions of the overall vertical-horizontal



River Run by Jim McManus, Mobius featured artist

polarity. In transformative facilitation, the facilitator makes five sets of moves that help the participants cycle back and forth between each pair of poles. This is how the group obtains the best of both approaches, avoids the worst, and moves forward together.

1. How Do We See Our Situation?

The facilitator helps the participants work with this first question by helping them cycle between advocating and inquiring. Often both the participants and the facilitator start off a collaboration with the confident vertical perspective, "We have the right answer." Each person thinks that "If only the others would agree with me, then the group would be able to move forward together more quickly and easily." But when the group takes this position too far or for too long and starts to get stuck in rigid certainty, the facilitator needs to help participants inquire to move toward horizontal plurality. When participants are pounding the table, certain that they have the right answer, the facilitator can encourage them to add "In my opinion" to the beginning of their sentence, and if that is insufficient, to try "In my humble opinion." This playful sentence stubs open the door to inquiry.

Then, when the participants take this horizontal "We each have our own answer" too far and for too long and start to get stuck in cacophony and indecision, the facilitator helps them *advocate* in order to move toward the clarity and decisiveness of vertical unity.

The facilitator moves back and forth between advocating and inquiring about what is happening within the group and what the participants need to do about this; in doing so, the facilitator encourages the group to do the same in regard to what is going on in the problematic situation and what they need to do to address it. Through this cycling between advocating and inquiring, the group and the facilitator gradually and iteratively clarify their understanding of where they are and what this implies for what they need to do next.

2. How Do We Define Success?

The facilitator helps the participants work with the second question by helping them cycle between **concluding** and **advancing**. Often both the participants and the facilitator start off a collaboration with the vertical perspective, "We need to agree." But when they take this position too far or for too long and start to get stuck in this demand for a conclusion, the facilitator needs to help them keep moving. One of my most important learnings as a facilitator has been that, in order to move forward together, agreement is not required as often or on as many matters as most people think.

Then, when the participants start to get stuck in the unfocused horizontal "We each just need to keep moving," the facilitator needs to help them pause to work out what they can agree to focus on.

In doing this cycling, the facilitator is working with a key tool of facilitation: *the pace and timing of the process*—when the group needs to slow down or pause to reach an agreement or conclusion, when it needs to keep advancing even with no or only partial agreement,

and when it needs to declare that the collaboration must end. Through this cycling between concluding and advancing, the group and the facilitator gradually and iteratively clarify their understanding of where they want to get to.

3. How Will We Get from Here to There?

The facilitator helps the participants work with the third question by helping them cycle between **mapping** and **discovering**. Often both the participants and the facilitator start off a collaboration with the assured vertical perspective, "We know the way." But when they take this position too far or for too long and start to get stubbornly stuck, the facilitator needs to help participants experiment to test their understanding and to *discover* new options.

Later, when the participants start to get stuck in the horizontal "We will each just find our way as we go," the facilitator helps them *map* out a common way forward.

Sometimes the facilitator needs to persist with the planned process for the work of the group and the group needs to persist with its planned course of action to address the problematic situation. Sometimes they both need to pivot to deal with what is actually happening, which is different from what they had planned. Through this cycling between mapping and discovering, the group and the facilitator gradually and iteratively clarify their way forward.

4. How Do We Decide Who Does What?

The facilitator helps the participants work with the fourth question by helping them cycle between directing (like the director of an orchestra or band) and accompanying (like an accompanist playing piano or drums). Often both the participants and the facilitator start off a collaboration with the unambiguous vertical perspective, "Our leaders decide." But when they take this position too far or for too long and start to get stuck in ineffective bossiness, the facilitator needs to help all participants take responsibility for their own actions.

Then, when the participants start to get stuck in the misaligned horizontal "We each need to decide for ourselves," the facilitator helps them align their actions.

Working with polarities

- **1.** How do we see our situation cycling between advocating and inquiring
- **2.** How do we define success cycling between concluding and advancing
- **3.** How will we get from here to there cycling between mapping and discovering
- **4.** How do we decide who does what cycling between directing and accompanying
- 5. How do we understand our role cycling between standing outside and standing inside

Sometimes the facilitator needs to *direct from the front of the group*, and the group needs to be directive in addressing the problematic situation. Sometimes the facilitator needs to *accompany from alongside the group*, and the group needs to do the same from alongside the situation. Through this cycling between directing and accompanying, the group and the facilitator gradually and iteratively clarify how they are coordinating their work.

5. How Do We Understand Our Role?

The facilitator helps the participants work with this last question by helping them cycle between **standing outside the problematic situation** and **standing inside it**. Often both the participants and the facilitator start off a collaboration with the objective vertical perspective, "We must fix this." But when they take this position too far or for too long and start to get stuck in cold remoteness, the facilitator needs to help participants consider *how they are part of the problem* and therefore have the leverage to be part of the solution.

Then, when the participants start to get stuck in the self-centered and myopic horizontal "We must



As the facilitator works with each of the five collaboration questions, they need to pay attention and shift in a specific way:

- To cycle between advocating and inquiring, the facilitator needs to *open up*: to pay attention to what is happening and what is needed in the situation and in the group. (This first shift is foundational for the four others.)
- 2. To cycle between concluding and advancing, the facilitator needs to *discern*: to pay attention to when the group needs to slow down to agree, when to keep moving forward without or with only partial agreement, and when to stop and end.
- 3. To cycle between mapping and discovering, the facilitator needs to *adapt*: to pay attention to when to persist in following a planned route and when to pivot to try a new one.
- 4. To cycle between directing and accompanying, the facilitator needs to *serve*: to pay attention to when the group needs firm instruction and when it needs relaxed support.
- 5. To cycle between standing outside and standing inside, the facilitator needs to *partner*: to pay attention to when to focus on being apart from the group and the situation and when to focus on being part of it.

each put our own house in order," the facilitator helps them *stand outside the situation* to get a clearer, more nonpartisan and neutral perspective on what is happening.

Sometimes the facilitator also needs to stand outside to get a clearer perspective on what is happening and sometimes to stand inside it to recognize the ways in which they are also part of the problem and therefore have the leverage to be part of the solution. Through this cycling between standing outside and inside, the group and the facilitator gradually and iteratively clarify their roles and responsibilities.

Every group that is collaborating needs to work through the five basic questions, not just once at the beginning of the collaboration, but multiple times, iteratively, as the collaboration unfolds.

The Facilitator Knows What Move to Make Next by Paying Attention

Excerpts from Chapter 5

Sports psychologist Tim Gallwey says, "In every human endeavor there are two arenas of engagement: the outer and the inner. The outer game is played on an external arena to overcome external obstacles to reach an external goal. The inner game takes place within the mind of the player."

In the outer game of transformative facilitation, the facilitator makes the ten moves (e.g. advocate or inquire). In the inner game of transformative facilitation, the facilitator makes five attentional shifts within themself (see sidebar). These shifts enable the facilitator to know, at each moment, what move they need to make.

Paying attention requires dealing with distraction

Paying attention in these five ways is partly rational and partly intuitive. For example, when I am opening, I am listening to and analyzing the words participants are using, and also responding to subtle shifts in their visible gestures or invisible energies. When I am facilitating, I am not only or always listening to what people are saying: I am using all my senses to grasp what is going on in the group and what I need to do.

Nocturne by Jim McManus, Mobius featured artist

In the introduction to his book, Kahane writes about a conversation he had over dinner with Francisco de Roux, the former head of the Jesuit order in Colombia and a renowned peacemaker. In the story below, de Roux was reflecting on the workshop Kahane had facilitated that day with various leaders in Colombia who have major political, ideological and cultural differences. Kahane recounts:

By the end of this first, long day, the participants had begun to relax and to hope that they could do something worthwhile together. One of them said he had been amazed "to see the lion lie down with the lamb." Then, when we all got up to go to dinner, de Roux rushed up to me, overflowing with excitement. "Now I see what you are doing!" he said. "You are removing the obstacles to the expression of the mystery!"

I knew de Roux was telling me something that was important to him—in Catholic theology, "the mystery" refers to the incomprehensible and unknowable mystery of God—but I didn't understand what he thought this meant for what we had been doing in the workshop. Over dinner we talked for a long time and he patiently tried to give me a secular explanation: "Everything is a manifestation of the mystery. But you cannot predict or provoke or program it: it just emerges. Our key problem is that we obstruct this emergence, especially when our fears cause us to wall ourselves off."

I found this conversation fascinating but baffling. I said, "I am not aware that I am doing what you say I am doing." He shrugged and said, "Maybe that's for the best."

De Roux's cryptic comments intrigued me. I understood that the mystery is intrinsically, well, mysterious—not in the sense of a mystery that is solved at the end of an Agatha Christie novel, but in the sense of something that is important but cannot be seen or grasped. Maybe, I thought, it was some sort of felt but invisible force, like gravity, that, if we could remove the obstacles, would pull us forward—like a mountain stream that, if we could remove the boulders that have tumbled in

and are blocking and dispersing the water, would run freely downhill in a strong, coherent flow.

The practice of removing obstacles

De Roux's observation enabled me to see my longtime work as a facilitator in a new light. Most facilitators, including me up to this point, talk about their work in terms of getting participants to do things. But now I realized that in fact most of the people I work with want to or think they need to collaborate, in spite of or because of their differences. And when they succeed in doing so, they are overjoyed. The essence of what I am now calling transformative facilitation is therefore not getting participants to work together but helping them remove the obstacles to doing so. You can't push a stream to flow, but if you remove the blockages, it will flow by itself. This realization transformed my understanding of facilitation.

What I found particularly intriguing in de Roux's observation was not his esoteric reference to the mystery but his pragmatic focus on removing obstacles to its expression. After dinner, I went back to my room and made a list of all of the actions our facilitation team had taken over the months leading up to this first workshop (our facilitation work had started as soon as we had begun the project and engaged the participants ten months earlier) and during that first day that I could now interpret as aimed at removing obstacles to these leaders collaborating to transform the region.

The approach we took in Colombia unblocked the three essential ingredients to moving forward together: contribution, connection, and equity."

In conversation with Adam Kahane

Helping People Work Together to Overcome Complex Challenges

Adam Kahane is a leading systems thinker and peace negotiator. He has spent more than more than thirty years facilitating breakthrough with leadership teams of companies, governments, foundations, churches, educational institutions, political parties, and nonprofit organizations. He has also facilitated diverse teams of leaders from across larger social systems at the local, state, national, and global levels, including executives and politicians, generals and guerrillas, civil servants and trade unionists, artists and activists – sometimes over hours or days, and other times over months or years.

His work helps people face the most critical challenges of our time: climate change, racial equity, democratic governance, Indigenous rights, health, food, energy, water, education, justice, and security. He has helped people bridge divides in, among other places, the US, Canada, Colombia, Haiti, Northern Ireland, Israel, Zimbabwe, Ethiopia, Myanmar, and Thailand.

He is a director of Reos Partners, an international social enterprise that helps people work together to address their most important and intractable issues.



What was the impetus for writing your new book, Facilitating Breakthrough?

There are fewer and fewer things that can be done unilaterally, by force or alone. Therefore, the world needs more and better collaboration, especially in the context of issues that are increasingly complex and hard to control.

This difficulty of control can arise from both positive and negative developments. The riots in Brixton in the 1980s, for example, could be viewed positively in that compared with previous generations, the people who were rioting would have once thought they just had to

put up with a situation that was not acceptable. The difficulty of control arises from increasing complexity and interconnection, but also increasing voice. These days there are other elements like the lack of a common media landscape. Also, I worry that in the US and the UK especially, we see increasing levels of polarization, fragmentation, and demonization. (There is a difference between: "I disagree with you. You're wrong." and "You're evil. You're the devil, and I can't work with the devil because that's beyond the pale.")

The logic behind my new book is that collaboration is becoming both more necessary and more difficult,

and therefore we need better ways to do it, better facilitation. This book is my attempt at explaining what better facilitation entails. A facilitator is anybody who helps people collaborate to effect change.

In what way does Facilitating Breakthrough build on your earlier books?

In my previous work I focused on power and love – this book brings in the missing element of justice. I also talk about these forces in terms of contribution (power), connection (love) and equity (justice).

Secondly, this book introduces the concept of vertical versus horizontal facilitation. I haven't seen facilitation conceptualized like this before.

But the main thing I want to emphasize from the outset, is that the book focuses on the role of the facilitator. Previously I wrote about collaboration and the general subject of solving tough problems and working together across diverse teams, including people from different organizations. In this book, I focus on the facilitator's role. I define that in a bigger and broader way than it is normally understood. Bigger in the sense that the book is intended to offer a practical guide, a handbook, for anyone who finds themselves trying to help people work together to effect change. Facilitation is bigger than a specific professional title that few of us carry. Broader in that the reality is much more time is spent preparing and following up – in cajoling and supporting members of a group, than it is being in the room with everyone engaged in what we traditionally think of as the facilitation part.

One or are you describing an existing approach in a new way?

Transformative facilitation isn't a new approach. It's just a new way of explaining the type of approaches that work. In my earlier book *Transformative Scenario Planning* (2012), I set out a specific methodology for collaborating to shape the future. This book explains a foundational approach that facilitators can apply to *any* collaborative methodology – be

Transformative facilitation enables change within and beyond organizations

While the main case study in the book focuses on peace work and nation building in Colombia, transformative facilitation applies wherever people have come together to work on a complex change together. Kahane writes:

"I have told the story of facilitating the extraordinary process in Colombia because it illustrates this approach in bright colors. I have also told it because this is where I started to understand the essence of transformative facilitation: removing obstacles to contribution, connection, and equity.

But transformative facilitation is powerful in many settings.

At Reos we have used this approach to help all kinds of groups work together on all kinds of challenges all over the world: retail company managers in Mexico making a plan to enter new markets, university administrators in the US redesigning their emergency financial aid system, First Nations leaders in Canada finding new strategies for improving population health, community members in the Netherlands implementing lowcarbon energy systems, businesspeople in Thailand creating systems to reduce corruption, and food companies, farmers, and nongovernmental organizations around the world creating more sustainable food supply chains.

Transformative facilitation is a widely applicable approach to helping people collaborate to create change."

it Appreciative Inquiry, Emergent Strategy, Open Space Technology, Theory U and so forth. I provide a language and a framework for something that many, if not all, skilled practitioners already do. My book simply offers a new framework for an existing practice.

A few weeks ago, I got an email from a man in his eighties who had been doing leadership training and facilitation for a long time. He told me I had described things he had done but that he had never tied together before. I was very happy to receive that email. That was exactly what I was trying to do. A more pertinent example comes from working with a group of managers in the Netherlands many years ago. When I talked to them about power and love being about attending to the team as a whole and to the individual members of the team (which is the central idea behind vertical and horizontal facilitation), they said: Well, this is completely obvious. That's what we do all day every day. That's all you're doing in management. I thought this was a wonderful point – that a good manager is constantly attending both to the group as a singular noun and the group as a plural noun.

Can you tell us more about why you added justice to the equation of power and love?

I've spoken a lot about the about Martin Luther King Jr.'s phrase, "power without love is reckless and abusive, and love without power is sentimental and anemic."

Justice was a missing aspect. People want to contribute (power). They want to connect (love). And they want their contribution and connection to be equitable, to be fair (justice). People have different definitions of what fair is, but these are the three imperatives for teamwork, management, and leadership today. I'm just raising their profile by referring to them as Power, Love and Justice.

Adding justice to the power and love equation is not a minor point. It is what gives all this work a directionality – it says we're not just trying to connect and contribute, there's something positive we're trying to achieve. In the most general sense of the word, what we are trying to achieve is a more just, fair, and equitable world.

Why is facilitation increasingly imperative in the workplace?

Well, before we even get to the long list of complex organizational challenges, there's a fundamental, ongoing issue alive in most workplaces.

Decades ago, I had the chance to meet the influential editor and writer Harriet Rubin. She said something to me that really stuck in my mind. It always surprised her that people insisted on being free when they walked down the street, but seem contented to be bossed around the moment they got to the office. That's a lot less true today than it was then. To deal with this dynamic, the team leader, the manager, "the boss" needs to look after the whole *and* the individual parts – employing vertical and horizontal moves, if they really want people to be engaged and contribute.

Harriet's idea also ties to the point that you have certain rights at work – there needs to be this notion of equity and fairness. When we witnessed Derek Chauvin press his knee into the neck of George Floyd, this was the most grotesque example of inequity or injustice. Without wishing to be inflammatory, in most organizations, someone somewhere is suffocating the needs and contributions of subordinates – whether they mean to or not. We are so accustomed to the lack of equity and fairness in hierarchical organizations, where someone plays the role of the boss, that we fail to realize this.

It's a particular issue with visionary founders who focus on the good of the whole and undermine the needs of the parts. A long time ago I realized that when you are a part of a team, there's only one or maybe two people for whom the good of the whole and their own interests are identical. Those people are the facilitator and the boss. For everybody else, their interests hopefully overlap with the interest of the whole, but they have the interest of their department, their job, their family, and themselves. When the visionary leader or the facilitator say, *let's all leave our agendas at the door*, they are prioritizing their *own* interests above the interests of the members of the team. And then we wonder how we get stuck with the status quo!

A healthy system requires attending to all three elements – Power, Love and Justice, to the interplay between a sense of agency, of unity and equity. This, in turn, requires facilitation.

In your book you describe five pairs of moves a facilitator can make to cycle between vertical and horizontal forms of facilitation. In your experience are some moves more challenging than others?

Not necessarily, no. Several of them are well-known. For example, advocating and inquiring - Peter Senge used exactly those words in The Fifth Discipline. I think mapping and discovering can be very challenging in many organizations where you are supposed to know things in advance of doing them. The pair that interests me the most is standing outside versus standing inside, because it's the one closest to identity, asking where am I, as a facilitator, with respect to the system. Am I a part of, or outside the group? Do I need to shift perspective for the situation to change?

But really, all ten moves are well-known already, in one way or another. The difficulty is not the

Transformative facilitation isn't

a new approach. It's just a new

way of explaining the type of

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individual elements. It's like having a vocabulary of ten words or a recipe with ten ingredients. The challenge is that there's no formulaic order. You can't know in advance which you have to use or how much. You have a recipe that says you have these

ten things, but I can't tell you the proportions or the sequence to introduce them. So, the challenge is not in the individual moves, but in paying attention to what's happening in the moment in a way that allows you to know which move to use next. That's the really hard part.

Bill O'Brien, the CEO of Hanover Insurance was my former business partner. He had a big influence on me before he passed away. He once said, "The success of an intervention depends on the interior condition of the intervenor." That insight has been re-quoted many times, often in support of various esoteric practices, but what he was really talking about was much more basic stuff. In my case, the truth is I need a good night's sleep. That and I try hard not to be distracted when I work. That's it. Ensuring those two conditions is where I place all my attention.

We all have different gifts. My strength is lucidity and clarity. It's nothing to be proud of — I got it from my father. You can't take credit for a gift. But you must learn not to waste it. There are other gifts I just don't have. For example, I have become more aware than I used to be of the emotional dimensions of trauma in the environments in which I work. I am more empathetic and sensitive to that than I used to be.

Is it possible there's an alchemical magic to facilitation – that just like de Roux said (see page 23), you don't need to know what it is that you seem to know how to do - once you build the right container, one that can hold the ten moves?

That's a very important point. Our work is about healing. That's been my point whenever I discuss the conflict, disconnection, and fragmentation I have

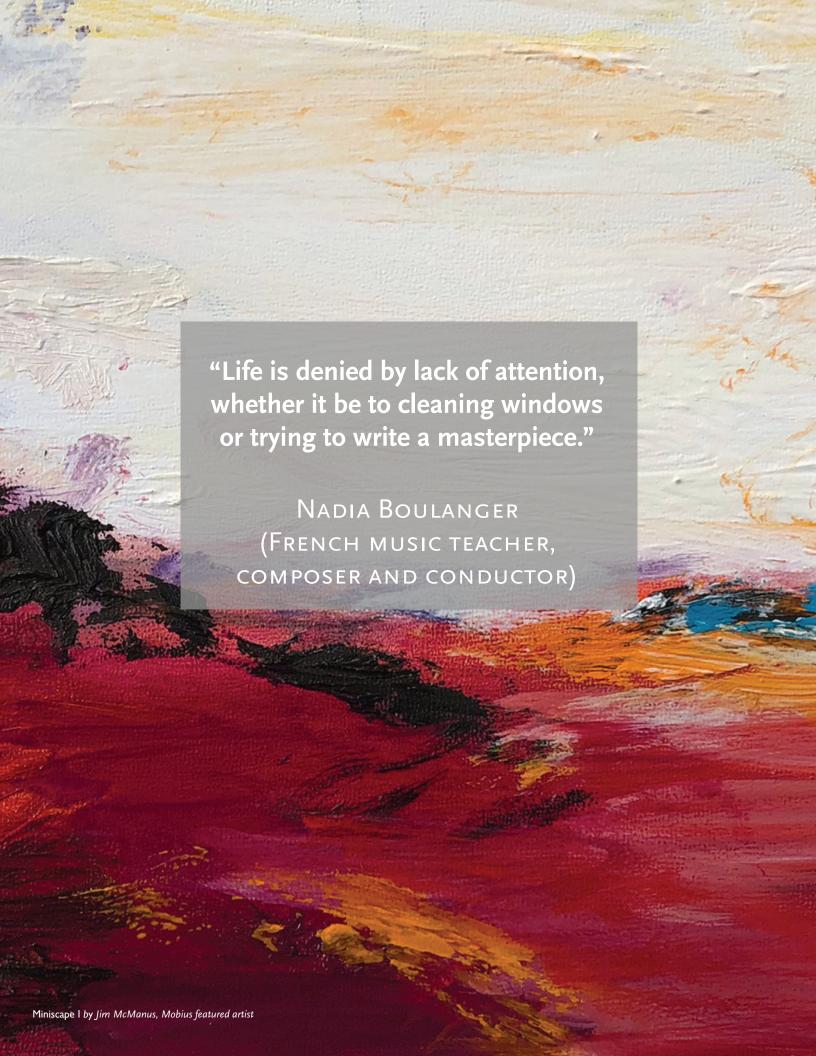
> seen throughout life's work.

told a story that captures beautifully. this woman once told me that her husband had been swimming in a lake when he was run over by a motorboat.

In an earlier book, I

The propeller cut a very deep gash in his thigh. They rushed him to the hospital where the surgeon cleaned the wound and then said something along the lines of: There's nothing more I can do. I must send you home. Your job is to keep the wound clean. The two sides of the wound - they want to be one, they want to be whole. I cannot sew this together, but they will reach toward one another when they are ready. This idea that the two sides always want to be whole, they just need to heal, is at the heart of our work. Our job, as facilitators, is to keep the wound clean, to remove the obstacles.

Adam Kahane was in conversation with Nathalie Hourihan, a writer, researcher and organizational behavior knowledge expert, who serves as Mobius Chief Knowledge Officer, and Editor of The Mobius Strip.



Selected Writings from Erica Ariel Fox



In this selection of recent articles, Mobius Co-Founder and Chief Thought Leader **Erica Ariel Fox** explores what is driving the so-called

Great Resignation – a widespread phenomenon in many parts of the world, where employees have quit their jobs or plan to, in search of better pay, greater flexibility and balance, and more fulfilling work. Here, she surfaces timeless wisdom about the sources of meaning and seasonality in our lives – themes that help leaders respond to the demand for better work, and which Erica will be exploring in her next book which she is currently at work on.

Erica is the author of the New York Times bestselling book, *Winning From Within: A Breakthrough Method for Leading, Living and Lasting Change.* The methodology is based on twenty years of Erica's research at the Program on Negotiation at Harvard Law School and extensive experience as a C-suite advisor. Considered a seminal work in leadership and executive development, the book forms the basis for the proprietary Winning from Within Method® – the transformational model and methodology we teach in many of our offerings.

Forbes

Work-Life Balance Is Over — The Life-Work Revolution Is Here

By Erica Ariel Fox | October 19, 2021

Work-life Balance flamed out in 2020. The life-work balance revolution blazed in its place.

Back in the day, before Covid-19, we struggled to squeeze a bit of our lives into the consuming vortex of work. We charmingly called this "work-life balance" while knowing such "balance" was a lie.

Then Covid-19 hit, and we traded our platinum miles to sleep in our own beds, care for our aging parents and reconnect with our childhood friends. We drank from the well of our cozy, messy, maddening, nourishing lives, only now realizing how thirsty we were for non-working time and experiences.

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Now that we've felt it, we're not going to give it up.

Yes, lots of us are itching to break out our work clothes or make a trip to the office to convene with colleagues around a white board. But this movement is much bigger than the work-from-home debate.

We changed the math. We looked the lie of worklife balance in the eye as we experienced its mirror equation: life-work balance.

What Happened in the Grand Experiment?

The wisdom of the ages tells us we have finally arrived back where we belong.

The ancient Greeks placed the protection of home in the goddess Hestia. Her job was to safeguard the hearth at the center of life. Her fireplace was the source of safety and well-being in the home. It drew the family together for warmth, for food, for light, for celebration and for spiritual sustenance. It formed the inner core of well-being.

Whether we gather around the kitchen island for homework or around the TV to watch the big game, our modern desire for a hearth persists. We intuitively understand the sense that our home needs a "center" – a gathering place that provides comfort, warmth, and togetherness.

When we connect to this core within ourselves, we access what I call our "center of well-being." The space of safety, warmth and wellness symbolized by the ancient hearth now radiates within us.

But Will the Work Get Done?

This is the modern world — not ancient Greece. The equation must balance. If we switch the variables to life-work, will we stifle productivity?

Actually, no.

Studies over the past 18 months have found flexible work arrangements did not materially damage business productivity. This new way of working actually boosted productivity 5% as workers adopted new technology and spent less time commuting, according to a study of 30,000 Americans by researchers at the Becker Friedman Institute for Economics at the University of Chicago.

Less tangible but more fundamental than avoiding traffic and the advent of Zoom is this groundbreaking reversal to life-work balance. The opportunity to go back to our metaphorical hearth — to put life first — allows us to recalibrate and prioritize those things that keep us connected to our core of well-being.

The Great Resignation demonstrates that the lifework balance revolution is well underway. As reversing the equation becomes the norm, company cultures will need to transform to embrace it or they will watch their performance aspirations go up in flames.

The old work-life balance was a lie because there wasn't room in it for life. All was work. The new equation – lifework balance – is true. We're living it. We can have both as long as we put our lives first and our work second.

This is the life-work revolution of our time. ■

Forbes

To Work Through The Great Resignation, Take A Cue From Nature

By Erica Ariel Fox | October 28, 2021

The Life/Work Revolution — the reversal of priority from our jobs to our lives — is transformational because it rejects a mindset 100 years in the making that human beings can perform like machines. We are not machines — and we are done with leaders who see us or treat us as if we are.

From Henry Ford's car assembly line to Amazon's on-demand warehouse operations, businesses have developed ways of working to optimize productivity and eliminate waste. Along the way, they forgot the essential qualities and needs that separate their machines from the human beings who operate them.

Decades of hyper productivity driven by gamechanging technology has severed our connection to the principles and cycles of the natural world. The Great Resignation is a revolt against the assumption that people are willing to live like machines to participate in a growth-obsessed economy.

Companies need not fear this evolution, nor should they resist it or seek to reverse it. They should learn from it and adapt with it.

How?

Many companies want to meet this moment with tactical solutions. They don't know what else to do so

they instinctually revert to conventional responses. They hope to coax employees back into the fold with hybrid work-from-home flexibility, salary incentives and work-life wellness perks. That's a "business-as-usual" response. It's not enough.

Aligning with this world of work metamorphosis begins with reclaiming our link in the natural order. We often think of nature as a place to visit, whether for a weekend hike, a beach holiday, or family applepicking outing, rather than as something deeply rooted in our existence.

This is a fundamental miss in how we shape our identities. Here are three principles we should embrace instead:

- Acknowledge that we belong to the natural world.
- Integrate nature's inherent wisdom into the ways we design, run and lead organizations.
- Generate return on investments by creating workplaces that treat people humanely and account for their needs.

Philosopher and renowned ecologist Gregory Bateson wrote that "the major problems in the world result from the difference between how nature works and the way people think." Companies that survive and thrive through this Life/Work Revolution will take cues from nature and its basic operating principles.

Integrate Natural Cycles into the Workplace

Aligning with natural cycles is the basis for sustaining health and well-being. It is now also a guiding principle for workplaces that want to retain and attract talent.

For millennia, communities of people have embedded natural cycles into their lives. Societies have marked time with the waxing and waning lunar cycle and its four distinct phases. People act in alignment with the changing seasons. Spring plantings and summer toil bring fall harvests. In winter the fields lay fallow, giving way to restoration until spring comes again.

Workplaces don't reflect the wisdom of natural rhythms. The world of business abandoned the fourphase natural cycle and substituted the artificial quarterly report.

People belong to the natural, not the mechanical world.

In our mechanistic framework, leaders face relentless, unforgiving pressure to be the best, the biggest, the first, the most. Markets and boards expect peak performance all year round — year after year.

We've even appropriated the language of machines to describe our own experience. When we need a break we talk about unplugging, getting off the grid or recharging our batteries. The Life/Work Revolution allows us a chance to transcend the artificial mindsets that deny our humanity. We can take our cues from nature instead.

Consider the tones of different seasons as a starting place for a grounded way of working for individuals, teams and organizations. Nature gives us the rhythm of preparation in spring; exertion in summer; fruition in autumn; and rest in winter. Spring represents fresh new beginnings. Summer is hot and intense. Fall is the time of harvest. Winter provides rest and renewal.

This natural rhythm represents a healthy range of pace and productivity. Each tone serves a unique and necessary purpose. Organizations would benefit from recognizing and internalizing the importance of cycles to people's health and well-being: Rest must follow exertion to deny burnout a chance to take hold.

Without different rhythms and varying intensity in our (work) lives, we feel stressed, depressed, and even lost.

We crave the chance to step back from the action to take in the big picture or reacquaint ourselves with the purpose of our endeavors. We want the resources to plan properly before we jump into action, and space to pause, reflect and adjust along the way. We need time to savor our successes when things work out and process our disappointments when they don't. All of these needs require time, energy and legitimacy that we cannot achieve if we are in the constant motion of delivering the deliverables.

This lesson of The Great Resignation is clear. We are putting life first. We are not machines. We want to regain humanity in our work.

The broken and burned out masses leading the Great Resignation will not settle for less. ■

Forbes

Summer Of Love Defined A Generation. We Have An Autumn Of Meaning.

By Erica Ariel Fox | November 2, 2021

Existential Dread: COVID-19 Drives A Quest For The Meaning Of Life

In 1967, a generation of young Americans emerged from the Summer of Love with a radically different view of how they wanted to live their lives. Now, 54 years later, we've arrived in the Autumn of Meaning.

Lurching toward a post-pandemic life, we find ourselves in a form of collective mid-life crisis. People of all ages are confronting questions that in normal times haunt mainly the older set whose kids have left the nest and whose lives feel half empty.

The winds carrying Covid-19 spread more than just the virus. They dispersed seeds of discontent that have taken root in our shared consciousness.

We thought life would improve once we got vaccinated. Instead we feel agitated by the ghost of Socrates who is whispering in our ears: "The unexamined life is not worth living."

It's okay if you feel rattled. The ground beneath us shifted when we contemplated the real possibility of death from an invisible threat. Fundamentals changed even more if you lost loved ones to the virus or you experienced trauma incessantly as health care workers did. We each must find our new place to stand and redefine the source of our well-being.

Many of us are unaccustomed to scrutinizing ourselves and the choices we've made. We use external markers, such as raises and promotions, as milestones to tell us whether our lives are on track. Now we look around and wonder if those socially-sanctioned measures of success mean much to us at all.

What is the meaning of life?

Before the pandemic, few of us lost sleep grappling with the meaning of life. Big Questions stayed in the background, popping up before big birthdays or on New Year's Eve. COVID-19 brought existential questions to the foreground. Now questions about our purpose and full promise command our attention.

For some, this newfound focus uplifts. For others, it frightens. Either way, there is no escaping the salient call for self-inquiry. We're seekers now, looking for direction, wisdom and abiding truths.

Notwithstanding The Great Resignation trend, we need not quit our jobs to contemplate what gives us fulfillment. On the contrary, we should make self-reflection an on-going practice, much as we do with exercise.

Introspection is a skill, and we can learn it. As with any skill, mastering the art of introspection takes time, discipline and practice. This is the time. This is the Autumn of Meaning.

The zeitgeist of this moment is a longing to examine our lives. When a new generation looks back on us decades from now, they will recognize our passionate, collective pursuit to grasp the meaning of life, and to experience each unto ourselves a life imbued with meaning.

On approaching life as a voyager, "Your life is not like a quest, it is a quest."

- ERICA ARIEL FOX

Forbes

If You're Looking For Deep Answers, Linger With Your Questions

By Erica Ariel Fox | November 9, 2021

Good questions are sometimes better than good answers.

As we ease into a post-pandemic rethink, while we contemplate the consequences of The Great Resignation of 2021 and the The Great Reshuffle, we are searching for answers for life's deepest questions. I have called this season the Autumn of Meaning.

With every possible piece of information a few clicks away, our attention span and our patience has vanished. Even a few extra milliseconds between our question and the Google answer frustrates us. For a change, at this moment we need to let our questions soak and marinate before we consider serving up answers.

In timeless stories we read as children, young characters imbued with the wonder and curiosity of youth explore meaningful life questions

powered by an urgent need to understand their world — not entirely unlike how some of us feel now. They are hungry to comprehend the nature of the world and their place in it.

What is important for us to notice about and to learn from these tales is that the characters don't rush the process. They travel. They journey. They quest. They wander off the familiar road, even when it means breaking the rules and facing their fears, to find their wisdom within.

A common thread among these quests of wonder is the journey from a known, familiar, comfortable world into an unknown, unfamiliar and challenging world. Young Lucy in "The Lion, the Witch and the

Wardrobe" moves between home and Narnia through a portal in an armoire. Peter Pan leads Wendy, John and Michael Darling through an open window in the nursery to Neverland. In "The Wizard of Oz," Dorothy travels from Kansas to Oz in a mind-bending tornado.

These characters needed to leave behind the known and experience the unknown to gain new

wisdom and insight into their own lives. Renowned American mythologist Joseph Campbell called this "the departure" from the "ordinary world" to discover the insights and enlightenment of these magical, enchanted worlds.

That is the journey we're on now.

Resigning workers don't want to walk back through the office door to their stagnant, ordinary world. They want passage to a different world, to lead a different way of life, in a different reality than the one they already know.

They seek a world with radically new rules, radically new expectations, and radically new measures of success. If they reach Emerald City and there is no Wizard to hand it over, they will create this new world themselves. As that story's wisdom teaches, they have had that potential and power inside them all along. Now they know it.

"Be patient toward all that is unsolved in your heart and try to love the questions themselves."

- RILKE

Siri and Alexa Can't Tell You The Meaning of Life

Lingering on a question requires discipline. Search engines are great tools for accessing knowledge, but wisdom is different from knowledge. Wisdom is not about how much you know. It is about how you live, how you love, how you lead, how you labor, how you listen, how you learn. Today's search for meaning and purpose will not be met by SEO terms and trending hashtags.

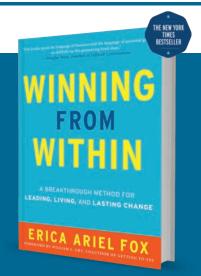
Our COVID-19 era is marked by a collective soul-searching. We need to linger in the pause between posing the question and finding the answer. We need to find energy in the engagement and savor the experience of not yet knowing, rather than shutting down the exploration for the relief of an easy or conventional answer.

German poet Rainer Maria Rilke advised a young writer in a selected set of "Letters to a Young Poet" that we should "love the questions themselves."

"Be patient toward all that is unsolved in your heart and try to love the questions themselves, like locked rooms and like books that are now written in a very foreign tongue," he wrote. "Do not now seek the answers, which cannot be given you because you would not be able to live them. And the point is, to live everything. Live the questions now."

Rilke understood this profound truth.

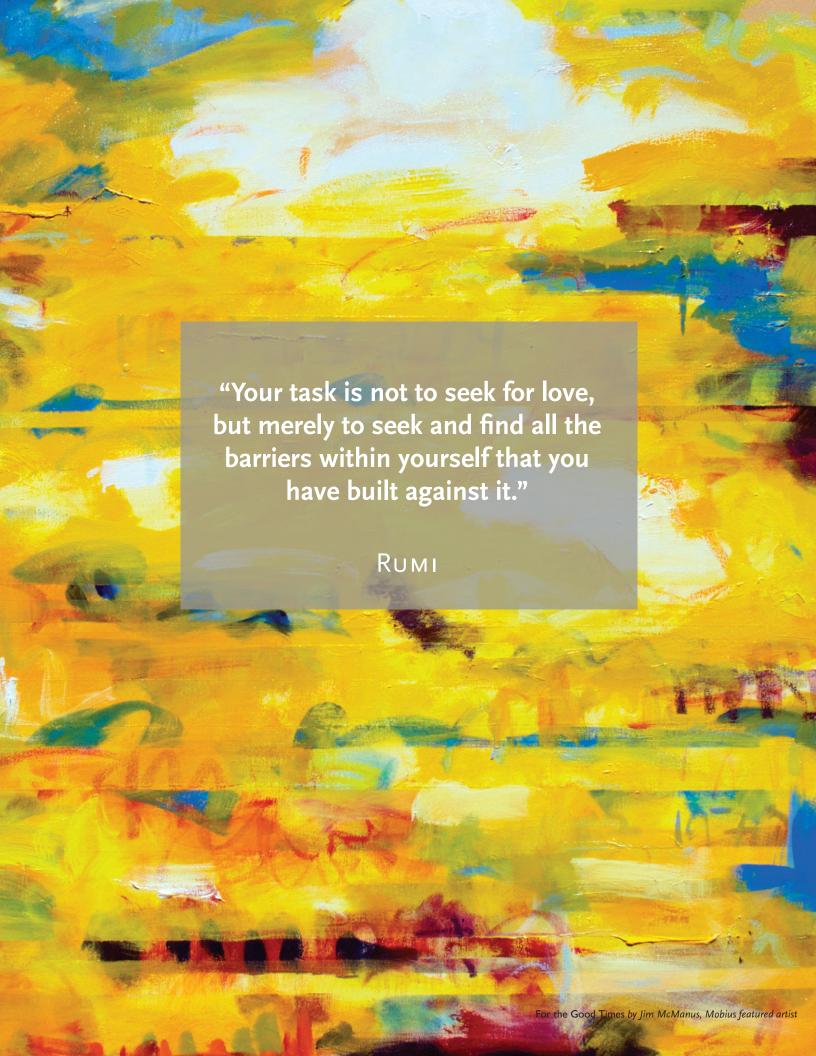
When I teach a five-day seminar for C-Suite executives, they pepper me with questions the first day. They are good questions, but I decline to answer them because there is so much benefit to lingering with such questions. Over the course of the next few days, their departure from their corporate world and their journey to unexplored realms leads them to their wisdom, not mine. They do, as Rilke says, live their way into the answers.



Follow Erica on LinkedIn and on Forbes for her latest thought leadership.

More information about the Executive Breakthrough Program and the Discovery Program is available on both the Egon Zehnder and Mobius Executive Leadership websites. For information about other programs based on the Winning From Within® methodology, visit Flagship Offerings on our website. Also, Erica's teachings are now available through Mobius Touch, our online learning experience.

Visit www.ericaarielfox.com to read a sample chapter of her bestselling book. There's also a resource section, where a companion bibliography explores each of the Big Four leadership archetypes in depth.



Select Readings from Rasmus Hougaard,

Founder of Potential Project

We are delighted to share three recent publications from Mobius Friend Rasmus Hougaard, founder and CEO of Potential Project, who joins us for the 2023 Next Practice Institute to deliver a keynote address.



In 2021, Potential Project in partnership with

Harvard Business Review, produced the special report that appears on pages 37-40. Based on an analysis of data collected from 5,000 companies across 100 countries, the report highlights the impact of wise and compassionate leaders on a series of organizational outcomes.

On the pages that follow, we are thrilled to share an excerpt of the latest book from Rasmus and his co-authors, *Compassionate Leadership* released in January 2022. Building on their previous research, the authors interviewed 350 CEO and CHROs as part of an exercise to distil the ten lessons or mantras that pave the way toward becoming a wise and compassionate leader today.

Finally, The Mind of the Leader, published in 2020 by Harvard Business Review Press, is the culmination of a two-year study of how leaders achieve extraordinary results. Based on assessments of more than 35,000 leaders and interviews with 250 C-level executives, The Mind of the Leader concludes that the most successful managers and executives lead with three core mental qualities: Mindfulness, Selflessness, and Compassion. In this work, Rasmus and his co-author Jacqueline Carter, provide a detailed map of how these three qualities help leaders understand and lead themselves, their people and their organizations.

This is a special report published in 2020, reprinted with permission from the authors.





A New World, A New Kind of Leadership

The world has shifted, and nothing will go back to the way it was. It's imperative for leaders to lead in new ways.



Leaders
are the single
biggest contributor
to how employees
experience work,
especially post
pandemic.

Relationship with leaders is **the #1 factor** in a person's job satisfaction. (McKinsey)

86% of people now expect CEOs to lead and speak out publicly on societal issues. (Edelman) Leaders have new challenges, from reskilling teams for hybrid work to addressing racial justice and climate change.

CEOs say their top

priority is delivering

empowered remote

workforce. (IBM)

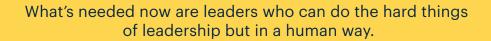
innovation through an

People are placing higher levels of trust in their employer (76%) and CEO (63%) post the pandemic. (Edelman)

Leaders
need to care
for employees
experiencing grief,
anxiety, and
uncertainty.

Anxiety is on the rise as employees return to offices.

41% of adults have reported symptoms of anxiety or mental health challenges, up from 19% in 2019. (Kaiser Family Foundation).



DOING
HARD THINGS
IN A
HUMAN WAY

As a leader, how do you care for your people but still do the hard things that leadership demands? Many think this is a binary choice, but making tough decisions and being human are not mutually exclusive. In truth, they are aligned.

There are two key ingredients: WISDOM and COMPASSION.

"Doing Hard Things" REQUIRES



The courage to be transparent with others and to do what needs to be done, even when it is uncomfortable.

"In A Human Way" REQUIRES



Care and empathy for another person, combined with an intention to support and help.

As an ancient Chinese proverb says,

"Observe your thoughts as they become actions.

Observe your actions as they become habits.

And observe your habits as they shape your life."

Our study of 2000+ leaders shows the extraordinary power of wisdom and compassion.

THE POWER OF WISDOM + COMPASSION

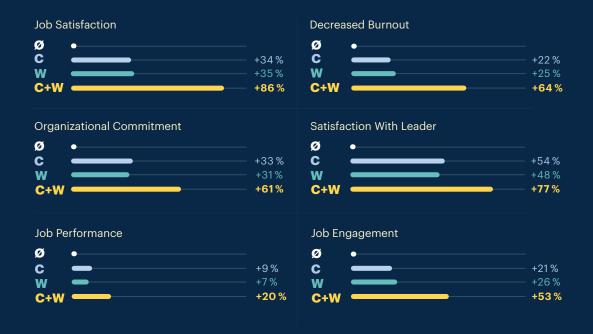
Employees with leaders who show either wisdom or compassion have net positive experiences. They enjoy and are engaged with their jobs and are less likely to burn out.

But, when a leader demonstrates both wisdom and compassion, the impact on employee wellness and productivity is exponential.

IMPACT OF A LEADER'S COMPASSION AND WISDOM ON THE EMPLOYEE EXPERIENCE

PERCENT IMPROVEMENT





Leadership styles are not hardwired.
Set a goal to lead from the Wise Compassion quadrant.

THE WISE COMPASSION LEADERSHIP MATRIX

The right balance of Wise Compassion is best captured by the Leadership Matrix below. Four quadrants represent four distinct leadership styles. In the Wise Compassion quandrant, leaders deliver the best results, balancing concern for people with the courage and candor to get hard things done. When tough action is needed, these leaders get it done with genuine care for people's feelings and wellbeing.



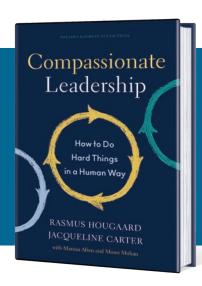
The Human Leader is Potential Project's bi-annual study of the critical attributes that constitute a new model of leadership. Based on data from 5,000 companies across 100 countries, The Human Leader provides ground-breaking insights into how leaders can unlearn management and relearn how to be human. The research was done in partnership with academic experts at Harvard Business School, Columbia Business School, Haas School of Business, Rotman School of Management at the University of Toronto, and the University of Amsterdam School of Business.



IN PARTNERSHIP WITH
Harvard
Business
Review

Compassionate Leadership How to Do Hard Things in a Human Way

A book excerpt by Mobius Friend, Next Practice Institute Keynote speaker, and Founder of Potential Project Rasmus Hougaard and his colleague and co-author, Jacqueline Carter



INTRODUCTION

The Wise Compassion Flywheel

Our research shows that there are four skill sets needed for a leader to operate with wise compassion when doing hard things. The first is to have caring presence: to be here now, with the person you are with. The second is to have caring courage: to choose courage over comfort. The third is to have caring candor, because direct is faster. And the fourth is to act with caring transparency, remembering that clarity is kindness. When practiced in this order, these four skills can create a virtuous cycle that we call the Wise Compassion Flywheel. You can see this cycle in the figure on page 42.

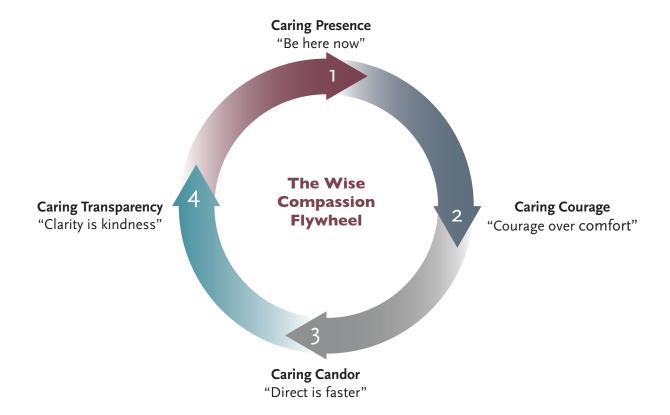
As we start to spin the Wise Compassion Flywheel, we are present when doing hard things, and we have the courage to show up with candor and transparency. When you show up in this way, it creates greater trust and psychological safety in your teams. Why? Because people know exactly where you stand and where they stand. They know you will speak your mind and that there is nothing you hold back. They can trust you and feel safe and cared for in your presence.

When spinning the flywheel, we enable others to show up with presence, courage, candor, and transparency. Over time this becomes our culture. We unleash the best in each other and cultivate happier, healthier, and more productive teams and companies.

Getting to Wise Compassion

With this book, we offer you everything we have learned about becoming a wise and compassionate leader. It is based on the best advice from the many seasoned executives we spoke with. It is based on more than one million data points from our research. It is based on fieldwork in more than five hundred companies. And it is based on the collective intelligence of everyone in our organization.

To make it easy for you, we have condensed it all into ten simple principles or mantras. The mantras are designed to be easy to remember and apply. But keep in mind that the idea of these mantras is that they are more than just words; they are concepts to be mastered so they become habitual to how we lead. This is to say, remembering and practicing them on a daily basis is what will make you a wiser, more compassionate leader. These mantras may seem deceptively simple and make intuitive sense, but they require testing, reflecting, and repeating. There is a deeper level to them all that you will only realize when you start to explore and practice them in day-to-day leadership. The following is an overview of the mantras and a preview of what's to come in each chapter.



- I. Unlearn Management, Relearn Being Human. Wise compassionate leadership is about creating truly human connections between yourself and the people you lead. The problem with many management training programs is that they risk turning leaders into robotic managers, often speaking and behaving based on scripts and models. Chapter I shows you how to lead as an authentic human being to improve followership, commitment, and sense of belonging.
- 2. Great Power Comes with Great Responsibility. Wise compassionate leaders realize that they have an enormous impact on the people they lead. Therefore, when doing hard things to others, we must ensure we do them in the most human way. Chapter 2 provides guidance on leading with skillful means, reflecting on our company's purpose, and ensuring we are considering the greater good.
- 3. Connect with Empathy, Lead with Compassion. Empathy is important. It enables us to connect with other human beings. But in leadership, empathy has its downsides. We can have empathetic burnout or care so much that

- we avoid taking necessary action (caring avoidance). Chapter 3 explores how compassion is empathy plus action, and how it enables us to connect with others while also doing necessary hard things.
- 4. Your Oxygen Mask First. Many senior leaders are plagued by self-criticism and self-judgment. Research shows that is a poor mental and emotional state for achieving excellent performance. Chapter 4 dives in to how to silence the inner critic and embrace strong self-compassion as keys to leading others with wise compassion.
- 5. Busyness Kills Your Heart. We're all busy juggling many priorities. But that does not mean we have to feel busy inside. In today's fast-paced culture, being busy is a badge of honor. But busyness is a choice—and a bad choice, at that. Busyness kills our heart and thereby our ability to do hard things in a human way. Chapter 5 provides strategies for how wise compassionate leaders can recognize and avoid the busyness trap.
- **6. Be Here Now.** Mindfulness enables compassion. Our research shows that the more mindful

we are, the more we're capable of greater wisdom and compassion. Because of this, wise compassionate leaders benefit from cultivating greater awareness of their own mind and the mental experiences of others. Chapter 6 covers the first, foundational step, in the Wise Compassion Flywheel.

- 7. Courage over Comfort. Making hard decisions often means that others disagree with you, resulting in a confrontation. Having the courage to willingly approach confrontation is one of the most important skills of wise compassionate leaders. Chapter 7 helps you develop the ability to choose courage over comfort; we examine the fear-based boundaries we need to cross to bring more courage into our leadership.
- 8. Direct Is Faster. Wise compassion is the difficult art of balancing professional candor—or directness—with personal care. We must hold people accountable while maintaining a level of compassion. This type of directness, done with care and courage, is always faster. Chapter 8 focuses on how to apply caring directness, so people receive necessary messages quickly, enabling real conversations to begin.
- 9. Clarity Is Kindness. As leaders, we need to be transparent. If not, people will not know where we stand and what awaits them. But if we are clear and open, it helps create a culture of transparency that fosters a greater sense of psychological safety. Chapter 9 covers how being transparent and clear is both a wise and a kind way to lead that, in turn, enables us to be more "here now," enabling the Wise Compassion Flywheel to spin.
- ve reveal how to make doing hard things easy: practice. In the complex dynamics of navigating difficult conversations, the only way out is through—and by through, we mean through doing. By stepping into a difficult situation and coming out on the other side with a little more wisdom and a little more compassion, we become more skillful at doing the hard things necessary to lead in a wise compassionate way.

Each of these mantras can be read as a modular experience with its own specific tools and techniques. There is much to be learned by embracing each individual mantra—and you'll see immediate improvement in your leadership practice. This means you can jump from chapter to chapter and pull out what you need, when you need it.

But there is an advantage to reading the chapters and embracing the mantras in order. They are designed to follow a specific logic that builds proficiency through the understanding and implementation of each one. The first five chapters help you develop the mindsets for wise compassionate leadership. The next five chapters (chapters 6 through 10) help you to hone the skill sets of wise compassion. These last chapters are each a deep dive into the individual elements of the Wise Compassion Flywheel, helping you to lead from the second quadrant of the illustration on page 40: Wise Compassion.

As mentioned earlier, the purpose of our research and our work is to create a more human world of work. It is our hope that this book will make you a catalyst in this movement. We bring its insights and strategies to you with great confidence, knowing that if you put them into action, you will become an even better leader who is able to do hard things in a human way.

THE AFTERWORD

Your Transformation Makes for a More Human World of Work

Becoming a wise and compassionate leader is a challenging but deeply rewarding process. It is an experience of personal and professional transformation. And it is a lifelong journey. In the many interviews we conducted for this book, a clear pattern emerged. One of our questions was, "Knowing what you know now, what would you have told your younger self?" Nearly all the responses focused on being more courageous earlier to more readily do the hard things of leadership. Rich Lesser, CEO of Boston Consulting Group, put it this way: "One of the lessons I wish I learned when I was younger is to have harder conversations earlier. When I was younger, I was way too cautious. I was either worried I might lose people or worried I would make them unhappy. As

"In compassion, when we feel with the other, we dethrone ourselves from the center of our world and we put another person there."

- KAREN ARMSTRONG

I have matured as a leader, I have become better at immediately addressing issues."

This response is both hopeful and informative. It is hopeful because it shows that wise compassionate leadership is effective— that bringing the most human aspects of ourselves into the workplace can raise performance and improve results. It is informative because it reflects the fact that wise compassionate leadership is developed through practice and experience. But it is important to keep in mind that we must be deliberate in this practice. Wise compassionate leadership does not happen unless we put in the effort. Just as musicians and athletes practice their professions, we, too, must practice to become good leaders. As you pay close attention to how you think, speak, and act, with the mission of developing wise compassion, you can gradually shape your character. You can soften your hard edges and transform yourself into a more effective leader.

Be forewarned, though, that practicing wise compassion is not easy. As you've discovered throughout this book, wise compassion can often conflict with our neurological wiring. It sometimes can make us unpopular. And it definitely requires a lot of courage. But hardship and challenges, especially with the people we lead, are worthwhile prices to pay in the journey of becoming a truly great leader. Breakthrough leadership comes from having had many great challenges with the people we lead. Each of these experiences provides us with vital learning and acts as a catalyst to be and do better. In truth, the more challenging or difficult people are, the greater the gift they offer us. This sounds counterintuitive. But in bringing great challenges, other people provide the opportunity for us to strengthen our wisdom and compassion.

Think about this idea for a moment: the people who pose the biggest challenge often provide us the greatest opportunity for our own development and growth. In this way, people provide the critical fuel for us to become compassionate leaders. Nearly every situation is an opportunity to learn. And the more we learn, the better we become. When we experience challenges from the people we work with, we have a choice: we can either resist them or we can see the situation as an opportunity to practice our leadership and our compassion.

Therefore, when people offer you a challenge, welcome it. See it as a gift.

Challenges make you better. They make you work. Avoid pointing fingers or blaming others. Rather, ask yourself what you can learn from the challenge in front of you. Don't pity yourself, and instead see it as another opportunity for lifelong growth. When challenging things happen in relation to other people, train yourself to avoid saying things like "Why did this happen to me, and especially today when I'm so busy?" Instead, begin saying, "Here's a great opportunity for growth. I'm lucky to experience this right now. Even if it takes up a bit of my time, it's time well spent." This is the shift from resistance and avoidance to gratitude and responsiveness.

"Comfort and growth can never coexist," Ginni Rometty, chairwoman and former CEO of IBM, told us. "It's through doing hard and difficult things that you grow and become better. Don't wait until later in your career to make hard decisions. Frontload your career, so these experiences will make you grow and become a great role model for others."

By putting ourselves on the line, facing and embracing hardship, we can transform and develop more wise compassion for others. To really see and understand the perspectives of people, Francine Katsoudas, chief people, policy & purpose officer of Cisco, asked her entire management team to individually have conversations with two people who had just been told they were being let go. She



Imagination by Jim McManus, Mobius featured artist

wanted them to connect with people impacted to not only demonstrate that they cared, but to have the opportunity to learn from hearing first-hand about the employees' experience. We learn nothing by trying to avoid the difficulties coming from leading others. If you want to truly grow, you must turn toward, not away from, the opportunities for practice that you are offered. Whenever you experience a challenging situation with another person, ask yourself two questions: "What can I learn from this?" And, "How can I bring kindness and wisdom to this situation?"

Hard Times, Great Hope

Former US president Barack Obama had a plaque on his desk that read, "Hard things are hard." This is an important reminder for all of us. Being a leader is not easy—it's hard. We should remember this so we are not surprised when we face difficult situations and find them challenging. Remembering that leadership is hard helps us to overcome these difficult situations and acknowledge other people's hardships with compassion. If we remember that leadership is hard, we can see leadership as an opportunity to grow into every day, rather than be overwhelmed by it. We lead because people and organizations need leaders, and doing hard things is par for the course.

Consequently, remind yourself every day that challenges and hard decisions are bound to come your way. This may be the single most inevitable aspect of leadership. Challenges are not mistakes. And they are not anyone's fault. No one is to blame. When we acknowledge this reality, we can make necessary decisions in a way that serves the greater good, even when they negatively impact individuals. And we can do it with caring presence, caring courage, caring candor, and caring transparency. The harder the times, the harder the decisions that will need to be made. And the harder the decisions, the bigger the need for

making and implementing them in a human way.

In hard times and in hard situations, your impact and your legacy are amplified. For you as a leader, hard situations offer unique opportunities to clearly define and state who you are and what you stand for. Don't squander these chances. Also, keep in mind that any small, kind action will be experienced more strongly during periods of duress than during normal times. Likewise, any unkind action will be amplified. As the impact of your actions is amplified, so is your legacy. You will be best remembered for the decisions you make and the actions you take during difficult times.

There are many reasons to be concerned about the state of the world. But there are also compelling reasons to be optimistic. We at Potential Project have a unique vantage point for observing the state of individuals, organizations, countries, and the world. Through our work with leaders of companies and public organizations, we see a massive global movement. This movement includes an increase in human, social, and environmental responsibility. It includes the incorporation of purpose and strong values as part of taking action.

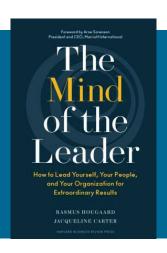
It is a movement of wise and compassionate leadership.

Embracing the challenge of becoming a wise compassionate leader is an urgent calling. The fact that you, like thousands of other leaders, are reading this book now shows there is much good in the world—and this goodness is gaining momentum. We are confident humankind will make the changes needed to improve our world, our societies, and our organizations. But we also know this will require the effort of every single person capable of influencing others through wisdom and compassion. You've already shown your commitment to this change. We hope this book has provided you with the inspiration and the tools to be an even bigger part of creating a more human world of work.

The Mind of the Leader

How to Lead Yourself, Your People, and Your Organization for Extraordinary Results

A book excerpt by Mobius Friend, Next Practice Institute Keynote speaker, and Founder of Potential Project Rasmus Hougaard and his colleague and co-author, Jacqueline Carter



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, 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

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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 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.

For over a decade, we and our colleagues at Potential Project have trained tens of thousands of leaders in hundreds of companies like Microsoft, the LEGO Group, Danone, and Accenture, utilizing the practice of mindfulness. The outcomes have been thoroughly researched and proven to deliver remarkable results. But with the emerging movement of employees looking for more meaning, happiness, and connectedness, we have asked ourselves what else leaders need for leading themselves, their people, and their organizations for extraordinary results.

As part of this research, 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

From Chapter II

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-

THE THREE LEVELS OF LEADERSHIP



Many distracted minds equals a distracted culture.



Get Rhythm by Jim McManus, Mobius featured artist

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 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 II

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

From Chapter 13

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, 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.

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.

LEADERSHIP FOR A HARD FUTURE

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 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.

Imagine this: You are standing on the highway and a truck is coming toward you at full speed. What do you do? Do you start contemplating whether the truck is real and how much it will hurt you to be hit? Or do you do everything you can to get out of the way?

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

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.

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 2023 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); The Mind of the Leader - How to Lead Yourself, Your People and Your Organization for Extraordinary Results (2018) and Compassionate Leadership (2022).

JACQUELINE CARTER is a partner and the North American Director of Potential Project. She coauthored the three aforementioned booked with her colleague Rasmus. Prior to joining Potential Project, Jacqueline was a leader in Deloitte Consulting's Change Leadership practice.



Out of the Blue by Jim McManus, Mobius featured artist

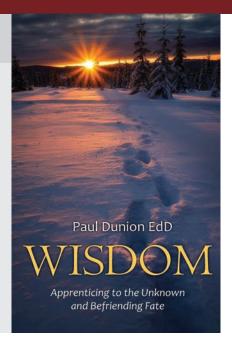
Wisdom: Apprenticing to the Unknown and Befriending Fate

A book excerpt by Mobius Transformational Faculty Member Dr. Paul Dunion

At the 2022 Next Practice Institute Annual Gathering, Paul will lead the week-long track Maturing the Masculine Soul.

Dr. Paul Dunion's *Wisdom* is a must read for anyone on a path of personal development or spiritual seeking. It is a handbook for a modern seeker who wishes their life to be infused with meaning, joy, closeness and devotion. It's precision, practicality and beauty are the fruits of Paul's lifetime exploring the human psyche, intimacy and attachment, and the embodied path of meeting the Mystery. This is a rare and sweeping look at where modern life places us away from immanent experience and inside a series of costly bypasses in habit, mindset and practices. At the same time, it is a beautifully articulated call to descend into life, encounter the nature of the forces that move and shape us, and enjoy the fruition of a life elevated by wisdom, compassion and love. I recommend this book for anyone wanting to address an addiction, repair a relationship, or apprentice themselves to a life-long journey of awakening.

- AMY ELIZABETH FOX, CEO, MOBIUS EXECUTIVE LEADERSHIP



I suggest you take this thoughtful book, obviously based on an intelligent, open-hearted willingness to live fully and courageously, and read it slowly. Write in the margins and empty spaces. Make it your own. See how each particle of the big picture applies to you. Don't over-intellectualize your life. Read the book the way it was written, distilling a livable philosophy of life out of a willingness to cooperate with what life wants from you.

– From the Foreword written by Thomas Moore, author of the acclaimed *Care of the Soul* (1992)

On Meandering

From Chapter 1

It was late October, with the first frost heralding winter. I pulled into George's driveway, glad to be arriving for our regular 8:00 AM meeting in his basement office. The rural surroundings invited me

to let go of what seemed time-consuming and trivial. I entered his home through the front door, took off my shoes, and stepped upon a dark blue-and-gold Persian rug. There was something uplifting and regal about walking slowly across such a plush floor covering. The sight of George emerging from his office with a robust greeting only amplified this feeling.

"Good morning, good morning, my friend! I watched you walk from your vehicle to the house, looking very much like Alexander the Great crossing into Mesopotamia," cried George, once again offering unsolicited feedback regarding my persona.

"Well, I don't feel much like Alexander," I responded.

"Okay then, come in, and let's talk about this lessthan-Alexander feeling of yours," George offered.

I took my regular seat: a beige leather chair with

oak-grained armrests. George sat across from me in a large rocker that swayed in tune with his excitement. He was dressed in a blue denim shirt with a brown leather vest and a pair of baggy khakis. He leaned forward, ready to hear my truth.

"I've been committed to living a self-examined life, and I don't feel closer to attaining any measure of wisdom or enlightenment. After all, I just turned fifty!" I proclaimed, attempting to convey my frustration and disillusionment, as if something might be wrong with the self-examined life itself as opposed to my deficient efforts in seeking it.

"It sounds like you've been on some kind of quest for wisdom and you're not thrilled about the outcome," George reflected.

"No, I'm not thrilled. I continue to make choices I regret. I hold some adolescent beliefs, and what's really unfortunate is that I don't ever seem to make any profound statements," I continued, building a case for why I should be seeing more impressive results due to my investment in being wise.

"So, you want to make more profound declarations," teased George, making no attempt to withhold his amusement.

"Come on, George, you know what I mean. What's the use of attaining wisdom if you're not able to demonstrate it and allow it to benefit others?" I suggested, attempting to bring a measure of altruism to a statement laden with a desire to impress.

"I really appreciate your willingness to gift humanity with your wisdom, and I'm sure there'll be an outpouring of gratitude from the multitudes," responded George, his soft tone failing to buffer the jocularity and sarcasm revealed by the sparkle in his eyes.

"Okay, so maybe I don't get why I haven't acquired some level of wisdom. I don't know how to make it happen," I confessed.

"You don't make it happen. It happens to you. You make yourself available to be touched, moved, and mindful of your experience. You'll need to learn to let go of trying to get life right, and let it get you right instead. The gods willing, you may stumble more in the direction of enlightenment. However, you'll first need to get accustomed to fumbling along a more circuitous route," instructed George, bringing a more sober resonance to the conversation.

"Can you tell me more about being available and the purpose of fumbling along a circuitous route?"

"The key is to honor the meandering and not the arrival. There'll be no arrival. Attachment to your arrival at some place of wisdom is simply another attempt to impress. Such an attachment will take you a long way from your truth and an even longer way from life as a sacred odyssey. Meandering loses its ability to teach anytime you judge a moment as falling short of your expectation. You'll get lost because you turn your back on where you are now. Do that many times and you are many times lost. The journey becomes sacred when you live the questions of meandering rather than pretend you're not lost or that the moment is somehow an unfortunate belch of life, signifying nothing because it doesn't meet your expectations."

George continued by suggesting that I live the questions that allow fate—defined here and throughout

You'll need to learn to let go of trying to get life right, and let it get you right instead.

as the "will of the gods"—to teach me. "Questions of meandering include: What is here? How did I get here? What else is here? Who is here? How am I responding to this situation? What is this situation asking of me? Do I know how to be defeated by things larger than myself? Can I respond to these questions more honestly? And when you ask them, see if your responses carry adequate heart, measured by compassion, generosity, and gratitude. And then, ask these questions again and again. The path is circuitous, with ample opportunities to be distracted, get lost, and act foolishly. And you will get distracted, again and again. You're only asked to be honest about your distraction while paying attention to the messages carried by the redundancy of your experience.

"Your ego will insist on being above such impediments. However, you're asked to remain an apprentice of distractions, getting lost and acting foolishly along the way. Do that well, and you'll be welcomed into an apprenticeship with the unknown," offered George with no hint of condescension, leaving me touched by his encouragement.

"One more thing before you leave. Remember to remain an apprentice to defeat. It's the best way to become acquainted with the contours and edges of your soul. You might learn where you begin and end. You might open to whatever invitations the gods are extending to you. Oh yes, make sure you greet the fool when you encounter him," George added with a drop of his chin, his gaze sustaining a downward slant and his lips separating into a smile that baffled me.

"Why the fool?" I asked, hoping for a more uplifting suggestion.

"The fool because only he is willing to be seduced by fate and continue to meander, holding a kind of naïve faith that more will be revealed, even when feeling deeply lost. And you will get lost, again and again. Fate is all that you encounter; it is the people, places, and events that constitute your outward experience. It is what you can call your life: your dance with fate and the destiny you create by such a dance," explained George.

Much time would pass before I began to understand the relationship between getting life wrong and living wisely.

That was the last time I saw George. He died shortly after that meeting. Like all good mentors, he enhanced my vision with his strengths and weaknesses alike. He was a bold man who sometimes stepped away from his limits, confident he could wrestle with life victoriously. George taught me that, in the quest to be rightsized, one must err in the direction of going too big and allow life to make the appropriate modifications. Slowly I learned that fate was not shy about modifying me. But first, I needed to befriend fate as its apprentice.

Life guarantees that we meander. It also guarantees that we get lost. If we can tolerate and be honest about being lost, then we may come to see being "lost" as the transition from old to new eyes. We are touched by genius.

Fate makes its strongest alterations by defeating us. Just as defeat can devastate us, so can it steer us away from where we do not belong, moving us in the right



Warm Valley by Jim McManus, Mobius Featured Artist

The basic contribution one can make to one's community is not to add to the general unconsciousness of the time.

- THOMAS MOORE

direction. The risks are inevitable. Yet fate favors those who show up in a big way, vulnerably placing our self-inflation in the hands of life's immensity. And from that place, life might get us right. We shall see that our fall from self-inflation may be what apprentices us to the unknown, making wisdom possible. Until this occurs, we must acknowledge how we get distracted from understanding ourselves and the journey on which we have embarked.

The ego knows how to build a case in favor of meandering. Efforts toward some success or achievement, as well as exhortations of being correct, will bring some credibility to the circuitous path, even if it is the only one initially available to us. What we encounter in our meandering informs us about the relationship we have with ourselves and with life. Each situation offers an opportunity to deepen our mindfulness of how we become distracted, lost, and ready to learn.

Letting the Banners Fly

"Human events become trapped at the soul-starved surface of life where brief ashes of fame become a substitute for struggling to live the dreams inherent in one's soul. Narrow forms of egotism pass for accomplishment, and cleverness takes the place of genuine learning and the search for real knowledge" (Michael Meade). We can be distracted, marching while waving our banners in declaration of our achievements, knowledge, acquisitions, or pedigree.

This distraction can deepen as we grow obsessed with our own performance. Often, the desire to impress drives performance. When driven to impress, I do not really know who I am in your presence and I certainly do not know who you are in mine. In fact, I am not here to actually be with you in any meaningful

way. I am here simply to wow you and give myself a temporary respite from self-contempt.

Recently, over coffee, my friend looked at his watch and said, "I'll need to get going soon. I want to catch up with my brother before he begins four months of silence." I lost my breath and felt a bit numb. I moved toward my vehicle in a robotic fashion and drove two miles down the road before I realized how shallow my breath had become. My friend's words echoed within me, as if yelling into a steep canyon. Why was his brother's intention to remain silent for four months having such an impact on me?

Twenty-four hours later, I got it. I had scheduled the autumn months such that I would be dancing as fast as I could, my banners flapping wildly in the breeze. Could it be that my father's son was continuing to seek his father's blessing? When I thought of my father on the other side, separated from this earthly plane, I imagined his satisfaction and joy regarding who I was, with no need for me to win his favor. Was I waiting for the world to confirm my worth? The lifelong task of remaining responsible for my essential goodness was again knocking at the door.

Life was asking me to slow down and let go of an attachment to be chosen by someone or some organization outside of myself. I was being asked to remember that no one can hold our value the way we can, just as no one can really know us the way we can. It was helpful to hear a colleague say to me: "You've downloaded quite a bit of learning. If you don't slow down, your rapid pace will be an impediment to wisdom."

We must become mindful of an attachment to impression. We can begin by noticing how impressive we were in retrospect, without harsh judgment. The more we are able to notice an urgency in the moment to impress, the more choices we have. Having the choice to impress or not impress is empowering. Knowing

the need to impress is personally disempowering, I was convinced it would be no problem to simply interrupt my desire to arouse some favorable reaction. Time and time again, however, I felt a wave of heat gathering in my chest as an opportunity arose to stir an admiring gaze in my listener. I finally admitted that I was truly a novice when it came to laying down my banners.

I knew I did not want to grow old striving to move others toward perceiving me in some glowing fashion. It was simply too much work. I had repeatedly experienced the emptiness of walking away with flattering words drifting out of reach. Still, I occasionally allow myself to be seduced by a quick fix. The good news is that I seduce myself less often; and when I do succumb to a vigorous wave of my banners, I hear a voice within asking to be remembered and cared for.

Some questions can help to identify when we meander into being impressive: Where in my body do I feel the urgency to impress? What do I have to gain once someone is actually impressed? What is lost in my most impressive moments? What must take the place of my desire to impress? Lowering our banners becomes easier as we allow ourselves to feel the emptiness of striving to look good.

The emptiness that often follows banner waving is a good place to begin understanding the price of being impressive. The resounding hollowness of an impressive moment can be highly instructive. We step away not really seen, heard, or understood, and certainly not chosen in any meaningful way. Only in choosing to be authentic can we know the richness of

genuine connection and, possibly, deep belonging. We must be in the presence of another to be appreciated and loved. Our banners merely generate a moment of attention and possible fascination.

There is an immense gift in an apprentice's banner waving. In our efforts to impress, we are unable to fully take in our life experience. A profound settling accompanies the acceptance of our essential goodness. Such acceptance can give rise to a celebration of our gifts and accomplishments. We are not attempting to impress, but rather inviting the other to join us in our celebration.

Striving

Striving is the first cousin of performance. It can be extremely seductive and distracting since it is often camouflaged as either moral or spiritual laboring. Meandering in the embrace of striving may therefore go on for some time. No wonder that a root meaning of the word *strive* is "to quarrel."

Striving has a double edge. On the one hand, it may be quite helpful in allowing us to "quarrel" with contrived or artificial limits. We live within constricted margins, driven by fear and lethargy under the influence of striving. We become more of who we are meant to be by striving. Another perspective is that in our striving we are "quarreling" with our essential worth, determined to better ourselves. In the words of Sheldon Kopp: "I am no longer interested in character development, as long as that implies in any way that my Buddhahood is not already at hand."

INSTEAD OF STRIVING WE CAN ...

- ▶ Deepen personal acceptance of our wounds and our gifts. We come to this planet, where we receive wounds and gifts. Our wounded caregivers pass on legacies of both psychological injury and strength. Wounds and gifts call us to the business of being fully human. The apprentice is asked to respond to fate with a renewed willingness to heal and learn every time. We remain open to the wound's request for healing and the gift's request for learning. We are asked to identify and develop our gifts, then allow them to serve others.
- ▶ Remain curious about what fate is asking of us. Fate must be treated like any person we care for. We are in constant relationships with the people, things, and events of fate. If we fail to be curious and caring about our experience with these materials of fate, we impede fate's ability to teach. Our apprenticeship with the unknown can be sabotaged indefinitely.

Kopp apparently understood the price of striving. He refused to toil in the mere interest of developing his character, as long as that suggested his goodness was

not already present. Were he not presently accepting his goodness, his essential worth would continue to elude him. How many pure thoughts and noble deeds will it take?

Quarreling with our essential worth does not allow us to fully apprentice ourselves to the unknown as we meander freely in the grip of striving. Such feuding

keeps us busy trying to get life right or get ourselves right. Living in pursuit of alleged betterment does not allow us to be informed by our wandering. Striving points us toward possibility and not what is. The striver often feels the exhaustion and inadequacy of unfulfilled arrival, resulting in a posture of moral superiority. It sounds something like: "I must be

> better than most folks. Look at how much I do!" Striving can be a compensation for shame. Each excessive act of fortitude, or so we tell ourselves, keeps us just one step ahead of the shame running us down.

We can interrupt the meandering of striving by becoming curious about our striving: How might I labor in a way that fosters growth,

without discrediting who I already am? It may be helpful to acknowledge that our soul's task is not to become better but to remove whatever obstructs the life of our uniqueness.

PAUL DUNION, Mobius Transformational Faculty, Senior Expert, and track leader at the Next Practice Institute, earned his Doctoral degree in Counseling and Consulting Psychology from the University of Massachusetts at Amherst and his M.A. in Philosophy from the University of Connecticut. He taught Philosophy for thirteen years at the University of Connecticut and Three Rivers Community College.

Wounds and gifts call

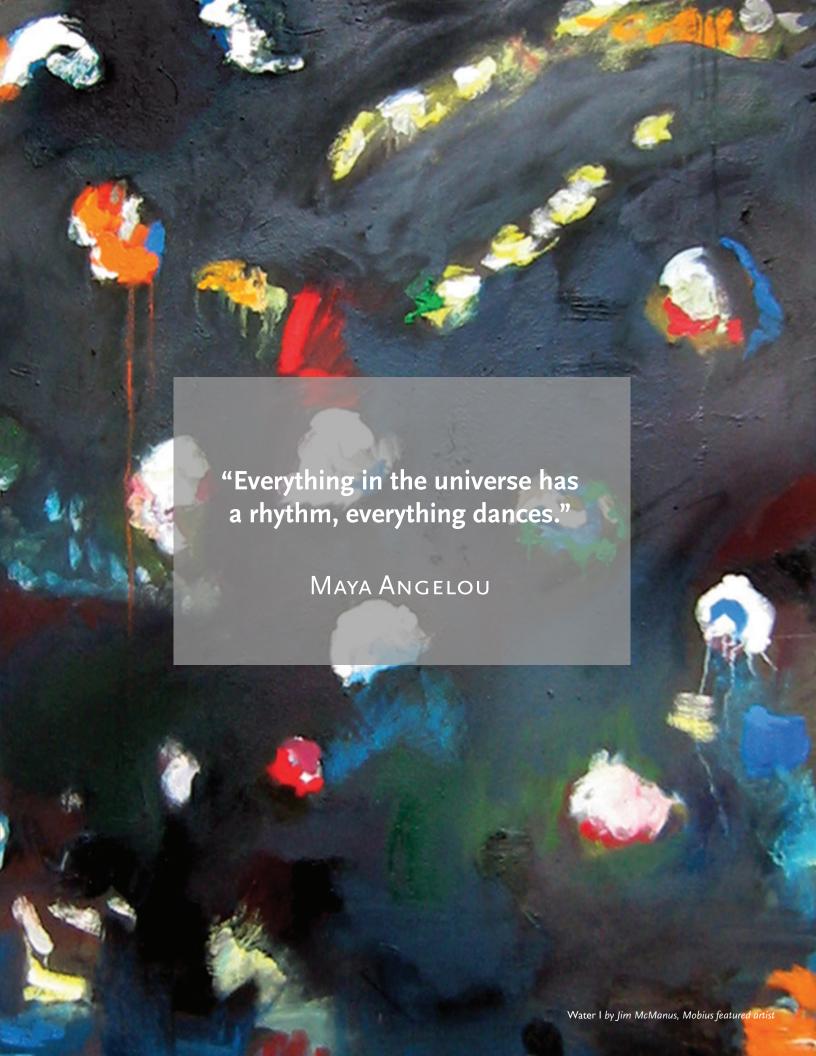
us to the business of

being fully human.

He has been in private practice for the past thirty-seven years. As a holistic psychological healer, employing an existential modality as well as a somatic approach to treating trauma, Paul is trained in EMDR and is a graduate of the Somatic Experiencing Institute.

From its early beginnings, Paul represented the State of Connecticut at the national gatherings of the mytho-poetic men's movement, sponsored by Wingspan. As the founder of Boys to Men, he created a mentoring community for teenage boys. He is the co-founder of COMEGA (Connecticut Gathering of Men), having served over 6,000 men since 1992, which continues to offer biannual retreats. In 2013, Paul established the Croton Mystery School and designed its curriculum with a focus on teaching students how to make peace with life's mystery and unpredictability. He has offered over 200 workshops on topics related to Human Potential. Currently, Paul offers supervision for younger psychotherapists.

Paul has published six books: Seekers – Finding Our Way Home (2016); Dare to Grow-Up – Become Who You Are Meant to Be (2016); Path of the Novice Mystic – Maintaining a Beginner's Heart and Mind (2013); Shadow Marriage – A Descent into Intimacy (2006); Temptation in the House of the Lord (2004); and his latest offering Wisdom – Apprenticing to the Unknown and Befriending Fate (2021).



REFLECTIONS FROM THE ARTIST

Through my creative process, I often find myself relating to Einstein's comment about art in which he says:

"Art is standing with one hand extended into the universe and one hand extended into the world, and letting ourselves be a conduit for passing energy."

As an emerging artist my aim is to explore the interaction between art and mathematics — without the complexity of formulas. My goal is to create simple yet elegant pieces for the observer to feel my art and see more than initially meets the eye. Like the movement and flow of the natural landscape and life that surrounds us all, behind the 'veil' of the artwork lies its mathematical foundation.

My journey in the art world commenced many years ago. It was born out of my passion for mathematics, the interconnectivity between art and maths, the idea that mathematicians can happily work in many different dimensions, even those dimensions not even conceivable.

The world around us contains the same timeless simplicity within natural and artificial structures. However, beyond this simplicity is the natural and human-made landscapes that are underpinned by detailed and complex mathematical formulas. In my art, I explore this comparison.

Immersing myself in Japanese culture, I found myself drawn towards its Zen, art, food, the inherent beauty of Haiku poetry, and origami with its simple use of Washi paper. Many Japanese artists and the 'simplicity' echoed in their work continue to inspire me today.

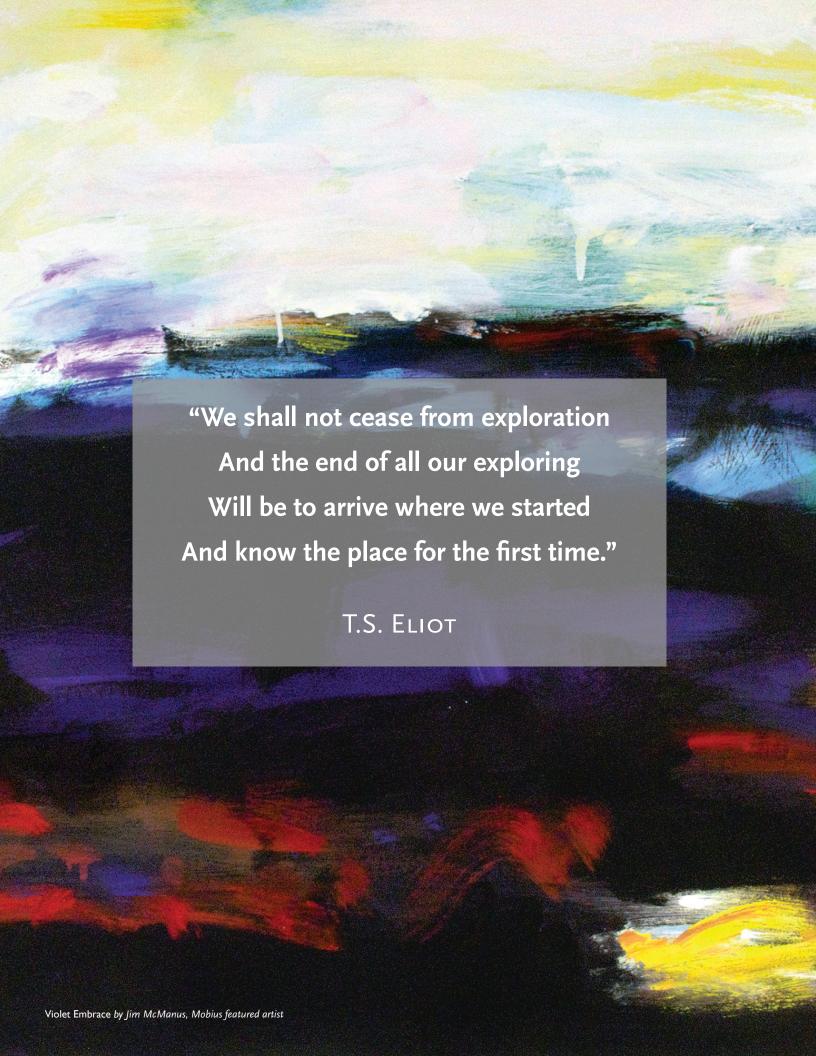
My work also centers around the concept of transformation or transforming from one dimension to another with ease. I create my origami works using unique Washi paper from the west coast of Japan, usually one piece of paper and one joining line.

The pieces appear simple; however, each is engineered to contain carefully considered attributes such as lighting, shadowing, size, and many others behind the veil of simplicity.

My journey as an emerging artist is always "just beginning" and a most wonderful journey indeed.

Trevor Tyne grew up in Sydney and now lives by the ocean at Manly Beach, Australia.

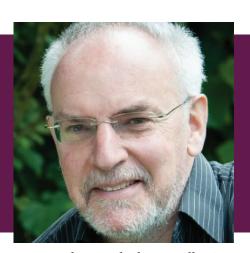




Leading From the Future

A White Paper from Mobius Transformational Faculty Member, Robin Alfred

At the 2022 Next Practice Institute Annual Gathering, Robin joins the faculty to lead a week-long track.



To say that these are challenging, interesting, unprecedented times is more than a cliché. We are living through unparalleled degrees of uncertainty. Although, in the words of Thomas Friedman, writer for the *New York Times*, it is not so much that the

coronavirus is a black swan (an unusual event compelling attention) or even a white elephant (something we may find hard to address directly) but more one of a herd of stampeding black elephants that we have ignored for too long: the climate emergency, increasing inequality of wealth around the globe, ocean acidification, loss of biodiversity, rogue states, international terrorism, the plight of refugees, civil wars, the rise of nationalism and more.

In light of all these phenomena, which render us incapable of planning with any degree of certainty, we are being required to live and lead from a place of sensing, intuiting and

responding (see Laloux's *Reinventing Organizations*), rather than predicting, planning and controlling. It is as if we are in a deep mist. Occasionally we can see a dim light beckoning us forward. Do we see clearly enough to know what our next step is? If we can take just the one step, the next will then become clear.

There are many ways to language what we are being called to do: move from the masculine planning paradigm to the more emergent feminine; transition from the solar, hero-centered age to the lunar, collective age; move from the Piscean to the Aquarian age (see Laurence Hillman); journey through Otto Scharmer's Theory U, shift from planning to emergence, and many more. What they have in common is the need to

sensitize ourselves, both individually and collectively, and to create the spaciousness for real innovation, real freshness and real creativity to emerge. Contemporary mystic, Thomas Huebl, talks about creating the conditions where we can 'listen to the whispers of the future.' The future is not so much a point towards which we walk but more like a voice that is quietly and constantly calling us if we can but create the inner stillness and spaciousness with which to listen, and then summon up the courage to act on what we hear.

So, what are the conditions and practices that can support the

creation of such a sensitivity?

START CLOSE IN,
DON'T TAKE THE SECOND
STEP
OR THE THIRD,
START WITH THE FIRST
THING
CLOSE IN,
THE STEP
YOU DON'T WANT TO TAKE.

From 'Start Close In' by Mobius Associate Fellow David Whyte

Conditions for spaciousness

I want to invite you to remember the best idea that you ever had. What was happening within and around you as that idea landed in you? Perhaps it was a time when a new project, a new insight, a new home called to you. Perhaps it was when you decided to marry and had a deep sense of inner knowing that this is your partner.

When I ask this question in workshops, the answers usually involve some kind of inner spaciousness. Maybe you are taking a shower, maybe you are walking in the woods, maybe you are meditating, gardening, doodling, journaling – something outside the usual busyness appears to help create the conditions, the inner spaciousness, in which the new can arrive.

This inner spaciousness has two dimensions to it. One is simply doing something or being somewhere unfamiliar which creates new contours in our inner landscape in which new **insights** can nestle. The other is a spaciousness which allows **digestion** of our previous experience. If we are full, busy, running from one thing to another, there is no space to digest and thus to create the emptiness into which the new can arrive. It is as if we are literally so full we cannot receive any more! If our glass is full of water we cannot simultaneously fill it with champagne. We need to empty something out first.

The role of urgency and pressure

If we need spaciousness to both digest our daily experience and to create the emptiness into which the new can arise, does this always have to mean slowing down, or can time pressure and a sense of urgency also fuel processes of innovation? What is the balance between allowing things to emerge and engaging our will to act? Two diagrams support the next step in our inquiry (see page 65).

Diagram 1 shows urgency in our outer context leading to a degree of inner focus. Time pressure, for example where we have to arrive at a new solution to an engineering problem within 12 hours, might well create a sense of focus that supports our creativity.

Diagram 2 suggests that an inner spaciousness that supports a sense of inner expansion can create the conditions in which we are more likely to be able to support and facilitate emergence.

It's important to also note that, for some people, the same time pressure might instead lead to a contraction in our nervous system, a tightness, which inhibits the flow of innovation — see Diagram 3.

The question then arises as to why some people might experience time pressure as helpful and focusing while others experience it as leading to a contraction in their nervous system which makes it less likely that they will innovate. In 'Creativity Under the Gun' (*HBR*, 2002) Amabile, Hadley and Kramer suggest that there are four mindsets at play:

Creative thinking is *unlikely* when people feel as if they are on **Autopilot**, receiving little encouragement from management to be creative, engaging in less collaborative work overall, and feeling little time pressure. Equally, experiencing a highly fragmented workday with many activities and high time pressure, without a sense that the work they are doing is important, can create a **Treadmill** experience and, again, low levels of creativity.

In contrast, creative thinking is *more likely* when people feel as if they are on an **Expedition**, and able to show creative thinking that is oriented towards generating or exploring ideas and identifying problems. On a highly time-pressured **Mission**, people focus on one activity for a significant part of the day and are left undisturbed or even protected from management.

This research is helpful but also limited. It locates the key determinants in the external environment and, in particular, whether people are allowed to focus on their work, and whether a sense of meaningful time pressure is being conveyed.

While external constraints clearly are impactful, I would like to suggest that how we respond to these constraints is also a product of our inner conditioning. Having one hour to complete a complex task, even with unsupportive management and in a chaotic workplace, does not, in and of itself, constitute pressure. The pressure is, in the end, our own creation. It will be composed of many inner experiences including our own histories, culture, previous experience of similar tasks and more. If, for example, we have grown up in a culture where time feels more relaxed and elastic, we may notice the requirement to complete the task within an hour and feel calm about whether or not we do that. If we have grown up in a culture where we are rewarded for achieving optimal productivity within a given time frame, we are likely to approach such a task with a different degree of inner spaciousness. If we have experienced abuse and trauma in our past we are likely to carry fear and contraction in our nervous systems which make it harder to relax and feel calm. These are just a few examples of how our inner state, and our inner conditioning, are likely to affect how creative we are under time pressure.

DIAGRAM IUrgency leading to focus

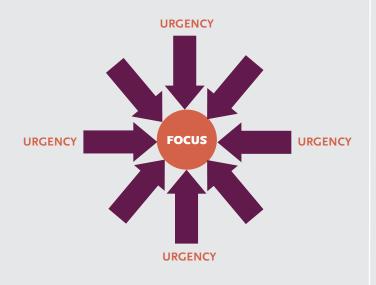


DIAGRAM 2
Inner spaciousness supporting expansion and emergence

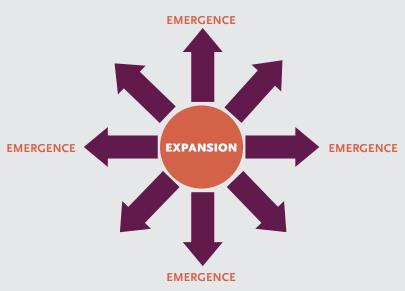


DIAGRAM 3

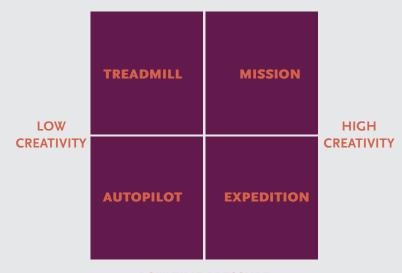
Urgency with high pressure creating a lower chance of emergence



DIAGRAM 4

Four mindsets at play

HIGH TIME PRESSURE



LOW TIME PRESSURE

(Amabile, Hadley and Kramer, 2002)

We might summarize this as: **Practicing inner** spaciousness, *whatever the external circumstance*, will support our capacity to perform and to innovate.

We might also note, that while inner expansion and inner spaciousness *can* create the right conditions for allowing new things to emerge, they can also lead to our energy becoming diffuse and ineffective unless harnessed to a clear *intention* and a sense of agency.

Intention is a catalyzing power

The clearer and stronger the intention, the more magnetic the field it creates. Intention is like a pebble dropped into a still pond. When we drop the pebble smoothly and from a great height it creates large ripples. Similarly, when we announce, to ourselves or to others, a clear intention, people and resources are more likely to be drawn to support the realization of that intention. A clear intention catalyzes a field of resonance in which projects and plans can be realized.

A strong inner intention has a similar energetic quality to a commitment. WH Murray, leader of the Scottish Himalayan Expedition in 1951 wrote:

Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. Concerning all acts of initiative and creation, there is one elementary truth the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then providence moves too.

All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favor all manner of unforeseen incidents, meetings and material assistance which no man could have dreamed would have come his way.

It starts to become clear, then, that we need to create a "sweet spot" where there is sufficient inner spaciousness – to meet whatever time requirements, to allow us to listen to the whisper of the future and for innovation to arise.

Listening through imagination, intuition and inspiration

But what is this "whisper of the future" and how do we recognize it? It may be helpful to distinguish the natures of imagination, intuition and inspiration. The reason for this is to draw a distinction between where we are repackaging ideas from the past and calling it 'the future', and where we are really accessing something new and drawing in something fresh, which can, in Thomas Huebl's phrase, "expand the gameboard of humanity."

When we conjure up our **imagination** we are often using thought processes, concepts and ideas that are already known to us, but re-formulating them and reconfiguring them in a way that *feels* new. It is not actually drawing in new energy or insight, but it can feel as if the presenting idea or image is fresh and new.

Intuition, on the other hand, gives us access to information that is already in the field of consciousness, but not so apparent to us because we are more focused on our immediate senses – sight, hearing, taste, touch and smell. When we access our intuition, we are not actually experiencing anything new, but more *refining our sensitivity* so that we can become aware of more subtle parts of our energy fields that have always been present, but that we are usually too fast or insensitive to notice.

In Shakespeare's *Julius Caesar*, we see how Caesar ignores the warning of the soothsayer: "Beware the Ides of March" and goes ahead with his plan to enter the Senate and start a bid for power. Metaphorically we might equate the soothsayer with our intuition. How often do we have a nagging doubt, an intuitive hunch, that we ignore because we already have a plan of action that we are committed to?

Inspiration, in contrast, involves the practice of opening to the mystery of creation, some would call it God or the Divine, and to realms that are more closely connected to our soul - allowing something really new and fresh, something from beyond our usual habit of thinking, to arrive in us. For thousands of years the top of the head, or what is sometimes known as the crown chakra, is often described as the place where this inspiration arrives. The anointment of a new monarch; the blessing of a child when a priest or rabbi gently touches the fontanelle of the baby; the wearing of a crown where the points serve as lightning rods to attract this inspiration, are just a few of the many symbolic representations of this practice. One contemporary practice we can engage in is to meditate and allow our crown chakra, the highest point of our head, to open, inviting in new insights and inspiration. See Diagram 5 overleaf for a simple graphic representation of this.

What these practices – accessing intuition, cultivating our imagination, and drawing in inspiration – have in common is that each is enhanced by the practice of presence.

Presence enhances listening to the future

Presence lies at the core of our life. It is the place of stillness, expansion, sensing, deep feeling. It is both empty and full at the same time. As Thomas Huebl says:

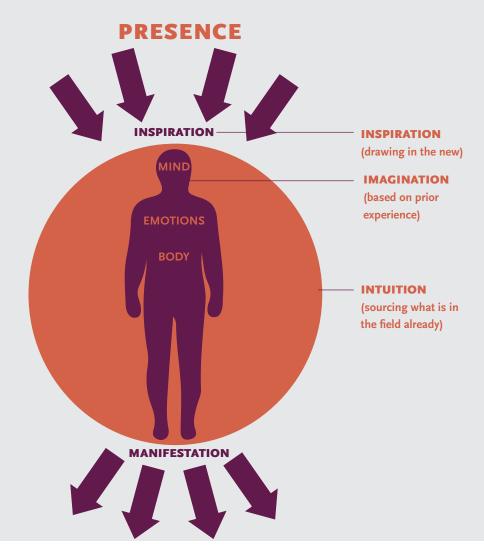
The empty space is not empty-empty. It's full-empty, which means it is super-intelligent. By listening to stillness, there are many, many inspirations, innovations, insights, understandings, a different learning, that arise. Not the

learning through feeding more form, the learning through emptying. And they are both important. It's important that we learn about form and it's important that we learn through emptiness. Why? Because it keeps the mind open, it keeps the mind creative. It says, 'This is how we look at life right now and this is all we learned about life, and we're open to it being a relative perspective, that there's more to it.'

Diagram 5 attempts to show this. Once we receive real inspiration, the call of the future, we want to allow it to land fully in our physical body so we become aware of how it feels physically within us. We want to allow it to land in our emotional body so we

DIAGRAM 5 Manifesting Inspiration

Derived from the teachings of Mobius Master Transformational Faculty Member, Thomas Huebl



understand and feel how it touches us or moves us or maybe even frightens us. We want to allow it to land in our mind so we understand and can witness our thoughts in relationship to it. In these ways, inspiration becomes a fully embodied insight which can then, when woven with a horizontal network of relationships and alliances, manifest a new impulse in the world. When this happens, we will experience a sense of satisfaction. A sense of our purpose being manifested in life and in form. We will have a sense that we are making the contribution we are here to make. It doesn't matter what size the contribution is. What matters is that it is *your* contribution. Your unique offering. Your gift to the world.

I close with this touching and humbling reminder, from the poet Martha Postlewaite, who writes:

Do not try to save the whole world or do anything grandiose. Instead, create a clearing in the dense forest of your life and wait there patiently, until the song that is your life falls into your own cut hands and you recognize and greet it. Only then will you know how to give yourself to this world so worth of rescue.

My proposition is that we need to create inner spaciousness, even in times of intensity and time pressure, in order to both digest our daily experiences and to open to the future. The future is not simply tomorrow – where we often merely recycle the past – but something fresh, new and creative. Differentiating between intuition, imagination and inspiration, and aware of the catalyzing power of intention, we can support the development of each of these capacities in us. Then we will be able to listen to the whisper of the future, which is always calling us, and act in accordance with the highest evolutionary movement of which we are aware.

"The future downloads itself through us."

- THOMAS HUEBL

ROBIN ALFRED worked as a trainer, educator and social work manager for 15 years in London, before moving to Scotland in 1995 where he founded the Findhorn Consultancy Service and then later, Open Circle Consulting. He has extensive experience of leading and developing groups and individuals across all sectors – corporate, public, and third sector.

For more than 25 years, Robin has facilitated groups of all sizes, from 6 – 600, in all sectors. He was a registered facilitator for the UN Framework Convention on Climate Change and was part of the design and facilitation team for the 2013 UN Global Compact in New York. Robin is trained in a wide variety of approaches to personal and organizational development including: Appreciative Inquiry, the Frameworks for Change Coaching Process, Process Work, Spiral Dynamics and Tools for Corporate Transformation. His facilitation work draws on these processes as well as Open Space, World Café and other innovative processes to maximize the group's collective intelligence.

Robin's clients include BP, the National Health Service, ABN-AMRO Bank, RBS, Tasweeq Qatar, BAE Systems, UN, Friends of the Earth, Greenpeace, CDP, Weleda and the UK Cabinet Office. Robin also spent 15 years as an Associate with Olivier Mythodrama, working with Shakespearean stories and Jungian archetypal psychology to develop high level leadership in many of the world's major corporations.

Robin is a Senior Student of contemporary mystic, Thomas Huebl. He offers coaching and trainings in Trauma-informed Leadership and the Art of Facilitating Transformational Fields. He also serves as a Mobius Transformational Faculty Member and joins us in October 2022 to guide a week-long, highly experiential track on Leading from the Future.

Social Presencing Theater The Art of Making a True Move

A book excerpt by Arawana Hayashi

Arawana Hayashi, along with Mobius Transformational Faculty Member Matthias Müller-Lindenberg, will lead a track at the 2023 Annual Gathering of the Next Practice Institute



When I first met Arawana Hayashi, I was co-facilitating a workshop in Nova Scotia. The organizers of the conference had structured the event such that each workshop was paired up with a different team of artists each day. Arawana was one of them. On the day she joined our workshop, she introduced a practice called Duet, a type of explorative, meditative dance. In order to demonstrate the practice to the group, she needed a partner. She picked me. I don't think I had a choice (I probably would have tried to avoid that role).

What do I remember from that dance? Not much—except that it changed my life in less than five minutes. Within moments, I was in a different state of awareness and attention to what wanted to emerge from the "social field"—that is, from the quality of relationships that we have with each other, with ourselves, and with the unfolding situation.

In much of our lives our attention tends to be distracted by either the future or the past, by worrying about tomorrow or regretting things we did or didn't do yesterday. But in reality, there is only one access point for how we as humans actively participate in the unfolding of the universe: the now. Connecting to the now enables us to sense into the resonances of the past and the resonance of the future wanting to emerge.

If we assume that to be true, then the real question on the table is of course: How? How do we do that? How do we lean in to the current moment in a way that lets us sense the resonance of our highest future possibilities? How do we do that as individuals? How do we do that as a group? How do we do that as an organization or as a larger social system?

This book is all about the how. It lays out the foundations of a new discipline, a social art called Social Presencing Theater. Arawana has co-created this new social artform— a set of methods and tools that change-makers worldwide are using to facilitate transformational change in their relationships, in their communities and organizations, in local and national government agencies, and in international institutions like the United Nations. This rapidly growing community of change-makers knows that to really change the outer world we first need to shift the inner place that we operate from, both as individuals and as communities.

— From the Foreword written by Otto Scharmer, Mobius Senior Expert, Senior Lecturer at MIT, co-founder of the Presencing Institute, and author of Theory U: Leading from the Future as it Emerges



Deep Water by Jim McManus, Mobius featured artist

Introducing Social Presencing Theater

From Chapter One

Social Presencing Theater got its name from Otto Scharmer, and the words describe what it is. *Social* refers to both the social body, the physical arrangement of a group of people in a space, and to the social field, the quality of the relationships between the people. *Presencing* relates to awareness and a larger sense of environment. *Theater* refers to the visible choices we make (what we do) and the relationships created from those choices (what we sense). Those choices are determined by our level of collective awareness, or *social presencing*.

The practice is social because it is engaged in by groups and teams-social bodies. It invites us into an experience of social awareness-knowing that is shared by a group. Individuals engage in a process wherein they are present and able to collectively "sense into" both their limiting patterns and their wellspring of creative potential. Individual insights and transformations have great value; however, many of us realize the need for others as co-creators, partners, supporters, and challengers. We need others to listen to and hold us, both in our stumblings and in pursuit of our highest aspirations. There is wisdom in groups. Often it is hidden under discord and confusion: but it is there. Social Presencing Theater accesses and makes visible the deeper wisdom that informs our engagement with complex and demanding issues.

In the book *Theory U*, Otto posits that when we can attend to the present moment fully, not only do we connect with a vivid sense of being, but we can also experience a sense of possibility—an emerging future. Collectively we can sense into what has not

happened yet, a future in which we have a role to play. He calls this experience *presencing*—a blend of *presence* and *sensing*. When I asked Otto to remind me where the word presencing came from, he wrote in a text message, "I saw the word first in the English translation of a Heidegger text by a French translator. I liked it. I was looking for a word like that. Then I googled it. No hits. Nothing came up (it was in the 1990s), except that some nurses talked about presencing when they described their experience with end-of-life care. Then I knew. *That's* the perfect word I was looking for. Later I found it in one of my interviews with Henri Bortoft. He didn't use it in the interview, but later, in one of his books he said, 'the whole presences itself within the parts."

Presencing is defined as "to sense, tune in, and act from one's highest future potential—the future that depends on us to bring it into being. Presencing works through 'seeing from our deepest source.'" In other words, we can collectively perceive and experience the present moment without the limitation of our habitual concepts, opinions, or projections. In doing so, we contact our innate intelligence, tender caring, and courage—three qualities that manifest as the true moves we make as we co-create with each other the systems in which we live and work.

The root of the word *theater* comes from the Greek *theatron*—literally, "a place for viewing"—from *theasthal*, meaning "to behold." We use the word theater not in reference to drama or theatrical performance. We use the word in this original meaning—as a place where things become visible. In ancient times and in many cultures, the theater was a place where people enacted ceremonies and rituals

Three 'divides' challenge our times – the disconnects we experience from the natural world, from each other, and from our own true nature.

for connecting to gods, for healing, for amusement, for good harvests, for mourning, and for making visible the rich stories of what it is to be a human being with other human beings. From times long past until now, theater has been a social form of collective seeing and sensing. People gather to be moved, informed, uplifted, challenged, amused, transformed, and connected. Theater makes visible the fullness of humanity; it is a mirror in which we can see ourselves in all our difficulties and glories in order to experience a transformation and a deeper understanding of what it is to be human.

The practices are called theater not because we are acting or pretending, but because we are embodied physical beings who are visible. Unlike thoughts and words, bodies are visible. We are visible to one another. I am not referring to "body language," the psychological implications of postures and gestures. Instead, our interest lies in movement choices. As we move about with others, we create visible patterns and structures. Because Social Presencing Theater is primarily nonverbal and without goal orientation, it opens our awareness to the subtle ways we communicate through the movement choices we make. Relationships arise and dissolve, creating an ever-changing landscape of possibilities. We make visible the social fields of relationships that we create moment by moment.

The Ground We Stand On

We hold some grounding principles that establish the integrity of the work. They are the foundation on which Social Presencing Theater was created, and they express a view that is essential if the work is to continue in its truthfulness. They represent an attitude with which to approach the work. They shape not only the form of the practices, but also how we engage in and facilitate the practices with others.

Basic goodness is our innate nature

Social Presencing Theater is based on the premise that basic goodness is the fundamental nature of ourselves, others, and society itself. I am not using the word goodness in a moral sense-good as opposed to bad—but more in the sense of wholeness. I first heard the words basic goodness from Tibetan meditation master Chögyam Trungpa, who described it as an innate healthiness and wakefulness inherent in all humanity. There is a lot of evidence that this might not be true. Terrible, terrible things happen every day to people, to animals, to the natural world. However, the teachings on basic goodness invite us to see and sense what is underneath fear, aggression, and stupidity. Social Presencing Theater invites us to contact the unconditional wholesomeness that lives in us all.

Basic goodness is a view or an attitude that sees an underlying sanity in everyone and in systems. An opposite view would be to believe that individuals, including oneself, are basically "messed up," or that organizations of individuals are toxic to the core. The view of fundamental healthiness is not ignorant of neurosis and dysfunction. It is not blind to the fact that people treat each other badly. However, having positive regard for others prevents us from buying into a narrative that people and systems are at their core corrupt and unworkable. It invites us

to turn toward our and others' shadows and "stuck" places with clarity of mind and gentleness of spirit. It tempers a tendency to think that it is our job to fix, change, or save everyone around us. It loosens the habit of thinking that we know better, that we occupy the higher moral ground, that we have the solution to other people's problems. In Social Presencing Theater we begin by acknowledging that wisdom lives in all systems, individual and collective, and that change is a naturally unfolding process. We have the privilege of accompanying, out of genuine care, the journey of our fellow humans as we collectively discover our way forward.

Awareness opens and transforms experience

The mind has a fantastic ability to simply notice. The practices invite us to notice the moment-bymoment unfolding of experience. Noticing experience is, of course, not the same as thinking about experience. Awareness is a direct knowing, a felt noticing. Awareness

is knowing where we are, what we are doing, how we feel, and what we think. It is also knowing presence and the social atmosphere in which we live. Awareness is always available. However, when our mind is occupied with memories, opinions, assumptions, and imaginings, open awareness can be obscured. When thoughts about what we want or don't want occupy all of our mind space, we lose touch both with our sensing body and with the felt awareness.

Given today's speed and pressures and the amount of time we spend in front of our computer screens and devices, many of us notice a disconnect and imbalance between our thinking mind, feeling heart, and active body. We can feel pulled in multiple and opposite directions. Without taking deliberate time to settle into a sense of wholeness, we can live in a mental world of projections. With hindsight, I notice that frequently I do not actually sense "in" to my body or sense "out" into the environment with much accuracy. I am often not settled enough to really listen to what a colleague is saying, let alone feel the full resonance of what is said. I am on to the next online meeting, throwing what was said into some category or opinion in my mind without really considering or feeling it. I wonder, where was my awareness?

A workshop attendee told me that he had recently received professional feedback that he had become a "talking head." He resonated with the expression, "My body is just a transportation system that carries my brain from meeting to meeting." He became aware of a disconnect between his body, his mind, and the environment. His awareness noticed physical and mental stress. It noticed that people were not actually listening to him; that he was less effective than he knew he could be. He noticed a growing

There is wisdom

in groups. Often it

is hidden under

discord and confusion:

but it is there.

distance from family members. His innate intelligence told him that things were out of balance. The awareness that noticed this disconnect was not in itself disconnected.

Awareness is the leverage point for change. When we suddenly become aware that we are lost in thought and

disconnected from our body

and the environment, that noticing immediately shifts us into a moment of connection. We experience being fully present, even if just for a second. My colleague Antoinette says that gardening, feeling her body engaged with the activity of planting and weeding, is her therapy. Some of us feel our body and mind naturally synchronize when we are doing yoga, walking in the woods, or sitting on the porch doing nothing. When our mind is less active and our feeling body is more grounded, we appreciate that awareness is naturally present. Most of us yearn to experience this more regularly or consistently, even in the midst of the speed, uncertainty, and demands of life.

The intensity of the world situation, work, and daily pressures can cause us to contract. We try to hold all the pieces together, try to get control of our schedules, multiple projects, kids, work teams, eating habits, finances. We try to do the right thing, be available, keep all the balls in the air, manage. But maybe trying harder, focusing more, and doubling down are not the answer. My meditation teacher, Trungpa Rinpoche says in the book True Perception, "In the case of awareness experience, there is simply appreciation. Nothing is hassling us or demanding anything from us. Instead by means of awareness practice, we could simply tune in to the phenomenal world both inwardly and outwardly."

Open mind, open heart, and open will are essential leadership qualities in these challenging times

Presencing work is grounded in the recognition that all beings can cultivate a mind of curiosity and sanity, a heart of wisdom and compassion, and a will of courage and strength. These inherent human qualities can be deepened and strengthened. We can actually practice being more open-minded and open-hearted when habit inclines us to enclose ourselves in narrow behaviors and ideas. "Presencing work" assumes that human beings care about one another and do not want to destroy the planet and themselves. It recognizes the "three divides" that challenge our times—the disconnects we experience from the natural world, from each other, and from our own true nature.

However, we can think, speak, and act from our deepest resources of kindness and creativity. We can engage in work and life from a place of appreciation and also hold a sadness of heart when we experience the "absencing" that we and others engage in. Absencing refers to the ways in which we fail to acknowledge our own basic goodness. Social Presencing Theater practices reveal our blind spots and also our natural insightfulness. They are an invitation to touch our collective tenderheartedness and the clarity, kindness, and bravery that we need to create a good society today.

Creativity arises from nowness

Nowness is a word used by Chögyam Trungpa to describe the true nature of our experience—that every moment is open, spacious, and vividly present. I remember once hearing him say that nowness is a state without struggle. We do not deny the depth of suffering and trauma that we individually and collectively carry from the past into the present. We are not bypassing the complexity or power that the past holds. Social Presencing Theater practices invite us to experience whatever we experience, without denial, and also to suspend and let go of our thoughts

FOUNDATIONAL PRINCIPLES

- Basic goodness is our innate nature
- Awareness opens and transforms experience
- Open mind, open heart, and open will are essential leadership qualities in these challenging times
- Creativity arises from nowness
- Making a true move is powerful engagement
- · Appreciating daily details is art in everyday life

and conceptual interpretation about that experience. We let those go in order to stay with the rawness of the feeling and allow the present moment to be as it is. True creativity arises from the very moment of nowness. It does not depend on our cleverness. Nor does it depend on our training (although engaging in discipline is, of course, important). Nowness enables us to face forward and take the next step in our work of creating a good society.

Making a true move is powerful engagement

Basic goodness, awareness, openness, nowness—all well and good—but how do these qualities show up in everyday life? These are intangible values, and we live in a difficult and pragmatic world that needs skillful action. I refer earlier in the book to the true move. The true move is the enactment of these non-material qualities. Social Presencing Theater, like many art practices, joins intangible qualities with materiality. The inseparability of the invisible and the visible lives in each moment. When the limited, self-conscious self is not thinking and planning, our movements and words arise naturally as the true move.

False moves in gesture or speech express a disconnect between the thinking mind, the genuine heart, and the engaged body. They lack resonance with their exterior surroundings. They are an expression of speed or anxiety. The true move is fresh. It is powerful in its directness and simplicity. It cuts through staleness and confusion. Social Presencing Theater is the practice of making true moves, and it is, indeed, a practice—something we do

Maybe trying harder, focusing more, and doubling down are not the answer.

over and over again. It is not something we try once, put in our arsenal of trendy change methodologies, and turn to when we need something a little different. By practicing we begin to discern when the true move appears and what the conditions for its appearance are. When we engage with subtlety, we begin to notice spontaneous genuineness. We gain confidence in the true move as the full expression of this moment of life.

When I first met the world of systems change, I called my work The Art of Making a True Move. It was a series of improvisation and performance practices that were expressions of meditation in action or art in everyday life. If I remember correctly, the title came from looking at a book of photographs of the Russian ballet dancer Vaslav Nijinsky, who danced in the early twentieth century. The photos captured images of him dancing. A friend looking at the photos with me remarked that there were no images in which Nijinsky was making a false move. To me, this meant that his body and mind were completely engaged, unselfconscious, and present in every photo. I reflected on this idea of a true move. Can I access the one genuine gesture of this present moment?

Appreciating daily details is art in everyday life

I love this observation by Trungpa Rinpoche: "Everyday life is a work of art if you see it from a point of view of nonaggression." The Social Presencing Theater practices do not force or manipulate experience. They invite us to appreciate what is. This is an expression of nonaggression that can inform our everyday life. We engage genuinely in the moment-to-moment unfolding of our movements. This habit continuously draws our attention to the present moment and begins to permeate our ordinary, everyday lives—how we carry ourselves, how we regard challenges, how we relate with others. We appreciate the tasks and conversations that constitute our daily routines. Our gestures and words arise from awareness. These true moves, full of presence and appreciation, express the unique moments of our daily lives.

In every moment we co-create our experiences and the social bodies that we inhabit. We face challenges, conflicts, and uncertainty daily. The core concepts and practices of Social Presencing Theater provide a foundation for engaging creatively with the vicissitudes of life. They help us align with our deeper values and commitments in order to create what is most important. We can strengthen and celebrate our collective will to enact the true moves that will bring benefit to our world.



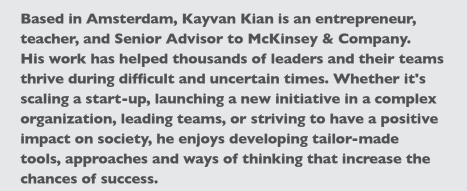
Arawana Hayashi is a dancer, choreographer, and teacher, trained in both Japanese and Western art forms. She is also an Acharya (a senior teacher of meditation) in the Shambhala Buddhist lineage. From her career's inception, her work as an artist and meditation practitioner has been intertwined with innovations in community building and education. Since the 1970s her focus has been on using non-verbal collaborative improvisation methods to increase personal presence and group performance.

Arawana is a founding member of the Presencing Institute and is currently on the faculty of the ALIA Institute in Halifax, Nova Scotia. She teaches embodiment, collaboration and leadership performance to educational institutions, corporations, arts organizations and meditation centers internationally. She also teaches meditation and embodiment in the capacity building programs of the Presencing Institute, and together with Otto Scharmer and others, created the co-sensing method called Social Presencing Theater.

We look forward to the opportunity to study Social Presencing Theater with Arawana at the 2023 gathering of the Next Practice Institute.

Wisdom for Emerging Leaders and the Next Generation

Kayvan Kian, Mobius Friend and Senior Advisor to McKinsey & Company

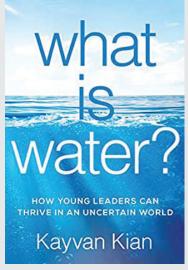


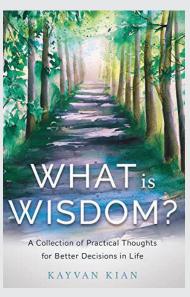
He is the founder of the Young Leaders Forum – a program hosted by McKinsey & Company, and has given guest lectures at Harvard Business School, HEC, Sciences Po, and other leading institutions.

His leadership articles have been published by Forbes, The World Economic Forum, and Fast Company.

We are delighted to include an excerpt from each of his recent bestselling books, What is Water? (2019) and What is Wisdom? (2021). Both contain easy-to-digest lessons and practical exercises for leaders of any age, but especially those emerging in these complex times — to approach challenges from a place of wisdom, awareness and choice.







What is Water?

How Young Leaders Can Thrive in an Uncertain World

A book excerpt from Mobius Friend and Senior Advisor to McKinsey & Company, Kayvan Kian

This book contains exactly zero new ideas. Instead, you will find a synthesis of many ways of thinking that have helped people in real life grow stronger through their difficulties, whether two thousand years ago or just this morning. Throughout the chapters, you will find strong influences from Epictetus, Martin Seligman, Nassim Taleb, Marie Curie, Tim Ferriss, Julie and John Gottman, David Allen, Maryam Mirzakhani, Amelia Earhart, Seneca, Florence Nightingale, Bruce Lee, Ryan Holiday, Lao Tzu, and less well-known thinkers.

The goal is to offer something that is universal and simple—something of help to people of all ages—not with the intent of improving you or changing society but of giving you a sense that you have more choice, in any given moment, in any situation. You can therefore see this book as a good friend, a guide that helps you navigate and thrive wherever you are.

In the first chapter, you will find a perspective for how to view the world we all live in and the challenges it presents. We then borrow a mindset from the ancient Stoics as a basis to deal with these challenges. After creating this common ground, the remainder of the chapters apply this basic mindset to a variety of themes, researched, brought together, and structured into the PERMA model by the thoughtful pioneer Martin Seligman. [Note from the editor: Dr. Seligman's theory of well-being incorporates five building blocks that enable flourishing - Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment.] The book is structured into the following six chapters exploring:

- Awareness & Choice
- Positive & Negative
- Strengths & Weaknesses
- You & Others
- Why & How
- Start & Finish

Throughout, there are exercises allowing you to practice with the concepts we discuss. The practical exercises you'll find have been tested over the course of seven years by thousands of participants in the Young Leaders Forum workshops around the world (hosted by McKinsey & Company), and also by the author and other contributors.

Taking Everything Away That Isn't the Statue From Chapter 4 You & Others

As history has shown, social life is an integral part of human life. The term "social life" is quite broad and could refer to a great many things. In this chapter, we'll zoom in using a narrower definition.

Someone once asked the great artist Michelangelo, "How do you create your statues?" His response was quite surprising: "Well, that's quite easy. First, I take a piece of marble. Then, I take away everything that isn't part of the statue I'm trying to create. What remains is the statue."

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If the broad term "social life" is a large piece of marble, let's start by clarifying what this chapter doesn't consider to be part of the statue for now:

- Having over five thousand people in your address book
- Frequent invitations to interesting events
- A sense that you are "popular" and that people like you instantly

Some of these qualities and descriptions might sound familiar to you, and they can be very beneficial.

However, if we take away many of the different forms that human interactions can take on in daily life, what remains is the one thing we want to focus on in this chapter, namely the sense that there is someone in the world who cares about you.

How much is it in your control for others to care about you?

People who experience that there's someone in the world who cares about them can cope significantly better with life challenges than those who don't. Most of us sense intuitively that having somebody who cares about us is an essential component of life. Especially in a VUCA world, the sense of not being alone serves as a buffer for many challenges. It can help you cope with disappointments, keep your mind sharp, help you through tough times, and even boost your physical health.

If you are one of those people who has two, three, or even five of those individuals in your life, even better. These people can be anyone—a family member, a partner, a friend, even a colleague to whom you've grown close. What can this look like? It can take on myriad forms. Some examples are:

- You can call this person for support when you're having a bad day.
- This person often makes decisions with your interest in mind.
- These people help you out in crucial moments of your career.
- This friend is here for you whenever you need him/ her, even at 3:00 a.m.

The central feature here is that you *feel* cared for. The source or potential sources of caring can be wideranging. This chapter won't be defining this for you, but rather will help you create awareness of what these things could be.

If you have been paying attention, you may notice what appears to be a problem. The central philosophy of this book is "a radical focus on what you *can* control." How much is it in your control for others to care about you? How successful would you be if you were to ask somebody on the street to care about

you from that moment onwards?

Let's assume that this is not possible at all. How should we address this difficulty? Do we say, "Not in my control, not of concern," so we might as well skip this chapter

altogether? Or is there an elegant way to solve this? Can we creatively think about what is *within* your control when it comes to you and others?

There might be at least two ways to approach this:

- First, what is in your control is to be there for others. That, you can do. There are most likely people around you and in your life that you genuinely care about. To what extent do they sense that?
- Second, you can become more aware of all the people who might already be there for you. To what extent do you sense their care?

Let us start by taking a closer look at the first approach: how to be that person for others.

The Wedding Speech example

What does "being that person for others" look like in practice? There are different ways of showing other people that you care about them. One skill that you can further develop to convey your care is empathy.

When we use the term "empathy," different people might have different associations with it. Therefore, let's first explore a practical definition of what empathy is and isn't through a thought experiment. To do this,

we'll return to our wedding speech scenario from Chapter Two for an exercise.

Imagine that you and your cousin have finalized the surprise wedding speech for your niece's wedding. In the months and weeks leading up to the wedding, you have spent your rare spare hours writing, laughing, brainstorming, and rehearsing together. It's so great now that even your uncle is enthusiastic about it!

As the wedding draws closer, you get ready to get on the train. The wedding is far from home. You are excited and look forward to it. It's the first time that you've had a formal role at a wedding. You can't wait to see the bride and groom laugh at your jokes.

During dinner, on the night of the wedding party, your cousin seems to be missing. As the time for the speech draws closer, you get more and more nervous. Finally, five minutes before the time for the speech, he shows up and slowly walks up to you. When he reaches you, he pauses for a moment and then says: "Hey...I think we have a problem. You know the speech I was supposed to print for us to read from? I think I left it at home...in my other bag."

Now, write down all the things you could say in that moment. You can write down what you personally would say or can imagine that someone else would say.

Once you've written down everything that came to your mind, let's look at a simple structure by which you can analyze your responses.

Every communication between people contains at least two layers of information.

The first layer is easy to notice: it is the literal, verbal message. These are the actual spoken words, in this case: "Hey...I think we have a problem. You know the speech I was supposed to print for us to read from? I think I left it at home...in my other bag."

There is also a second layer. The extra message, if you will. This is known as the emotional message, which conveys information about the emotional state of the communicator.

The way you deal with these messages can fall into one of the following five categories.

Category One: Dismissing

One way of dealing with messages is to—for whatever reasons—dismiss the emotional message and perhaps also the verbal message. There are many

situations where this can be a helpful approach. For example, think of moments of danger, urgent tasks, or crises when being decisive is all that counts. It is no coincidence that you'll see a lot of "dismissive" communication happening in hospital emergency rooms or military environments. Here are some examples of Category One responses to the wedding speech exercise:

- "It's okay. No one knew that we were going to do this anyway."
- "What?! You idiot. I had emphasized three times to bring a backup. How could you be so neglectful?"
- "Oh wow. I saw this happen once in a movie. Do you know which one I'm talking about? The one with that comedian...what's his name?"
- "Don't you get how it will make me look if we can't give the speech?"

What do the above responses have in common? They are dismissive of the emotional (and, to an extent, even the verbal) message that your cousin is conveying. The messages are like balls that your cousin throws toward you, but you dodge them.

Category Two: Problem-Solving

Another way is to take the literal, verbal message, process it, and come up with a host of correct or incorrect, timely or untimely solutions for the issue at hand. It might not be a surprise that many problemsolving answers arise often and automatically: in school and at work, we are trained to become skilled problem solvers. As such, when we hear about someone's challenge or predicament, it can feel natural to ask: "How can we solve this?" or "What are our options?" or "How can I help?" Here are some examples of Category Two responses to the wedding speech exercise:

- "Let's just improvise without the text."
- "Is there a printer in the area?"
- "Let's recreate it as best we can tonight and move the speech to tomorrow."
- "Shall we just forget about it and enjoy our evening then?"

Category Three: Acknowledging

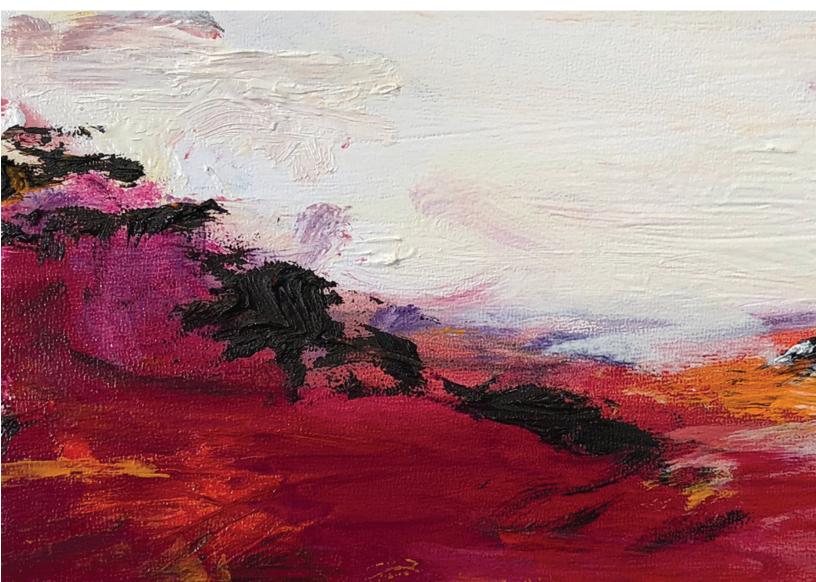
A very different way of responding is to acknowledge the existence of the emotional message of the other person, even though its content might not be clear to you. By doing this, you open a door to their emotional world. It's like an invitation: the other person can decide to share a glimpse of that world or not—it's up to them. Here are some examples of Category Three responses to the wedding speech exercise:

- "Oh gosh, how are you doing?"
- "How are you feeling right now?"
- "The speech isn't the most important thing to me; how are *you*?"

Category Four: Naming

Another way of responding is to not only acknowledge that there is an emotional message, but also attempt to name what that specific emotion might be.

You could be right, you could be wrong, but you try. The strength of this approach can be that it makes the other person feel psychologically visible, as opposed to only physically visible. When the other party cannot yet articulate their emotion, it can be a huge relief that you do. Even if the feeling you name does not reflect the other person's experience, you make it more likely for them to begin to articulate their feelings, and thereby, you also open up a space for intimacy to exist between you—if that is what they need from you.



Miniscape by Jim McManus, Mobius featured artist

"In the sweetness of friendship let there be laughter, for in the dew of little things the heart finds its morning and is refreshed."

- KHALIL GIBRAN

Here are some examples of Category Four responses to the wedding speech exercise:

- "Oh, you must be sad..."
- "I can imagine you're upset."
- "Aren't you relieved that we don't need to give the speech anymore?"

Category Five: Contextualizing

A final way in which you could respond is to not only acknowledge and name the emotional message, but also put it into the context of the other person's life. This will be our practical definition of empathy in this chapter. Here are some examples of Category Five responses to the wedding speech exercise:

- "I can imagine you're feeling sad because you worked so tirelessly on this on your weekends."
- "I can imagine you feel relieved, given how much you were dreading this...you often mentioned how you never liked public speaking."
- "You must feel angry, especially since you had asked me to print a backup version as well, rather than putting it all on you, as usual."

As you might notice, by adding context, you acknowledge this particular person, with his or her history, wishes, hopes, values, and dreams. You show them that you see how this moment fits into all of that.

Can you recall either giving or receiving a Category Five answer? What kind of effect did it have on you or on the other person?

It goes without saying that Category Five is not always per definition the best response. There is a time and place for each category. The main question is: are you responding out of choice or out of habit?

Going Full Circle

Let's go full circle. We defined a relationship as having someone in this world who cares about you. While this is outside of our control, it is within our control to be that person for others. Not in the cases where you genuinely don't care, but in all those situations where you really do care about someone and would like them to know.

The intent of this section is to create more awareness of the choices that you always have available to you, in each and every interaction in your daily life. When you want to show others that you care, you can do many things, such as solving their problem, relating to their situation, or empathizing with them.

Of course, doing the above may increase the chances of others also caring about you. However, as the ancient Stoics would say, that could be considered a "preferred indifferent": very welcome if it happens, but fundamentally not in your control and, therefore, not of concern.

As you practice this, of course, nothing stands in your way to do this for yourself as well. How often are you your own best friend? At the end of the day, after facing difficulties, how often do you ask yourself how you're feeling? Profoundly sad, sincerely relieved, overwhelmingly anxious, overcome with joy? How does that feeling fit in the context of everything else that is happening in your life? And can you offer yourself any creative solutions to deal with your difficulties?

What is Wisdom?

A Collection of Practical Thoughts for Better Decisions in Life

A book excerpt from Mobius Friend and Senior Advisor to McKinsey & Company, Kayvan Kian

The sociologist William Bruce Cameron once wrote, "Not everything that can be counted counts. Not everything that counts can be counted." In today's world, we often attempt to resolve tough questions by reducing a problem or opportunity to something that can be counted in order to weigh the costs and benefits, regardless of the risks, scale, or nature of the decision. This approach, if taken mindlessly, can disconnect us from the complexities of the real world. It can miss the most important "noncountable" criteria for the decision at hand, lead us to an unfounded sense of confidence, and therefore cause more problems than it tries to solve.

In an uncertain world with much at stake, broadening your perspective *beyond* what can be counted can increase the chances of better decisions. In the coming chapters, you will get the opportunity to playfully practice unique ways of thinking and approaches to problems, each introduced by another philosopher from the past.

Thales can help you spot patterns you might otherwise be missing. Cleobulus cautions against getting too comfortable during prosperous times or too uncomfortable when times are tough. Nietzsche can help you live with fewer regrets, while Occam can save you time and energy when making decisions. These and many others you'll meet in the coming pages, with room to write your own thoughts, ideas, and more.

The goal of this book *isn't* to promote a certain way of thinking above the other. Each situation is unique, and certain approaches will be more appropriate in certain cases. In essence, the main goal here is to practice switching between these ways of thinking. Just as the ability to switch between gears in a vehicle provides more safety and freedom, the ability to switch between these ways of thinking will also bring you numerous benefits.

It will help you better adapt to a changing environment and prevent you from making unnecessary and irreversible mistakes. It can help you make a better distinction between what matters and what doesn't and how to make regret-free decisions. It can give you the courage to take action when the opportunity arises, the prudence to pause when perspective is needed, and the diligence to follow through to get closer to where you want to be. In other words, this ability to switch can help you answer the question, *What Is Wisdom?*

Democritus Can Help You Connect Theory with **Practice**

"The most dangerous thing about an academic education is that it enables my tendency to over-intellectualize stuff, to get lost in abstract thinking instead of simply paying attention to what's going on in front of me." —David Foster Wallace



New Day I by Jim McManus, Mobius featured artist

The ancient thinker Democritus is considered by many to be the father of modern science and is known for his theory that everything is made of atoms.

He believed that knowledge was something to be reached through the intellect, based on observations through the senses. In other words, theory couldn't be detached from everyday experience.

This line of thinking isn't just appropriate for science classrooms and laboratories. It's applicable in daily life, too. When you pay closer attention to what is happening right in front of you, you will notice important signals you would've otherwise missed.

Intellectual people, especially those fresh from university, are often eager to grasp new concepts and ways of thinking. However, this can lead to a trap of overlooking what is actually happening. To be sure you don't become lost or disconnected, the advice is therefore to "look and act closer." When you do this, life becomes richer. You taste the food you're eating and hear the music that's playing. You're able to understand the conversation instead of just being physically present. You receive immediate feedback from your environment and can adapt to it instead of thinking, "Well, the book said this," or "That's not what I thought would happen." Democritus's

thinking can bring our observations and actions closer to the world as it is.

What Would Democritus Do?

As you can see, this "inductive method" pushes you to get in touch with how things *actually* work, not just how they *should* work. It's rooted in this idea of being connected to your environment and reacting to the feedback you receive. Think of Thomas Edison as he worked on the light bulb. His focus was on the results of each experiment; he continuously refined and tested his formulas and scientific principles.

His work exemplified this quote, which is attributed to many, but remains of unknown origin: "In theory, there is no difference between practice and theory. In practice, there is."

Books and other trusted and curated sources of information are a great way to gather knowledge, but they are simply a jumping-off point for the acquisition of wisdom, which also comes from practice and experience, as well as opening your eyes to that experience.

Thankfully, cultivating a mindset that is in touch with the "world of atoms" is easier than you might think. It starts with using your senses more often. When you're out on a walk, for example, don't just see the path in front of you. *Listen* to the world. *Smell* the air. *Touch* the rocks and plants.

This practiced form of observation will also serve you well at work. When you finish a meeting with a client or employee, ask yourself, What did I see or hear firsthand during that interaction? Were these observations relevant? Did they reduce uncertainty? In other words, were they *informational*? These reflective questions ensure you don't overlook or forget the signals your environment was giving you.

Don't be afraid to experiment or break out of your routine. Let's say instead of writing a message, you call a friend. Did that work better to de-escalate the situation? What can you learn from your new observations?

Finally, cultivate a curiosity around how things actually work. Expose yourself to different areas of society to see how others do their jobs. Do they match your notions of how that work was done? You might be surprised—and enlightened—by what you find, not only in theory but also in practice.

No Bad Parts

Healing Trauma & Restoring Wholeness with the Internal Family Systems Model

A book excerpt by Mobius Senior Expert Dr. Dick Schwartz

At the 2022 Next Practice Institute Annual Gathering, Dick will lead the week-long track Working with Different Parts of the Self

IFS around the world. Watching him do IFS work with people is a heartwarming and deeply connective sight to behold. I believe we need IFS now more than ever before. His work offers each of us nothing less than the cultivation of kindness, wisdom, and empowerment if we're willing to look within. Doing this work allows every single part of us a moment in the sun. In giving our attention to the parts that need it most, true healing happens. As the compassion grows within us for our very selves, slowly but assuredly it affects the world at large, supporting our efforts to grow and shift toward a world of less divisiveness, strife, and needless suffering. We see that our delicate and brilliant humanity is shared among us all.

RICHARD C. SCHWARTZ, PHD
Foreword by Alanis Morkseue

Healing Trauma & Restoring Wholeness with THE INTERNAL FAMILY SYSTEMS MODEL

No Bad Parts

- From the Foreword written by Alanis Morissette

Introduction

As a psychotherapist, I've worked with many people who came to me shortly after their lives had crashed. Everything was going great until the sudden heart attack, divorce, or death of a child. If not for that lifejarring event, they would never have thought to see a therapist, because they felt successful.

After the event they can't find the same drive or determination. Their former goals of having big houses or reputations have lost their meaning. They feel at sea and vulnerable in a way that's unfamiliar and scary. They are also newly open. Some light can get through the cracks in their protective foundations.

Those can be wake-up call events if I can help them keep the striving, materialistic, competitive parts of them that had dominated their lives from regaining dominance so they can explore what else is inside them. In doing so, I can help them access what I call the Self—an essence of calm, clarity, compassion, and connectedness—and from that place begin to listen to the parts of them that had been exiled by more dominant ones. As they discover that they love the simple pleasures of enjoying nature, reading, creative activities, being playful with friends, finding more intimacy with their partners or children, and being of service to others, they decide to change their lives so as to make room for their Self and the newly discovered parts of them.

Those clients and the rest of us didn't come to be dominated by those striving, materialistic, and competitive parts by accident. Those are the same parts that dominate most of the countries on our planet and particularly my country, the United States. When my clients are in the grip of those particular parts, they have little regard for the damage they're doing to their health and relationships. Similarly, countries obsessed with unlimited growth have little regard for their impact on the majority of their people, or the health of the climate and the Earth.

Such mindless striving—of people or of countries—usually leads to a crash of some sort. As I write this, we are amid the COVID-19 pandemic. It has the potential to be the wake-up call we need so we don't suffer worse ones down the road, but it remains to be seen whether our leaders will use this painful pause to listen to the suffering of the majority of our people and also learn to collaborate rather than compete with other countries. Can we change nationally and internationally in the ways my clients are often able to?

Inherent Goodness

We can't make the necessary changes without a new model of the mind. Ecologist Daniel Christian Wahl states that "Humanity is coming of age and needs a 'new story' that is powerful and meaningful enough to galvanize global collaboration and guide a collective response to the converging crises we are facing.... In the fundamentally interconnected and interdependent planetary system we participate in, the best way to care for oneself and those closest to oneself is to start caring more for the benefit of the collective (all life). Metaphorically speaking, we are all in the same boat, our planetary life support system, or in Buckminster Fuller's words: 'Spaceship Earth.' The 'them-against-us' thinking that for too long has defined politics between nations, companies and people is profoundly anachronistic."

Jimmy Carter echoes that sentiment: "What is needed now, more than ever, is leadership that steers us away from fear and fosters greater confidence in



Espana II by Jim McManus, Mobius featured artist

the inherent goodness and ingenuity of humanity." Our leaders can't do that, however, with the way we currently understand the mind because it highlights the darkness in humanity.

We need a new paradigm that convincingly shows that humanity is inherently good and thoroughly interconnected. With that understanding, we can finally move from being ego-, family-, and ethnocentric to species-, bio-, and planet-centric.

Such a change won't be easy. Too many of our basic institutions are based on the dark view. Take, for example, neoliberalism, the economic philosophy of Milton Friedman that undergirds the kind of cutthroat capitalism that has dominated many countries, including the US, since the days of Ronald Reagan and Margaret Thatcher. Neoliberalism is based on the belief that people are basically selfish and, therefore, it's everyone for themselves in a survivalof-the-fittest world. The government needs to get out of the way so the fittest can not only help us survive, but thrive. This economic philosophy has resulted in massive inequality as well as the disconnection and polarization among people that we experience so dramatically today. The time has come for a new view of human nature that releases the collaboration and caring that lives in our hearts.

The Promise of IFS

I know it sounds grandiose, but this book offers the kind of uplifting paradigm and set of practices that can achieve the changes we need. It's full of exercises that will confirm the radically positive assertions I make about the nature of the mind so you can experience it for yourself (and not just take it from me).

I've been developing IFS (Internal Family Systems) for almost four decades. It's taken me on a long, fascinating, and—as emphasized in this book—spiritual journey that I want to share with you. This journey has transformed my beliefs about myself, about what people are about, about the essence of human goodness, and about how much transformation is possible. IFS has morphed over time from being exclusively about psychotherapy to becoming a kind of spiritual practice, although you don't have to define yourself as spiritual to practice it. At its core, IFS is a loving way of relating internally

(to your parts) and externally (to the people in your life), so in that sense, IFS is a life practice, as well. It's something you can do on a daily, moment-to-moment basis—at any time, by yourself or with others.

At this point, there might be a part of you that's skeptical. After all, that's a lot to promise in the opening paragraphs of a book. All I ask is that your skeptic give you enough space inside to try these ideas on for a little while, including trying some of the exercises so you can check it out for yourself. In my experience, it's difficult to believe in the promise of IFS until you actually try it.

We're All Multiple

From Chapter I

We were all raised in what I'll call the mono-mind belief system—the idea that you have one mind, out of which different thoughts and emotions and impulses and urges emanate. That's the paradigm I believed in, too, until I kept encountering clients who taught me otherwise. Because the mono-mind view is so ubiquitous and assumed in our culture, we never really question the truth of it. I want to help you take a look—a second look—at who you really are. I'm going to invite you to try on this different paradigm of multiplicity that IFS espouses and consider the possibility that you and everybody else is a multiple personality. And that is a good thing.

I'm not suggesting that you have Multiple Personality Disorder (now called Dissociative Identity Disorder), but I do think that people with that diagnosis are not so different from everybody else. What are called *alters* in those people are the same as what I call *parts* in IFS, and they exist in all of us. The only difference is that people with Dissociative Identity Disorder suffered horrible abuse and their system of parts got blown apart more than most, so each part stands out in bolder relief and is more polarized and disconnected from the others.

In other words, all of us are born with many subminds that are constantly interacting inside of us. This is in general what we call *thinking*, because the parts are talking to each other and to you constantly about things you have to do or debating the best course of action, and so on. Remembering a time when you faced a dilemma, it's likely you heard one part saying, "Go for it!" and another saying, "Don't

you dare!" Because we just consider that to be a matter of having conflicted thoughts, we don't pay attention to the inner players behind the debate. IFS helps you not only start to pay attention to them, but also become the active internal leader that your system of parts needs.

While it may sound creepy or crazy at first to think of

yourself as a multiple personality, I hope to convince you that it's actually quite empowering. It's only disturbing because multiplicity has been pathologized in our culture. A person with separate autonomous personalities is viewed as sick or damaged, and the existence of their alters is considered simply the product of trauma—the fragmentation of their previously unitary mind. From the mono-mind point of view, our natural condition is a unitary mind. Unless, of course, trauma comes along and shatters it into pieces, like shards of a vase.

The mono-mind paradigm has caused us to fear our parts and view them as pathological. In our attempts to control what we consider to be disturbing thoughts and emotions, we just end up fighting, ignoring, disciplining, hiding, or feeling ashamed of those impulses that keep us from doing what we want to do in our lives. And then we shame ourselves for not being able to control them. In other words, we hate what gets in our way.

This approach makes sense if you view these inner obstacles as merely irrational thoughts or extreme emotions that come from your unitary mind. If you fear giving a presentation, for example, you might try to use willpower to override the fear or correct it with rational thoughts. If the fear persists, you might escalate your attempts to control by criticizing yourself for being a coward, numbing yourself into oblivion, or meditating to climb above it. And when none of those approaches work, you wind up adapting your life to the fear—avoiding situations where you

have to speak in public, feeling like a failure, and wondering what's wrong with you. To make matters worse, you go to a therapist who gives you a diagnosis

for your one, troubled mind. The diagnosis makes you feel defective, your self-esteem drops, and your feelings of shame lead you to attempt to hide any flaws and present a perfect image to the world. Or maybe you just withdraw from relationships for fear that people will see behind your mask and will judge you for it. You identify with

your weaknesses, assuming that who you really are is defective and that if other people saw the real you, they'd be repulsed.

Willpower and Shame

We often find that

the harder we try to

get rid of emotions

and thoughts, the

stronger they become.

The emphasis on willpower and self-control permeates American culture. We think we should be able to discipline our primitive, impulsive, sinful minds through willpower. Countless self-help books tell us it's all a matter of boosting our ability to control ourselves and develop more discipline. The concept of willpower, too, has historical roots—namely in the Victorian Era with its Christian emphasis on resisting evil impulses. The idea of taking responsibility for oneself and not making excuses is as American as apple pie.

Sadly, our worship of willpower has been used by politicians and pundits to justify increasing levels of income disparity. We're taught that people are poor because they lack self-control and that rich people are wealthy because they have it, despite research to the contrary. Studies show, for example, that lower-income people become empowered and productive once they are given enough money to cover their basic survival needs. However, the very real fact—especially considering the economic effects of the current pandemic—is that the rug could be pulled out from under most of us at any moment, and that threat keeps the survivalist parts of us humming.

EXERCISE Getting to Know a Protector

Take a second and get comfortable. Set up like you would if you were going to meditate.

If it helps you to take deep breaths, then do that.

Now I invite you to do a scan of your body and your mind, noting in particular any thoughts, emotions, sensations, or impulses that stand out. So far, it's not unlike mindfulness practice, where you're just noticing what's there and separating from it a little bit.

As you do that, see if one of those emotions, thoughts, sensations, or impulses is calling to you—seems to want your attention. If so, then try to focus on it exclusively for a minute and see if you can notice where it seems to be located in your body or around your body.

As you notice it, notice how you feel toward it. By that I mean, do you dislike it? Does it annoy you? Are you afraid of it? Do you want to get rid of it? Do you depend on it? So we're just noticing that you have a relationship with this thought, emotion, sensation, or impulse. If you feel anything besides a kind of openness or curiosity toward it, then ask the parts of you that might not like it or are afraid of it or have any other extreme feeling about it, to just relax inside and give you a little space to get to know it without an attitude.

If you can't get to that curious place, that's okay. You could spend the time talking to the parts of you that don't want to relax about their fears about letting you actually interact with the target emotion, thought, sensation, or impulse.

But if you can get into that mindfully curious place relative to the target, then it is safe to begin to interact with it. That might feel a bit odd to you at this point, but just give it a try. And by that, I mean as you focus on this emotion or impulse or thought or sensation, and you notice it in this place in your body, ask it if there's something it wants you to know and then wait for an answer. Don't think of the answer, so any thinking parts can relax too. Just wait silently with your focus on that place in your body until an answer comes and if nothing comes, that's okay too.

If you get an answer, then as a follow-up you can ask what it's afraid would happen if it didn't do this inside of you. What's it afraid would happen if it didn't do what it does? And if it answers that question, then you probably learned something about how it's trying to protect you. If that's true, then see if it's possible to extend some appreciation to it for at least trying to keep you safe and see how it reacts to your appreciation. Then ask this part of you what it needs from you in the future.

When the time feels right, shift your focus back to the outside world and notice more of your surroundings, but also thank your parts for whatever they allowed you to do and let them know that this isn't their last chance to have a conversation with you, because you plan to get to know them even more.

Because this willpower ethic has become internalized, we learn at an early age to shame and manhandle our unruly parts. We simply wrestle them into submission. One part is recruited by this cultural imperative to become our inner drill sergeant and often becomes that nasty inner critic we love to hate. This is the voice that tries to shame us or attempts to outright get rid of parts of us that seem shame-worthy (the ones that give us nasty thoughts about people, for example, or keep us addicted to substances).

We often find that the harder we try to get rid of emotions and thoughts, the stronger they become. This is because parts, like people, fight back against being shamed or exiled. And if we do succeed in dominating them with punitive self-discipline, we then become tyrannized by the rigid, controlling inner drill sergeant. We might be disciplined, but we're not much fun. And because the exiled (bingeing, raging,

hypersexual, etc.) parts will seize any momentary weakness to break out again and take over, we have to constantly be on guard against any people or situations that might trigger those parts.

Don't think that this critique of willpower reveals that there's no room for inner discipline in IFS. Like children in external families, we each have parts that want things that aren't good for them or for the rest of the system. The difference here is that the Self says no to impulsive parts firmly but from a place of love and patience, in just the same way an ideal parent would. Additionally, in IFS, when parts do take over, we don't shame them. Instead, we get curious and use the part's impulse as a trailhead to find what is driving it that needs to be healed.



Dr. Dick Schwartz is a Mobius Senior Expert and a renowned psychotherapist who created Internal Family Systems. IFS is one of the fastest-growing therapeutic approaches in the United States. Developed in response to his clients' descriptions of experiencing various parts of themselves – many extreme, IFS is a non-pathologizing, hopeful framework. It is considered revolutionary by experts worldwide including Bessel van der Kolk, author of *The Body Keeps the Score*, and Gabor Maté, known for his ground-breaking work in addiction.

Dick began his career as a systemic family therapist and an academic. He earned his Ph.D. in Marriage

and Family Therapy from Purdue University, after which he began a long association with the Institute for Juvenile Research at the University of Illinois at Chicago, and more recently at The Family Institute at Northwestern University – he is an associate professor at both institutions. He is co-author, with Michael Nichols, of Family Therapy: Concepts and Methods, the most widely used family therapy textbook in the United States

In 2000, he founded The Center for Self Leadership. He has published over fifty articles about IFS and other psychotherapy topics, along with several books including Internal Family Systems, 2nd Edition (2019); Internal Family Systems Skills Training Manual: Trauma-Informed Treatment for Anxiety, Depression, PTSD & Substance Abuse (2017); You are the One You have Been Waiting For (2008); Introduction to Internal Family Systems Model (2001); and the audio book published by Sounds True: Greater than the Sum of Our Parts — which is read by Dick and includes a collection of his guided meditations to meet and work with parts.

His latest book, *No Bad Parts*, published in June 2021, offers the reader a chance to discover, listen to and heal their own parts against the backdrop of understanding how parts work meets greater societal needs.

Healing Collective Trauma

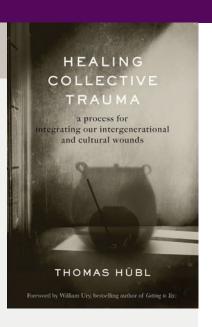
A Process for Integrating our Intergenerational and Cultural Wounds

A book excerpt by Mobius Friend and core Next Practice Institute faculty Thomas Huebl writing with Julie Jordan Avritt

At the 2022 Next Practice Institute Annual Gathering, Thomas will lead a day-long intensive on the mystical principles of transformation.

Whether or not we have experienced personal trauma, we are all—in very real ways—impacted by the legacy of familial and cultural suffering. Recent research has shown that trauma affects groups just as acutely as it does individuals; it bridges families, generations, communities, and borders.

In Healing Collective Trauma, Thomas Huebl has summarized two decades of experience working on personal and collective healing in Germany, the Middle East and in the United States. In this breakthrough offering, he unpacks the many societal symptoms of collective trauma and traces them back to their roots in family trauma and collective events such as war, genocide, inequity, and societal destabilization. He also shares his own proprietary method for large group processes that restore and repair the deep aftermath that such violence leaves in its wake.



Thomas is a profound teacher, trauma expert and process facilitation expert working with professionals on their inner lives, guiding restorative group processes for teams and organizational leaders, and attending to geopolitical hotspots experiencing multi-generational national traumas.

His work integrates the essence of the great wisdom traditions, with scientific knowledge, findings in child and adult development, neuroscience, cognitive science and cultural theory. Thomas' leading-edge work has spread worldwide through workshops, multi-year training programs and online courses—including supervisory training with Mobius' transformational faculty and coaches.

In 2008, Thomas founded the Academy of Inner Science to bring his lifelong interest in the dialogue between science and spirituality to wider audiences. In 2016 Thomas founded the 'Pocket Project', a nonprofit organization devoted to interdisciplinary trauma research and human outreach in conflict zones across the world. In October 2020 and 2021, he hosted an annual Summit on Collective Trauma where some 150,000 participants came together to learn from seminal trauma experts including Dan Siegel, Gabor Maté, and Mobius Senior Experts such as Dick Schwartz and Terry Real.

Forty years ago, Helen Epstein, a young journalism professor at New York University, published a groundbreaking book that altered the course of Western psychological research in trauma and validated many things that aboriginal peoples and Eastern thinkers had known for centuries. The book, titled Children of the Holocaust, was part ethnography, part oral history, and part memoir and was the first published work outside academia to explore the subject of the second generation (2G) — the sons and daughters — of Holocaust survivors. Her work inspired startling new questions: Had the unspoken horrors of Nazi Germany been in some way passed down to the descendants of those who had lived through them? If so, what might this traumatic inheritance mean for other traumatized groups and their progeny?

Epstein's book was a noble exploration of the intergenerational transmission of trauma, kicking off decades of often difficult, and sometimes illuminating, research in Israel, the United States, Switzerland, and beyond. While more research must be done on the subject, there is much to learn from what has emerged.

Exploration of the intergence of the intergence of transmission of the intergence of transmission of the intergence of the intergence of transmission of the intergence of the intergence of transmission of trauma, kicking off decades of often difficult, and sometimes illuminating, research in Israel, the United States, Switzerland, and beyond. While more research must be done on the subject, there is much to learn from what has emerged.

In 1981, the Jewish scholar and theologian Arthur A. Cohen described

2G this way: "It is the generation that bears the scar without the wound, sustaining memory without direct experience." In his 2006 text, *Healing the Soul Wound*, clinical psychologist and researcher Eduardo Duran assessed that in the overall body of research on the subject of historical trauma and its transmission, there is evidence to suggest that "not only is the trauma passed on intergenerationally, but it is cumulative." Duran further contends that "when trauma is not dealt with in previous generations, it has to be dealt with in subsequent generations." Moreover, when unresolved trauma is passed on, it may become "more severe" in successive generations.

Early in his career, Duran's work with Native American populations in California uncovered a critical cultural difference in how the indigenous community perceived and spoke about the effects,

consequences, or *symptoms* of historical trauma that they directly experienced, such as poverty, illness, alcoholism, family separation, mental and emotional health conditions, and more. The Western world had become dominated by clinical, pathological descriptions and labels for all manner of emotional and interpersonal distress, but these communities didn't use such terms. Instead, they referred to the suffering that had blighted their people during European colonization and had been passed down through the generations since as "spiritual injury, soul sickness, soul wounding, and ancestral hurt."

My work has shown me that trauma is never purely an individual problem. And no matter how private or personal, trauma cannot belong solely to a family, or even to that family's intricate ancestral tree. The consequences of trauma — indeed, the

cumulative effects of personal, familial, and historical traumas — seep across communities, regions, lands, and nations. The burden borne by a single person, family, or community invariably and inevitably reaches its larger society, touching even those who share little in the way of common identity or custom. The impact of human-created suffering extends beyond the original subject or

subjugated group; trauma's legacy weaves and wires our very world, informing how we live in it, how we see it, and how we see and understand one another.

Many of us are aware of the manifest ways that unhealed trauma can create long-term personal pain and developmental problems for individuals. What is perhaps less well understood is how unhealed *collective* trauma may place similar burdens on the health of human cultures and societies, even placing our planetary home at risk. The symptoms of collective trauma appear to reveal themselves in the condition of collective bodies of all kinds — our communities, schools, organizations, institutions, governments, and environments — revealing where we are injured, fractured, or imbalanced. Indeed, it is my belief that unresolved systemic, multigenerational traumas delay the development of the human family, harm the natural world, and inhibit the higher evolution of our species.

Shadow, like conflict, is a driver of evolution.

I vividly remember sitting with my grandfather, Opa in German, as a young boy, listening attentively as he shared stories from his experiences of the Second World War. He had been a private in the Austrian Bundesheer, or "Federal Army," and was serving when Austria was annexed by Nazi Germany. Sadly, this meant that he and his fellow soldiers were conscripted into service for the German Third Reich.

Opa's stories of the war included being met in the open by enemy soldiers, where both sides chose simply to turn around and walk back, rather than engage in lethal combat. He often spoke of the goodheartedness and heroism of ordinary men, many of whom had been forced to fight, even though their hearts weren't in the cause. A young man at that time, my grandfather was badly injured by an exploding bomb. Sustaining severe injuries to his leg, he was sent home, no longer able to serve.

Before the war, my grandfather had been a passionate soccer player, full of vigor and athleticism. Afterward, both his passion and agility were reduced. Though he kept much of the evidence buried throughout his life, he had been changed by unrelenting heartbreak, wrought by the trauma of his experiences in the war. For the rest of his life, Opa was weighed down by the stygian gloom of the past, which was ever present in the room. At times, a distant, disconnected quality colored his benevolent eyes.

Though I could very much feel these things as a boy, I couldn't yet understand them. I was very close to my grandfather, and as I grew, I began to feel even more things. Some of these I couldn't name; they stemmed from hidden emotional layers, the consequences of the scars of war. Others were more tangible. The relationship between Opa and my grandmother, Oma, for instance, was often eruptive. (Oma had lost her mother when she was only fourteen, forcing her to fight her way through life.) Deep trauma haunted my grandparents' lives, as it had everyone who'd been touched by the war. Quietly, this quality of hidden personal and cultural suffering — present everywhere in Austria as I was growing up — began shaping my life and my future. I became compelled to learn all that I could about it.

While still in high school, I became passionate about emergency medicine and determined to become a paramedic, volunteering for the Red Cross.

Willingness to go into the dark with a light is evolutionary work; it brings healing, clarity, and integration. If we're committed to the work, it opens us—not to more pain and darkness but to a more brilliant luminosity through which we can access higher capacities, deeper potentials, and a clearer, more creative state of being.



Miniscape II by Jim McManus, Mobius featured artist

Complexity is simplicity in the right container.

After a long period of training, I reached my goal and threw myself into work I cared deeply about. When I wasn't working or studying medicine, I served as a teacher for new paramedics. I loved the fast-paced, deeply present work. It required quick thinking, sound judgment, and fast action, as well as a grounded stance toward human suffering. Being called to assist at one crisis after another taught me how to see more deeply into human lives, all walks of them. I attended to both the rich and the poor in their most intimate moments of fear and pain and observed those of all ages and creeds as they struggled to survive the most traumatizing situations of their lives.

Many times, I was present in the final moments of a person's life.

Over time, I observed how the experiences of our patients weren't held in isolation, solely impacting the injured or dying and their loved ones. As emergency responders, we were exposed to that cascade of human suffering, and it affected us. Paramedics at that time received no guidance about how to deal with the psychological repercussions of trauma, neither for our patients nor ourselves. Even so, my desire to understand suffering so that I might better serve in a healing capacity only continued to grow. I decided to become an emergency physician.

At nineteen years old, I had begun my own regular meditation practice. And, in parallel to my coursework and medical studies, I began investigating many of the world's wisdom traditions. I took these habits with me when I entered medical school in Vienna, where I spent my days working shifts and my nights deep in study. It was an amazing time, and I loved it — I felt I was in service to life itself. It was there that I first sensed something going on beneath the surface

in my country. Whenever I traveled outside Austria, which I loved, I felt a strange sense of liberation, as though I could breathe more easily somehow. But each time I returned, a sense of resistance and constriction came back. This quality mystified me and began to feel like a call toward some deeper or higher understanding. I continued working and studying, until at twenty-six, I felt a powerful pull to leave it all behind and embarked on a period of silence and meditation.

People close to me were concerned. Why was I choosing to give up everything to just "sit around"? But I knew I had to do it; I had to enter deeply into the roots of the *I am* in order to learn the answers to the questions I sought.

I started my quest in India, then with my former wife, Lenka, I traveled to the Czech countryside where I spent many hours per day in meditation, driven to explore deeper levels of consciousness. I'd been inspired by inveterate sages and philosophers like Sri Aurobindo, Ramana Maharshi, and the writings of American philosopher Ken Wilber since I was twenty years old. I longed to experience what they were pointing to, to deepen my awareness and investigate the vast terrain of the interior world. That experience lasted four intense years and not only altered the course of my life, but profoundly grew and changed me.

I never went back to medical school.

There are many current crisis zones in our world today, places where the reality of war is imminent and ongoing. Yet, even where peace appears to exist



Miniscape II by Jim McManus, Mobius featured artist

on the surface, the ravages of the not-so-distant past can be felt. Every region has its own distinct trauma signature. It's as if a massive elephant sits in the human living room; few may see or acknowledge it, but we are all impacted by its presence. Everything about our societies — from geopolitics to business, climate, technology, health care, entertainment and celebrity, and much more — is dominated by the existence of this elephant, by the residue of our collective trauma. And as long as we fail to acknowledge or adequately care for it, the elephant will grow larger.

This book is offered as a step toward recognizing and attending to the growing crisis of collective trauma. It provides an exploration of the symptoms, habits, and unconscious social agreements that collective trauma creates. Growing like mold spores in the dark and fragmented underground of the human psyche, trauma's seeds are evidenced all around us: widespread isolation, endemic depression, violent divisions, systemic injustice, and countless other destructive forms, including our burgeoning climate crisis. But, though it is urgent, this book is not apocalyptic. Its pages offer possibilities for how we might shed light on the dark and come together in revolutionary ways to directly address our generational and cultural traumas in order to heal ourselves and our world.

Mystical Principles of HealingFrom Chapter One

DESTINY OF THE UNHEALED HERO

From a mystic's (or Jungian's) perspective, every experience or emotion from the past that remains unacknowledged, unprocessed, or denied is stored

in the realm of the unconscious, or shadow. These experiences have not been integrated by the psyche or spirit, and so they will — indeed, they must — surface again and again in new but familiar forms. What we think of as destiny is in fact the unintegrated past. And the fragmented, unintegrated past appears always as a false future of repetition, a preprogrammed path along which every individual and every culture sets out until the contents of that past have been brought into the light of consciousness, reconciled and healed. This mystical wisdom reveals itself in the study of history and psychology, and undergirds philosopher George Santayana's words, "Those who cannot remember the past are condemned to repeat it."

We may choose to understand these repetitions of shadow content as *karma*, a Sanskrit word originally meaning "effect" or "fate" (i.e., destiny). Or we may recognize them in light of our contemporary understanding as trauma — specifically as *retraumatization*, the unconscious act of repeating the conditions of earlier traumas upon self and others.

Everything that resides in my unconscious inevitably flows into and blends with yours and everyone else's. All together, this forms the collective shadow, which may be visualized as a series of dark subterranean lakes, flowing deep beneath our everyday awareness. The dark water of the collective shadow becomes a way station for the energetic residue of unresolved conflicts, multigenerational suffering, and all manner of unhealed trauma. It harbors the unacknowledged hatred of one nation for another, the suppressed terror echoing within a racial group or gender, and the unexpressed outrage felt by a tribe or religious faction.

Psychic energy that is held in the shadow remains out of sight until it becomes activated by external Our ancestors are not gone; they live on with us and in us. This truth comes as a clarion call from future generations, who require that their ancestors be healed so that they may live in a better world—or that they may live at all.

conditions and an accumulation of energetic momentum within the social field. Once activated. the dark contents of the shadow surface like a Loch Ness monster, cresting in the form of patterns of human behavior and consequence, from recurring toxic relationship patterns to poisonous social histories. These repetitions are the silent summoning of our unhealed injuries and unexamined failures. Freud termed the tendency to repeat the painful past Wiederholungszwang, or "repetition compulsion," theorizing that unconscious retraumatization is an attempt to find conscious resolution to the original trauma. Whether surfacing as histories of poverty, family violence, or addiction, or on the social scale as ethnic hatreds, war, or social collapse, repetition compulsion is an ancient undercurrent in human affairs — one that can be healed.

While our will is our own, our choices are inevitably bound and restricted by karma, by trauma, by what we conceive of as "the past" — all that we have denied, disowned, dissociated, and suppressed. The unconscious denial of any experience freezes some portion of our available energy in shadow, thereby restricting our freedom and movement. With every denial or suppression of the past, we create our destiny, which is the repetition of suffering.

Still, as the great spiritual myths reveal, the hero discovers that by acknowledging and repairing the folly of his past, by integrating all he has been, he may become truly free — and more of what he truly is.



Thomas Huebl is a mystic, healer and teacher who is blazing a path of 21st century spiritual practice, helping thousands of students around the world to live their awakening amid today's busy world. His annual summit on Collective Trauma and his non-profit, Pocket Project, are leading beacons in the field.

Mobius is privileged that for the past several years Thomas has been guiding many of our practitioners in the professional development of state-of-the-art healing practices and trauma-informed approaches to executive development. Through the Next Practice Institute, Thomas offers workshops, supervision groups/hyper-learning circles, and study groups exploring mystical principles.

In 2020, he published his ground-breaking book Healing Collective Trauma: A Process for Integrating our Intergenerational and Cultural Wounds. This opus explores how significant collective trauma symptoms are in shaping our modern society and contains cutting-edge remedies that serve as a beacon of hope for generations to come.

PROFESSIONAL DEVELOPMENT OPPORTUNITIES



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OUR CORNERSTONE PRODUCTS COMPLEMENT EACH OTHER

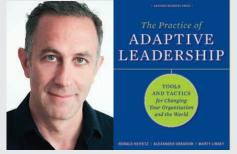
To build adaptive teams and learning-oriented organizations, it is critical leaders first learn to lead themselves, and undertake their own inner development work to cultivate mature leadership capacities. In turn, demands of external uncertainty require leaders to simultaneously refine their change gaility and executive fluidity.

These two e-learning programs are a two-part journey for becoming *Future Ready:* **Leading adaptively**, cultivating intuition and centeredness, and preparing for the life-long journey of **self-discovery**, service and innovative leadership.

WINNING FROM WITHIN®

How to lead your self and cultivate: Innovation and audacity; trust and connection; focused willpower; resilience; cognitive flexibility; and creative self-expression





ADAPTIVE LEADERSHIP How to build key capacities to adapt and evolve each

capacities to adapt and evolve each participant's work and life to constantly changing landscapes

MORE INFORMATION: www.mobiusleadership.com/digital-offerings

EgonZehnder - MOBIUS MOBIUS MEXECUTIVE LEADERSHIP

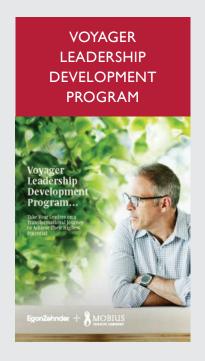
Egon Zehnder, the world's foremost leadership advisory firm and Mobius Executive Leadership, a pre-eminent leadership development firm are proud of the global business partnership launched in the Fall of 2018.

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.

The partnership focuses on three capstone executive development programs: the Executive Breakthrough Program, the Executive Discovery Program and the Voyager Leadership Development Program.







www.egonzehnder-mobius.com



SAVE THE DATES

PRIVATE 10-DAY IMMERSIVE EXPERIENCES OF ENERGY MASTERY WITH LYNDA CAESARA

2022 10-Day Foundational Program:

March 18-27, 2022
Warren Conference Center,
Ashland, MA USA
https://npi-march2022-energymastery.
eventbrite.com

or

April 22-May 1, 2022
Chateauform Rothenbuch,
Germany
https://npi-april2022-energymastery.
eventbrite.com

2022 Advanced Programs:

May 16-20, 2022
Light Sides of the Patterns
Warren Conference Center,
Ashland, MA USA
Registration to come

November 14-18, 2022
Working with the Patterns
Warren Conference Center,
Ashland, MA USA
Registration to come

For further details, please contact: npi@mobiusleadership.com





Creating Productive Conversations

2022 ONLINE WORKSHOP | MARCH 2, 9, 16, 23

The work of the leader, colleague, coach, and consultant is accomplished in conversation. This program will enhance your skill in making conversations work. It combines a strong conceptual framework with experiential learning, skill practice, and application to a real-life challenge of your choosing.

WHO SHOULD ATTEND

This program is for those whose professional effectiveness requires helping people learn from their different perspectives, put new ideas into practice, and build relationships based on trust and accountability.

WHAT YOU WILL GAIN

- A CONCEPTUAL FRAMEWORK for creating productive conversations that addresses both mindsets and actions;
- A REPERTOIRE OF MOVES for skillfully advocating your view and inquiring into the views of others;
- INCREASED ABILITY to recognize and manage your own reactions in difficult situations;
- AWARENESS OF THE IMPACT of blind spots and cognitive biases on relationships.

WHAT YOU WILL DO

- Meet online in a group of four to six participants led by Phil McArthur or Bob Putnam of Action Design;
- ❷ Bring a brief dialogue case of a challenging conversation to use as learning material;
- Apply concepts of productive conversation to a variety of case situations;
- Practice productive conversation through role play with feedback and coaching;
- Oevelop a learning plan in a 1:1 consultation with your group leader after session four.

WORKSHOP SCHEDULE

Four half-day sessions: March 2, 9, 16, 23

12 pm - 4 pm Eastern Time*

* The United States goes on Daylight Time on March 13, 2022.

TUITION

\$2,800

This program is based on over three decades of research and practice by Action Design partners in collaboration with senior leaders in the field. For further information please visit our web site at

https://actiondesign.com/

Heal Collective Trauma & Embody Anti-Racism

An 8-Session Online Course February 18 - April 29, 2022

Join Gina LaRoche and Jen Cohen for an amazing learning journey where we will examine the personal, interpersonal and structural dimensions of racism.

From our point of view, the traditional language of diversity, equity and inclusion (DEI) is rooted in a model of scarcity. This causes anyone in a subordinated group to feel excluded, unwelcome and potentially unwanted.

This is a new moment for the work of equity, power and belonging. It is about realizing that systems of inequity cause harm to all of us in different ways. It's time we made a shift from denial to reckoning, from numbness to deep care, and from burnout to resilience.

In this interactive eight-session learning journey, we will examine racism as the historical, vicarious, institutional and collective trauma that it is. You will learn distinctions, techniques and practices that allow you and your teams to envision new ways of speaking and working mindfully and bravely across differences.





As part of our eight sessions together, we will discuss:

- The Power and Importance of Practice
- · Collective Trauma
- The Real American History
- · Unpacking Our Racial Autobiographies
- · Authentic Communication
- Understanding Power
- · Completion and Creation



sevenstonesleadership.com/community/



SYSTEMIC INTELLIGENCE AND ORGANIZATIONAL CONSTELLATIONS ADVANCED PROGRAM

by Mieke Jacobs and Paul Zonneveld, Mobius Transformational Faculty

ADVANCED PROGRAM 2022

March 20 to March 23 (4 full days), 2022 Location: Italy

This program is for alumni from all our masterclasses (in person and online), or for people who come with a solid background in systemic and constellation work. In case you have not worked with us before, we will invite you for an in-take call to jointly explore your background and systemic experience.

Content

- A map of systemic constellation work: from structured to free flow
- Systemic diagnostics and systemic consulting
- · Seeing, understanding and dealing with repeating patterns in organizations
- Systemic leadership
- Table constellations (for family systems and organizational systems): continued and deepened
- Facilitating organizational constellations with real representatives (with the client's team members as representatives)
- The coping mechanisms of systems and their healing movements
- Expanding the contracting for I-on-I coaching to include the family system
- Being the facilitator and representing the system or elements from the system at the same time (transfer constellations)
- Deeper and wider exploration of how your family dynamics show up in your professional life, as leader, coach, consultant, facilitator

Included

• one I-hour supervision session – on one of your business cases

Contact

To register please contact Mieke.Jacobs@mobiusleadership.com or Paul.Zonneveld@mobiusleadership.com

What participants of previous programs say:

"Great head start to systemic work, great teachers, immediate take aways."

"I have more tools and better skills now to look at my clients holistically. I was able to change completely my approach to one Top Team."

"Personally, experiencing a lot of relief after taking my appropriate place in the order. The work has been very useful in drawing out client scenarios."

"I would say it is an excellent educational experience that translates complex material in a way that it becomes immediately useful to an experienced coach or facilitator."

"I have already recommended to a Coaching client of mine! I feel the systemic perspective is extremely rich to anyone."



Paul Zonneveld & Mieke Jacobs

EVENTS with DAVID WHYTE



THREE SUNDAYS SERIES

Broadcast live from David's study

Join poet and philosopher David Whyte to explore some of the great questions of human existence. All sessions are recorded and available for three months, and include tiny daily disciplines to support participants between sessions.

Learn more at LIVE.DAVIDWHYTE.COM



INVITAS:
THE INSTITUTE FOR
CONVERSATIONAL LEADERSHIP



ASILOMAR: A WEEKEND WITH

DAVID WHYTE

Pacific Grove, California

JANUARY 7 - 9, 2022

Learn more at INVITAS.NET

Learn more at DAVIDWHYTE.COM

MRIVERS@DAVIDWHYTE.COM 360.221.1324 DAVIDWHYTE.COM

2022 WALKING TOURS with DAVID WHYTE

Join David Whyte and an eclectic group of fellow travelers for a week of poetry, breathtaking walks, superb meals and an opportunity to meet extraordinary people deeply committed to the place they call home.



Establishing Mindfulness

with Gina LaRoche

Through the Seven Stones Online Community, we offer Establishing Mindfulness, a virtual meditation with Gina LaRoche, Seven Stones Leadership Co-Founder and Mobius Senior Expert.

Why practice mindfulness? Mindfulness practices are core practices for our learning and leading. When we can rest in a calm, centered place, we can think strategically, manage well and create a climate that fosters creativity, productivity and well-being for all.

Benefits of Mindfulness:

- · We see that we are not our thoughts.
- We can create a gentle loving attitude towards ourselves especially through times of transition.
- We can soften our harsh judgments with self and others and invite a softening of our critical tone.
- We find an easier stance with difficult emotions and body sensations, such as grief and pain.
- We develop a willingness to be transparent and address conflicts more readily.
- New neural pathways get built in the brain that allow us to access a calm and centered presence.

Whether you are new or masterful, join us.





Session Dates & Times Every Wednesday at 9:30am ET beginning January 5, 2022

All sessions will be LIVE. If you cannot attend, each session will be recorded and available for replay in the Seven Stones Online Community so you can practice when your schedule allows.

Program Pricing

Join the Seven Stones Online Community

sevenstonesleadership.com/community Zestablishing Mindfulness is included in the Seven Stones Online Community

membership pricing. To join this ongoing offering along with everything else available in the learning portal, please register for a paid membership.

Join Establishing Mindfulness Live

If you are interested only in Establishing Mindfulness at this time, please register at sevenstonesleadership.com/get-involved.

sevenstonesleadership.com

✓
sevenstonesleadership.com/community

✓



Judith Ansara and Robert Gass are gifted teachers and friends of Mobius who integrate a rich background in psychology; spiritual practice; leadership and organizational development; and social change. They bring a depth of compassion and insight forged in the living laboratory of their 50-year marriage.

"Deepening in Love"

A Retreat for Couples in Mexico! with Robert Gass & Judith Ansara

Are you and your partner ready to deepen and renew your relationship?

Let your love to flourish as you move beyond limiting patterns, open to new levels of intimacy and co-create a relationship you are both excited to be in now and into the future. Relax, swim, hike, eat and simply be together at a gorgeous, quiet, beachside retreat center on the Pacific. All genders and orientations welcome.

Learn more: SacredUnion.com

"This profound workshop totally rejuvenated my relationship with my wife. It helped us practically create and live the relationship we've always wanted."

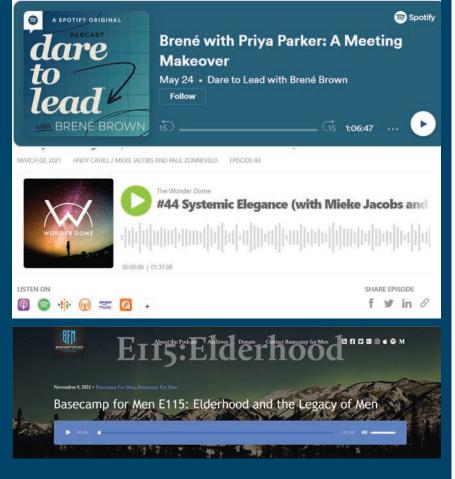
-Jack Canfield, Author, Chicken Soup for the Soul



Podcasts featuring
Mobius Senior Experts and
Mobius Transformational Faculty

Mobius faculty and affiliated experts are regularly featured in some of the most popular podcasts in our field.

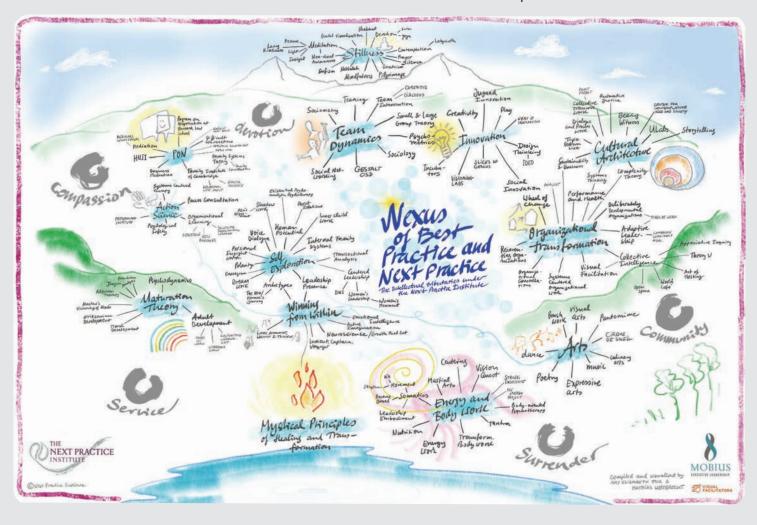
To keep up-to-date with what to read, watch or listen to across a range of transformational leadership and organizational change topics, email info@mobiusleadership.com to receive our regular newsletter.





NEXT PRACTICE MEETS BEST PRACTICE:

The intellectual tributaries under Mobius Executive Leadership's Next Practice Institute



To receive our monthly newsletter email info@mobiusleadership.com

Connect and contribute to the dialogue by following Erica Ariel Fox and Mobius Executive Leadership

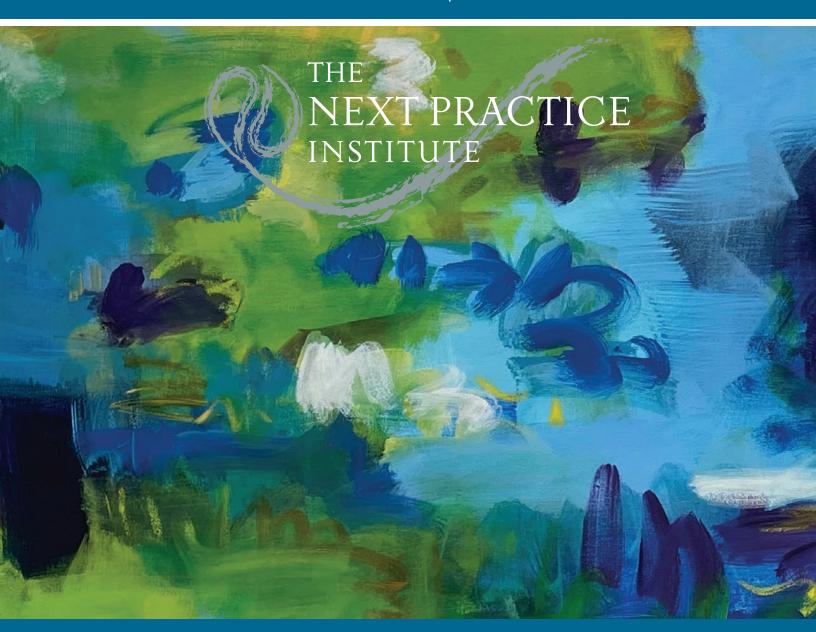








THE MOBIUS STRIP | WINTER 2022





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For more about the offerings of Mobius Executive Leadership please go to www.mobiusleadership.com.

To discuss bringing Mobius leadership programs, trainings or executive coaching to your organization please write John.Abbruzzese@mobiusleadership.com

All images herein by Mobius Featured Artist, Jim McManus.

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