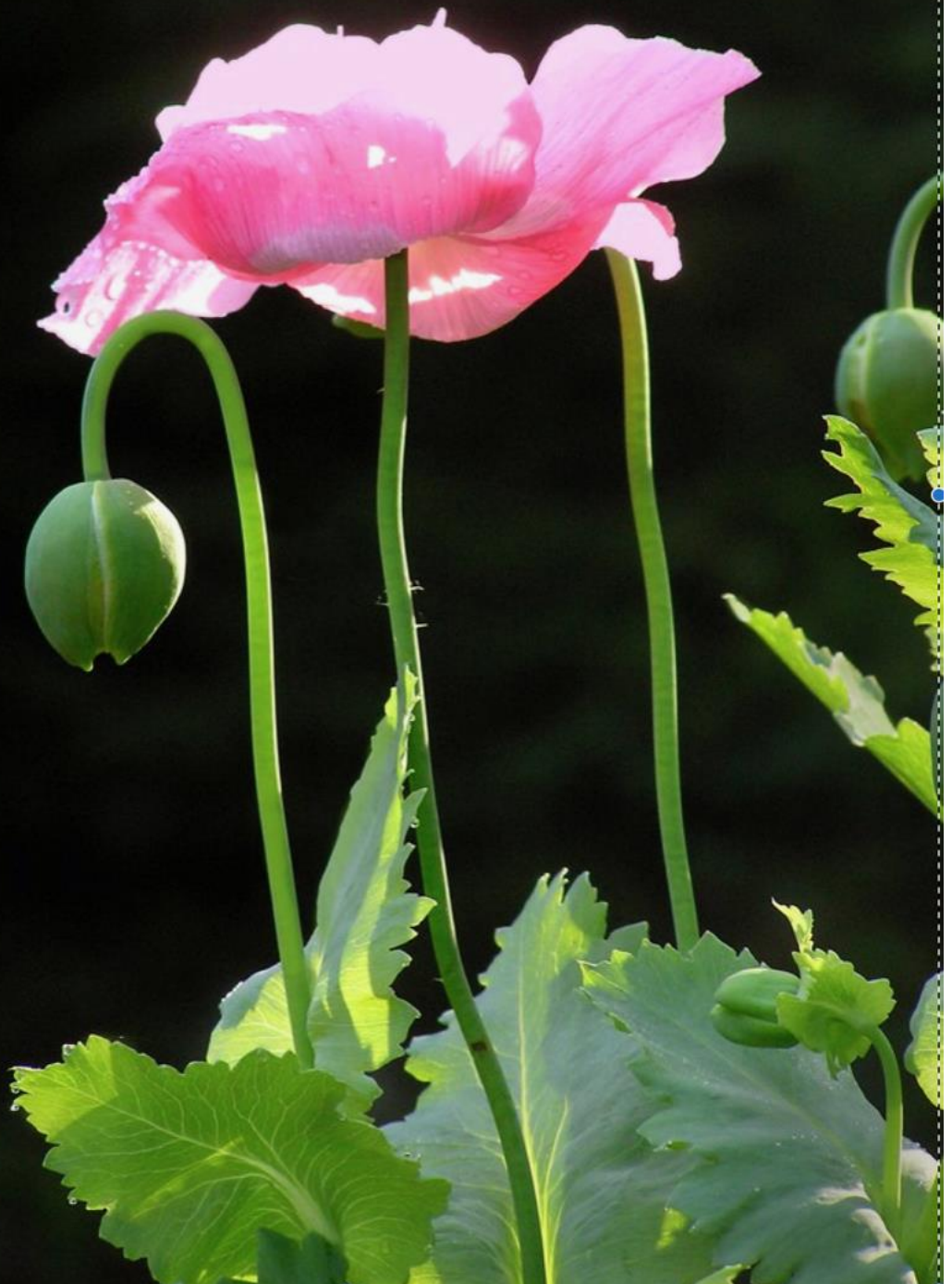


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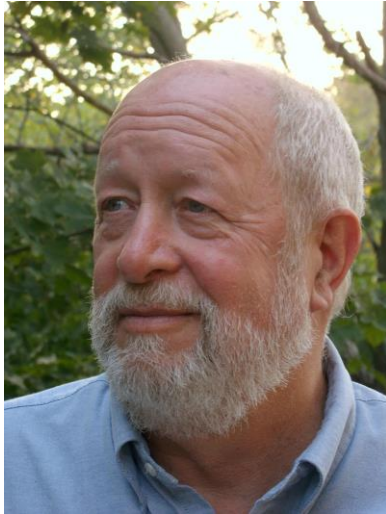
CURATED 2018 EDITORS



Suzi Pomerantz

Suzi Pomerantz, CEO of Innovative Leadership International, LLC is an award-winning executive coach and #1 bestselling author with 25 years experience coaching leaders and teams in 200+ organizations. Suzi specializes in leadership influence, helping executives and organizations find clarity in chaos. She was among the first awarded the Master credential from the ICF 20 years ago and is a thought leader serving on several Boards. Suzi designed the LEAP Tiered Coaching Program for leadership teams, founded the Leading Coaches' Center and co-founded the Library of Professional Coaching.

<http://www.InnovativeLeader.com>



William Bergquist

An international coach and consultant, professor in the fields of psychology, management and public administration, author of more than 45 books, and president of a graduate school of psychology. Dr. Bergquist consults on and writes about personal, group, organizational and societal transitions and transformations. In recent years, Bergquist has focused on the processes of organizational coaching. He is co-founder of the International Journal of Coaching in Organizations, the Library of Professional Coaching and the International Consortium for Coaching in Organizations. His graduate school (The Professional School of Psychology) offers Master and Doctoral degrees to mature, accomplished adults in both clinical and organizational psychology.



Charles Smith

A highly-experienced Futurist, Author, and Executive Coach, current interests are in the future of democracy at all levels of society, deep dives into the nature of collaborative innovation, conscious conversations, and podcasts to engage large numbers of kindred spirits and businesses. For fifty years, he has been a personal and leadership coach and organizational behavior consultant stimulating breakthrough thinking, culture change and seemingly impossible results. A graduate of the Boston Public Latin School, Charlie holds a Bachelor's Degree in Social Relations from Harvard College, an MBA from the Harvard Business School, a Ph.D. in Organizational Behavior from Case Western Reserve University, and a Certificate in Gestalt Methods from the Gestalt Institute of Cleveland. He was Visiting Associate Professor of Organizational Behavior at Sir George Williams University in Montreal, former President of the Harvard-Radcliffe Club of New Mexico, and Editor of Transformation Magazine published by the Library of Professional Coaching. Dr. Smith has written three books, "The Merlin Factor, Leadership and Strategic Intent" "Navigating from the Future," "Don't be a Noddle in Someone Else's Soup" and many articles located in the Library of Professional Coaching and Eruditio, a Journal of the World Academy of Art and Science.

Curated 2018

Transformations

This is our fourth volume of Curated – and we have arrived at Summer (the first three volumes being dedicated to and portrayed as Fall, Winter and Spring). Summer is the season when transformations have been realized and are in full display. We have decided, in this volume, to focus on two realized transformations. The first is the multiple transformations made in the fundamental purpose and design of this library. The second is the realization of a very special digital magazine in the Library that is itself appropriately called: *Transformation*.

The Transformations of LPC

First, having celebrated our 10th Anniversary, we are reflecting back on the transformations that have taken place in planning for and producing the Library of Professional Coaching. Our value to the professional coaching community has been acknowledged by many sources and we are very pleased to have received the interpersonal and financial support of many colleagues. From the first, we have hoped to be dedicated stewards of this profession – and apparently have been successful in this regard. We are now contemplating an additional transformation that will expand our service to the professional coaching community to which we have dedicated this past decade.

In bringing you in on our reflections regarding past transformations and preparing for our next transformation, we have included in this volume of Curated several of the founding LPC documents as well as pre-LPC planning documents (including a few revealing pictures of our flip chart work that came out of our early sessions. We hope that you find our transformations to be of interest and enlightening in terms of your own informed support for our work.

Transformation; A Quarterly Road Map

Our second notion about transformation comes directly from one of the most informative and thought-provoking digital magazines to be found inside LPC. Inspired and guided skillfully by our dear colleague, Charlie Smith, *Transformation* has for the past six years been a source of provocative ideas regarding not just the world of professional coaching, but also the broader global challenges

we face in the 21st Century. Often being viewed from far out in space, our world and our humanity are assessed by Charlie and his intellectual colleagues through multi-disciplinary lenses that lead not just to new perspectives but also critical actions. In this volume of *Curated*, you are being blessed with a rich sampling of the essays in *Transformation* that provide these perspectives and proposed actions. Enjoy, learn and engage the world in new (transformative) ways.

We have taken one further step in presenting (and celebrating) this distinctive digital magazine. There is no way in which *Transformation* can be understood without a fuller appreciation of the head and heart of Charles Smith. We have asked, therefore, for Kathryn Smith (Charlie's wife and life-long help mate) to reflect on life with Charlie. Her own perspectives are amplified by comments offered by others in Charlie's life. We have also asked Charlie to provide a new introduction about *Transformation* for this volume, as well as producing a new essay concerning a theory of transformation.

We end this section of *Curated 2018* where we began – with the wisdom and vision of Charles Smith. We conclude with an extended essay published during one of our first years of operation (2011). It is a comprehensive statement regarding Charlie's "Merlin Factor." (one of the major organizing themes in Charlie's body of work). So . . . enjoy, learn and engage our contemporary world with an added appreciation for the miraculous world in which Charles Smith dwells.

William Bergquist

Suzi Pomerantz

Co-Curators

The Library of Professional Coaching

.

Curated 2018

Table of Contents

Section One: The Transformations of LPC

Bergquist and Pomerantz	Page 12
<i>The Five Transformations of LPC</i>	

Section Two: Transformation: A Quarterly Road Map

CE Smith	Page 29
<i>Transformation: Introduction</i>	
CE Smith	Page 33
<i>A Theory of What Transforms</i>	
KG Smith	Page 37
<i>Life with a Transformational Coach</i>	
CE Smith	Page 40
<i>Overview of Transformation: A Quarterly Road Map</i>	
White and CE Smith	Page 42
<i>Bringing the Overview Effect Down to Earth (Issue 6)</i>	
Norris	Page 53
<i>The Silence Behind the Words (Issue 13)</i>	
Berlonghi	Page 57
<i>Generating Balance (Issue 10)</i>	
Clarke	Page 62
<i>The Invulnerability of Being Vulnerable (Issue 2)</i>	
Glaser	Page 70
<i>Miracles do Happen! (Issue 10)</i>	
Zweifel	Page 82
<i>How to Expand (Issue 12)</i>	
J Smith	Page 87
<i>Sanity? (Issue 11)</i>	

Turnbull	Page 92
<i>My Story</i> (Issue 13)	
Friedman	Page 96
<i>The Choice-Making Theory of Consciousness</i> (Issue 13)	
Barthelemy	Page 100
<i>Speak from the Soul, Hear from the Heart</i> (Issue 13)	
Hack	Page 102
<i>The Quandary and the Importance of Identity</i> (Issue 12)	
CE Smith	Page 105
<i>Space & Identity Expansion</i> (Issue 12)	
Oshry	Page 117
<i>Encounters with the Other</i> (Issue 13)	
CE Smith	Page 141
<i>What is Coaching For: Lessons from Don Juan DeMarco</i> (Issue 3)	
Goldstein	Page 144
<i>Achieving Escape Velocity</i> (Issue 6)	
Sanchez	Page 150
<i>About the Yes and the No's that Precede Them</i> (Issue 4)	
Maynard	Page 154
<i>Future-Science Technology: A New Operating System</i> (Issue 7)	
Yishai	Page 158
<i>Human Mutuality System</i> (Issue 9)	
Stevens	Page 168
<i>Breaking Free from Gravity</i> (Issue 6)	

Crews	Page 173
<i>Fifty Shades of “No” (Issue 4)</i>	
Goulston	Page 176
<i>Intense Identity Expansion (Issue 12)</i>	
Norris	Page 180
<i>Beyond Perspective (Issue 10)</i>	
Zweifel	Page 184
<i>The Ten Commandments for Gamechangers (Issue 9)</i>	
CE Smith	Page 191
<i>The Merlin Factor: Leadership & Strategic Intent (Published Prior to Transformation)</i>	
Author Biographies	Page 233
LPC Sponsors	Page 245

SECTION ONE

THE TRANSFORMATIONS OF LPC



The Five Transformations of LPC

William Bergquist and Suzi Pomerantz

As is the case with many credible initiatives and viable organizations of the 21st Century, founders of the Library of Professional Coaching and those who guided LPC through its first ten years (the co-curators), there have been multiple points of transformation in the history of the library.

Furthermore, in most instances, these transformations have been guided by an analogy drawn to some other successful ventures or by a rich, provocative metaphor.

We are pleased to reveal some of the transformations undergone in the evolution of the library. Our own reflections on these transformations have helped us to prepare for the fifth transformation in which we are now engaged, as co-curators of the Library of Professional Coaching. As we reflect on the last ten years and design our expanded path forward, we find five distinct transformations.

The original idea for the Library was generated by Bill Bergquist in 2003, and you can read our startup story, “Origins of the Professional Coaching Library” here in the Library:

<https://libraryofprofessionalcoaching.com/about-us/>

Transformation One: From Dream to Plan

Obviously, the most important transformation that occurs in the life of any initiative or organization is that which takes place between the moment when a dream has occurred and this dream is translated into a plan. Much of this translation regarding LPC took place in a hotel located near Washington D.C. – with several phone calls and Skype videoconferences being held before and after this in-person planning meeting.

In setting the stage for a brief exploration of this first transformation we need to introduce the cast of characters – the five founders of LPC. As you’ll see below, each founder had launched successful enterprises of their own, whether books, magazines, coaching businesses, or other sustained ventures.

The Founders



William Bergquist is co-founder and past Co-Executive Editor of the International Journal of Coaching in Organizations (IJCO), as well as being co-founder, past executive board member and former Symposium Dean for the International Consortium for Coaching in Organizations (ICCO). He has authored or co-authored 50 books and is co-owner and president of The Professional School of Psychology.



Suzi Pomerantz is the author of *Seal the Deal*, CEO of Innovative Leadership International LLC, a founding board member of the International Journal of Coaching in Organizations (IJCO), as well as a founding board member and Vice President of the International Consortium for Coaching in Organizations (ICCO). She has had her Master Certified Coach (MCC) credential from the ICF since 1998 and has been coaching executives since 1993 in over 250 organizations worldwide. She is the founder of the Leading Coaches Center as well.



Matthew Rochte brought to the table 7 years of effective triple-bottom-line manufacturing practices, 20+ years of business ownership and entrepreneurial expertise (manufacturing, coaching and training businesses, and a national alliance of coaches), and 18 years of executive leadership coaching/consulting. Matthew also worked with seasoned coaches on going deeper with their work and studying the art of coaching with an integrated approach. Matthew served as president and on the board of the Minnesota Coaches Association and on the International Coach Federation's Ethics and Standards Committee and code revision team.



Garry Schleifer is the publisher of *choice, the magazine of professional coaching*. A serial entrepreneur for over 20 years creating and running several multi-million dollar private and public corporations, he combines his business experience and coaching training to apply a signature approach of “ruthless compassion” when helping senior executives boost personal and organizational performance to higher levels. A coach for many years and holder of PCC certification with the International Coach Federation (ICF). He also served as Vice President of the ICF Board of Directors.



Donald R. Tramel is the owner and Vice President of Centura Design & Print Solutions, Inc. He had over 30 years of experience in the graphic/web design and printing industry. Donald’s company has designed and produced multiple publications in the field of professional coaching.

Drawing an Analogy: Wikipedia

As we began conceiving of a valuable on-line resource that was not currently available in the emerging field of professional coaching, a newly emerging and quite popular Internet resource came to mind: Wikipedia. Could a comparable digital resource be created that would specifically focus on matters related to professional coaching? We even thought of calling our new resource: “coachipedia” – but the domain name was already purchased by someone else. The idea of a Wikipedia-type resource remained in our heads (and hearts)—and served as a foundation for the first drafting of our mission statement:

- ✓ To be the single-source online resource for expert information about all things connected to professional coaching.





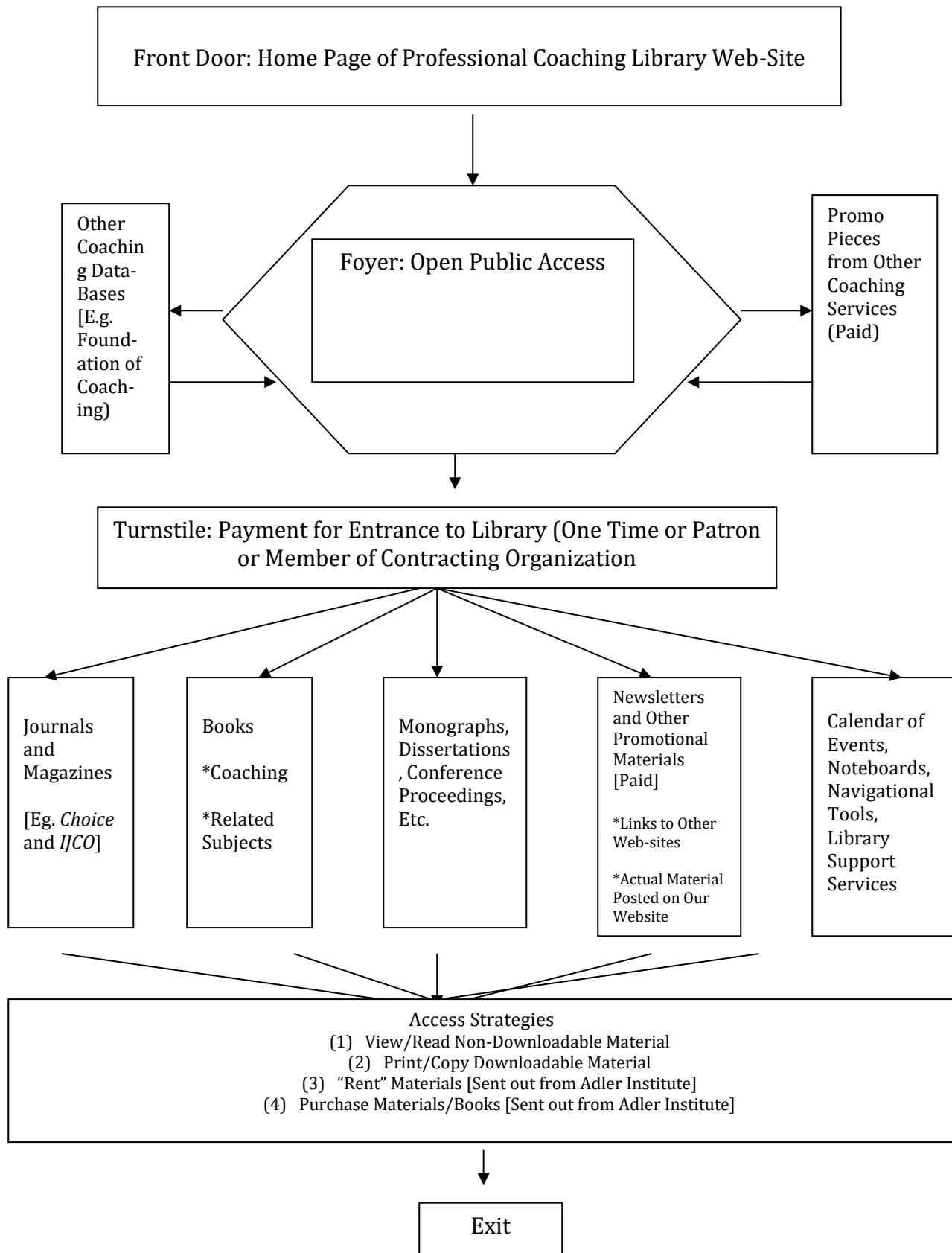
Applying a Metaphor: Physical Library

As we began to craft our vision of this online resource, the Wikipedia analogy didn't quite fit. We were not identifying a topic and then inviting Internet participants to edit this topic with continuing updates, expansions and refinements. Rather, we realized that our online resource would more closely resemble a physical library – with written documents being stored (digitally instead of in a physical space) and catalogued for ready access.

We even began to envision a digital library that contains more than stored and catalogued documents. It could also contain digital versions of other elements in a physical library: a foyer with posted announcements and perhaps a room devoted to magazines, newspapers, videos. Could it also be a place where meetings could be held (in virtual space) and where various coaching support services could be offered. Perhaps we throw in an information booth—and even a gift shop! This vision of an online coaching resource would be much more than a Wikipedia site. It would be a library!

Following is the original design for our Library of Professional Coaching.

Professional Coaching Library





Market Summary

Then, we “got serious.” What are the real needs and demands of the market we would be serving: the professional coaching community? We needed to have a better sense of the market place: past, present and future. The following action item came forward:

Review those changes in market share, leadership, players, market shifts, costs, pricing, or competition that provide the opportunity for our company’s success.

SWOT Analysis

Further analysis was needed as we sought to transform our dream into a plan of action. We know from our own coaching and consulting experience that many start-up operations begin their planning by conducting a SWOT analysis – identifying potential internal strengths (S) and weaknesses (W), as well as potential opportunities (O) and potential or already existing threats (T).

We decided that an informal SWOT analysis might be of benefit to us – as a start-up. This analysis required not only our own reflections on the field of professional coaching, but also some additional

data gathering. It is at this point that our planning session came to a halt and we went home to do further data gathering from colleagues in the field. The SWOT analysis was completed.

Here are a few of the items that we identified:

Potential Strengths

- No one else in the field of professional coaching is doing this work: Currently, there is no definitive authority or searchable information clearing house for the areas of the coaching industry that are related to organizations: leadership coaching, business coaching, executive coaching, career coaching, team coaching, etc.
- We are well-networked and have already identified potential contributors
- We already have access to considerable body of coaching documents (some from the International Journal of Coaching in Organizations) and writing done by one or more of our founders.
- Our commitment to stewardship of the profession allowed us to aggregate a high-caliber, vetted collection of materials that adhere to a high standard of excellence and differentiated our library from the broader searches available on Google, Yahoo, etc.

Potential Weaknesses

- Currently, there is no credibility in the field. Who is the definitive authority or searchable information clearing house for the areas of the coaching industry?
- Shouldn't the library be established in an existing coaching organization – such as the International Coaching Federation?
- Who has the time, energy, funds to start and maintain this library?
- How is the library going to raise money for setting up and maintaining the website?

Potential Opportunities

- The field of professional coaching is growing rapidly and could soon become an established domain of human service
- Many coach training programs and graduate programs are being established in the field. They will “need” credible coaching resources

- There seems to be the willingness of those in a leadership role in various coaching organizations and associations to support (and even assist with) establishment of the library

Potential Threats

- If our library is successful, a much larger and much better funded institution could come in and make our library no longer viable
- Busy professional coaches might find little time for accessing library resources or for submitting documents to the library
- The field of professional coaching might be a “fad” that will soon fade from view.



Business Concept

At the “end of the day” an important decision was made: we would move forward with establishment of the library – and call it “The Library of Professional Coaching.” The following business concept was endorsed by the five founders:

- ✓ Either a wiki, blog, or other interactive, open source online environment that would discreetly support ads as well as perhaps a subscribership feature and a very sophisticated search function. Visitors would be able to easily find information about anything related to coaching in organizations, and add to the site as well.



You will note in this statement that there is not yet a clear sense of how the digital library would be structured. Would it be set up as a set of blogs? Could readers provide their own commentary and would this commentary be embedded within the article or placed in a separate location? This statement also revealed the initial limited vision of this library: it would primarily serve the needs of professional coaches who are working in an organizational setting. What about the many coaches who are working with individual clients—doing personal and life planning work or serving in the interface between personal and organizational coaching (as practitioners of career coaching)? These are issues that we would soon be tackling as we moved from vision to reality.

Transformation Two: From Vision to Reality

The first step was to design and create a website. We turned to one of our founders, Don Tramel, as someone with extensive experience in website design. In establishing the website, we had to make two important decisions regarding: (1) how the website would first be populated and (2) how people coming to the library would find and access these documents.

The first of these decisions required that we initially focus on publishing written essays. The rest of our vision regarding the library and its many additional elements would have to wait. In other words, we could initially carry the metaphor of a physical library only so far. It was also important for us to leverage our existing strengths: we could readily produce articles that were already published in IJCO (which sadly was no longer in operation as a publisher of quarterly journals). We also could make use of our existing network of experienced coaches (especially our colleagues who had participated in the yearly Executive Coaching Summit).

The second decision concerned accessibility—which in turn required some web-site designing and the identification of categories under which documents would be digitally “placed.” The following major categories (and some of the subcategories that were first identified or added later) were identified:

- (1) Research: Coaching Surveys, Emotional Intelligence, Evidence Based, History of Coaching, Literature Review, Neurosciences, Return on Investment
- (2) Case Studies: Education Sector, Energy Sector, Engineering Sector, Environmental Sector, Financial Sector, Health Care Sector, Manufacture/Media Sectors, Not For Profit Sector, Public/Government
- (3) Tools: Overwhelm, Performance, Sustainability, Team Coaching, Conflict/Internal, Politics, Corporate, Executive, Executive Presence, Feedback, Human Capital, Life Planning, Performance, Surveys/Questionnaires, Training, Video, Writing/Journaling
- (4) Marketing: Tools, Career/Life Planning, Trends, Strategies, Resources, Best Practices
- (5) Concepts: Best Practices, Adult Development, Communication, Decision Making, Employee Engagement, Ethics/ Values, Gestalt, Interpersonal Relationships, Learning Theory, Managing Change, Managing Stress, Organizational Theory, Philosophical Foundations, Schools of Coaching, Coaching with Board of Directors, Coaching with Groups and Teams, Coaching in Legal Institutions, Teams, Trust

(6) Applications: Advocacy Coaching, Career Coaching, Collaborate/Partner, Entrepreneurship, Executive Coaching, Meetings/Conferences, Mentoring, Org. Development, Personal/Life Coaching, Training

Some of these categories have been quite robust, attracting many articles.

We later added another category: Leadership. This category was fleshed out with several sub-categories: Case Studies, Concepts of Leadership, Leadership Coaching.

Two other categories were added that contributed to our rethinking of the way in which the library receives funds and to a fuller realization of our initial dream of LPC resembling a physical library. These two new categories were: (1) Bookstore and (2) Magazines

During these start-up years of the library we witnessed a gradual (sometimes painful) birth—as is usually the case when moving from vision to reality. Furthermore, there was the inevitable transition in leadership. We moved from the active participation of five founders to the actual implementation and ongoing management of the library by two of the original founders (Pomerantz and Bergquist). They became the co-curators of the library and have led the library through the next transformations.



Transformation Three: New Look and New Finances

Our third transformation came several years after launching the library. When we started the library, it was assumed that the only way to fund this enterprise was to charge a small amount for

each document that was accessed. We originally thought that a library card might be issued, which the person or organization accessing the library would purchase. In essence, there would be a digital “turnstile” that would restrict the library to only those with a library card. After further reflection and some extended dialogues, we concluded that this would be a major barrier that would discourage professional coaches from accessing the library. So, we decided that LPC should charge for the individual document.

This also turned out to be a faulty decision. No one wanted to pay for documents, when they were accustomed to downloading documents elsewhere on the Internet at no cost.

We decided it was more in line with our commitment to stewardship to rebuild the LPC as an open-access, no-cost online resource. Market research with our extended global coaching community not only validated this shift, but a collection of angels in the community made donations to help us fund the rebuilding of the LPC website from its current ecommerce platform to an open-access free platform. We were thrilled and deeply grateful for the financial support of the larger coaching community, who deemed our budding library as an important resource for the profession!

For the growth of the LPC in this new configuration, another funding strategy had to be devised. This led to the third LPC transformation. Once again, we drew an analogy—looking to the way in which other organizations raised funds to support on-line activities. We noticed that many Internet Access companies (such as Google) raised money by recruiting sponsors to pay for ad placements associated with specific topic areas that Internet users were accessing. Couldn't LPC do something similar? Couldn't we invite individuals, organizations and associations to become sponsors that support the library (good public relations) and gain visibility on the library website (good marketing). This shifting financial strategy was adopted: LPC went from use of a pay-per-article strategy to use of a sponsorship strategy.

This strategy was further broadened and more of the original physical library metaphor was engaged. LPC opened up the “Bookstore” where publications about professional coaching could be marketed. LPC users could go to the Bookstore, view the books being marketed, sample a chapter of the book, and go directly to a web-site source (such as Amazon) for purchase of the book. The authors of these books paid a fee to have their publication placed and promoted in the library.

Sponsorship

The sponsorship strategy has been successful. We are enormously grateful to our many sponsors and angels! Thanks to their generosity and support, we continue to be able to build the much needed, fully accessible at no-cost, highly vetted collection of world class materials about professional coaching. The Library quickly became wholly sustained through the contributions of angels and the continued support of our sponsors. You can learn more about sponsorship options here: <https://libraryofprofessionalcoaching.com/sponsor/>

One of our sponsors reported results from her sponsorship within 24 hours of it going live! She wrote us to share...

“Last night as I was closing up my office I got a phone call from a new coach in Miami. She saw my logo on the Library site, clicked through to my Content for Coaches and Consultants.com website and called about a writing project for her new website...That was probably the fastest results I’ve ever had from a sponsorship ad! Just thought I’d share that with you. Again, thanks for the opportunity. You created the right place for me at the right time, just as a new client was walking by...”

Partial List of Founding and Current Angels and Sponsors

The following individuals and organizations donated funds and supported the Library before it was built and during the first ten years of LPC, for which we are eternally grateful. Their support has enabled us to offer the current free access version of the Library. Thank you to:

Diane Krause-Stetson

David Martin

Lee Salmon

Stewart Hirsch

Bill Burtch

Andrea Moretti-Adimari

Jan Rybeck

International Coach Federation

Biz Tips for Coaches

Content For Coaches

Karlin Sloan and Company

Internal Impact: Global Certificate in Leadership Coaching

choice, the magazine of professional coaching

ThinkPal

Eurasian Gestalt Coaching Program

Professional School of Psychology

Leading Coaches' Center

Unfear: Facing Change in an Era of Uncertainty

Seal the Deal: The Essential Mindsets for Growing Your Professional Services Business

Thriving Work: 90 days of daily practice for transforming you and your coaching, consulting, or healing business

Coachbook: A Guide to Organizational Coaching Strategies and Practices

With the move to a sponsor-based library, the co-curators recognized that some major (transformative) changes must be made in the library's website. First, in order to attract sponsors, we must make LPC more appealing. There must be a place on each page for sponsor logos and links, and there must be improved access to library documents (especially with removal of the pay-per-article barrier). With the growing size of the library there was also the need for significantly-expanded storage capacity. We turned to Russ Miller (GTX) for his expertise as a website designer. The new web-site was launched.

Transformation Three: Digital Magazines

The library was soon expanded to include the "room" where magazines are housed and can be read and downloaded. LPC established the first magazine (called "Transformation") under the visionary leadership and editorship of Charlie Smith. We are honoring and featuring our first magazine in this volume of Curated. Currently, we are publishing five quarterly magazines. They are (from first published to most recently published): (1) Transformation: A Road Map, (2) Sage: The Wisdom of Community Leadership, (3) Future of Coaching, (4) Marshall Goldsmith on Leadership and Coaching and (5) Caring Deeply.

In our placement of digital magazines in LPC, we have turned to yet another metaphor: the Art Museum. In most art museums there is not only a permanent collection of paintings, sculptures and other cultural artifacts, but also special exhibits or displays. It might be a showing of the paintings of Monet or an exhibit of West African wood carvings. These exhibits are produced (in part) as a marketing strategy to bring patrons to the museum. Some patrons go directly to the Monet or West African wood carving exhibit—but then are likely to venture out to see other works of art in the Museum. Other patrons simply decide to go to the museum on a Saturday morning (or during the free evening for young adults on Friday). They drift around the museum looking at the many artifacts. They notice that there is a Monet or West African exhibit. They visit this special exhibit and leave the museum having benefited from seeing these special (additional) works of art.

Our library operates in a similar manner. Some of our patrons come to the library in order to specifically visit and view (and often download) documents to be found in one of the magazines. Then they might “wander” around the library and notice other documents that are of interest. Other patrons come to the library in search of a specific document—and then notice there is a magazine of interest to them. Thus, there is movement of museum attendees (and library patrons) back and forth through the museum (library) from general holdings to special holdings.

There is one further feature we have borrowed from the art museum. A museum’s own Monet paintings can be moved temporarily to the special exhibit. Much as in the case of an art museum, we can link a document that is already placed in the library to one of the magazines that is featuring a coaching theme to be found in this article. Thus, an essay about the engagement of young entrepreneurs in the coaching process can be placed in (linked to) a magazine issue devoted to “Coaching for All Ages” or to an issue devoted to “The Coaching of Entrepreneurs”. This essay could eventually be linked to both issues in these digital magazines.

During this stage, we also pondered if the sustainer model of support similar to that of NPR or PBS would also work for the Library? We implemented the 500 Club, which is now the 1K Club for those who wish to support the LPC as a patron or benefactor as we build our collection of vetted materials to the 1000 article mark. Learn more about this opportunity here:

<https://libraryofprofessionalcoaching.com/patron/>

Transformation Four: A Globalized LPC

The fourth transformation is one in which we are currently engaged. It is likely to go on for many years – because it concerns the bridge to be built between different societies and cultures and between the differing ways in which professional coaching is perceived and engaged in all parts of the world.

During the first decade of LPC's operations, most of the documents came from professional coaches located in North America or Europe. As co-curators, we would like LPC to become less Western-Centric. Initially, this has meant soliciting essays from Asian and Mid-Eastern countries – this is the coaching community with which we currently have greatest access. We are hoping to recruit more essays from Africa, as well as Central and South America.

The LPC is already set up on a website that supports multiple languages as well as media forms. You can find a few articles already that are written in Chinese and Italian, and we hope to have more submissions from coaches, leaders, researchers, faculty members, and others to more accurately reflect our global readership, which hails from 204 countries!

Transformation Five: Expanding Vision and Outreach

While we continue to be engaged in our fourth (globalization) transformation, we are now also ready for a fifth transformation. This fifth transformation is founded on finding an answer to the following: How best do we expand the vision and outreach of LPC? It seems during the first decade of its existence that LPC has gained the reputation for being not just a source of credible and diverse documents. LPC also has gained the reputation (deservedly) for being neutral with regard to many of the central issues and challenges now being faced by members of the professional coaching community: issues such as the value of credentialing and of formal coach training. LPC is a place to present difficult cases and to challenge the values and ethics of specific coaching practices. LPC provides a “safe” and responsive setting in which professional coaches can meet, so that they might engage in informed dialogue and critical conversations. This type of setting seems to be particularly important and timely given the polarization and isolation that is found in many domains throughout the world.

What does all of this mean with regard to the future direction of LPC? We turn once again to a metaphor—in this case a university, or better yet, the New England Quad or Commons. This is an area in the midst of a university or New England village where people gather and enter into dialogues and debates about central concerns of the community. This is the place where true democracy is operating.

The quad is surrounded by stores, educational institutions, employment offices, a software development shop, a news stand, a travel agency, a couple of spiritual centers – and (yes) a library-- into which members of the community enter and “do business.” These facilities are all connected with one another through shared values and a sustained commitment to vital community life and a civic culture of trust and interdependence.

We believe that LPC can play an important role in the creation of a CoachQuad™ and in the building of a coaching village that is founded in share values and interdependence. We are now engaged in preliminary discussions concerning the formation of this quad and are looking for those in the professional coaching community who wish to join us in this important endeavor – as stewards of our field.

SECTION TWO

TRANSFORMATION:

A QUARTERLY ROAD MAP



Transformation Magazine:

An Introduction

Charles Smith

We began this conversation in the spring of 2012, with *“Creating the Possibility of High Performance and Human Mutuality: A Roadmap.”* As I said then, during the past (now) fifty years I’ve admired people who have successfully and heroically enabled companies and government agencies to negotiate the paradoxical tight rope between demanding results and human kindness.

When my family spent a week in Amsterdam a few years ago, we were surprised at how clean and attractive it was, how simple and useful public transport was, how helpful the people were, and how there were so many bicycles carrying both young and old. We asked a cab driver why this was so, and he said that this was the only place he knew of where people are responsible for their own culture.

From my point of view, Transformation comes from *“how you are”*, rather than what you do. The great psychologist Carl Rogers said that successful counseling and meaningful improvement in people’s attitudes and behavior, did not come from any particular method -- by themselves, coaching, controlled communication, bio-energetic therapy, cognitive behavioral therapy, gestalt methods, and many other approaches did not make the pivotal difference. What really mattered, he said, was that the other person or persons felt *“unqualified positive regard”* from the counselor or coach.

Transformation, in others or in the world, starts inside you. It begins with asking yourself certain questions. Buckminster Fuller is said to have prefaced his own major projects with the inquiry, *“At this extraordinary time, what’s the most important question I can ask?”* [How One Individual Can Change the World: Leadership Principles of Buckminster Fuller, by Medard Gabel and Jim Walker] Here are some of my own favorites:

- Is my sense of self-importance a primary barrier to being creative right now?
- Am I seeking to change what people experience, rather than what they understand?
- Am I willing, and trust myself, to offer someone to explore an intense trauma or experience that has caused a fixed point of view?
- Am I listening in a way to maximize the freedom of others to choose?
- Am I honoring that 'Not Knowing' is essential to moments of Transformation?
- Do I know that my main job is to expand my own and others' Energy?
- Am I paying attention to my confusion, before my certainty?
- Am I seeking to integrate Intention and Flow?
- Am I listening and speaking from the Creative Use of my Present Awareness?
- Do I believe "Now is the Moment of Power?" [Serge Kahili King, Eckhart Tolle]
- Am I paying attention to 'Context', the circumstances that form the setting for the current event, statement, or idea; the terms from which this can be fully understood?
- Am I looking for 'What's Missing' that gets what's missing to be missing?
- Am I 'Speaking and Listening From my Heart'?
- Am I recognizing and avoiding 'Energy Vampires'?
- Am I attempting to remove blocks to human connection in listening, speaking, avoiding?

- Am I acknowledging and acting on what I am afraid of?
- Am I allowing for silence?
- Am I seeking agreement for who I am?
- Am I 'Being Curious'?
- Do I trust that something is not True just because I believe it?
- Am I eliminating Force from speaking, agenda, and process?
- Do I attempt to be Ruthless and Compassionate at the same time?
- Do I keep looking for 'What's Possible'?
- Am I Eliminating Noise?
- Am I Stopping Unnecessary Explanation?
- Am I considering the physical and relational worlds at the same time?
- Am I saying what I mean and meaning what I say: Assert, Declare, Request, Promise?
- Am I focusing on what is minimized or avoided?

Transformation is to have something that's closed or fixed become open, fluid, and seen from an altered point of view. You literally see things differently. Years ago I was in a group where someone said to me, "*When you speak, I really listen*". Through my whole life I'd never thought people listened and took what I said seriously. From that time on, by degrees and with increasing certainty, I became more and more of a serious man.

This collection of articles is a Road Map -- pathways to that which transforms, to that which fundamentally alters a viewing point; ways to step outside of the ordinary, beyond the explanations that keep us doing the same things over and over, repeating our individual and collective pasts.

A THEORY OF WHAT TRANSFORMS

Charles Smith

*“Systems with the most available energy will prevail.
Good ideas, products, organization and the force of will
are not enough.”* Victor Sanchez

THEORY: $E = S \times SC^2$

ENERGY (E) equals SPACE (S) x SPEED OF CURIOSITY SQUARED (SC) ²

ENERGY IS the strength and vitality required for sustained physical or mental activity.

Synonyms: vitality, vigor, life, liveliness, animation, vivacity, spiritedness, verve, enthusiasm, zest, vibrancy, spark, sparkle, effervescence, ebullience, exuberance, buoyancy, sprightliness.

SPACE: The density of the Space between people varies from completely clear/transparent/open/empty to completely dense/closed/ blocked/full. Open Space is a continuous area that is free, available, or unoccupied. Matter/material-ness is a very dense form of space. Attitudes, values, principles, thoughts, fears, emotions, ideas, preconceptions, orientations, cultures and identities occupy and impact space and share many qualities of more solid matter.

Space can be made less dense by introducing:

- The Overview Effect
- Ability to shift mindset from victim to cause in the matter
- Intense presence of nature
- Questions that create new possibilities
- Curiosity
- Promising what you can't predict
- Meditation
- Breathing alone and together
- Present awareness

- Mutuality
- Personal Energy Expansion
- Absence of Force
- Absence of Explanation
- Absence of Transaction
- Generous Listening
- Speaking from the Heart
- Committed Speaking
- Eliminating Noise
- Contemplation
- Present Future Singularity\The Merlin Factor
- Islands of Sanity
- Achieving Escape Velocity
- The intent to “Inter-Be”
- Beginner’s Mind
- Zero Gravity
- Not being a Noodle in Someone Else’s Soup

SPEED OF CURIOSITY (SQUARED)

CURIOSITY is the urge to know more about something: The state of being curious include: inquisitive interest in others' concerns, wondering, ready to poke around and figure something out. In mathematics, a square is the result of multiplying a number by itself, e.g. two times two. In Curiosity among individuals or groups, squaring is the acceleration the experience of mutual wonder such that “I” becomes “Us.”

**Accelerating Curiosity is an energetic phenomenon.
Its nature is neither linear or conceptual.**

Methods, ideas, conversations, commitments, processes and events that Accelerate Connection can be found or develop inn seven “energy fields” which hold my fifty years of working with people and companies. Consider that these fields are more like a kaleidoscope that a linear arrangement of

ideas. Consider that each field contains the others and they are meaningful as separate entities while comprising a single reality. Consider that the sum of these enhances individual and collective experiences of Advanced Freedom: the freedom to choose. Consider these as critical aspects of leader character and effective action.

The Smith Energy Fields

Human Mutuality is the way people are connected, to themselves, to others, and to the physical and natural world. It's the way we are *being* with each other, and the structure or nature of our connections.

Overview Consciousness: awareness that the whole of a situation is greater than, or other than, the sum of its parts. This consciousness is often accompanied by a sense of wonder, awe, and curiosity.

Contemplative Action: action based on patient consideration that aspires to compassion, honesty, trust, forgiveness, humility, courage, competence, and belief that all detail matters.

Breaking Free turns energy into form. It is physical action that produces a demonstrable result. Breaking Free requires energy to loosen the grip of gravity (whether going to space or gaining freedom from past beliefs and culture, past relationships, etc.).

Islands of Sanity: experiences of coherence, safety, boundaries, and human mutuality. They can be physical or virtual, emotional, conversational or spiritual. They can be found/created in a sanctuary, a relationship, a place, a project, a mission.

Harmony through Conflict considers the words of Lao Tzu that “*The words of truth are always paradoxical.*” It calls for a background intention to create an experience of ‘us’ – being in something together. It calls for speaking from the heart, willingness to fight/engage to get another’s attention, and capacity to not automatically react to differences. It’s not soft, but is built on an insistence for honesty and truth about one’s actual experience. It avoids right-wrong language. ,

Present Future Singularity: “The Merlin Factor” is the recognition that the most reliable predictor

in a person or organization's future is what they are doing right now. It is the belief that "Now is the Moment of Power" and an impossible dream can be the effective framework for current action.

Life with a Transformational Coach...

Observations by Kathryn G Smith

Be careful what you wish for. Living with a great blessing is also a great challenge. After nearly four decades in both personal and creative partnership with a remarkable coach and counselor, I can attest that he is most always a stand for the transformational and inspired state of his own, my own, our children's, his clients and friends' lives..., whether we want it and feel like it at any given moment, or not. What a pain in the *** he can be..., and what a gift!

Charlie's often more committed to us than we are for ourselves, and his greatest frustration is when he cannot contribute to someone he's given himself to. Yes, he can get stuck in his own emotional reactions, and of course, he's not always right about the pathways someone else should follow. But he is a constant in the universe when it comes to engaging in the inquiry about what's missing, needed, wanted, inspiring, brave, bold, gratifying, satisfying ..., helping us find our way to our best selves and our best lives.

Devotion to Transformation is a demanding life.

Having been deeply touched by its power and having his own life-view distinctly altered, Charlie gave himself fully to its practice and integration with his other training in the early 1980's. Beyond the 'practices' that produce transformative outcomes, his capacity to see context where others focus on information or process brings a unique, non-ordinary insight. It enables him to facilitate fundamental, positive change when people feel stuck, limited, frustrated, uncertain, afraid. This has often taken him to the brink of how far others are willing to go in self-examination and challenge.

One of the ways I know he's had a truly transformational session with someone is that he comes back astonished and bubbling over with how much he's learned and discovered about himself while working with them, and how much saw himself being limited by the same barriers his client is facing. His own leaps in self-understanding and compassion in these engagements come from having been in the mud of the struggle, side-by-side with his client..., not 'teaching' them a new way of looking at their situation but in fact, discovering it together.

Jackie: *"I have learned much from Charlie about being a coach and consultant, including the importance of:*

- Being in constant inquiry with and for the client;*
- Never concluding for the client, but allowing them to see and conclude for themselves;*
- Keeping the question and the possibility always open.*

But my favorite thing about Charlie is watching him create and think on his feet, engaging others to follow the path of true invention!"

This depth of fellowship requires that one comes to trust that their own knowledge and perspective will be fully and appropriately available, as it's needed. Charlie's a life-long learner, constantly integrating new ideas and approaches in a kaleidoscopic way that expands his own awareness and relevance for those he's supporting. This ceaseless assimilation has built an immense repertoire of background wisdom that frees him to focus on the real job – being fully present in the moment, inquiring and exploring 'how it is' for the other, not getting hooked in the other's content but staying observant of their process and their obstacles to self-awareness, and discovering the places and ways they get stopped by circumstance or story.

Donald: *I achieved life-changing breakthrough from Charles' insight about personal transformation and his sensitivity in guiding me through my challenges.*

'Transformational Coaching' is far more than a job or even a competency. It is a way of being that infuses the engagement and brings one deeply into the pregnant inquiry abiding in whomever you're working with. When Charlie is working, I see him nearly always listening through a filter of, "What's missing here, not being seen, realized, appreciated, noticed; what's out of consciousness?" It is a very engaged way of being with someone and leaves few stones unturned.

Ron: *"Charlie offers obtuse shafts of illumination into the true nature of reality which, when brought to light produces transformation. Suddenly that which wasn't going to happen and is not predictable happens..., it's more than just AHA's; you think differently, you speak differently, and you take actions that you could not see to take before. The results are breakthrough results and outcomes are lasting; a new way of seeing the world, a new way of being. Charlie is a wizard, a lot like the Merlin Factor he speaks of..., creating a future from the future."*

What allows for such intrusiveness? Charlie's clients would all tell you that they have a shared bond – an abiding certainty that he is 'for' them – for their success, their happiness, their accomplishment, their discovery and fulfillment. He deeply listens and recreates their experience at a visceral level. It's this 'being in it together' that allows him to penetrate like a heat-seeking missile, into the heart of what's unresolved, moving quickly to the sub-surface level where, "*What's missing that gets what's missing to be missing?*" lives. This is not always comfortable, but it is where differences get made and where the concreteness of resignation and explanation gets broken up.

Tony: Charlie listens with only one agenda, which is to connect in the moment and then freely move on to the next moment, without any resistance or tie to the previous moment. In this magic presence I feel no assessment, judgement or need to explain or justify my position or reactions.

In the presence of his penetrating, accurate acknowledgement of who I was and what I said, I experienced for the first time, freedom to be who I am and at the same time took responsibility for my being and speaking. Feelings of self-limitation and self-questioning disappeared, but not in a 'being right' or 'looking smart' way.

I long ago promised myself to not have a boring life. Charlie has empowered this intent many times over. Stepping into a transformational context pushes all of us to become bigger and better than would be given by our usual thinking, opinions, memories, reactions. It's hard work, breaking ourselves up on our own rocks in search of our best, or at least, better selves. When circumstances dismay, the question always returns to, "How am I responsible for *this?*"

After the awful truth, that challenge brings many magical moments when a project leaps forward or a situation resolves due to an altered perspective or shifted viewing point. At its best, this is a shared 'aha' glimpse, something symbiotic, shining a light on previously unseen pathways, inviting a step off into a new unknown. The further we go, the more it seems that there may be only one project into which everything folds – to inspire and embody vitality, engagement, consciousness, compassion and yes, Love. There is where hope, possibility, actionability and 'joie de vivre' live.

Overview of Transformation: A Quarterly Road Map

Charlie Smith Executive Editor

“I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.” Thomas Jefferson

“There is no problem so big and terrifying it can’t be run away from.” Flip Wilson

This invitation is for kindred Spirits, imaginative thinkers, and entrepreneurs all over the world who believe that businesses, communities, and governments can move forward with both high performance and a transcendent perspective; that Noble Purpose and Pragmatic Purpose can be pursued with equal conviction.

This invitation is for people from any line of work. Coaches, scientists, engineers, business leaders, accountants, managers, workers, teachers, students, parents, salespeople. All that’s required is that you are fed up with the dysfunction you see around you and are able to create useful maps of the territory you see.

We are Map Makers. What people choose to is, as always, up to them. A Map is a visual representation of an area—a symbolic depiction highlighting relationships between elements of that space such as objects, regions, and themes. Many maps are static two-dimensional, geometrically accurate (or approximately accurate) representations of three-dimensional space, while others are dynamic or interactive, even three-dimensional. Maps may represent any space,



real or imagined, without regard to context or scale; e.g. brain mapping, DNA mapping, and extraterrestrial mapping.

If Transformation is the same as a new possibility, then maps of the Transformational world needs to be as close to people's ordinary reality as possible. In *Transformation* we ask you to help us create maps of how things really are, and not simply abstractions about it. Like the early cartographers, contributors are asked to be map makers exploring and documenting new territory; like an X RAY or MRI of the heart, to reveal what's actually happening

A good map closely represents the actual territory as closely as possible and isn't just a set of ideas about it. In politics, on television, in business, advertising, relationships, and just about everywhere you look, people talk and write about things that never happen. Mostly, we get spin from their own point of view or based on what they are selling. My colleague, Bob Duggan Ph.D. is a noted teacher, healer and Map Maker. He looks for what is really real for people and he says, "Abstraction may be our Original Sin.... most individuals whom I encounter do not have an embodied sensory conscious awareness of their own body (and the world around them).....sensory awareness of the daily phenomena of life may be the only real consciousness.... and we are awake to that, we are awake to the whole"

Bringing the Overview Effect Down to Earth

Frank White and Charles E. Smith

(Charles E. Smith is an organizational consultant and author of *The Merlin Factor: Keys to the Corporate Kingdom*. Frank White is a communications consultant and author of *The Overview Effect: Space Exploration and Human Evolution*.)

Seeing the Earth from a distance has changed my perception. The pity of it is that so far the view...has been the exclusive property of a handful of test pilots...rather than the world leaders who need this new perspective...or the poets who might communicate it to them.

Apollo 11 astronaut Michael Collins (*Carrying the Fire*)

The Overview Effect is an experience that has been reported by astronauts and cosmonauts who have traveled into Low Earth Orbit or to the moon. There are many aspects to the Overview Effect, but at its most basic level, it represents a cognitive shift in which one sees the Earth as a planet moving through a star-filled universe. (1) For most, there is also a realization that there are no borders or boundaries on this planet, except those created by human beings.

Many of these space travelers returned to Earth with an altered point of view about possibility, collaboration, and the future of our species. Some of them considered the experience to be transcendent and life-changing.

The astronauts have received a message from the universe about who we are and who we might become. Now, we need to transmit this message throughout society in a way that makes a difference. The question before us is this: can this shift in awareness be taught within corporations, universities, and government agencies so that they begin to operate from the perspective of a unified whole system?

We believe that the answer is yes, and that “Bringing the Overview Effect Down to Earth” offers such a learning opportunity. We are convinced that the message of the Overview Effect is not only for astronauts but for all human beings.

It is urgently important to teach this perspective and reap its remarkable benefits, yet there is no need to make enormous changes in organizational structures. Only our mindsets need to change, but that may be a greater challenge than might be expected. We are advancing a radical—even revolutionary—notion: if the cognitive shift experienced by astronauts can be reproduced in other settings, the world will change in subtle yet profound ways as the consequence of millions of brain cells reorganizing themselves into a new worldview.

In the years since the first astronauts left the planet, the coupling of the Overview experience and the hard-edged excellent performance required for space travel has infrequently found its way back to Earth in government, universities, and business in practical ways. As astronaut Ed Gibson put it:

Our coming back and sharing our experiences is like a drop of dye going into the ocean; it is quickly diffused. (2)

Gibson is right, and yet the experiences of only 500 plus people have already had a huge impact on our thinking, bringing a great boost to the environmental movement as only one example.

The Phenomenon and the Abstraction

The Overview Effect is both a phenomenon and an abstraction. Most of what we can say about it is an abstraction, a description of what someone else experienced. Words do not do it justice, any more than the feeling you have on seeing your firstborn child, or falling in love with your soul mate, or hearing a great piece of music. For 60 years, the astronauts have been describing the feelings evoked by the Overview Effect, visions of the possibilities of a world without boundaries, a lifting up of one’s own spirit, and a sense of connection

with others and the planet. However, the phenomenon itself is almost impossible to communicate with enough nuance, detail, color, and emotion to capture the sensation of rushing around the Earth at 17,500 miles an hour, or standing on the surface of the moon and looking back at your home rising in a star-filled sky.

Beautiful pictures and videos are helpful and some have succeeded in creating “aha” moments for viewers on Earth. However, none of these are the phenomenon itself. Regardless of the challenges, when the astronauts return to Earth, they are asked to describe it, and they do their best. To date, one of the most successful efforts at communicating the Effect has been accomplished by a group of young filmmakers from the United Kingdom, Planetary Collective. Their short film, “Overview,” has now been played by 1.7 million people on Vimeo:

<http://vimeo.com/planetarycollective/overview>

The Problem on the Surface Goes Deep

The authors have been facilitating organizational change for more than 50 years. They have found that corporations, universities, and government agencies are divided into parts that are isolated from one another – “silos” —wherein lack of communication, superficial relationships, and individuals and departments going their own way are commonplace. In many cases, knowledge about the workings of the whole system accompanies this isolation and a grand future for the organization is beyond the vision of the people in it.

The primary issue for all organizations is identity. For the most part, people hold onto their individual identities as a necessity for their survival. They contrast this individual identity against that of the larger whole. When individuals are successfully integrated into small teams, they then contrast the team against the larger organization or other teams. This tendency leads to “turf wars” and failure to get the most out of everyone. Leaders too often seek local intelligence rather than “Collective Intelligence.” By contrast, the Institute for Co-Intelligence says the following:

Collective intelligence is the intelligence of a collective which arises from one or more sources... Intelligence is variously defined as ‘the capacity to acquire and apply knowledge,’ ‘the ability to effectively adapt,’ or simply ‘the ability to solve problems.’

(3)

In general, institutional intention to develop collective intelligence is rare because their leaders have not heard of it. They know they have a problem, but they have no concept of a solution. And all too often, bureaucracies turn the natural energy of people away from collective intelligence and toward individual survival.

All of these characteristics of organizations reflect the fact that on the surface of our planet, we see a great deal of diversity or chaos, depending on how it is interpreted. The wonder of the Overview Effect is that some 500 plus people have now risen above the surface, and seen that for all the apparent disjointedness of the parts below, it suddenly reveals itself as a beautiful whole. (4)

The Overview Effect Points to Co-Intelligence

The Overview Effect points directly to the existence of collective intelligence. In one of the authors’ books on this subject, The Overview Effect describes a “planetary overview system” that includes the physical system we call Earth, the human system we call humanity, and the global technological system, technos. (5)

An overview framework creates the infrastructure for co-intelligence not only on the planet itself but also in all organizations that are a part of it. The Overview Effect creates the awareness that it can be brought into existence on the Earth, and then to the various parts of the global human system, such as companies, universities, and governments.

Our task now is to bring the Overview Effect “down to earth” so that leaders, managers, and participants in a system can experience the overview and masterful performance at the

same time. This happens through a designed mix of work relevant experiments, education, and individual practices that bring out collective intelligence and release participants' holding onto the boundaries of what they already know. In other words, these organizational systems need to see themselves as overview systems.

We believe the first step lies in learning four distinctions that are inherent in the astronaut experience of the Overview Effect and practicing them as they apply to the context of one's own work and life.

Distinction One: Knowing vs. Experiencing

The astronauts did not come to "know" something new when they saw the Earth as a planet moving through the universe at a high rate of speed. We, and they, already "knew" that, but they experienced it. As the first American in space, Alan Shepard, put it:

I had been well briefed on what to expect...But no one could be briefed well enough to be completely prepared for the astonishing view that I got. (6)

Most organizational behavior is driven by what people think they know, what they already like or dislike, what they're attracted to and what they avoid. It's important for us to be "right" about what we know and it's threatening to have that called into question. This tendency accounts for the stultifying effects of left/right politics and "sides." As one of the authors of this paper (White) is fond of pointing out, however, "A planet has no sides."

A lack of "overview thinking" makes fundamental change a threat to identity. A merger becomes an attack on personal survival for leaders and administrators who have identified themselves with one company, and with policies and practices, that already exist. By contrast, space exploration is a grand experiment. It's in the nature of an experiment to discover what new things might take place.

Distinction Two: Earth vs. Space

The astronauts experienced the reality that the distinction between Earth and space is a false one. The Earth is in space, has always been in space, and will always be in space. All of us are crewmembers on Spaceship Earth, but we don't behave in that way because we don't have the context to do so. And the astronauts not only saw the Earth from space but also in space. (7)

In the words of shuttle astronaut Jeff Hoffman, speaking at the world premiere of the film, "Overview" about the view he had from orbit:

You do, from that perspective, see the Earth as a planet. You see the sun as a star.
You are seeing it from a cosmic perspective. (8)

The transformation from an organization with segmented goals, dissociated policies, and limiting relationships among the parts cannot happen without altering the meaning that people give to their experience, moving from the limits of their individual identities as a point of view to a holistic view of themselves and the system as occurs in seeing the Earth from space.

Most efforts to change or improve a system involve changing structure or process, which does not change mindset or context. It simply changes the form. The personal meaning people give to their experiences is a function of the context, their point of view, which is emotionally driven.

The new perspective made visible by the Overview Effect comes from just such a change in context. When this change is deliberately put into practice in companies and schools in service of high performance, there is a surge of human energy and cooperative results.

Distinction Three: Unity vs. Diversity

In our own work, we have demonstrated repeatedly that transformation begins with the ability to distinguish content from context. Similarly, from the surface of the planet, it is

hard to see the reality of co-intelligence because our senses are overwhelmed by a chaotic swirl of diversity. From orbit or the moon, astronauts see that unity appears as the context of that planetary diversity. The two coexist, but we will see one or the other as primary or secondary, depending on perspective. (9). This ability to clarify content and context brings the Overview Effect down to earth in ways that can transform organizations and the people in them.

We all have seen co-intelligence in action in great sports teams, wondrous musical performances, moments of intimacy, friendship, and sharing, or in hot projects that achieve goals everyone is proud to own. These are moments of a cognitive shift, even of transcendence, becoming more than yourself, in a boundary-less condition.

Shuttle astronaut Bonnie Dunbar said:

Team participation is the key. Being on a mission is like playing team sports or being on an air crew. (10)

As International Space Station (ISS) astronaut Ron Garan puts it:

If I had an epiphany [in orbit], it is the sobering contradiction between just how unbelievably beautiful our planet is versus the reality of life on the planet for many of her inhabitants, so it caused me to ask how we can use that perspective to inspire people to make a difference and make life for the inhabitants of our planet as beautiful as our Earth looks from space. (11)

Garan is himself working on a number of projects to use his insights from space exploration to improve life on Earth. (12)

In the course of work and life on the planetary surface, the unity recedes into the background. If we can discover how to communicate the Overview Effect and bring this perspective to individuals' commitments to high performance, magic will happen. If we can trigger this cognitive shift, we will begin to see non-astronauts working together in the way that astronauts do and that will be the beginning of something really new "under the sun."

Distinction Four: Cognitive Shift vs. Masterful Performance

For some astronauts—and for many who have heard about the experience—the essence of the Overview Effect is transcendence; a state of being above and beyond the norm. But without masterful performance back on the surface, transcendence is a fleeting experience and loses its credibility and power. That is why we prefer the term “cognitive shift,” something that is more easily put into practice.

Bringing the Overview Effect down to Earth will eventually involve many more people going into space. The impact will be even greater if it can be done with some training and preparation of the “new astronauts.” (13) However, we don't have to wait. Similar shifts, taking place on a large scale, can be achieved through training and coaching leaders in a company, school, or government agency to appreciate the Overview Effect through simulations, dramatic, powerful visuals, listening to astronauts talk about what it is like, practice in focusing on their experience rather than what they already know, clarifying content and context, and appreciating the power of collective intelligence.

There can then be a movement from an identity of disparate parts to one in which people see themselves as functioning within a collective intelligence that has the capacity to acquire and apply knowledge, effectively adapt, and solve problems. Then, thousands of leaders would see the content of their work from the context of the Overview Effect and Collective Intelligence. For organizations embracing these concepts, it would not only give their school and companies a creative edge but would also advance planetary civilization as a whole. To quote shuttle astronaut Story Musgrave: “Ultimately, nothing matters except performance.” (14)

Notes

- (1) “Overview Effect: One Sheet,” The Overview Institute, www.overviewinstitute.org, 2013.

- (2) White, F., *The Overview Effect: Space Exploration and Human Evolution* (second edition), American Institute of Aeronautics and Astronautics, 1998, p. 204.
- (3) Institute for Co-Intelligence,
- (4) White, *The Overview Effect*, 1998, pp. 28-29.
- (5) *Ibid.*, pp. 73-83.
- (6) *Ibid.*, pg. 27, 28.
- (7) This is a point that White's colleague and co-founder of the Overview Institute, David Beaver, frequently makes.
- (8) Panel discussion at premiere of the film "Overview," by Planetary Collective, at Harvard University, December 7, 2012.
- (9) White's Kindle book, *The New Camelot: Volume One: Camelot and the Overview Effect*, goes into much greater detail on the unity/diversity distinction.
http://www.amazon.com/The-New-Camelot-Volume-ebook/dp/Boo8WQ22RI/ref=sr_1_1?s=digital-text&ie=UTF8&qid=1364741350&sr=1-1&keywords=The+New+Camelot
- (10) White, *The Overview Effect*, 1998, p. 265.
- (11) Interview by Frank White with Ron Garan for third edition of *The Overview Effect* (to be published fall 2013), 2012.
- (12) Garan's numerous projects include Fragile Oasis, a website dedicated to sharing "the orbital perspective" with astronauts and non-astronauts with the goal of improving life on Earth; Unity Node, a universal open source platform for global collaboration that humanitarian organizations can use to work together toward common goals; Manna Energy, a social incubator committed to the eradication of poverty through the implementation of sustainable, environmentally sound technologies; and Manna Energy Ltd., which is leveraging the carbon market to provide clean water to millions.
- (13) This is a topic that deserves much greater attention as commercial spaceflight becomes more commonplace. We want to note, as well, that Anna Hill is working through her company, Space Synapse, to bring "space to Earth" in a variety of ways. (Frank White is a consultant to Space Synapse.)
- (14) Discussion between Story Musgrave and Charles Smith.

The Silence Behind the Words

Dr. David Norris

The most important thing to know about “Conscious Conversations” may at first seem obvious, but in practice it’s anything but obvious: it isn’t the conversation that’s conscious, but rather the act of conversing. The word “conversation” derives originally from the Latin *conversari* and later the Old French (14th Century), which means “to live, dwell, inhabit”. When one is conversing, one is dwelling in a particular space usually together with one or more other people, though sometimes only with oneself. It’s the space in which one speaks that can be conscious, not what one says.

The second most important thing to know is that we are always already in a conversation. Or as Martin Heidegger, the 20th Century German philosopher, put it, we always already find ourselves residing in the house of language. When conversing with other people the conversations are out loud expressions, while conversing with oneself takes the form of internal thoughts.

Though many have since used it, I believe it was David Bohm, the renowned quantum physicist, who originally coined the term “thoughting” to make the distinction between real thinking and merely having thoughts. Most of us are all too familiar with the constant stream of internal chatter, the constant flow of judgment and evaluation about everything and everyone (including oneself) that we know as “the little voice in our heads”. In fact, we often wish we could turn that little voice off.

While we may believe that this flow of thoughts is evidence of thinking, it’s actually not. Rather, it’s evidence of how the brain/mind works to manufacture an automatic and repetitive torrent of mind chatter. This manufactured internal dialogue isn’t thinking because it’s not intentionally generated. Instead, it’s a triggered phenomenon produced by

reactive mental and emotional processes based on stored memories of past experiences. Hence, the past based “thoughting” rather than present based “thinking”.

When engaged in thoughting what is always implicitly present is a concern for oneself. In other words, because the thoughts that stream by are always in relation to an experience from the past, the one who experienced it is necessarily close at hand in the background. It’s not that we are thinking about ourselves, but rather that our thoughts are recognizable and familiar because they are part of the story in which each of us is the main character. And regardless of whether these thoughts cast us in a positive or a negative light, they clearly belong to our catalogue of habitual opinions, beliefs, values and memories.

On the other hand, because real thinking occurs in the present, unattached to any past experience, no one is associated with it. It is literally a moment of empty silence, which is the pre-requisite for genuine creativity. Creativity is always from nothing, which is why actual thinking occurs so infrequently.

So much for the thoughting of the interior world. Now let’s address it in the external public domain. In 1946 George Orwell published an essay entitled, “Politics and the English Language”. In it he claimed that the English language, particularly in the political realm, was in “a bad way,” because the public discourse “consists less and less of words chosen for the sake of their meaning, and more and more of phrases tacked together like “the sections of a prefabricated hen-house.” In other words, for the most part, political discourse is usually nothing more than the mechanical and automatic thoughting of the interior little voice switched to external loudspeaker.

The current political discourse in the United States and many other countries (and languages), is for the most part people talking at each other, not with each other; and most of what is being said takes the form of predictable prefabricated word torrents gushing into an ocean of opinion. Almost all of it is automatic and reactive, very little of it is consciously created. It’s not the discourse, which is unconscious, but rather the space in which the

discourse is taking place. That space is anything but empty; it's already always full of the thoughting manufactured by so many individuals and groups. And to quote Orwell again from the same essay: "this reduced state of consciousness, if not indispensable, is at any rate favourable to political conformity... [so that] words, like cavalry horses answering the bugle, group themselves automatically into the familiar dreary pattern."

As counter intuitive as it may sound, the pre-requisite for conscious conversations is the capacity for silence. Heidegger probably said it best in "Being and Time": "He who can be silent when in conversation with another can better claim to understand than the one who never stops talking.... Only in authentic speaking is silence actually possible. In order to be capable of silence one must have something to say, that is, one must have a real and rich self-awareness."

The silence Heidegger refers to here is not the absence of speaking, but rather the space from which one is listening. And the "rich self-awareness" is not an understanding of one's own personality, but a grasp of our fundamental essence as human beings. The Zen Masters of ancient Japan referred to this essence as sunyata, absolute nothingness, which is at the silent core of all existence including the heart of what we are as human beings. Here again is Heidegger: "This silence is language; it can be much more expressive than any words. It is the original alignment of one existence with another, which language allows to come into being. Only because man is capable of such silence is he also capable of authentic speaking. If he ceases to be rooted in this silence all his speaking becomes mere chatter."

Human beings have always faced serious problems. But for the first time in our history as a species these problems are existential. Nuclear annihilation and environmental collapse, for example, carry the possibility of extinction. They are the kinds of problems that can only be solved by working together. And therein lies the difficulty. To work together requires genuine communication, which in turn requires thinking rather than thoughting. It is not a question of how sincere we are as we communicate, but rather how aware we are of where

we are speaking and listening from. Conscious conversations are conversations rooted in that silence, which is not the silence between the words, but the silence behind them.

Generating Balance: An Ontological Ingredient For Global Transformation

Alexander Berlonghi, M.S.

Where do we begin looking in order to address the entanglement of world issues and controversies that vitally touch all human beings on planet Earth? We find ourselves deluged by daily news that provides evidence for how incredibly out of balance we humans are. What restores balance to humans? Our challenge is to provide ourselves with an ontological tool, one that is based on our *being*, which we can utilize to restore balance in any personal or professional circumstance.

Our tendency is to look in three distinct directions whenever we want to resolve an issue or crises. Exploring the atomic **micro-world** of gluons and mesons has given us many useful technologies, but it is not likely that it will give us the balance in our humanity that we are looking for. Certainly microwave ovens and micro-technology are useful, at least for those of us in the world who have electric wall outlets. But atomic research has also produced weapons that have contributed to our lives being more out of balance. We can be grateful that we have learned that what seems so small and insignificant can be quite awesome and valuable. This applies to seven billion humans.

We also tend to look in the opposite direction, the immense **macro-world** of our galactic universe. The few astronauts who traveled even slightly into our relatively tiny solar system came back having experienced what became called *the overview effect*. They looked back at our beautiful planet and although lost for words, said this: *we are all one; we are all in this together; war and strife solve nothing*. The challenge is to get leaders to recognize this. We could offer all world leaders a ride onto a spaceship promising them a return ticket ONLY if they made authentic promises for real solutions. This could work, except we have a budgetary and transportation crises that prevents it. Realistically, leaving the Earth is not going to save us in the near future either.

But we still have our human sized **meso-world** of seven billion neighbors. How is balance possible here? Our social systems and governments are primarily invested in self-preservation and dominance, and do not share enough common principles for getting along with one another. They cannot even agree on whether, or when, war and violence are justified. When political leaders are

out of balance, citizens tend to follow. Certainly, some of our nations have made inroads towards opening the doors of wellbeing, freedom, and diversity, but the jury is still out on others.

What are we humans to do?

Faith is a guide for the majority of people on planet earth. There are so many beautiful and valuable teachings! So what about God? Oops. Here we have to be careful because of the different spokespersons who insist that we first have to use the proper name. But which one: God, Allah, the Divine, Jehovah, Wakan Tanka, Yahweh, Brahman, and many others? Again, getting humans to agree is a problem. History is against us. There are so many people of faith that continue to behave quite intolerantly and violently with one another. When religious leaders are out of balance, their faithful tend to follow. Certainly religions have given us moments of courage, community, and hope, but the jury is still out on others.

We find ourselves spinning our wheels. We know that our human world is out of balance, and that the consequences are both evident and immediate.

It is said that “*Necessity is the mother of invention.*” We are clear on the *necessity* of global transformation. In the context of balance, let’s take a quick look at the other two words in this saying.

Mother?

We all honor those who came before us that were dedicated to making the world a better place. Nations are proud of their founding fathers. We officially recognize the father of psychology, the father of mathematics, and the father of science. In addition, we also have founding fathers for hate groups, terrorist organizations and tyrannical dictatorships. Unfortunately, not all fathers are the same. Again, something is out of balance. Over the centuries we have not named many founding mothers.

For several thousand years our cultures have been patriarchal with plenty of evidence that they have been centered on domination, possession, distrust, sexual and racial discrimination, and war. We can only speculate what a matriarchal culture on a big scale would be, because we have not

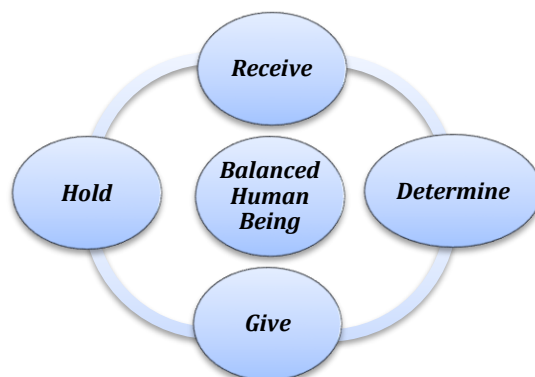
experienced one, at least in human memory. So there is more imbalance here. Certainly, just as a man or woman can be out of balance, so can a patriarchal or matriarchal culture. Our challenge is balance.

Biologically we can be out of balance as *females* and *males*. Cultural norms of what it means to be a *man* or *woman* do not teach us balance. The attributes, behaviors and roles of *masculinity* and *femininity* dictated by societies do not teach us balance. The energetic *yin* and *yang* teachings of the Chinese tradition greatly endorsed learning to be balanced, but in the translation too many have turned it into an esoteric theory with little actual practice.

What about *invention*?

We do not even have to invent something new. The three dimensions of atoms, galaxies, and humans share *being*. The human race with all its governments and religions shares *being*. Women and men share *being*. The practice of ontology goes to the core of *being*. The history of human discourse has tended to restrict *being* to something abstract and theoretical, yet it is essential in learning to be balanced in every moment of living and relating.

There is an essential ontological tool that is always available to us that keeps gathering dust the less and less we use it. At the heart of a balanced human being there are the abilities to hold, give, receive, and determine.



One way of learning balance is to simply look down underneath our feet. The planet that we walk on holds us with stability and strength. The Earth keeps us close and protects us

with gravity, otherwise we would fly away towards certain danger. Important limits and boundaries must be respected. There is something very intimate in being held and cared for in this way. Gravity tells us that this planet is where we must learn to live, and teaches us that we are all equal no matter the diversity of humans, plants and animals.

The Earth also knows how to give every living being the minerals necessary for its life. It knows how to receive, hold and nourish a seed. The emergence of a sprout happens in the darkness just below the surface, and when it is ready, there is a push and the shoot becomes evident. It is then received, and held again in a new way. The earth knows how to give just the right amount of water, heat, and air to every living being, guiding it into a bright world where things get hot and cold. Unless balance on the earth is disrupted, all life forms grow, mature, flower and give fruit. If this balance is disrupted, it becomes stubble, and can only be ploughed under. Human history has shown that countries, empires and civilizations have been ploughed under.

Where else can we learn balance?

Plants and animals live in this flow quite well until ecosystems are damaged or destroyed. They hold themselves in life in different ways with a giving and receiving that is so evident in their gentleness and power. They only do what is essential for living without a frantic do-do-do and go-go-go. They provide us with essential nutrition and incredible pleasures of taste. They make our human life possible. Our physical bodies continually receive what plants, animals, and the minerals of the earth give. Calcium and phosphorus hold to form our bones. We breathe atoms of oxygen that enrich our blood. Molecules of water flow through us. We are born into and continually surrounded by these teachers.

Every one of the seven billion humans is born of a woman. So one thing we have in common is knowing the fullness of being in a mother's womb, the tenderness of her body after we are born, and her strength when she held us. Balance is learning that every action we take is a holding, giving and receiving. Look at the tenderness of a baby's giving, the

openness of a baby's receiving, and the trust in their being held. When they grow they learn to play with agility, strength, and endurance. They spontaneously hold hands when they want to be accompanied. They naturally give an embrace when they want to share affection. They hold us intently with their eyes when they want to share that which is most profound in *being*.

We do not have to invent anything to learn balance. However we must be open to rediscovering what was given to us as infants, and be willing to let it mature in time as an adult practice.

Our humanness can also be characterized by the ability to determine. We have the capacity to determine that which is not going to take place naturally, predictably, or cyclically. We design, invent, shape, influence, give direction, produce and generate. Industry and technology are proof of this. When we do this independent of holding the earth in our care, or without attention to the giving and receiving of life on earth, the result is pollution, destruction and extinction. Striving towards global transformation is a human process of determining. It is not going to happen if we are out of balance in our holding, giving, and receiving.

The ability to determine is to learn to apply and practice this. Leaders of countries and religions, parents, teachers, project managers, executives, police officers, therapists, and coaches are all responsible for holding a certain space, and determining the life and wellbeing that are promised in that space. If they give without dominance and receive without submission, balance will occur. This can be taught within any social system or religion, and applied in the background of every global issue and in every home. All people can learn to touch and share *being*.

Mother Earth smiles when we play in joy. She does not like it when we fight over things, but she trusts that we will grow up and learn to work it out. At times she can only hold the

space regardless of whether what happens is beautiful or awful. There are days when it is pretty tough for all of us to see what the seven billion children do.

We humans are balanced living beings when we learn to hold intimately, give with gentleness, receive carefully, and determine wisely.

The Invulnerability of Being Vulnerable

Gary Clarke

The source of this title is a bit vague to me. That is, I'm not sure if I discovered it for myself or if some incredibly bright person told me. Upon further contemplation I *do* remember -- I did discover it for myself.

So what, exactly, is all this stuff about being vulnerable or invulnerable? For you, I don't know. I can only address what it's been for me and perhaps some of that may resonate. Let's see.

First let me define what *vulnerable* and *invulnerable* mean to me. Early in my life being vulnerable meant to be open to "the slings and arrows of outrageous" barbs and cheap shots. It meant being unprotected. And who wants to go through life unprotected? Ask any politician. If I didn't go to great lengths to cover my ass I would definitely be in constant jeopardy of being taken advantage of, of not getting the girl, of not being "accepted," of not getting the part (I am an actor). So vulnerable was out of the question. You had to be clever, calculating, and possibly (but not necessarily) corrupt.

Being *invulnerable* definitely seemed the way to go. I wanted to be accepted. I wanted to look good. I wanted to keep people in the dark about those things in my life that could be subject to ridicule and judgment (i.e., allowing my three boys to be adopted by my ex-wife when they were eight, nine and ten -- what kind of horrible father would do such a thing?).

Looking back, those times of my life were excruciatingly painful and provided increasing evidence of the futility of that position -- being *invulnerable* came back to slap me in the face over and over again. But the slaps didn't matter. I had to protect my image, my "identity." I *had* to look good. One of my more embarrassing revelations was discovering that instead of no one knowing what I was doing, in fact it was as obvious as poop on a white rug. "O, what tangled webs we weave..."

I've often wondered why someone, anyone, didn't point out what I was doing, but now realize that I probably wouldn't have listened anyway. Why should I have listened? *Everyone* was playing the

game and it was apparently working for them. Even if I had known to ask how they were doing it, I wouldn't have. *That* would have implied vulnerability.

There was an incident early on that put a crack in my "egg of invulnerability" -- at the time I could not have defined it as such but the evidence was evident. I was a thespian "star" in high school. In fact a 20th Century Fox talent scout, Doc Bishop (who had discovered Shirley Temple), discovered me in my senior play. He invited me to the studio and introduce me around to the powers that be'd. He wanted to put me under contract and groom me for stardom. And all I had to do was wait till I was eighteen (I was seventeen at the time) and not get married. I got married. Doc found out and slammed the door to stardom in my face...hard.

Something just occurred to me..., just now..., as I was writing the last paragraph. It is very possible, even likely, that despite his request that I not marry, I did so just out of some unconscious fear of not being able to fulfill Doc's expectations of me, whatever they may have been. That had not even crossed my mind until just now. And, at this writing, I am a tad older than 17. The things we hold on to.

It was a few years before I even considered taking another shot at acting. When I did I asked my high school drama teacher for help. She used her friendship with the director of the Pasadena Playhouse to get me an audition. I was to arrive at 6:30 the next evening, third floor at the rear of the Playhouse. But I had to make an impression. They had to know I was someone special. I had to mask anything that would make me appear incompetent or inept.

I lapsed back into my cocky "high school star" mode and decided to arrive at 7:30 (stars always arrive late). I barged in to the designated room and rudely interrupted another actor's audition. I was icily directed to take a seat and wait my turn. While waiting it became apparent that these actors were good. I mean really good. Of a much higher caliber than I was used to. I began to sweat and palpitate. By the time the director called on me I was a wreck.

Now when you audition for a part, everyone knows that you read "the dialogue." Everyone knows. I knew. It didn't matter. I was so flustered I read everything -- stage directions, author's notes,

commas and hyphens. The director was sympathetic and asked his assistant to take me into the next room, go over the lines and allow me to settle my nerves.

The assistant was very gracious and helpful and, when he thought I had sufficiently settled, asked if I was ready to return to the audition room. I asked if he would give me a few moments longer and he agreed. He left and I proceeded to memorize the lines of the scene. My assumption was that the director would be impressed. Ten or fifteen minutes later and I was indeed, ready to blow them away. I walked out of my room and into the audition room and, for a brief moment, thought I had opened the wrong door. I hadn't. It was the right door but everyone -- everyone -- had gone.

I had been completely forgotten and found myself alone in an obscure hallway on the top floor of the Pasadena Playhouse staring at a single lightbulb clinging to the end of a frayed wire dangling from a hole in the ceiling. While I didn't realize it at the time, my cloak of invulnerability had failed, miserably. And, to top it off, I later told everyone that the audition had gone swimmingly -- more covering, more denial, more pain, and absolutely no evidence of authenticity or satisfaction. I was humbled, in spades, and I didn't like being humbled (as if it had anything to with anyone else). I also had no idea of how to *fix* the problem. So..,

I hid. I had no desire or interest in talking to *anyone*. The incident would blow over. It would be forgotten. I'd forget. And if anyone brought it up I'd deny it and avoid it all with my fancy footwork. Well, it didn't blow over and it wasn't forgotten. If anyone even mentioned the Pasadena Playhouse I would get that "Uh oh" twinge in my gut and grow pale. I'd try to change the subject and if I couldn't, I'd leave the room. It was months before I ventured forth again.

A small 'Little Theater' group in San Gabriel, CA was mounting an old fashioned melodrama. No one there knew me so there was nothing to hide or avoid. My Playhouse fiasco hadn't hit the papers so I felt comparatively safe. I walked into the theater with absolutely nothing going on -- nothing hidden and not trying to be something I wasn't. I was there to read for a part. If I got it, great. If I didn't, that was okay, too. I was actually able to look around and watch people, see what they were going through. I recognized "me at the Playhouse" in a few of the hopefuls. Still, the full meaning of the moment hadn't clicked for me. That I was actually experiencing a low-grade form of vulnerability had not occurred to me. What a joy it was. I couldn't wait to read.

The theater was run by five volunteers who had already cast themselves in all of the major roles, which was fine. They ran the theater, so why not? Parts that were left were one or two-line parts. The auditionees -- about ten or fifteen of us -- sat patiently waiting our turns. Our names would be called, we'd stand to polite applause and go forward, reading our one or two lines. More polite applause and we'd return to our seats hoping we'd made the cut. Then I noticed: the five theater-runners were having the time of their lives, happy, carefree, and confident that soon they'd have the cast they wanted. But the people who were there for a part, well., definitely horses of a different color. Their faces reflected hope, fear, angst, and the very real possibility of throwing up. "How," I wondered, "could anyone possibly give an even remotely fair accounting of themselves while in that state of mind?" I also noticed that *I* wasn't in that state of mind.

I was in unfamiliar territory and liked it! I was following no unspoken agenda. What they saw is what they got. I was self-assured and confident, but not cocky. I knew what I knew and what I wanted in that moment. I went for it. No hesitation. No fear of rejection. However it turned out would be perfect. There was nothing to hide or be ashamed of. Had they asked me about the Pasadena Playhouse incident, I would have told them, gladly. And they would have laughed., with me, not at me.

They called my name and I stood to the polite applause. As I walked forward, I said that I would like to read the part of the villain. One of the "five" reminded me that "Tom is already..." I interrupted. Not arrogantly, but firmly., nicely. "I understand," I said. "But if I read the part of the villain you will at least get a better idea of what I can do. And if I'm not cast in this play. Perhaps you'll remember me for the next one."

Tom, of all people, thought the idea had merit and agreed with my request. It wasn't an outlandish or brash, or even an unusual request. Had they said "no" I would have thanked them and been on my way. No hard feelings. Yes, definitely a new place for me. Suffice to say, they gave me the part of the villain. Tom took the part of the hero, and Bob, who had been cast as the hero, was now the MC. And a good time was had by all.

I've got a closet-full of protection modes:

- Be physical, aggressive.
- Point out and use the weaknesses of others.
- Time your moves.
- Out-clever the competition.
- Use controlled pseudo vulnerability. (That always gets ‘em.)

And on and on.

My agent sent me to a Hollywood party informing me that agents, directors and producers would be there, casting several movies; a western, a teenage drama, a gangster epic, and a family friction flick. “Damn!” I thought. “I can be *all* of those guys!” But I couldn’t be just Gary. That would never do. (I had absolutely no remembrance of my “reading for the villain” episode). I arrived at the party dressed in jeans, boots, a white shirt and my best James Dean persona. I was cool, hip and a force to be reckoned with. I planted myself on a sofa and perused the scene. Thirty minutes later a very attractive lady sat down next to me. I recognized her as a prominent Hollywood casting agent. She introduced herself and I mumbled my name. She chatted on merrily and I would occasionally grunt a response and favor her with one of my seven expressions. During the course of that chat I uttered only four words, to two of which she replied, “Pardon?”

At the end of the “chat” she put her hand on my knee (Boy, I had her now!). She looked deep into my eyes and cooed, “Gary. If you’re going to play the strong, silent type, you might consider having something to say when you do speak.” And she was gone. Dear God! The Pasadena Playhouse all over again! Only worse.

It got better. Not good, but better. It became much easier to recognize the void when I wasn’t vulnerable. It was about here that I learned about *The Wasp and the Suit of Armor*. It’s like this: You can strap on your *armor of invulnerability* but invariably the *wasp of discovery* will find its way inside your “protection” and sting the crap out of you.

And, should the same wasp happen upon your armor-less, unprotected body, it will probably just sting you once and be on its way, leaving you to be on yours, without that ever-present worry, “Are they going to find out?” They will. Get the damn sting over with and move on! Eventually, you begin to learn something of major importance with every subsequent sting. Well, at least I did.

One incident completely turned my life around. Forever. I do not exaggerate. I was one of the co-stars on a big TV series during the 60's, *The Virginian*, and worked with an actor named Lee J. Cobb. If you don't remember the name, you'll remember the face. Look him up on IMDB. I had a problem with him -- I was star-struck., in awe of this incredible actor. I couldn't put one intelligent or semi-comprehensive sentence together when speaking to him. He was Lee J. Cobb! He was used to speaking to bright, erudite and more articulate people than this incompetent, unseasoned upstart. But., I was smart enough to know what had to be done. I'd tell him about my problem. Just lay it out on the table. A man of his caliber would certainly have a pearl or two he could offer that would help a poor unfortunate like me.

After about the third month of the show, Lee, two other actors and I were driven out to the location for that day's shooting. The two actors and the driver got out of the limo and headed for the chuck wagon. Lee and I were left alone in the back seat. Lee, who loved cigars, lit one up. He hadn't yet looked at me. No matter. I mustered up my courage and spoke, spilling my guts as I told him of my feelings of inadequacy being around him. It took several minutes but I finally got it all out. I waited for his response, knowing it would be profound and powerful.

I mean, this was Lee J. Cobb!! He puffed on his cigar, thinking, I assumed. I waited. A long wait. Not a word, a cough, a glance in my direction. Nothing. "Maybe," I thought, "I wasn't clear." I reiterated my case. A little more definite this time. A bit more assertive. I left no doubt as to what I wanted. And still, not a word. Nothing! Just an occasional exhalation of smoke. It was as if I wasn't even in the car. I blew up. I told him where to get off and exactly what he could do with his cigar.

Ironically, most of my scenes that day were with Lee and I blasted through every one. At one point during the day the director pulled me aside and said, "I don't know what you're doing, Gary, but keep it up. Your scenes are great."

The last scene of the day: Lee and me. Waiting for the set up, I'm pacing. Lee's sitting in his director's chair smoking another damned cigar. As I paced I happened to glance his way and thought I caught a hint of a glint in his eyes. I stopped, turned to him, and he broke out into this

incredible smile. It hit me like a ton of bricks. “You son-of-a-..,” I said. “You did that on purpose!” He laughed, stood and gave me a bone-crushing bear hug. From that moment until the day he died we were fast friends. And to this day I thank him for being the kind of person who would go that far out on a limb for another human being. God bless you, Lee.

Lee’s contribution to me allowed me to pay it forward, in spades. One of my first observations was that being vulnerable was ever so much freer than trying to be invulnerable. By freer I mean unencumbered; at ease with who I was, peaceful, authentic.., definitely a much more delightful place to be. I also found that when I’m vulnerable it allows people around me to experience vulnerability. I don’t do it with an agenda, I just do it because it works. For me and others. One more illustration and I’ll sign off.

Columbia Studios was doing a prison movie in New York and sent their top casting agent to L.A. My agent couldn’t get me on the audition list. But, I happened to be dating the young lady who had been assigned to be this casting agent’s secretary. As a favor to her he agreed, albeit reluctantly, to see me.., at noon, the next day.

I was early. He was an hour late. He returned from lunch and even though I was sitting right next to his door he never looked at me as he entered his office. My friend, the secretary, gave me an “I’m sorry” look. But it was okay. I was there on a pass anyway. Fifteen minutes later he buzzes her and she motions me to go in. I did. He was at his desk. Still not looking up, he pointed to a sofa. I sat. Another five minutes pass and still no recognition. But I’m fine.., “in the zone,” you might say. I watched him for a long time and saw clearly that the man was riddled with angst and stress (my read). So I said, “This has got to be a pain in the ass for you.” That, or maybe the tone of my voice, got his attention.

“What?”

“I said that this has to be a pain in the ass for you.”

“What are you talking about?”

“Well,” I elaborated, “you’re out here from New York to cast a movie. Unfamiliar territory. Newspapers say there are a few production problems. You’re pressed for time, and to top it off your secretary asks if you might find time to audition a friend of hers. It’s got to be a pain in the ass.”

Before my eyes he morphed into an entirely different person. Had the expression on his face spoken it would have said, "Thank you. Thank you for hearing me."

"Look," I said. "I appreciate the opportunity. So let me read for you. I'll give you my best shot and if you can use me, great. If not, well, at least I got to meet you." We talked for an hour: about the business, families, guy stuff. He was wide open and so was I. I didn't get the part. Not that one. But I auditioned for him on four separate occasions and he cast me twice. He became a friend I would have missed had I been practicing "invulnerability."

Now I practice "vulnerable" at every opportunity. Always successfully? No. But I'll tell you, even an unsuccessful "vulnerable" is much better than a successful "invulnerable." If I had a Jewish grandmother, right about now she'd say, "Try it. You'll like it."

Miracles Do Happen! The DNA of Healthy Conversations

Judith E. Glaser

Words Create Worlds

Co-creation is a driving force in my life. It was a word that set a new level of engagement – a new level of conversation – and opened up my thinking about how our brain works when we are in co-creation. Three decades of observation and experimentations with clients followed the discovery of this magical word, and have given me data to suggest that when we are in co-creation with others, energy emerge that has ‘the power to heal’ and the ‘power to generate a life force’ that is transformational and magical in its nature.

Companies have hired me to bring co-creation into their culture and with every engagement, something major happened in the company that released an unstoppable energy for growth, that seemed to heal wounds, minimize conflict, and elevate a level of innovation that I had never seen before. Mid-size companies seemed to grow and innovate faster; people seemed to find ways to innovate together not alone, and those who had felt outside became insiders. It was as though when companies discovered how to live in co-creation they had an ‘**energy of activation**’ that healed what didn’t work and activated what did work for the culture to be healthy, inclusive and innovative in ways I’d never seen before.

I became a student of co-creation, and wanted to know not just a dictionary definition of this new word, I wanted to understand where in our brains this incredible ‘**interaction dynamic**’ took place and how to replicate it in every company I worked with.

Then, in the midst of my pursuit of the most creative and fascinating research, I discovered I had breast cancer again – in fact this time I had two cancers – breast cancer and pancreatic cancer side by side. As someone who has BRACA II genes, I would learn that cancer was in my blood, and in my family, and no matter how much I prayed alone for this not to be true, cancer was in my genes. My first cancer appeared on September 11, 2001. The day World Trade Center was attacked was the exact moment I was diagnosed with my first bout of Breast Cancer. It’s a day the world will never forget, and a day I have relived a thousand times as I worked my way back to a healthy body and

healthy mind. Now, 15 years later with two more cancers invading my body simultaneously, I can look back and read my journal with more distance. When first discovering cancer it's scary, it's confusing, and it's not so easy to digest. While **co-creation** was something you do with others, cancer, at least in my early understanding of it, was something I would do alone – ***or so I thought.***

But something unexpected started to happen that even my doctors called a **miracle**. Miracles are “*a surprising and welcome event that is not explicable by natural or scientific laws and is therefore considered to be the work of a divine agency.*”

I got through the double mastectomy in a few months, and expected healing from it was going to be easy. My mind was set for healing and my family support was high. Yet for some strange reason, I didn't have the healing experience. I started to lose weight, became jaundice, and felt deep pains under my breast – giving me no other choice than to put myself in the hospital for a thorough examination of what was causing the new illnesses – new pain, weight loss, and appetite loss.

Miracles do happen – and the right doctors showed up as though I had a direct line of sight to each one.... I'd put myself into the hospital for tests, and tests I got – but from a Gastroenterologist who was filling in for another general physician (who likely would not have seen the signs that my internal health was being compromised).

“*You are jaundice*” and, “*we must operate today*”. The operation meant putting in a stent so we could move bile into my liver to digest my food. But what caused the jaundice, and what cause the bile ducts to close down? More exploration to find the trail leading back to – what we learned was Pancreatic Cancer.

Feeling the pain under my chest – I knew something was not right – yet the only way to give eyes to the pain was MRIs and other body scans. Within 12 hours we had the story laid out in front of us., “*You have a 4.4 cm tumor wrapped around your pancreas. 4.4 is big, and it's lethally big. It's wrapped itself around the veins and arteries at the top of the pancreas, rendering it inoperable.*”

After 5 days of tests, and scans, and diagnosis, I traveled to meet with the best doctor in New York for Pancreatic Cancer - Dr. Joseph Ruggiero. December 24th, the day before Christmas, I learned I

was a candidate for the strongest chemo known to man. Folfirinox was designed for people with BRACA II Cancer – ***the miracle of Christmas*** was about to pave the way for another cancer chapter never anticipated.

The faster we act on Pancreatic Cancer the better our chances for recovery. This cancer is like a petulant child that, when angry, throws its own cancer cells into the lymph system and other parts of our body – which we can't see or feel until the pain makes it known. My ribs hurt; they were being spread apart. The pressure of the tumor was a statement of power: *"I am the boss now!"*

My chances of life over death were being calculated by the strength of the tumor over my state of mind. I was not giving in. I was not hiding my disease. I was going to lean into this unexpected petulant child and give back a love for waking me up to things that I needed to do differently.

Turning to energy healers was not something I knew a lot about. I believed in energy healing yet had not allowed myself to be a part of it. This time was different – this time I was harvesting miracles – from around the world and from my back yard.

Master Park came to our apartment and blew me away. She was so pure of heart and so full of energy healing wisdom. Brought to me through Barbara Biziou – one of my 'Goddesses' from the Goddess Group started years ago. I knew Master Park would bring healing and insights. She worked my body at an energy level, and circled my tumor with love. I felt better, and different, and open to receive the energy healing that was going to change my life.

Bonnie Hughes, a wisdom healer who has brought me insights with her touch, gave me a word to focus on; *"Allow,"* she said. *"You must focus on 'Allowing' energy to come to you and through you."*

Miracles do happen – and at the right time and right place a new quantum level of energy was about to knock on my door. Four months before being diagnosed with breast and pancreatic cancers, I was selected out of hundreds of thought leaders, to bring my work to the world. My work is called Conversational Intelligence® (C-IQ). It's a new 'intelligence' that sits alongside of Emotional Intelligence and Intellectual Intelligence, as one of a small number of universal intelligences that all human beings have.

An honor of a lifetime, I excitedly agreed to work with Ben Croft, President of WBECS (World Business Executive Coaching Summit), to enable executive coaches globally to become certified in my work, and to become representatives of C-IQ globally.

Our program was to launch January 18th 2016, and on December 24th, 2015 Ben, who had hand-picked me for this honor, found himself sick, sleepless, and shocked that his 'bet on the right horse' might now become the nightmare of a life time. Ben had good instincts and picked me out of a crowd, yet nothing showed up to warn him (or me for that matter), that this was part of our shared journey ahead.

My diagnosis stunned us all, and as I found my health failing we all began to wake up to the possibility that if the chemo didn't work, the year-long program I'd signed up to do with Ben and his whole team – with outreach to 12,500 coaches globally – could fall apart over night. Ben invested in this program with his heart, soul and pocketbook. With the uncertainty of my future – our relationship was now filled with confusion.

Eleven months of webinars, reaching almost 1,000 coaches globally needed to be sustained by me (and my team) – and yet every two weeks, chemo was to be shot into my body over a multi-day period, which would render me at times too sick to talk, too sick to teach, and too sick to think. We had a backup plan that went into full gear immediately ... if I were to die, the program would be lost – unless we taped all our sessions while I was still alive – giving us a way to create the experience of 'life' the best we could.

Miracles do happen – and I didn't die. In fact, the opposite became a new way of life. Chemo was disorienting, and cancer was defiant, yet my healthy attitude and will to live became bigger every day. I didn't feel alone. I didn't feel rejected, fearful, or sad. In fact the opposite took over my body, mind and soul. I felt alive. More alive and more connected than I had felt in my whole life – **WHY?**

Being transparent about my health was a big step for me. I had to let people know what was going on. And I had to let the 1,000 coaches who signed up to study with me know what I was going through. No, I don't mean all the details. I mean I wanted them to know my diagnosis, and I wanted

to share the updates to let them know how I was getting better. I knew, in my heart of hearts I would not die, ***but I didn't yet know why.***

Within my first two sessions of sharing, a movement began. Imagine, almost 1,000 coaches signed up to work with me! Imagine, I wanted to do my sessions live, not taped – which meant that somewhere in my body there was pre-cognitive insight that the right forces were surrounding me, yet I didn't know more than that.

Imagine, I didn't cognitively know how the chemo would work, or if I had the stamina to show up for each and every session. Yet, when I was on the calls I felt alive, engaging with coaches who wanted me to heal. Their aspirations became realities as people around the globe started **prayer circles** to move energy of the universe to my little frail body. While chemo robbed me of my body weight -- being less than 110 lbs. and 5'7" tall gave me a body like a resident of Auschwitz, prayers helped drive the cancer out of me, making room for the healing energy my body learned to thrive on.

When I started chemo, my cancer markers were 579, which is high, given normal and healthy people are in the range of 0-33. I was on the extreme side with cancer owning my body and feeling no remorse. Yet by the third chemo session we saw my cancer markers take a deep dive -- from 579 to 144, and then to 77, to 44. No one could believe it. My doctors called it a miracle; the staff called it a miracle. After eight chemo rounds my markers have dropped to 17 – about as normal as anyone can get.

My tumor originally was 4.4 cm and wrapping itself around the veins and arteries in my pancreas. There was no way I could live unless the tumor disappeared. *"It is too dangerous to do surgery,"* my doctor said, so chemo was my pathway to life. With all angels and energies on my side, I leaned that after the last chemo and a new scan, my tumor was not only smaller, it was 'gone'!

Miracles do happen! My cancer is gone. More than all gone – it is not visible to scans and the tumor has disappeared. Why is this so unusual? Because most patients go for years of chemo and still are not cured from Pancreatic Cancer – or they die within the first few months because the

Pancreatic Cancer has found ways to throw cells into different parts of the body, which then spread the cancer through the body, weaken the immune systems – and poof! Lights out.

My doctor calls what happened to me a **miracle**. The only medicine that's changed over the course of the past five months is the love and prayers that came from my coaching team globally. Early in my chemo, one coach suggested that everyone on the call would pray every morning at 9 AM in their country – and they did. And at the start of every Webinar – my coaching team wanted an update, and each call was one miracle after another – tumor shrinking, tumor disappearing!

Triple prayers are even more powerful, so I am learning. Spiritual friend Jan Goldstoff enlisted the help of spiritual healers around the globe, and my daughter enlisted our friends, and family and friends of family! I get tears in my eyes and a lump in my throat when I think about how every moment matters, how over the past five months every conversation, every commitment was to bring energy of healing to me. Every moment was full of guardian angels working behind the scenes in '**not allowing**' the cancer to take me down – and **allowing me** to be open to the most pure and beautiful energy of the earth – the energy of love healing.

It All Started with a Conversation

Today I am, knock on wood, *cancer free*. Moreover, I am of a healthy mind, and wiser about the relationship between *healthy cells* and *healthy organizations*. Some of my insights came from my research into the neuroscience of conversations, and some came from a conversation with my husband during the last phase of my chemotherapy in 2001, where cancer first appeared in the form of a lump in my breast.

It began like this One morning at 5 am, I could not sleep and found my husband awake and up, at his computer. *"I've been dreaming,"* I said, *"about the nature of healthy companies and toxic ones and I want to talk about it with you. Tell me what you are learning about cancer, and I'll share what I'm learning about healthy companies—let's see what's at the intersection of what you know and I know."*

As a life-long student of conversations, I know that not every conversation is alike, and I've discovered there are three levels – each has its' own unique dynamics. Many conversations are what

I call **Level 1: Transactional**: these conversations confirm what you already know. They consist of a lot of telling, a little asking, and low levels of listening for what is new. Other conversations are **Level 2: Positional**: they are selling what you know and defending what you know. Your mind is not open to influence; rather you converse to ensure your voice is heard and followed.

What I discovered with my husband was another level of conversation that changed our lives. It went beyond telling, selling and defending. It required an open mind to listen deeply, to take in what others were saying, and to be willing to change my mind. I called this higher level of conversations **Level 3 – Transformational**, and this morning Rich and I had discovered Level 3 at its best.

Co-Creating Conversations

Our conversation opened up a window to our minds. Rich and I started to see connections we'd never seen before. We were so energized that we almost couldn't keep up with the new insights that were flying out of our minds and our mouths. Big questions emerged—questions for which we had no answers. We had to think together and **hold the space open** for the sublime and the ridiculous.

I gave these conversations a new name; **co-creating conversations**. *Co-creating* is when people think together, define reality together, and take on the shared responsibility for the health of another person, and even the health of an organization together. Through our conversation, we learned that the same principles apply to healthy cells and healthy organizations. When healthy conversations exist inside a culture, everyone thrives; when healthy conversations exist inside the body, every human being thrives.

What we realized that day was profound, and our learning has unfolded over the last decade into a depth of wisdom about how organizations and organisms use **conversational intelligence** for *Creating 'WE'* – the healthiest state of existence for cells, for individuals, for teams and for organizations.

Conversations are not just about talking, sending and sharing information, telling people what to do, and expressing what is on our minds. An *intelligent conversation* is much more interactive and inclusive. In fact, *conversational intelligence* impacts how we connect, engage, interact, and

influence others, enabling us to shape reality, events and outcomes in a collaborative way.

Intelligent conversations move us from *power over* others to *power with* others, to get on the same page and experience the same reality by bridging *reality gaps* between *how you see things* and *how I see things*.

Conversational intelligence gives us the power to express our inner thoughts and feelings.

Conversations trigger emotional reactions. By learning how verbal messages and nonverbal behaviors trigger different parts of the brain and stimulate certain reactions and responses, you and I can develop our conversational intelligence to build healthier, more resilient relationships and boost desired results—to confront each other face to face, say what is in our hearts and on our minds, and at the same time build and strengthen our relationships with others.

Confrontation saps energy, limits focus and destroys good intentions...

Confrontation takes most of us to the edge of our comfort zone, and so we tend to avoid it. Having difficult conversations scares most people into thinking they will lose a friendship, and so they avoid confronting the truth. When we feel frustrated or angry at someone who we feel has stood in our way of success, undermined us or caused us to lose face, we get so upset we just can't find the words to express ourselves. We end up pushing, not pulling, expressing our worst behaviors, or we may hold it all inside until we boil up with frustration and then blast someone.

Much of what goes on in situations with high emotional content takes place primarily in our minds. This is our “story” and how we put words to the drama of our experience. Much of our frustration comes from the words we use to tell the story. How do we communicate with each other when we feel pushed to the edge? How do we deal with these challenges in a way that builds relationships, rather than erodes them? How do we masterfully walk ourselves down the ladder of conclusions instead of climbing the ladder of assumptions, inferences, and stories about each other that only serve to reinforce our separateness rather than our connectivity?

Our brains disconnect during conversations every 12 to 18 seconds, as we get hooked on key words that send us back to emotional memories. Our movie-making mind brings up these old memories and edits them into a draft of the current situation, changing the meaning, from your perspective, of the meeting you are experiencing in the now.

Bringing emotion-laden memories into the present only amplifies the present. If the memories are ‘feel bad’ you bring more pain and feel bad into your interpretation of the present. If the memories are ‘feel good’ you bring more pleasure into the present.

DNA of Healthy Conversations

When we join an organization, we enter a new community with expectations to make a difference, contribute, and to be part of something greater and bigger than we can accomplish on our own. And yet, all too often, we get sucked into territoriality or reactivity, leading to cycles of behavior that erode relationships, dissipate energy, and take away from being productive, healthy, high-performing individuals, teams, and organizations. We become harvesters of politics, power, control, and arrogance, with egos that fill organizations with invisible signs that say, “*..., don’t go there..., you can’t do this..., you don’t know that..., save face, blame, protect, and win at another’s expense.*”

When we are stuck in territoriality, protecting what we have and fearing loss, we are living at a low level of effectiveness, which ensures we will never achieve our greatest aspirations. In the face of negativity, positional power struggles and self-limiting beliefs, our courage and ambition shrink, and mundane mediocrity becomes a way of life. Often, the pattern becomes a death spiral, as we extinguish the faith and flame needed to risk and learn new and better ways of thriving with others.

When territoriality fills our organizations, the culture feels toxic, activating behaviors that cause us to retreat and protect ourselves. Our survival instincts are turned on, and our *Vital Instincts* turned off. While we are familiar with the notion of *survival of the fittest* and the term *survival instincts*—first introduced by Herbert Spencer and then developed by Charles Darwin in 1864 to explain evolution [Charles Darwin. Wikipedia]—few of us are familiar with the term *Vital Instincts*.

Walter Bradford Cannon, a physiologist from Harvard Medical School first coined the term *fight-or-flight* in the early decades of the 20th century to explain a disruption in homeostasis caused by threats.

[<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1447286>] I coined the phrase *Vital Instincts* to explain a whole other dimension of behavior that originates from the prefrontal cortex and heart connection activated when human beings are vitally connected through our higher brain connections. I believe the lower brain represents the ‘I-centric’ part of our humanity, and our higher

brain represents the ‘We-centric’ dimensions of our humanity. When activated the higher brain elevates human beings from *surviving* to *thriving*.

We now are learning through neuroscience that *Survival Instincts* are hardwired in our lower brain—our Reptilian Brain—while our *Vital Instincts* are hardwired in our higher brain or our Executive Brain. I believe that every person has *Vital Instincts* for greatness. We *instinctually* want to do well, contribute, be recognized and included on a winning team. However, the level of conversation we have with others determines whether we activate our Reptilian Brain or our Executive Brain.

Parallel Universes: Cell Behavior and Organization Behavior

My conversation with my husband revealed several parallels between *Cell Behavior* and *Organization Behavior*. First, cancer depletes life energy from a system. Cancer cells behave like they are in survival mode; healthy cells are in a growth mode. The secret to reinstructing a cancer cell to become a healthy cell again is revealed in ***three basic principles*** that also apply to changing toxic cultures and relationships back to healthy ones. These simple principles break the code on culture change. [Based on the scientific research from NYU School of Medicine]

Principle 1: Ensure Dialogue is open, healthy and transparent. When the body is healthy, the immune system works at all times to ensure that anything that is a threat to health is attacked immediately. Immune system *flags* arise from cells, directing the immune system to know where and how to target their action and marshal the internal resources to restore health. When our bodies are healthy, each cell has a responsibility to the whole—and signals where help is needed from the immune system. Everyone works as a connected, healthy team. They work in a partnership. The cells and system have a *dialogue* and from this arises a higher level of immunological support to handle threats.

When cancer forms, normal cells lose their system *flags*—people avoid conflicts and don’t speak up. People pull away and hide. People act toxic in the same way cells become toxic -- cancer takes over the body and the organization.

Toxic Signals: Making yourself the center of attention

Healthy Signals: Making your organization the center

This principle reminds us of the importance of ***healthy dialogue*** between each cell and the immune system. When leaders make themselves the center of attention, ignoring signals coming to them, the culture breaks down. In healthy organizations, each person sees challenges and speaks up. People come together – put issues on the table – and work with leadership and engage with the leadership team to take on the challenges together.

In business, we need to learn how to create safe environments where we can make our issues, concerns and beliefs visible, and we need to feel safe enough to become more transparent about what is on our minds. We need to learn how to audit our mindsets so that we are always operating out of our healthiest beliefs. When we fear speaking up – the organizational immune *flagging* system breaks down – threatening the vital health of the organization. Having healthy dialogue and making our *flags* visible and our belief systems transparent – is core to sustaining a healthy thriving organization.

Principle 2: Become more Sensitive to Others' Needs and Aspirations.

When cancer cells grow, cells lose their sensitivity to each other and grow anywhere they can. The chemistry for facilitating conversations between cells, called Contact Inhibition Factor (CIF), dries up and the cells break away from their cell partners, seeking a new form of contact. However, without CIF, the cancer cells can't find contact points and invade the body, growing into tumors that can block the normal functioning of organs and the body's systems designed to sustain health. This principle reminds us of the importance of restoring cell sensitivity and instructs us how.

Toxic Signals: Insensitivity to others

Healthy Signals: Sensitivity to others

Translated into business terms, this means creating a *feedback-rich culture* that enables individuals to establish healthy conversations and healthy relationships with their neighbors and coworkers – even when the conversations are difficult.

In a feedback-rich culture, a new level of awareness emerges so that we 'don't grow all over each other.' Rather than creating environments full of territorialism and competition, we learn how to

reach out and connect with others – to give and receive healthy feedback, to ask for support, and engage in enabling each other to achieve our highest aspirations. Where healthy, open, trusting, caring relationships exist in companies, an organization will thrive. Our Vital Instincts to connect with others in a healthy way drives healthy relationships and cultures.

Principle 3: Be Open to Adapt to New Thinking. Cancer cells multiply by creating their own growth factors. They build their own vascular system (angiogenesis) that supplies oxygen and nutrients to the cancer cells, enabling them to grow at a rapid rate. They become self-sustaining and encapsulated from the rest of the system, drawing out nutrients from inside the system for their own sustenance. Healthy cells, on the other hand are serum dependent, and need nourishment from the outside to grow. These new influences from the environment activate higher levels of intelligence and facilitate growth.

Toxic Signals: Entrenchment in your own point of view

Healthy Signals: Open to be influenced and change your mind

We need to be mindful when we create a focus on the past, an internal view of the world, and an entrenchment in our view of the world. We get *Addicted to Being Right* or *Entrenched in our Own Point of View*. We become so convinced we are right that we stop listening or being open to others' perspectives. This internal view saps energy out of an organization. Instead, we need to turn outward– to learn, grow and nourish each other; to support, engage, build strong partnerships, collaborate and innovate, and focus on growing to our next level of greatness.

Conversational Intelligence: Putting it All Together

We have *Vital Instincts* to connect, and the quality of the connection defines our trajectory moving forward with others. Through a powerful *Level 3 Conversation* with my husband, we discovered a new level of conversation. Until my journeys through cancer, I was unable to see there was a conversational level that I was not spending enough time living in for my own health and the health of those I care so much about.

By learning how to master the *three Levels of Conversational Intelligence* and the principles they represent, we can master and activate our *Vital Instincts*, ward off toxicity that limits our health, and create the space for profound and energetic conversations that transform our world.

How to Expand? Stand in *Their* Shoes

Thomas Zweifel, Ph.D.

*If I am not for myself, who will be?
And when I am only for myself, what am I?
And if not now, when?*
—Hillel Pirkei Avot 1:14.

[This article is based on Thomas D. Zweifel and Aaron L. Raskin's award-winning bestseller *The Rabbi and the CEO: The Ten Commandments for 21st Century Leaders* (New York 2008: Selectbooks).]

On a plane, you constantly fight for limited resources and against encroaching elbows, crying babies, overstuffed overhead bins, or coffee spilling on your open laptop (especially if you fly coach). Life on a plane is a microcosm of life on the planet. It's easy to see only your own point of view, feel that you must fend for yourself, and guard your space in a world reduced to you-or-me thinking.

In fact, aircraft are great laboratories for empathy. Put yourself in the shoes of a flight attendant (my wife was one for many years). "Often, we arrive with our beverage carts, obviously ready to take their drink order," said Robert Ward, a flight attendant based in San Francisco, but customers "wait until we have asked once or twice before removing their headphones and saying, 'What?'" Alan Boswell, a US Airways flight attendant, has experienced the same cold shoulder. On a typical flight, "I got to row four before I heard a single 'please' or 'thank you.'"

That's peanuts compared to Mary Sutphen's story. On a New York-Amsterdam flight, a passenger cursed her for refusing to serve him another whiskey, then kicked her in the knee, and finally decided to get her attention by urinating on her jump seat. On arrival he was met by the local authorities at the aircraft door. "I will never understand what happens to people when they get on an airplane," said Sutphen. "Some people check their brains with their bags."

In moments like this, Jewish philosophy comes as a godsend (quite literally). The very word for "life" in Hebrew, *chayim*, is a plural term (indicated by the *-im* ending). Jewish tradition holds that without a *minyan* (a quorum of ten Jews) you cannot pray *kaddish* (the mourner's prayer) or read

the Torah scroll in public; no Jew, no matter how great elsewhere in life, can do so unless a *minyan* is present. This age-old rule promotes a collective spirit, just like the Jewish adage that two people sitting together are better than the best person sitting alone. Life does not transpire within an individual, as even the brilliant individual Albert Einstein recognized:

A human being is part of the whole called by us “Universe”, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest—a kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole nature in its beauty. [Thomas Burke, ed., *Einstein: A Portrait* (Des Moines IA: Oxmoor House, 1984), 44.]

Take a moment to reflect on how your life, in fact your every activity, relies on others. Try to think of one object you could acquire without anybody’s help. It’s impossible to be 100 percent autonomous: your clothes, your chair, your smartphone—you’d have none of them if you were totally isolated. You’d not even exist. There’s no “I” without a “Thou,” for we’re profoundly dependent on each other.

Yes, the recognition of the “I” in individual has brought us far; it has freed us from being mere subjects of tyranny, granted us rights and liberties, and led to universal human rights.

But at the same time, it has given us the illusion that you and I are separate. In the business world, it has led CEOs to protect themselves jealously from their people and use armies of secretaries to wall themselves off. At the German subsidiary of a global energy company, some middle managers had worked on the ground floors for ten years without ever seeing the president’s third-floor office. By isolating themselves, leaders deprive themselves of strategic intelligence from the front lines. And since a leader, by definition, is with the people (you cannot lead without co-leaders or at least followers), such separation can be costly for productivity, loyalty, and morale.

In the extreme, “expressive individualism” (that’s what experts call it, meaning: I do whatever I want, as long as I get away with it) has led to a “Me-Mine-Money” culture—note the word “selfie” and the “I” in iPhones and iPads; the Wii has even two “I”s—and to 45-year-olds driving alone in

SUVs and guzzling away US energy independence.

Extreme individualism perceives a you-or-me world, a zero-sum game in which we prevent each other from getting what each wants, because the more I get, the less you get. The belief in separate individuals may well be the greatest obstacle we've put in our own paths. And it may cost us our common future.

Life is Plural

Amazing things happen when people recognize they're inter-connected. Go back a century, to Armentières, France: Day after endless day, since early November 1914, British and German soldiers had fought each other bitterly, inch by inch in mud and snow, in battles of attrition. But a few days before Christmas the unimaginable occurred. Instead of hand grenades, Saxon soldiers lobbed a tightly wrapped chocolate cake. The British soldiers found a note in the cake: Would it not be feasible to have a truce that evening from 730pm to 830pm? The British accepted. English soldiers stood up from their trenches, listened to imperial German music, even applauded.

On Christmas Eve, Lieutenant Kurt Zehnisch, a high school teacher in civilian life, opened communication with the enemy dug in barely 100 meters away. They agreed to meet halfway between their trenches. Two soldiers from the German side climbed out of their cover and crawled through the barbed wire—a frightening moment. The soldiers on both sides waited, barely breathing. Finally, one Englishman came out of his trench holding up both hands. “In one hand he held a cap filled with English cigarettes and tobacco.” He shook the Germans’ hands and wished them “Merry Christmas.” They wished him “Merry Christmas,” amid screams of joy from both sides.

Enemy soldiers came out of their trenches, smoked and ate together, played soccer, even cut each other's hair. Josef Wenzl wrote home: “What I will now report to you sounds barely believable, but it is the pure truth.... Christmas 1914 will be unforgettable to me.” On May 6, 1917, Wenzl fell in battle. [Michael Jürgs, “Singen mit dem Feind [Singing With the Enemy]“, *Der Spiegel*, November 3, 2003; based on Michael Jürgs, *Der Kleine Frieden im Grossen Krieg [The Small Peace in the Great War]* (Munich: Bertelsmann, 2003).]

Standing With “Them”

Without empathy, you won't see all perspectives, miss out on vital intelligence, and likely make bad

decisions. You must allow those who tell you about their trials and tribulations to have an effect on your heart. Rabbi Shmuel, the fourth Rebbe of Lubavitch, was once asked why he perspired so profusely whenever he counseled people who came to see him. He answered, “If I am to counsel each man well, I must experience his distress exactly as he himself experiences it; I must divest myself of my own garments and clothe myself in his. Afterwards, I put my own garments back on; and when the next person comes, I put on his garment, so for every person who comes in with a question, I have to dress and undress.” [Rabbi S.Y. Zevin, *A Treasury of Chassidic Tales* (Brooklyn: Mesorah Publications, 1980), 322.] Reb Shmuel knew that to truly help, he had to get into people’s skin. That’s why he sweated so much and had to change his shirt each hour.

Isn’t that going too far, though? How can we be empathic in today’s world when terrorists are plotting to eliminate our way of life? No: Empathy with the worldview of others doesn’t mean moral relativism. There is right and wrong. Yet unless you stand also in your adversaries’ shoes, you’ll not foresee their strategy, let alone defeat them. That’s why David, the slayer of the mighty Goliath, exclaimed: “From my enemies I became wise.” [Psalms 119:98.]

Modern-day leaders need a mind-set like the biblical warrior Yiftach who became Israel’s army chief, a judge, and quite possibly the world’s first diplomat. Why? Because of his openness (his name comes from *poteach*, “open”), Yiftach did not go to war with his enemies until he’d talked to them; and he started negotiations by asking them questions about their perspective, for example, “What is there between you and me that you have come to me to make war in my land?” and only then stating his own people’s interests. [Judges 11:1-33.]

For the Sake of Peace, You May Bend the Truth

Moses’s brother Aaron had the love and compassion to see both sides in a conflict. If two businessmen quarreled, Aaron went to each in ancient shuttle diplomacy. He’d allow himself to stretch the truth a little, just enough to bring about peace. He assured businessman A that businessman B had expressed appreciation and eagerness to resolve their dispute. Once A agreed to sit down with B, Aaron immediately went to B and told him A was ready to make peace. The sages later backed Aaron up: “For the sake of peace one is allowed to change [the truth].” [Joseph Ginsburg and Herman Branover, *Mind Over Matter: Teachings of the Lubavitcher Rebbe on Science, Technology and Medicine*, trans. and ed. Arnie Gotfryd (Jerusalem: Shamir, 2003), lvi.]

In 1919, an Arab leader and a Jewish leader practiced the principle of being in the other side's shoes for the sake of peace, and did so in perhaps the toughest place: the Middle East. Emir Feisal, whose father Sherif Hussein of Mecca had led the Arab world in World War I, and who represented the Arab Kingdom of Hedjaz at the Paris peace conference after World War I, met with Chaim Weizmann, the representative of the Zionist organization. Meeting first in Aqaba, Jordan and then in Paris, they signed an agreement calling for all necessary measures to "encourage and stimulate immigration of Jews into Palestine on a large scale." [Feisal Hussein and Chaim Weitzmann, Joint Arab-Jewish agreement on Jewish Homeland, January 3, 1919.] In a follow-up letter to Weizmann, Feisal wrote:

We feel that Arabs and Jews are cousins in race, having suffered similar oppressions at the hands of powers stronger than themselves, and by a happy coincidence have been able to take the first step towards the attainment of their national ideals together... We Arabs, especially the educated among us, look with the deepest sympathy on the Zionist movement... we will wish the Jews a most hearty welcome home... our two movements complete one another...and there is room in Syria for us both. Indeed, I think that neither can be a real success without the other. [Walter Laqueur and Barry Rubin, *The Israel-Arab Reader* (New York: Penguin, 2001), 19.]

Such empathy or partnership between Muslims and Jews has become virtually unthinkable. Few people in the region say even as much as "I'm sorry" now—and I know from my own Facebook exchanges how hard it is to find common ground. Imagine what would be possible if people had the guts—and the skill—to stand in each other's shoes.

And it is possible. André Azoulay, senior advisor to the King of Morocco, jokes that he's a member of an elite club with one member—him—since he's the only Jew to hold such a position in any Arab country. Azoulay feels equally Jewish and Arab. "I'm an Arab because I was born in an Arab country, and I'm an Arab because I absorb Arab culture, and I'm an Arab because I live in an Arab environment," Azoulay said. "If I could only make peace between Jews and Muslims, I would feel that I had fulfilled my life's ambition." [Orly Halpern, "Moroccan king's Jewish advisor fights for the Palestinian cause. 'It makes me a full Jew'," *Jerusalem Post*, May 31, 2006.]

And you?

Sanity?

Jonathan Smith

Tesuke saw them waving from shore – just a few people standing there, tired and disheveled, looking as if they had just arrived after being chased from their homes.

They lived on an island where traveling by sea was illegal. Tesuke pondered this for a moment before adjusting course and sailing his catamaran towards the group. These were not Tesuke's first passengers and certainly would not be his last.

Tesuke had been on the water his whole life, and was familiar with the way first timers could be when leaving solid ground. It did not take long for the group to clamor aboard, as most moved with such haste they hardly noticed the vessel's shape or bright designs.

A few lingered, stretching out their last seconds ashore with forlorn and nostalgic stares inland, only boarding after the rest of the group was done. Tesuke gave them the time they needed, but said nothing before pushing off the beach. Mixing the sand and water into swirls with a long oar, the catamaran budged, and began moving out to sea.

Only after some time passed and the passengers saw their island's shores shrinking into the distance, did anyone try and talk with Tesuke. A representative of the group came forward and explained the misfortunes faced by him and his companions, weaving a tale of unrest, injustice and disorder caused by their island's leaders.

"It was as if we woke up one morning and all of the rules had changed," the representative explained. "We didn't feel safe, and we didn't have a choice." Tesuke listened while adjusting his sails and rudder for the wind.

By the time the tale was over, the waves had swallowed their home island from view. However, a new island now grew on the horizon. "At least he knows where he's going," said some. "Where is he

taking us?” asked others. Faced with the approach of new and unknown lands, the group jostled closer to Tesuke and pressed him for answers.

The water had started to chop and waves were crashing against the hulls, creating a mist that made everyone onboard feel akin to the darkening grey clouds above.

“How do the people live on this island?” the representative asked. “Could it be a new home for us?”

Tesuke was waiting for this question. “I’ve seen this island before,” he said. “Its called *Anarchy*.” Clearly scared, the passengers whispered and worried about what might be on the island.

“There is no way around it,” said Tesuke, “but you do not have to get off the boat.” As the wind pushed the catamaran toward the island, the passengers saw what Tesuke meant by no way around – the mountainous center of the island was enormous, surrounded by miles and miles of beach, wrapping in a crescent towards the sea and reaching past the horizon. By the time the island’s shores came into view the sun was setting and small lights began to appear across the beaches and cliffs ahead.

“Many people live there,” said Tesuke, “and there is room to live freely. They don’t have rulers, but if you can rule yourself you might be happy here.”

“That’s what I want,” said the representative, “but I need to do what all my people agree is best.” Tesuke knew what would happen, but simply said, “The only way to islands beyond is across the wide beach, when the tide comes in. It will happen tomorrow morning, so you have until then to decide.”

During the night the lights ashore grew and Tesuke could see the way that some clustered together and others flickered on their own, isolated in the growing darkness. Some lights would move and meet, and some would disappear with no warning. Often noises would echo out across the water to where the Catamaran drifted, though very few onboard were awake all night to hear them.

As the morning sun crept over the beach, the passengers awoke to Tesuke unfurling the catamaran's sails. Very quickly the water began to rise and waves rushed in from the crescent's sides. "We must sail very close to Anarchy to make it through!" warned Tesuke as he caught the wind and the catamaran jumped into motion.

Just after the rising tide collided with Anarchy's core, Tesuke and his passengers rode the second wave atop the break and raced past the impending ground. Then, they were across, watching the tide flood over the wide sands, though only to about a foot deep. "Crossing anywhere else would have beached us," said Tesuke.

The other side of the island was just as mountainous, but covered in castles that gleamed brilliantly in the morning light. Above each flew a different flag, and there were small towns covering the lower valleys, where people could be seen. "It all looks peaceful," said the representative. "Why is this place called Anarchy?"

Tesuke looked away from the island, "The people here have made war illegal," he said, "and they deal with their own problems."

"But what is out there?" asked one of the passengers, pointing to the sea. "Yes," added the representative, "what can we expect out at sea? Are there more islands out there?"

"Many," said Tesuke. "They are all different, and I do not know all their names." Realizing their choice, the people began to talk. Anarchy bustled with activity and a small sailboat appeared, approaching Tesuke's ship gliding pleasantly across the water. "Any who wants can go with them, Anarchy is welcoming of new people."

As the small sailboat pulled up next to the catamaran, the group got quiet. A man like any other lowered a plank, and for a moment no one moved – but one, then another and another walked across the plank and stood looking back at the catamaran, ready to leave. Over half of the group had gone and the representative was torn. "I want to stay and be totally free, but I never could live happily without knowing what happened to the rest of my people." Without asking more, the anarchist withdrew the plank, and Tesuke guided the catamaran away from the island.

As Anarchy faded, the passengers prepared for a long journey, and the representative looked out with Tesuke towards the future. “How can you live out here, on the water?”

“*This is my island,*” said Tesuke. I find those like you; people whose islands are dangerous, where the rules are broken and the world does not make sense. My catamaran has simple rules, and they do not change.” Confused and tired, the representative rejoined his people.

Later that day Tesuke spotted another island and guided his catamaran towards it. The island looked gentler than Anarchy, and seemed to be entirely soft hills of grass and flowers, with wooded glades in the valleys where the hillsides met. On shore were just a few people dressed in light robes and sandals, and, upon seeing the catamaran they began to wave and call for help. Tesuke was already heading towards them, and the group onboard worried about what this island would be like.

“Thank you!” the newcomers said as soon as they had settled onboard. “We cannot stay here any longer, it is driving us insane.”

Curious, the representative asked “We too left our island; what happened here that made you leave?”

“Oh,” a newcomer said, “Nothing happened. Nothing ever happened. The rules here never change, and the island forbids progress. We are all safe and have all the natural pleasures of the world, but we have no real choices.”

To the representative’s surprise, over half of his people began to talk about staying. “But why?” cried the representative. “We left our home because we didn’t have a choice!” “No,” said his people. “We left because we didn’t feel safe. Now we choose to feel safe.” Half of them decided to get off the boat.

Tesuke was familiar with what was happening, but the representative was lost. As Tesuke pushed off the sandy beach with his long oar and let the wind take the catamaran away, one of the people

wandering ashore turned and called out, "What's this island named?" to which a newcomer yelled back, "It's known as *The Land of the Lotus Eaters!*"

For a while no one spoke, but eventually one of the newcomers stood and asked Tesuke, "Where are you taking us?" Nearby, the representative sat, listening.

"To Anarchy," said Tesuke, "It's the only way to get to the many islands beyond."

My Story

Tony Turnbull

I was born in North Tyneside, into a Roman Catholic middle-class family with strong working-class values and principles handed down from a Scottish and Irish ancestry. I was one of five children and my parents were hard working, loved us, and always wanted the best for us. We did not identify with any particular social class; ‘working middle class with intention to do better’ would be the best description of our family culture.

My earliest ‘learnings’ were to work hard, respect and obey authority, look good, and gain other people’s respect. It was very important not to look stupid, to avoid making a fool of myself (even when having fun), and not be embarrassed. Making mistakes, particularly in public, was something to be avoided at all cost as this would reduce or risk damaging the reputation we desired.,

This philosophy was of course strongly reinforced by the Roman Catholic religion. You are instructed at an early age that you are not worthy of much as a human being, except as a creation of God who created you in his image albeit in a state of sin! Mistakes are, in the main, treated as sins for which you need to seek forgiveness from those with authority, acting on behalf of a supreme being: “Forgive me father for I have sinned, and I am not worthy to receive you” repeated three times before being permitted to receive the Eucharist. No mention of ‘mistakes’ anywhere in the rituals and prayers of the Catholic religion.

So, by the time I was in my early teens I viewed myself as someone who wasn’t particularly talented, but able to work really hard, who followed the rules and didn’t expose my weaknesses, and stood a good chance of having a good life and being relatively successful.

Although I have become more conscious of this perspective much later in my life, at that time and for most of my working life I lived unconsciously in this philosophy, often struggling in it and never ever questioning it but rather. reinforcing it. Indeed, all my successful results and decisions, of

which there were many, I attributed unquestioningly to this approach, never acknowledging that it might also be significantly limiting my continued growth and transformation as a human being.

Although I sometimes attempted with great resolve in times of disappointment, failure, and letting myself and others down, to adopt a new attitude and behavior, I see now that all these genuine attempts for 'character change' were still shaped and anchored in what I believed was the 'Real Me'. I became very accomplished at this.

I built a reputation for being wise, having sound morals, being a great coach, intelligent, and in general an upright citizen who was respected. I relished this reputation and constantly took care to ensure it remained intact and unsullied. In those moments when I risked losing it by losing my temper, being nasty, putting others down and failing, I became accomplished at humbly apologizing in a genuine way, and those who knew and loved me were quick to acknowledge that this was not the real me. I even believed that myself, which in a weird way allowed me to feel genuine and honest inside (but at a deeper level still believing I was someone who was not talented at most things but, by working hard at everything, was still worthy).

In summary I was an imperfect being trying to be and look perfect and not seeing the limiting grip of this approach. The risk of losing my reputation was always the senior consideration over the risk of being and behaving differently.

This way of being guided me successfully if not perfectly through a wonderful marriage to an extraordinarily loving, successful and beautiful woman, and raising three equally beautiful and successful children. I had a successful if not perfect, twenty-five-year career in Procter & Gamble and then embarked on a successful, if not perfect twenty-five year career in building a consulting company which became known around the world and uniquely valued (ironically, but maybe not surprisingly, in the field of Human relationships, culture change and transformational leadership), working with the top global multinationals at all levels, from factory and office to Boardrooms.

The starting point and success, if not perfect, of my consulting career I owe to an extraordinary human being; Charlie Smith. I benefitted majorly from his help in my career and work in P&G, and then in developing my competency as a consultant. The biggest acknowledgement that I make to

Charlie, although I didn't see it at the time, is that he started me on the road that would eventually have me see with unfiltered awareness, the limiting nature of my character, in all of its great and 'not good' manifestations. They are all still present and often at work, but I now have a conscious choice and freedom to be and act outside of these - what he would call my "Island of Sanity" or my "Overview Effect" - two great viewing points!

In everyday speak, I have not changed my 'Character' but rather, I can now choose to free myself from all my hitherto unconscious and automatic characteristics. Of course, the process of building more unconscious characteristics continues daily, even moment-to-moment. I guess that is the magic, mystery, wonder and puzzle of being human; the parallel process of building permanence into your identity and freeing yourself from it.

Do I regret taking seventy-five years to see this? Yes and No!

In my unconscious way I would say yes, but I worked hard to get there so I deserve it! My conscious way would say No - what a journey, and there's more to come, but more importantly I'm way more relaxed and energized than ever.

Do I think I've finally found the answer to being a perfect human being? Yes & No.

My unconscious way would say maybe, but if I work hard on it, possibly I will finally get it! My conscious way says, "Who knows, who cares" - the journey is one of awareness, moment-to-moment being free to choose with integrity and beauty for my heartfelt intentions in whatever the matter at hand.

Interestingly my relationship with my catholicism (the small 'c' is significant, i.e. catholic as universal, not Catholic as The Religion), is in a great shape. I make mistakes and do my best to clean them up, learn from them, and wherever possible correct them and not use them as supporting evidence for my unworthiness and lack of talent. I leave the word 'sin' to those who find a value in that concept.

My relationship and viewing point with a supreme being, God, is that if one exists (I believe in God as a viewing point for my life - my definition of faith is acting as though something is so, rather than an indisputable fact to be pushed onto others), then I am fully part of his/her creation and therefore

don't have to prove or earn my worthiness on his/her behalf. All I need to do is engage with myself and other human beings as worthy and be true, or better said, be conscious, aware and free to choose how I engage and love them. Franciscan priest Richard Rohr expresses this most eloquently.

I still go to mass most Sundays and even read the lessons, but from a different point of view - fully embracing them and their intent without adding the Religious controlling interpretations. After all, didn't JC spend most of his time attacking the Organized Religions of his day? God knows what he would have to say about The Religion and other World Organizations of today.

PS. As I reread the above, I'm struck by how my two ways of being, although distinct from each other are inextricably woven into my thinking and writing. It has me wonder whether the human being is essentially a sentient and spiritual being that is required to manifest itself in a structural and physical world and therefore can never perfectly represent itself.

Maybe embracing rather than struggling with this dilemma is the most complete way to engage with self and others. It's when we try to resolve or deny this paradox that we lose our way and limit possibility, for ourselves and others.

The Choice-making Theory of Consciousness

Mark Friedman

Evolutionary theory teaches us that all biological functions have precursor forms that date back to the beginning of life. There is a broad scientific consensus that consciousness is a biological function and the product of evolution. Before we can answer the question, "What is consciousness?" we must be able to answer the question: "What were its precursor forms?" This question can be restated as "What biological function, present throughout evolutionary history, could have become consciousness?" One answer to this question is "choice-making."

We usually think of choice-making as synonymous with decision-making, implying the presence of a deliberative agent. The definition proposed here is much simpler: the selection of one option when two or more are present. This definition permits the perhaps novel idea that there is such a thing as agent-less choice. If you set aside the deity hypothesis, natural selection itself is an example of agent-less choice.

The evolutionary history of choice-making begins with the earliest single cell life forms in the domains of eubacteria, archaea and later eukarya. They are still the dominant life forms on earth, and we are their direct descendants.

What does it mean for a single cell organism to make choices? The first function of all life is acquiring nutrients necessary for survival and reproduction. Single cell organisms select nutrients from their environment and these nutrients are "admitted" to the cell's interior by way of protein structures embedded in the cell membrane. These structures allow some chemicals to enter while denying entry to others. This is a good example of automated and distributed choice-making and leads to our next definitions.

We will call the collection of choice-making processes for any given organism its **Choice-making System (CMS)**. We will call the method or methods by which an organism acquires nutrients its **Food Acquisition Strategy**. We will call the cellular floating encounter with nutrients the

Encounter Strategy (EN). The Encounter Strategy is alive and well today in floating algae, some zooplankton and in sessile animals like coral.

About a billion years ago animal life and plant life separated from their eukarya single cell ancestor. From here we will follow the evolutionary line of animals, although these principles can be applied to plants as well. What distinguished animals from plants was the ability for self powered movement. In the beginning, this movement was almost certainly as random as floating had been. But powered movement created more contact with nutrients, so the energy tradeoff worked.

At some point around 800 million years ago, animals acquired the ability to direct their movement. As a general rule animals can not move in more than one direction at once. Directed movement required some centralized function that mediated "up vs. down" and "left vs. right." We will call the cells or protein structures that performed this earliest central choice-making function the **Choice-making Core (CMC)**. This was the very beginning of what would eventually become the "self." No other theory has such an elegant explanation of the origin of self.

From this point choices for animals became progressively more complex as animals evolved to fill available food niches. Animal choice-making progressed through two major thresholds in choice-making complexity.

The first threshold was reached when animals began to search for and find food. The **Search and Find (SF)** food acquisition strategy required complex behavioral choices with too many variables for choice sequences to be fully pre-programmed. Search-and-Find strategies superseded earlier EN strategies where food could be obtained without directed movement. There is evidence from an article published in *Cell* magazine (2010) that this occurred in pre-bilateral times at least 600 million years ago.

Following the SF food acquisition threshold, a second and more powerful threshold was reached when the food chain included predatory animals pursuing and capturing prey animals with the capacity to flee. We will call this food acquisition strategy **Pursue and Capture (PC)**. The choice-making demands of pursuit are iterative and interactive and involve even greater complexity than SF strategies. At these two thresholds, low variable automated choice-making would have reached

the limits of its adaptive advantage in helping organisms obtain food. Rule-based or open-ended choice-making emerged to meet the demands of these more complex food acquisition strategies.

The last major threshold in the growth of CMS complexity was reached when animals began to cohere in social groups, as early as 150 million years ago. Survival and reproduction began to require the ability to make choices about kinship relationships and social competition for food, status and mating. These demands reached new heights of complexity in the evolutionary line of primate species that emerged approximately 40 million years ago. The human line of descent diverged from our common ancestor with chimpanzees approximately six million years ago. In the subsequent period, the natural selection of more complex choice-making systems is evident in the fossil record of increasing brain sizes of pre-human primates. Sexual selection and selection pressure acting on choices associated with tool use and language were no doubt responsible in part for the final progression to the level of CMS complexity evident in present day humans.

The pathway described above suggests that evolutionary history contains a complete continuum of simple to advanced choice-making systems from the earliest single cell life forms to each modern animal at the end of its evolutionary branch.

All functions of the human mind/brain including the cortex, sensory processing, memory, emotions, speech and logic can be viewed as direct choice-making or choice-making support systems. Choice-making is the evolutionary purpose of the mind/brain. And it is the only functional way to view the mind/brain as a coherent whole. Think of the thousands of choices you make every day, from the ancient choices of how to move and what to eat, to the modern choices of what to say, what to think, what to write, what to believe, how to interact with other people, how to look at and read this word, and much more all blending together in a feeling of continuous engagement with the internal and external worlds.

There is much more to this theory than could be presented here. For more information check out *The Origin of Consciousness: The Natural Selection of Choice-making Systems* (2012) available from Amazon. The book discusses many of the implications of this theory for modern human consciousness including free will (yes) and qualia (useful). And look for the sequel: *The*

Micropsychology of Choice-making: How Fractal Choice-making systems drive what we think feel and do.

Speak from the Soul, Hear from the Heart

Robert Barthelemy

Picture this:

- the leaders of five European nations that are in the process of destroying each other have to begin a conversation that might lead to a workable peace process;
- the CEOs of ten of the biggest corporations in America have to agree to an approach that will merge these ten independent companies into three mega-companies;
- a Four-Star General and a politically-appointed Service Secretary have to construct a process that will define the future readiness of the United States Air Force.

The common element in all of these pictures was a simple but beautiful Talking Stick handcrafted for me by my friend, Ross LewAllen, a Santa Fe shaman, jeweler and artist. Ross spent over a month creating my Talking Stick and carved a variety of unique symbols and jewels into it. One of them, a Silver Eagle, represented what he believed was my Origin as well as my Destiny.

When he presented me with the Talking Stick, he told me that there were only two rules in its use: whoever holds the Talking Stick must Speak from the Soul and whoever is listening must Hear from the Heart.

While it is simply an attractive piece of wood, it has been magical. I began using it in my work and it always led to meaningful conversations that quickly got to the heart of the matter. At first, my friends and colleagues were surprised that a nuclear rocket scientist who spent his life trying to make a difference in a giant military bureaucracy would believe in such a thing. But Talking Sticks have been used for thousands of years when conscious, meaningful conversations were required.

The rules seem simple, but they are often very difficult to follow. Speaking from the Soul, Hearing from the Heart may be the only way to get beyond our busy little brains and all of the sensory inputs that get in the way of having Conscious Conversations.

And yes, with assistance from my Talking Stick, the leaders did find a way to start the Dayton Peace Process, the CEOs did create the three biggest aerospace companies on the globe, and the United States Air Force remains the most powerful military deterrent in the world.

But you don't need a Talking Stick to have Conscious Conversations, just Speak from the Soul and Hear from the Heart.

On the Future

Nadine Hack

... what would it take to make Sustainability its Brand and the Sufficiency Economy its Value?

While at this moment, every social unit recognizes that we all need to take action NOW, the most challenging question is always: HOW? What should be — would be — the best solution to enable us to achieve sustainability? So let's think big and try a little thought experiment: What if humanity were a corporation — what would it take to make sustainability its brand? How can we create value that will set the framework to build a sustainable brand?

Let's start with the first inquiry. Why do we need to talk about humanity instead of profit? This question is rather easy to answer: We — the business — cannot survive alone. The triple bottom line is what business must aim for in order to sustain itself as a valuable asset for the world. No need to speak further or convince.

Now let's examine the concept of the sufficiency economy — the wisdom of **King Bhumibol Adulyadej** of Thailand. The underlining concept of the sufficiency economy is “**Moderation.**” Moderation is a collective mindset/mindfulness in striving for genuine **Optimality** rather than *exploitation/excess*. Moderation is not the paucity of ambition, but richness in foresight. **Humanity Inc.**'s corporate *re-branding* literature would probably read:

*“From relatively humble evolutionary beginnings, humanity's meteoric rise to ascendancy has by and large been presupposed on our inexhaustible craving for more, moderated only by the natural-technological limit of each era — sustainability wasn't all that critical when human societies weren't so technologically driven and world population was on par with most other mammalian species. But now, **Moderation** has to come from within, hence it is embedded into every decision process and production/consumption activity that Humanity Inc. undertakes.”*

This implies that “moderation” is the Brand Positioning of Humanity Inc. In order for Humanity Inc. to achieve its ultimate goal — a balanced equality of mankind — being ‘moderate’ must be at the center of all activities. Making enough progress that people will live happily while not take

advantage of others, damage the environment, or see the loss of opportunities in the future.

How can we demonstrate this brand positioning? The second hallmark of Humanity Inc. is **Reasonableness**, a collective mindset/mindfulness to operate on the basis of **Causality**, i.e. the **Causal Nexus** whereby each problem is recognized to be but an *effect* of some *causes*, whereby each solution is itself a *cause* of other *effects*. In that same vein:

“It’s best said that Humanity Inc. doesn’t so much solve a problem as it extinguishes the problem-enabling factors — much like how firefighters don’t really put out the flames but instead eliminate heat, oxygen and/or fuel from the mix.”

The third hallmark of Humanity Inc. is **Prudence**, the collective mindset/mindfulness to fortify oneself with **Immunity** to negative shocks and **Resilience** to unforeseen threats. The thinking behind immunity-building perhaps draws analogy from medical immunity-boosting/vaccination programs; the notion of *built-in* resilience is akin to the quality innovation in 1970s Japan (whereby quality is considered an *input* to the manufacturing process, rather than simply an *outcome*). Prudence prepares for when conventional risk management/mitigation fails to capture/contain threat scenarios. Humanity Inc.’s corporate re-branding literature might also allude to the following:

“Hitherto pockets of humanity, especially agrarian-based economies, could sustainably thrive for millennia, only to completely lose the plot within a few decades of coming into contact with ‘modernity’. In a sense, the critical balance between human aspirations and natural resources, evolved over said millennia, was never ‘immunised/inoculated’ against the onslaught of modern consumerism-materialism-commercialism.”

As befitting any corporate (re)branding exercise, it’s imperative that one draws from the spiritual roots, the DNA, of the enterprise itself. Now, the *real* Humanity Inc., we have to believe, already possesses the **Moderation-Reasonableness-Prudence** genes in its DNA. In addition to DNA, King Bhumibol Adulyadej also suggests that there are two governance conditions that are integral to the (re) branding of Humanity Inc. — **Knowledge** and **Virtue**. These two conditions act as external factors required to make decisions that align the internal and external values of the brand building. With this DNA, we believe that Humanity Inc. will become a corporation that can create a betterment for its stakeholders. We also believe that the model of this Humanity Inc. can be

adapted to any enterprise or organization that want to become a sustainable brand.

The **Thailand Sustainable Development Foundation**, in its vision-mission to serve as the network-platform for knowledge, coordination, and promotion of sustainable development, strives to disseminate the right understanding and practice of Thailand's **Sufficiency Economy Philosophy** — which in effect encapsulates and promulgates the said sustainability principles. Sharing knowledge, exchange practices, and co-creating the future are our main activities both in Thailand and around the world. There is no one single solution that fits all, and we welcome any opportunity to work together with all kinds of organizations to create a better Humanity Inc. — be it a personal brand, product brand or corporate brand, we all can become sustainable brands for a better world.

Space and Identity Expansion

Charles E. Smith, Ph.D.

Preface

Today, there are countless people around the world who recognize that a new way of looking at business, society and economics needs to infuse the planet if we are to survive in a non-dystopian world framed by humane rather than non-human technological and financial values. Mostly, no one yet has a clue, and what's needed is a modern $E=MC^2$, a theory that lets us practically release the energy required for such a dramatic change.

I propose that this article is directionally correct.

Time is running out

- Fascism is on the march.
- Democracy is losing its street credentials worldwide.
- Money is more important than people, almost everywhere.
- Conflict is normal.
- Corporations and very wealthy people control media, and with that control politics and government.
- Greed and self-interest have convinced vast numbers of people to believe that thinking and analysis is a liberal plot.
- Debilitating Racism is in the air we breathe and invisible to the majority.
- Civil liberties and institutional protection of individual and group freedom are under assault.
- World population is growing by billions every few years.
- Scientific evidence is discredited to excite uneducated political constituencies.
- The god of digital reality embraces economics, while too many people work for hopelessly low wages.
- The ability to make big war prevents attention to critical human needs.

If only we could imagine something inspired and build a bridge back from that something else to today, the only place where we can do anything.

I fear for my children and grandchildren, and for my abiding anger at so many people who prefer the ignorance of isolation over the wisdom of history and being informed. This article is my attempt to imagine something else.

~ ~ ~

I've had an intimate relationship with space since July 1969. Sometime after 3 am, lying in bed in a Newcastle hotel, in the north of England, the room was cold, and the black and white television screen was small. Never-the-less, the next hour was a rush of sensation, unbelievable energy expansion, impelled into a science fiction movie, but real, hundreds of thousands of miles away in space. Would the "Eagle," the small spaceship, actually land on the moon? If it did land, what would they find? Where was space anyway and what was it, really?

Then, watching Astronauts Neil Armstrong and Buzz Aldrin walking on the moon opened a door for me -- a portal to a universe of wonder, awe, and possibility without explanation. My life on Earth was suddenly part of a greater whole without boundaries. I fell in love.

In the following years, Frank White, author of *The Overview Effect* [Frank White, *The Overview Effect: Space Exploration and Human Evolution*, Second Edition, Library of Flight] recounted the many astronaut experiences of viewing the Earth from the vantage point of space and undergoing fleeting moments of transcendence -- they saw themselves and the complex communities inhabiting the Earth in a pattern of complete interdependence, from top to bottom and bottom to top.

During the same period, I experienced complex communities here on Earth through the lenses of the Vietnam War, the Cold War, racial tension, intractable political disputes, religious hatred, marriages, and exploitative workplaces that suppressed people's freedom and all too often, turned human energy into sludge. The contrast between the experience of freedom and transcendent connections in seeing Earth from space, and the business-as-usual, right/wrong, win/lose, dominate/avoid domination, justify oneself/invalidate others

in international relations, corporations, government, and dysfunctional relationships, became harder and harder to bear.

When Does the Overview Effect Happen?

Some have made the case that the Overview Effect happens only when someone experiences the world from low Earth orbit or deep space. Others say that that space images and simulations can induce similar effects. I've personally had transcendent experiences of being without boundaries, wonder, awe and unlimited possibility -- in a Roman Catholic mass, in Native American tribal ceremony, in Gestalt Therapy, in transformational personal growth training, and in organizational intense culture change events in several corporations in a number of countries. This effect has also been present in the New Mexico mountains, in deep friendships, in looking at my children's faces, in listening to John F. Kennedy and Martin Luther King speak, in feeling how much my wife loves me, and with gratitude when seeing a client discover a life-altering new possibility and the experience of freedom.

Sometimes, the impact of these experiences lasted for years and other times they faded soon after returning to business-as-usual. While there are parallels in all of these experiences, the astronaut in space is of particular interest because it is so prominent, so bold, so captivating.

Blocks to The Overview Effect

When we talk about transcendence or the Overview Effect, we describe the experience as best we can. The words we use are abstractions and rarely, if ever, capture the vibrational essence and complexity of what's actually happening in the moment. Turning the above proposition on its head, it struck me that the 'Effect' might come about as a result what *wasn't there* in the first place, that released the experience of transcendence.

Consider that the Overview Effect is evidence of the fabled 'interconnectedness of all things' and present awareness of that interconnectedness releases immense energy. Consider further that certain blockages in human nature and in cultural imperatives prevent the Overview Effect from being experienced in life and work, much or most of the time.

To identify some of these blockages, I contemplated on images and videos of astronauts in space, listened to first-person accounts, and imagined what it was like. I then asked myself, *“What was not there, not present, and therefore not preventing the experience of the Overview Effect?”*

Was this the limiting context, or the ‘Space of Possibility’ that allowed the Overview Effect to manifest and to be experienced? Using the Astronaut experience as a stimulus, might it be possible to create a Space of Possibility outside these blockages to help resolve conflict and debilitating boundary problems in business, government, politics and healthcare?

Such blocks include:

CERTAINTY

There’s a paradox, an apparent contradiction, between the certainty required for high performance and the Overview Consciousness that allows for the experience of wonder and sustainable positive relationship. Consider that attention to both is fully legitimate and necessary to create high performing and *human* systems in business, government, and relationships.

My wonderful teacher and friend, Erving Polster was a founder of Gestalt Therapy and has made stellar contributions to people and psychology all over the world. I once asked him, *“How can you be so creative, present, imaginative, and agile in your thinking and impact?”* He paused, then said, *“I always pay attention to my confusion before my certainty.”*

Most everyone I’ve ever met is looking for certainty all the time. The more you must have certainty, the less attention you can pay to creativity and possibility. The astronauts who seemed to most embrace the Overview Effect were those who least needed certainty from their experience in space. Addiction to certainty eliminates the possibility of transformation or transcendence. In moments when the Overview Effect is present, there is no possibility of certainty, and requiring it keeps the effect from happening.

IDENTITY

A close friend was a community leader, a senior business executive, and large property owner. We respected and supported each other, in business and personally, for almost 30 years. We often differed politically, but I always listened to him generously and affirmed many of his criticisms and aspirations. In the weeks before a recent U.S. Presidential election, I made the mistake of telling him that I wouldn't vote for his preferred candidate. A few days later I got an email (written at 3:00 am), saying I was no longer his friend and was no longer welcome at his farm -- I was a friend of his enemy and therefore was now also his enemy, and an active partner in the destruction of the country that he loved.

I was stunned, shocked, hurt, confused, filled with loss, and clueless as to how this could be. I'd threatened his identity. At the deepest level, he considers himself to be someone who controls what he thinks is important; his money and his belief that profit is the fundamental basis of freedom and of his own and his country's success. This identity trumped friendship, history, and our future.

My former friend is a victim of his own identity, his own rules for right and wrong. I had threatened his very survival, his future, his money, his family. It seems to me most strange that people who value personal freedom above all else can succumb to their own beliefs about who they are, and in doing so make a mockery of the very freedom they love.

Identity can be personal, relational, tribal, religious, national, political, or rooted in a profession or a business. Identity is who you consider yourself to be and when unbridled, is a relationship killer. In his remarkable new book, *Negotiating the Non-Negotiable* [Daniel Shapiro, *Negotiating the Non-Negotiable*, Viking Press, 2016.], Daniel Shapiro, Founder and Director of the Harvard International Negotiation Project, refers to 'relational identity' as the greatest barrier in conflict resolution and meaningful progress in many personal and collective efforts to change, or to resolve conflict. Identity is who a person or a group believes they really are, who they consider themselves to be, and what they consider themselves not to be. Identity is a state or fact of remaining the same under varying conditions -- it is the character of who a person or group is; their qualities and beliefs.

In the moment of transcendence, experiencing the Overview Effect, you're no longer simply your personal identity -- you are part of a whole that is greater than the sum of its parts. It's

both you and the whole at the same time. From that place, the Overview Effect, wonder, awe, compassion and forgiveness just show up, like the baseball players in Kevin Costner's movie, 'Field of Dreams'.

FORCE

Jim Goldstein is a brilliant partnership consultant and therapist in Bethesda, Maryland. He once said that his mission was to help people take the force out of their relationships. Long ago, Isaac Newton demonstrated that force causes resistance. Today, and maybe always in the past, the use of force is everywhere in human relationships, from people 'on the make' to 'bait and switch sales, to manipulation disguised as seduction, to false promises in hiring practices. Overt and covert force in marketing, politics, education and finance is in the air that we breathe. The result is that most people have come to accept distrust as just what happens in life.

In the moment of experiencing transcendence, the Overview Effect, there is no force present. There are no boundaries. Harmony, possibility, wonder just happen. Defensive aspects of personal or group identity disappear, for the moment and sometimes longer. As soon as 'force' returns in any form, identity and the need to protect it returns as well, and at the same time, the harmony of the Overview Effect disappears.

Can I choose to take the force out of my relationships where I want to? Can I somehow put ['brackets'] around my resistance and my identity, such that the force disappears, and the background of the relationships allows the Overview Effect? Am I not, in fact, the cause or source of the 'Overview Effect' whenever my identity-based resistance disappears?

EXPLANATION

Looking at the earth from space is deeply moving and words cannot capture it. It's too complicated and my response is visceral, not mental.



From Apollo 8

Explanation itself suppresses the Overview Effect. In the moment of experiencing transcendence, there is never any explanation, nor the need for it. What's not there in that moment is explanation itself.

The human race is drowning in a sea of explanation. We are fish living in oceans of explanation. Women explaining men and men explaining women. Religious explanations about how the world was created, what God wants from us, and how I'd better be good or else. I listen to Rush Limbaugh on the radio; I like way he thinks. He's smart, has an explanation for everything, and it's always the same; Conservative is good, and Liberal is bad. Rush could find something wrong in the way Barack Obama feeds his dog. Everybody has clay feet, but their explanations always make themselves right and their opponents wrong. Investment companies and banks explain the virtues of security and greed. I can no longer believe the explanations of anyone who is selling something; they only tell me the part aimed at helping the sale. Advertising, public relations, people in bars, politicians and nations all have 'Explanation Addiction' in common. These explanations create the illusion of certainty and avoid the discomfort and anxiety inherent in raising fundamental questions.

Friedrich Nietzsche wrote, *"To trace something unknown back to something known is alleviating, soothing, gratifying and gives moreover a feeling of power. Danger, disquiet and anxiety attend the unknown — the first instinct is to eliminate these distressing states and the first principle is that any explanation is better than none..., what drives this addiction and excitement is the feeling of fear..."*

In his *Thoughts from the Front Line* [<http://www.mauldineconomics.com/frontlinethoughts/archive>,] John Mauldin points out that behavioral psychologists say the process of explaining actually releases chemicals in the brain that make us feel good. We literally become addicted to the simple explanation. The fact that our explanations may be irrelevant or even wrong is not important for the chemical release. Jonathan Lewis Smith observed that, *"most people, when faced with uncertainty, need the 'fix' of their already adopted explanation to feel secure."* So, we eagerly look for more explanations in order to feel good. The imagery of a junky blindly following his 'feel good' could easily be linked to the stubbornness we see in politics, among other things.

A colleague invented a new way to stop terrorist explosive devices (IEDs) from killing people in Iraq. Over several years of review, the government would not buy it, nor would their researchers acknowledge its validity. The awful truth was that they could not explain it. It worked. It saved lives. Explanation addiction won. People died.

Explanation addiction prevents innovation. In a corporate workshop on innovation in China, an executive had been charged with inventing a new kind of delicious cookie. Her bosses rejected every new idea that did not look like an existing cookie or fit in an existing box. Their explanation was that none of what was presented was a cookie. Explanation addiction won, and set the limits of possible futures to that which was allowed by the explanation.

An Energy Company CEO told me that addictive, innocent explanations kept many people in his company from having to be responsible in the moment they explained something. The cause was always in the explanation and never in them.

If a leader's goal is to bring the Overview Effect to work, life, and conflict, and to see a reciprocal relationship between the Overview Effect and explanation, we will have to stop unnecessary explanation, at least for a while, to establish and maintain an Overview framework that we aspire to.

TRANSACTION

In the experience of the Overview Effect, there is no sense of transaction and no facts are being exchanged. There is no hint of persuading, concluding, settling, managing, or negotiating.

Consider that the absence of transaction allows transcendence, the Overview Effect, to happen.

In everyday experience, when calling a business for information, voicemail is an example of transactional engagement. It's a non-caring exchange of questions and facts. It's not transcendent nor wondrous, it's full of boundaries, lacks curiosity, and dehumanizes the relationship.

Bureaucracy itself is transactional. It's machine-designed to maintain order and control. People who become agents of a machine become machines themselves, effectively objects transacting with objects, producers transacting with consumers. As Martin Buber wrote, transaction is not an '*I-Thou*' experience, but rather an '*I-It*' experience. The transcendent Overview Effect experience doesn't and cannot happen in such a context. Bringing the Overview Effect to work, life, and relationships must preclude the experience of transaction.

Given the digitization and transactional nature of business, media, commerce, politics, and government, moving beyond transaction is daunting, possible, and radical.

NOISE

Noise and transcendence cancel each other out. When astronauts experienced the Overview Effect there was no noise. I had the good fortune of attending a Thai Buddhist Temple when they introduced a guest as a 'Forest Monk.' He had spent the last ten years in a forest in Thailand, mostly by himself. He went to the front of the room and sat cross legged on the floor, eyes closed, without speaking. Utter silence. I can't begin to explain what happened except that his calmness filled me and filled the room. His inner silence was transcendent, and I felt in the presence of pure possibility and pure interconnectedness. He was being the Overview Effect.

Constant emails, adversarial television, fear of running out of money, not being able to protect the ones I love, constant inner mental criticism is noise we live with. Meditation, prayer, deep breathing, friendship, genuine intimacy, safety, consuming hobbies can make the noise go away and create an Island of Sanity -- a mini Overview Effect. In the grip of corporate, government, and most any institutional or fundamentalist culture, there's little silence and

there are a lot of 'electric fences' -- beliefs to embrace, thoughts you are paid not to think, and required results, the absence of which threaten your survival.

Bringing the Overview Effect to work, life, and conflict has to involve replacing at least some of the noise with silence, quiet and calm.

Contemplative Concrete Action

A context of Transcendence and Overview Consciousness is necessary for a company, government, or planet that works for most people. A culture that demands or reinforces certainty, identity, force, explanation, transaction and noise is a culture that suppresses or eliminates the possibility of sustainability, the possibility of an environment that's good for companies and good for people.

Professor Yehezkel Dror writes, *"All prevailing forms of governance in democracies and non-democracies are increasingly 'dead ends'..., radical [re]design of governance is required, otherwise increasing social costs, ever threatening failures, even to existence are unavoidable... At best, markets are well-suited for delivery service functions. They are not suited for being in charge of and shaping critical future choices."* His conclusion, stated unequivocally, is that good ideas and new methods will make no difference. *"The changes called for are fully a matter of the mental and moral qualities that distinguish a leader of character."* [<https://www.amazon.com/Yehezkel-Dror/e/B001HPE3GE>]

Transcendence, Overview Consciousness and high performance rely on the character of leaders who control the most important infrastructures in a system. Part of me says this vision is 'pie-in-the-sky.' Systems are rigged to promote people who require certainty, identity, force, explanation, transaction and noise..., and human nature isn't trustworthy. If this is terminally automatic behavior driven by survival and fear, the vision is equally hopeless.

But a better part of me says that the Overview Effect *is* possible, and it happens when individuals and leaders practice bring curiosity and practice to what they see in front of them. From this place, this character, this 'curious' way of being, they are able to: "Bring the Overview Effect Down to Work and Life."

These are Personal Practices that Develop such Character.

- Curiosity
- Present awareness and emotional intensity
- Mutual freedom first
- Personal Energy Expansion
- Absence of Force
- Absence of Explanation
- Absence of Transaction
- Speaking from the Heart
- Eliminate Noise
- Contemplative and Concrete Action

The Overview Effect is an exceptional portal for introducing leaders, people, and institutions to the pursuit of a culture in which negative requirements are reduced and high performance is honored, and a future worth having is possible.

Today, there are countless people around the world who recognize that a new way of looking at business, society and economics needs to infuse the planet if we are to survive in a non-dystopian world framed by humane rather than non-human technological and financial values. Mostly, no one yet has a clue, and what's needed is a modern $E=MC^2$, a theory that lets us practically release the energy required for such a dramatic change.

The Overview Effect is a place for people to stand.

Encounters with “The Other”: A History and Possibilities

Barry Oshry

Can "Encounter" Fundamentally Transform How We See and
Interact with “The Other”?

Act I -- How Our Culture and the Culture of the “Other” Came to be

1. Many cultures may look strange to us,
but not to the “others”.
And our culture may look strange to the “others”
but not to us.
That simple fact is the beginning of understanding.
2. We may feel that our culture is simply
the way things have been, are, and ought to be.
The “others” likely feel the same way
about their culture.
3. We and the “others” were not born
with the rules of our cultures;
we learned them
from parents and elders,
teachers, and peers,
and media.
4. In both cultures
we and the “others” absorbed
the do’s and don’ts of our cultures –
appropriate and inappropriate emotionality,

ways of speaking,
clothing,
interacting with elders and
people of different sexes,
and much more.

We were taught our culture's beliefs and values,
rites and rituals,
ways of solving problems,
seeking justice,
expressing joy, or sadness, or grief,
and much more.

5. In both cultures, these rules were taught
as the ways to live, to survive,
the ways to be in the world.
6. In time, we and the "others" learn our rules so well
that we no longer experience them as rules,
they become the lenses through which we view the world.
Except we don't see our lens
and how it shapes what we see.
Instead, we believe we see the world
as it *really* is.
7. Neither we nor the "others"
experience our culture as an option,
as one of many possibilities.
Each of us experiences our culture as
the way things are or ought to be.
And then we meet.

Act II -- Our Culture Encounters the “Other”: Loose and Tight, Liberal and Conservative, Pure and Conflicted, Tolerance and Purity Solutions

1. So now our culture encounters the “other.”
The “other” may have immigrated to our culture.
Or we may have conquered them.
Or they have may have once been invisible in our culture,
and now they have become prominent.
2. Through our cultural lens the cultural behavior of the “other” appears
 strange
 off
 wrong
 inappropriate.
Wrong language, dress, emotionality, skin color, rites and rituals, and so on.
3. Since our cultural rules are experienced
as the way to live, to survive, to be,
the cultural behavior of the “other” is experienced
as upsetting of our culture,
as weakening it,
or coarsening it,
and, potentially, as threatening its survival.
And we react.
4. **Loose and Tight**
Sometimes we react reflexively
to the cultural behavior of the “other.”
At times we go **Loose**.
We reflexively *allow* the behavior of the “others,”

not because we love the “others” or respect them or value their behavior,
but because our reflexive Looseness allows us to avoid the discomfort
of dealing with the complexity raised by their presence.

At times we go **Tight**.

We reflexively reject the behavior of the “other,”
we judge it negatively, dismiss it, afford it no legitimate place in our culture.
Our reflexive dismissal again allows us to avoid the discomfort
of dealing with the complexity raised by the “other’s” presence.

5. **Loose and Tight** appear in conflict with one another,
yet both arise out of the same condition:
discomfort in responding to the encounter with the “other”.

6. **Liberal and Conservative**

Loose and Tight are *knee-jerk* responses to the “other;”

Liberal and Conservative are *values-based* responses.

The **Liberal** response is based on moral grounds.

It is offered as the right thing to do,
to bring in the poor, the displaced, the oppressed.

Liberals believe that the current culture
will be strengthened, spiritually if not economically,
by including the “others;”
and they believe that the “others” will be strengthened
by their inclusion.

The **Conservative** response is also based on moral grounds –
the primacy of preserving and protecting the existing culture.

Conservatives value the culture as it is,
and believe that including the “others”

will weaken, distort, pollute, and potentially destroy the culture,
while diminishing the value of their own position within the culture.

Liberals and **Conservatives** oppose one another.

The opposition is often intense
since each stands on firm moral grounds.

7. The **Pure**.

Some of us are **pure** Liberal,
firm in our conviction that making room for the “other”
is clearly the right thing to do;
while others of us are **pure** Conservative,
equally firm in our conviction that preserving our culture
is the right thing to do.

8. The **Conflicted**.

Many of us experience ourselves as Liberal or Conservative...
mostly,
yet at times find ourselves **conflicted**.
We experience ourselves primarily as Conservative,
yet at times, find ourselves welcoming and feeling generous toward the “other.”
Others of us experience ourselves primarily as Liberal,
yet at times find ourselves judging and rejecting the behavior of the “other.”

9. **Tolerance** and **Purity** Solutions

Sometimes,
out of Looseness or Liberalism,
the “other” is *allowed* to co-exist in the host culture,
in a *tolerable* state of tension,
with various restrictions and limitations,
amid forces for accepting the “other”
and forces for rejecting them,

between living peaceably with them
or oppressing them,
between occasional acts of violence
and subsequent reconciliations.
Such tolerable states of tension can last
for years, decades, and even centuries.
This is a culture's **tolerance** solution to the encounter with the "other".

Sometimes,
out of Tightness or Conservatism,
the forces to reject the "other"
overwhelm the forces to accept them.
The "other" is experienced as too different, foreign, dangerous.
The potential or continued existence of the "other" in the host culture is seen as
weakening, polluting, distorting, and threatening to destroy it.
The solution is to protect and preserve the culture by
confining, suppressing, exiling, or destroying the "other".
This is a culture's **purity** solution to the encounter with the "other".

10. And, at times,
Tolerance solutions
are overwhelmed by **Purity** solutions,
resulting in catastrophe for the "other".
11. Dehumanizing the Oppressed and the Oppressor
Both the Purity and Tolerance Solutions
diminish the **oppressed**,
(at times, disastrously);
yet they also diminish the **oppressors**,
corrupting and de-humanizing them
as they hang their self-worth on the fragile thread

of the diminished worth of the “other”.

What else is possible?

Assimilation?

Assimilation

1. Sometimes the “other” finds acceptance
by adapting to and adopting the cultural rules of the host culture.
And sometimes the “others” achieve full assimilation
when they become indistinguishable from the host.
2. Some “others” can never become indistinguishable,
or their progress to indistinguishability can be slowed
because of skin color or dress or religion or racial or
sexual identity;
and still “others” have no interest in becoming indistinguishable.
3. And sometimes what feels like assimilation
is simply a Tolerance solution;
and, given the right mix of circumstances –
diminished resources, threat of warfare,
all enflamed by demagoguery –
assimilation/Tolerance readily devolves into a Purity solution.
4. And the final limitation of assimilation
is the grand assumption
that the host culture is the best of all cultures –
and that, therefore, assimilation is the obvious solution.
Why wouldn't everyone want to be just like us?

Knowing/not Knowing the “Other”

1. **Substitute knowledge**

We sincerely believe we know the “other,”
and that knowledge justifies our feelings and actions toward them.
But consider for a moment the possibility that we *do not* know them – not
really,
not the “others” generally (if there is such)
and certainly not *this* “other”
who stands before us.
And consider the possibility that,
in the absence of real knowledge,
our minds are open to
“substitute knowledge”
– our projections based on our own fears and desires -
(seeing *them* as thieves, liars, cheats, sexual menaces).

And consider the possibility that in the absence of real knowing,
our minds are open to “substitute knowledge”
as fed to us by demagogues –
enflaming us with images of the “other” –
their conspiracies, vile practices, inferiority,
all in contrast to our purity.
“Substitute knowledge” fills the void.
With it we now *know* the “other,”
and knowing what we know:
Who wouldn't do what we do to such people?

Nothing else is possible

1. So, maybe nothing else is possible.
maybe we are at the mercy of our genetically transmitted
wariness of the “other,”
triggering us into fight or flight.
Lose and Tight
Liberal and Conservative

Tolerance and Purity
snap reactions,
snap judgments,
drawing us ever more closely into like-minded tribes,
reinforcing one another with our funds of substitute knowledge,
growing ever more different and separate from the “other.”
Circumstance will arrive,
as they are arriving now.
Wars, revolutions, environmental disasters.
Millions on the move,
different colors, religions, languages, politics;
the demagogues are at their microphones and twitter feeds,
the message is clear;
it’s an old one;
it’s been here throughout the ages.
Save our tribe!
Purity, purity, purity!

What else is possible?
What about laws?
Can Laws stop oppression?

Laws

1. **The Law**
One way to end oppression
is to pass laws forbidding it,
or issue proclamations and emancipations
indicating that the “other”
is free and equal and welcome.
2. Laws and proclamations can serve the “other”

when in the midst of acts of oppression,
they can point to and draw on the laws and proclamations
for relief or justice.

3. Yet laws and proclamations often fail
to stop oppressors
who continue to see the “other”
as foreign, as a danger, as a pollutant
who needs to be controlled,
suppressed, exiled, or eliminated,
despite the law.
4. Laws, proclamations, and emancipations
cannot change how we *see* the “other;”
they may control our behavior,
but they do not control our *seeing*.
Can anything change how we see the other?
Is it possible to really *see* the “other?”

Act III – Seeing the “Other” Through Power or Love

1. What do we see when we see the “other?”
Do we see them as like us
or as different from us,
as connected to us
or as separate from us?
2. Power seeing
is seeing difference
and separateness.
*The “others” are different from us
and unconnected to us.*

Love seeing
is seeing commonality
and connectedness.
*The “others” are like us
and connected to us.*

3. Robustly seeing the “other.”
It is possible, theoretically at least, for our experience of the “other”
to be grounded in *both* Power and Love;
where we experience our differences from the “other”
and our commonality with them,
our separateness from them
and our connectedness with them.
Robust seeing is a possibility,
yet it is a possibility too rarely realized,
and here may be why.
4. The Power reflex
Is it not true
that, when we encounter cultural behavior of the “other”
that is very different from our own –
dress, skin color, religion, language, emotionality, rites
and rituals –
our *reflex* response – without awareness or choice –
is to experience our difference from the “others”
more than our commonality with them?
Our separateness from them
more than our connectedness with them?
This is not a question of what is right or wrong,
moral or immoral,
Liberal or Conservative.
It is a question about our *reflex response*

to the different cultural behavior of the “other.”

5. Power without Love
The reflex preference for Power,
when it happens,
can easily set off a process in which
Power gradually increases its predominance over Love,
eventually overcoming it
to the point at which Love is gone,
and there is no experience of commonality or
connectedness
with the “other.”
And here is how that happens.
6. A vicious cycle: Separate and different
Separateness and *difference*
are the two components of Power,
with each reinforcing the other.
The more we maintain our separateness from the “other,”
the more this supports our experience of difference from them.
And experiencing our difference from them
reinforces our inclination to remain separate from them.
And round and round we go,
separateness enhancing difference
which reinforces separateness,
and downward to the experience of
Power without Love.
7. Power without Love
When our experience is grounded in
Power without Love,
we lose all commonality and connectedness

with the “other,”
enabling us to do things to the “other”
we would never do to one another –
suppress them, enslave them, exile them, and murder them.

8. Love to the rescue?

So, where is Love?

When our experience of the “other” is grounded in Love,
we experience our commonality with the “other”
and our connectedness with them.

If our experience of the “other” were grounded in Love,
the likelihood of bigotry, oppression, and rejection
would be greatly diminished,
if not eliminated.

It’s not so easy to oppress people
with whom we feel so much in common
and with whom we are jointly engaged.
So where is Love?

9. You can’t get there from here... not easily

Once we are locked into the experience of Power without
Love,

Love is not experienced as a possibility.

Good idea maybe, but not with these people!

Once we fall into Power without Love,
our experience of the “other” as irreconcilably foreign
feels solid, a reflection of reality.

This is who they *really* are.

All efforts to change are seen as foolish, pointless,
dangerous.

Not with these people.

All of this happens without awareness or thought.

All of this is a consequence of our systems blindness.

10. System blindness, system sight

In our human interactions
we are constantly falling in and out of
patterns of relationship with others;
Power without Love is one such pattern.
Here is what we need to know:
*The patterns we fall into shape how we experience
ourselves and others.*

When we are blind to systems,
we believe that our experience of the “other”
is a reflection of reality –
This is who they really are.

When we have system sight,
we understand that how we experience the “other”
is a *consequence* of the pattern we have fallen into.
Change the pattern and our experience of them will likely change.

When we are blind to systems,
we think that the realistic way to deal with our relationship with the “other”
is to dominate, oppress, suppress, exile, or destroy them.
Who wouldn't do this to such people?

When we have system sight,
we think that the realistic way to deal with our relationship with the “other”
is to change the pattern of relationship we have fallen into.
In this case, this means infusing Love into Power without Love.

11. Love as the disrupter
- We have seen the self-reinforcing pattern of
Power without Love –
how being separate from the “other”
reinforces our experience of their being different from us;
and experiencing them as being different from us
reinforces our staying apart,
and round and round it goes.
- Love needs to be the disrupter of this cycle.
Separateness needs to be counterbalanced with connectedness.
We need to connect with the “other”
in *ongoing and mutually meaningful ways* –
building housing together,
taking meals together,
plowing fields together,
writing and producing plays together,
working on community projects together.
Endless possibilities of connecting in *ongoing and mutually meaningful ways*.
12. For Love also has its cycle.
- The two components of Love are
connectedness – partnering together in common
enterprise –
and commonality – experiencing our fundamental
similarity with the “other.”
- Each component reinforces the other –
partnering – working together with the “other” –
increases the likelihood of experiencing our commonality;
and experiencing our commonality supports
further partnering,
and on it goes.

So, is there hope?

13. There is the truth about human relationships
and there is our willingness to accept the truth.
The truth is:
*the patterns we fall into shape our experience;
change the pattern and our experience will change.*
That's the truth.
Do you reject it out of hand?
Do you believe it?
Or are you willing to test it?
Connect.
Infuse Love into Power.
14. So, it may be possible for us
to change our experience of the "other,"
creating a robust relationship,
a relationship in which we recognize, accept, and
potentially value
our differences from one another,
while also experiencing our commonality;
a relationship in which we pursue our separateness from
one another,
each going our own way,
while also connecting with one another in ongoing
mutually
meaningful ways.
Relationships of Power and Love.
15. The alternative is always at hand:
bigotry, oppression, suppression, exile, and murder.
In the following section there are brief descriptions of

some of the 20th and 21st centuries' catastrophes stemming from Power without Love.

Some are examples of Tolerance solutions devolving into Purity solutions.

Some are examples of enlightened, high-culture civilizations falling into barbarism.

All are examples of the triumph of system blindness over system sight, the consequences of Power without Love.

Catastrophes: Power without Love

1. Sacred missions

Catastrophes are clothed (justified) as sacred missions.

- A perceived sense of long-standing injustice erupts in revenge, resulting in the wholesale slaughter of the perceived oppressors.
- The beliefs, practices, rites and rituals of the "other" are experienced as violating the sacred beliefs, practices, and rituals of the host culture.
- The very existence of the "other" in the territory held sacred by the host culture is experienced as a contaminating influence resulting in the slaughter and expulsion of the "other."
- The host culture develops a new social or political ideology, and the behavior of the "others" is seen as blocking the implementation of that ideology, resulting in the re-education, massacre, or expulsion of the "other."

2. Demagogues

Demagogues play a major role in inflaming catastrophes, mobilizing the forces for rejection by offering a near irresistible appeal:

Purity,

the sacredness of their cause,

the sacredness of the culture they choose to protect and purify,

the superiority – moral, spiritual, physical –

of those who join them in purifying the culture,

the inferiority – moral, spiritual, physical – of the “other”.
The sacred mission is to purify the culture by dominating,
if not eliminating the “other”
and eliminating those who support the “other”.

3. **Perpetrator or Victim**

Catastrophes are the subject of fierce debate,
depending on whether one’s culture has been portrayed
as the perpetrator of the catastrophe
or its victim.

And, sometimes, a culture maintains its image of purity
by denying that the catastrophe has even occurred.
And, sometimes, catastrophes are portrayed not as crimes,
but as realistic outcomes of cultural self-defense and growth.

4. **Whatever protective mythology has been created,**

and whatever rationales have been offered,
the Purity solution has been employed
throughout recorded human history,
resulting in the oppression, expulsion, and murder
of hundreds of millions of human beings.

5. **Catastrophes are an imminent possibility**

as long as there are cultural differences –
skin color, race, religion, ethnicity, political ideologies –
as long as there are demagogues ready to exploit these differences,
selling us messages of our superiority and purity
and the inferiority and impurity of the “other,”
and so long as we are needy and naïve enough
to take these messages to heart
and fall into relationships in which our experience of the “other”

is grounded in Power without Love.

A Sample of 20th- and 21st-Century Catastrophes

NOTE: The following summary of 20th- and 21st-century catastrophes is incomplete and potentially subject to much dispute. My research was based on internet searches; Wikipedia was a very helpful source. Source estimates of deaths and expulsions vary widely, yet the precision of numbers is not the primary point. What does matter is recognizing our human capacity for reacting viciously and lethally to the “other” in the service of one form of Purity Solution or another.

- **Myanmar (2017 and continuing).** In the service of creating a *Clean and Beautiful Nation*, Muslim Rohingya, although having lived in Myanmar for generations, are treated as separate, non-citizens, illegal immigrants, “Bengalis.” As such, they have been driven from their homes and country, forced to live in squatter camps and slums and have been subject to rape, torture, and arson.
- **Darfur (2003 and continuing).** Government attacks on the villages of Sudan's non-Arab, darker-skinned farmers commonly began with Air Force bombings. These air campaigns were often followed by Janjaweed militia raids in which surviving village men, women, and children were either murdered or forced to flee. It is estimated that this purification campaign has resulted in four million people being displaced and two million dead.
- **ISIL genocides (1999 and continuing).** A caliphate was created aimed at creating a pure Islamic state which would follow the prophecy and example of the prophet in precise detail. The goal of ISIL is to purify the world by destroying all who do not live by these principles; this has included Assyrian Christians in Iraq, Yazidi, Shiites, and the heads of every Muslim country who have elevated man-made law above Sharia. Ongoing worldwide attacks on civilians in many countries are further acts of purification through the deaths of “infidels.”
- **Rwanda (1994).** Over a one-hundred-day period, an estimated 500,000 to 1,000,000 Tutsis, approximately 70% of the Tutsi population in Rwanda, were slaughtered

through the actions of the Hutu majority government. Soldiers and police officers encouraged ordinary citizens to take part. The extremist Hutu regime appeared to believe that their only hope for maintaining power demanded the complete destruction of ethnic Tutsis.

- **Cambodia (1975-1997).** Somewhere between 1.5 and 3 million Cambodians were killed in a vision-driven attempt to create a new society – an ideal socialist agrarian republic based on Marxist-Leninist and Maoist principles. The effort required a total societal transformation including the creation of a “new man.” Mass killings were organized of those opposed to or seen as unfit for this new world – ethnic minorities, intellectuals and professionals, civil servants, and recalcitrant city dwellers.
- **The Partition of India (1947).** Hindus, Muslims, and Sikhs who had co-existed for a millennium attacked each other in efforts to purify their newly separated states. The members of two states were bent on destroying one another through horrific acts of violence. Gangs of killers were reported to have set whole villages aflame, hacking to death men and children and the aged while carrying off young women to be raped.
- **Croatia (1941).** In the service of establishing a “Greater Croatia,” an estimated 500,000 Serbs were murdered, 250,000 expelled, and 200,000 forcibly converted to Catholicism. (Estimates vary widely.) Most atrocities occurred in several concentration camps throughout Croatia. Serbs, identified with blue badges were often murdered immediately upon arrival.
- **Armenia (during World War I).** The Ottoman government, followed by its successor Turkish government, systematically exterminated 1.5 million Christian Armenians. The campaign began in 1915 with the roundup, arrest, and deportation of Armenian intellectuals and community leaders, the majority of whom were eventually murdered. The Armenian holocaust is an example of a decades long Tolerance solution that devolved into Catastrophe.

- **Germany (1942-1945).** At the height of its power, Germany controlled territory in countries with extensive pre-war Jewish populations: Germany and Austria (240,000 Jews), Poland (3,300,000), the Baltic nations (253,000), Slovakia (90,000), Greece (70,000), the Netherlands (140,000), Hungary (650,000), Soviet States (1,875,000), Belgium (65,000), Yugoslavia (43,000), Romania (600,000), Norway (2,173), France (350,000), Bulgaria (64,000), Italy (40,000), Luxembourg (5,000), Russian SFSR (975,000), Denmark (8,000). Of the 8,861,800 Jews living in these countries, 5,933,900 (67%) were murdered, often with the willful collaboration of these countries' citizens.

I am aware of so many catastrophes I have not included, some of which I will now mention in a phrase or two simply to emphasize the breadth and depth of catastrophe as a human possibility.

- **The Nazi Eugenics,** between 1939 and 1941, 80,000 to 100,000 mentally ill adults in institutions, 5,000 children in institutions, and 1,000 Jews in institutions were killed.
- **The Polish genocide.** In preparation for the occupation of Poland, an anti-intelligentsia action resulted in the murder of 100,000 Polish citizens. The goal was to complete the Germanization of western regions of Poland before being settled by pure Aryans.
- **Genocide of the Slavic population in the Soviet Union.** As central to their plan (lebensraum) of expansion eastward and creating a New Order in Europe, the Nazis set about purifying their new territory by enslaving, expelling, and destroying the Slavic peoples of Europe whom they considered racially inferior and non-Aryan. The death toll in areas occupied by Germany was estimated at 13.7 million.
- **The Expulsion of Muslims.** In the 1860s. The Russian Tsar ordered the expulsion of most of the Muslim population of the North Caucasus in order to have access to the Black Sea coast. A whole population was eliminated in order to satisfy the economic interests of a powerful country.

- **Algeria.** 1830-1875. The French conquered Algeria and attempted to purify it (making it French) by killing an estimated 825,000 indigenous Algerians.
- **North America.** From the 1490s into the 1900s, native Americans were uprooted from their lands, subject to forced relocations, massacres, torture, and sexual abuse. Practice of their religion was outlawed, children were taken from their families in an effort to “educate” them away their culture.
- **Ireland.** 1650s. The native population of Ireland was forcibly displaced as part of the mission to transfer the land from Irish to English hands.
- **Sri Lanka.** 1983-2000. Genocide of the minority Hindu Tamils at the hands of the primarily Buddhist government.
- **Democratic Republic of Congo.** During the Civil War, there was a program called Effacer le tableau (wipe the slate clean) aimed at purifying the country by destroying the pygmy population.
- **East Timor.** 1975 onward. During the occupation of East Timor by Indonesia, the government tried to purify the country by killing, causing death from hunger and illness, and using starvation as a weapon to exterminate the East Timorese. Estimates of death ranged from 60,000 to 200,000.
- **Indonesia.** 1965-1966. The Indonesian government, with the support of Great Britain, Australia, and the United States, aided and abetted mass killings including beheading, evisceration, dismemberment, and castration of hundreds of thousands of leftists and those tied to the Communist Party.
- **North Korea.** Continuing. In an effort to purify the state, the Christian population of North has been systematically massacred and persecuted; by 2012, 50,000-70,000 Christians were imprisoned in North Korea’s concentration camps.

- **Bangladesh Liberation War.** During the 1971 war for independence, members of the Pakistani military supported by Islamist militias raped 200,000-400,000 Bangladeshi women and girls in a systematic campaign of genocidal rape.
- **Polish Ukrainian genocide.** 1943-1945. The Ukrainian Insurgent Army killed 40,000-60,000 Polish civilians in Volhynia and 25,000-40,000 in Eastern Galicia for the purpose of removing non-Ukrainians from a future purified Ukrainian state.
- **1948. Palestinian Nakba.** An estimated 700,000 Palestinian Arabs fled or were expelled from their homes during the 1948 Arab-Israeli war. Between 400 and 600 Palestinian villages were sacked during the war while urban Palestine was almost entirely extinguished.
- **The Srebrenica massacre.** 1995. The massacre of more than 8,000 Muslim Bosniaks, mainly men and boys, perpetrated by units of the Bosnian Serb army and assisted by the Scorpions, a paramilitary unit from Serbia,
- **The Holdomor.** From 1930 to 1937 an estimated 7-10 million Russian peasants died of starvation resulting from the elimination of kulaks – rich land-owning peasant farmers – who were shot or deported and whose lands were collectivized. People standing in the way of a sacred socialist mission.

Enough.

So, there it is.

Purity is one solution to encountering the “other,”
and Tolerance another.

Both are grounded in varying degrees of Power over Love.

Both exact their terrible costs on the oppressed
while diminishing the humanity of the oppressors.

And there is a third possibility,
one that requires a fundamental transformation in

how we see and experience one another,
a transformation based on the understanding that:
the interaction patterns we fall into
shape how we see and experience one another.
What seems to be a real and solid picture of the “other”
is merely the consequence of the pattern we have fallen into.
Change the pattern of interaction
and our experiences of one another will change.
The possibility of Power and Love will emerge.

What Is Coaching For: Lessons from Don Juan de Marco

Charles Smith

Last night, my family saw the 1994 movie “Don Juan Demarco” on Netflix with Johnny Depp and Marlon Brando. It was funny, heart-warming, sensual, intelligent and very well acted. We were transported from our everyday world of people struggling with their desire to get more out of life and work to a place where life was either a romantic adventure or nothing at all.

Romance is “Ardent emotional attachment or involvement.” The opposite of “Romance” is to “depreciate, minimize, play down, reduce or understate. Secretly, and starting with the Lone Ranger as my childhood hero, I think that’s what I’ve always felt, but never had the courage to be direct. As a consultant, I’ve sold companies imaginative thinking, team building, culture change, breakthrough results and executive coaching. People were helped, money was made, and customers served. But inevitably, a prior context of order and control, power and position would creep back in. In some measure, my experience was like the Ernst and Young training video where the guy says, “I always wanted to be a Lion Tamer but I’m afraid, so I’m trying to work it out as an accountant.”

T. S. Eliot captured this in his poem. “The Love Song of J. Alfred Prufrock.”

And indeed there will be time
To wonder, “Do I dare? And “Do I dare?”
Time to turn back and descend the stair
With a bald spot in the middle of my hair
My morning coat, my collar mounting firmly to the chin,
Do I dare?
Disturb the universe? In a minute there is time
For decisions and revisions which a minute will reverse.
For I have known them all already, known them all:
Have known the evenings, mornings, afternoons,
I have measured out my life with coffee spoons;

Here then are some “New Rules” for having life and work be either a romantic adventure or nothing at all.

Rule Number One: Stop needing anybody’s agreement ever for who you are and how you are being. Stop needing any agreement for the legitimacy of your heart felt projects. Speak about them powerfully and always say what inspires you. Act as if this is your world, you own it, it’s your stage and others can play if they wish. If not, it can’t be helped.

Rule Number Two: Pay attention to what you love and to what truly attracts you. All that matters is that you are attracted in that your inner energy is moving out into the world. Be specific about this in the words you speak, where you look, who you associate with, where you go. Feel free to be dramatic in speech and dress consistent with what lifts your spirit.

Rule Number Three: Know in your blood that your power and impact is coming from the way people contrast your way of being, moment by moment, with their own attitude and experience. Know that’s the rest is only words.

Rule Number Four: Fully accept people and situations exactly the way they are. Know that everything you do or wish you could do to change them creates resistance, defeats your purpose, and makes a romantic adventure impossible. Let your experience flow through you.

Rule Number Five: Be content being stuck where you are. Prisoners who do “Hard Time” fight the fact that they are in jail and suffer. Prisoners who accept that they are in jail do “Easy Time” and are happier. In any moment, realize that you are where you are. Don Juan was content to be incarcerated and held to his self-designed identity in the face of it. Freedom is the ability to choose how to be whatever the cost.

Rule Number Six: You do not have to do seek breakthroughs and extraordinary results in intentional and forceful ways. Follow the call of romantic adventure in word and deed and breakthroughs will follow while others join you because the path is so attractive.

The purpose of coaching is coaching is to help create the best life and work possible through the people you touch. A senior executive client I will see tomorrow feels depreciated, minimized played down, and understated. His boss has a boss has a boss. Starting with his wife and kids, he sits on a

chain of number of human and bureaucratic bosses each resting on the one below. Only he can change this and he is responsible for all of it happening. The coach's job is to help him turn this experience on its head.

Tomorrow, I will be Don Juan, the Coach.

Achieving Escape Velocity

Jim Goldstein

I was asked by my good friend and colleague, Charlie Smith, to write an article on Escape Velocity, the energy required to break free of the gravitational pull not only of the earth but of “the way things are.” As he puts it, “the possibility that each of us can break free of our own gravity pull about ‘the way it is’ and create moments of transcendence, individually and collectively, and at any point in time.” I have a few personal experiences to draw on that inform my thinking on this topic.

Those Amazing Molecules

When I was about 10, we had just learned about atoms and molecules, the basic building blocks of matter, we were told. A few days later, I was in my basement walking toward the door that led to our back yard. Just as I reached for the knob, I heard someone upstairs open the front door of our house. At that precise second, I saw the downstairs door, which was ajar, jerk about an inch as if it had been pushed. I was fascinated! Air molecules must have done this, I thought.

The one thing I couldn’t figure out was this, “How did the air molecules travel all the way from the upstairs door to push the downstairs door so quickly?” The two door events seemed to happen almost at once. At the time, this didn’t make any sense to me.

I later realized that all the air molecules in our house were already connected and the air was saturated with them so no real distance had to be traveled from one door to the other. A change in one affected all of them and the pressure on the upstairs air molecules affected the downstairs air molecules almost simultaneously. That was one of my first experiences of how, on some unseen level, things are connected to each other. That realization changed my view of myself in relation to my environment.

Life After Death?

In another example, I have read many accounts of people who were pronounced clinically dead but who were later revived. It’s called a near-death experience. One woman claimed that unlike our

experience while on earth where we have to physically travel to get from one place to another. After she “died” she found she was able to travel to her sister’s house in Texas just by thinking about her sister. Instantly, she was in her sister’s kitchen watching the sister answer the phone to receive the news of this woman’s death. Later, the woman was able to recall the exact wording of the conversation that the sister used after hearing the news. I can’t prove whether any of this happened but it does present an interesting paradigm for the manifestation of one’s intentions.

Functioning as a Separate Entity

Today, I still function, as do most of us, as if we are all separate entities operating in empty space. I perform my actions to accomplish what I intend. My energy and individual effort generally make it all happen. Even though I interact with people and am grateful for their assistance, I don’t often experience myself as part of a great web of interconnected cooperative energy unless I think about it.

Left to my own devices and based partly on my brain’s tendency toward ADD and ADHD, my progress in accomplishing my goals through my own efforts is erratic and uneven. My patterns of fits and starts are pretty familiar to me and I find myself at the effect of my long-held beliefs about myself, life and others. So how am I supposed to generate the escape velocity to break through these predictable patterns and beliefs that limit me?

Self-Motivation

Here’s what doesn’t work for me (despite what Tony Robbins recommends in his courses)—massive effort towards my goal. In my experience, using my will to generate my own head of steam to accomplish something leads inevitably to overwhelming resistance. As they say, “Will power creates *won’t* power.” After a lot of effort and excitement toward accomplishing a new goal and some initial progress, I tend to conclude that “I deserve a break today.” I go from, “I’m definitely doing this” to “I don’t think I want to do this anymore.” Usually, it isn’t even a conscious decision. I just find myself drifting to other more interesting projects with often similar end results.

The Importance of Relationship

Even though I and many others feel the gravitational pull of our own internal resistance and tend

to procrastinate after setting an intention, I find that I am much more likely to do what I have said I will do when I have given my word to someone else. Curiously, the strength of that relationship is often stronger than my relationship with myself. I may let myself down but I won't let my friends down. I like the idea of being someone my friends and loved ones can count on so I tend to keep my promises to them. I wonder if I would have finished this article on time had I not promised Charlie that I would.

Invoking the Power of the Unified Field

Getting back to the woman who presumably died and came back to talk about it, what if, on this physical plane, we didn't need to make any extra effort to bring about our goals? What if, like that woman, all we had to do was think about something for it to manifest for us. On some level, doesn't that happen to us already? Have you ever been thinking about someone and they called you a few seconds later? Have you ever envisioned something that later manifested in front of you without your making direct effort to make this happen? Is that just a coincidence? Maybe not. Quantum physicists would point to this as evidence of what they call the unified field, the matrix of all matter, the everywhere-present context or energy from which all creation springs. According to them, our very focus on something, giving it our attention, changes the unified field and brings the unmanifest into physical form.

Feeling is the Prayer

In Gregg Braden's, *Secrets of the Lost Mode of Prayer*, he states that, according to the Tibetans, the native Americans and even ancient Christian and Jewish traditions, *feeling IS the prayer*. Using this method, the Native Americans don't pray *for* rain. They don't pray *for* anything. They simply and silently *pray rain*. In meditation, they allow themselves to experience what it would feel like if they were in the presence of rain, as if their prayer had already been answered. According to Braden and many quantum physicists, the universe responds to our feelings and reflects back to us through manifestation our present level of consciousness.

That's Too Easy

The hardest thing to overcome might be our whole notion of velocity not to mention our unwillingness to allow wonderful things to come to us easily and gracefully. We have all been taught the value of hard work, the sin of laziness, that money doesn't grow on trees and if you

want something done right, you need to do it yourself. Expressions like “No pain, no gain,” “The harder I work, the luckier I get,” “When the going gets tough, the tough get going” abound in our culture. These ideas reinforce the necessity of overcoming obstacles and achieving velocity through perseverance and hard work. What if all you had to do was envision what you wanted, get turned on and excited by the idea, allow yourself to feel the way you would feel if your vision was already realized, and then do what you felt inspired to do? Most people would say, “Nah! Not possible.”

To See Things Differently

If you read the many quotes from the astronauts after they have been in space, it becomes obvious that the impact that space travel had on these brave men and women was not from reaching the moon or being able to live weightlessly in orbit, as magnificent as those accomplishments were. Rather, the life altering experience came from a change in *perspective*. Staring at the earth from 200,000 miles away changed everything for them. As Alfred Worden said, “Now I know why I'm here. Not for a closer look at the moon, but to look back at our home, the Earth.” “When you're finally up at the moon looking back on earth, all those differences and nationalistic traits are pretty well going to blend, and you're going to get a concept that maybe this really is one world and why the hell can't we learn to live together like decent people.”— *Frank Borman, Apollo 8*.

By the same token, the near-death experience mentioned earlier draws its impact from a dramatic change in perspective. If we believe her near death account, not only was that woman able to travel at the speed of thought but she had to rethink who she was when she found herself fully conscious and staring down at her lifeless body in the hospital bed as doctors pronounced her dead. Needless to say, after a dramatic change in perspective, life just isn't the same.

We're Ready to Kill Our Son

Years ago, when I used to do family therapy, I remember a couple coming to me complaining bitterly about their 18 year old son who wasn't filling any of their expectations during the summer of his senior year. “He told us he was going to find work this summer but never applied for a job. Instead, he stays out until 4 AM partying every night with his friends, sleeps until 2 PM and then lays on the couch watching MTV until it's time to go out again with his friends. He never eats with us anymore. He's supposed to start college in 3 weeks but we aren't sure we can last that long without killing him!” His father bemoaned, “He was such a good kid and all we ever do now

is fight. It's horrible. We were hoping for one last good summer with our son and now, when he finally leaves, I'm afraid I'm going to shout, "And *stay out!*"

As a therapist, it was my job to enroll them in a different perspective, one that would take these same circumstances and, by seeing them differently, have them evoke a completely different emotional and behavioral response. I asked, "Did you say that this is all going on in the summer before he leaves for college?" They both nodded. "Oh good. I'm so glad this is happening. This is really great!"

"Great?" "Did you say 'great'?" they cried. "This isn't great. It's a disaster!"

I said, "This scenario is quite common and sometimes necessary for a good adjustment to college life." They were bewildered. I further explained that this type of behavior and the antipathy between them would help him make a clean break from high school and not suffer any home sickness or separation anxiety when he left for college. The fact that they couldn't wait for him to leave was a good thing as well. It would make them less inclined to miss him and worry about him once he was gone.

I said, "Suppose you and he had had a wonderful summer and a close relationship right up until the day he left. He'd probably miss you terribly and want to come home on the weekends rather than face the adjustments necessary for acclimating to college life e.g., roommates, hazing, making friends, managing his time, etc. You see, Its really all for the best."

They left my office slightly dazed by my point of view but later told me that after that session, they saw him differently and had more compassion for what he might be going through. They didn't argue with him as much. He did fine his first semester and their relationship improved after he had been gone a short while.

Nikola Tesla

Nikola Tesla (1856 -1943) is one of my heroes. He's been called, the inventor of everything else. While most people know of Thomas Edison's many inventions, few remember that Tesla (once Edison's employee) is now credited not only with the invention of alternating current but also the

radio (years before Marconi), x-rays (before Roentgen), fluorescent bulbs, remote control, wireless communication, robotics and a host of others.

I heard that before he died, he expressed regret that he had introduced alternating current to the world because of the limiting paradigm it created about energy. The use of AC current power plants left people with the impression that energy had to be produced in one place and then distributed from that source to outlying areas. Tesla believed and demonstrated that this wasn't true. Electrical energy, which he called Radiant Energy, was universally present and free and with the right tools could be tapped into and utilized by all.

Imagine the implications for our planet if people believed this idea. Would we need fossil fuels, fracking, power lines, man-made grids? Would Greenland be melting? Would we be setting the stage for a global game of "Who Moved My Cheese?" (or coastline). The gravitational pull of our existing beliefs about the scarcity of energy and how we create it may seriously affect our survival yet, thus far, very few are escaping its grip. What would it take, short of a natural catastrophe for us to change our perspective in this area?

Nothing to Escape From

The notion of an escape velocity presupposes a kind of effort needed to overcome the pull of the laws that currently govern us. That assumption may be incorrect. Maybe no effort is needed at all. Rather, the only thing required to transcend our current boundaries is perhaps a clear vision of what we want and an experience of how we would feel having accomplished our goal. We'd still take actions but they would be inspired actions rather than ones borne of fear, a belief in hard work, or some moral imperative.

We'd also need to believe that this could be possible while letting go of what we think we need to do to make it happen (the "how"). What if the only thing we needed to escape from is our own narrow understanding of how manifestation occurs and our belief in how separate we all are from each other (remember the molecules?) I often wonder how our lives would be different if our collective perspective aligned with the quantum physicists and the spiritualists and we functioned as if we were living in an intelligent, conscious and participatory universe.

About the Yes And The No's That Precede Them

Victor Sanchez

The importance of saying NO is evident in human history.

The big NO of Nelson Mandela in South Africa, who after 27 years of undeserved prison, refused to launch a war against the white minority in power and instead challenged the black majority by saying that there was not a solution without the white people who they believed to be their enemies.

The big NO of Mahatma Gandhi who proposed to stop buying the salt from the English companies and instead march to the ocean to get the salt themselves and started with that the movement which led to the independence of one of the most populated countries on Earth.

The humble but big NO of Rosa Parks who in 1955 was arrested for refusing to give up her seat to a white passenger in a bus in Alabama, and started with that the civil rights movement against segregation in the United States.

The instances of the importance of big NO's in human history could go on forever. Each of these NO's made room for many incredibly important YES that came afterwards.

But what about the big NO's of the everyday little people that will never make it to the books of history?

They certainly change our personal history as well, and since our own individual life is the only one we really get to know and handle, these NO's are extremely important for each of us.

As an example, let me share with you a little story that happened to me years ago with one of my clients, who came to me for a personal retreat, in which he wanted to take a different look at his life. In just a few words I think what he wanted was to simply know what was going wrong in his life to the point that—even though he looked healthy with successful career in civil engineering- he was not happy.

As a part of the process this man—let's call him Edward just to have a name—was sharing with me the outline of his life. Everything seemed fine, he had a career he liked, was making good business,

bought a beautiful property in Arizona and built a house to his liking. He loved his home. He also had a partner who he invited to live with him at his house a couple years ago. We will call her Mary. What was not ideal is that they did not share the same kind of likings. For instance, he liked camping, she liked the city. He liked physical activities such as long rides on his bicycles, but Mary did not. He liked to spend time with his friends every now and then, but even though he invited her to go with him, she not only did not go with him, but would press him not to go at all.

Well, all couples have their problems, right? What I was thinking at that point is that perhaps they could benefit from some personal negotiation and perhaps even some couples counseling.

But then he said something that struck my attention. He was talking about what he liked to do at home when we had some free time. He spoke about the pleasure that was for him playing the guitar and singing sometimes. Then he said, "This is of course, when she is not at home." Then I said - what? Can you repeat that? He looked at me with a disconcerted expression on his face, probably caused by my own disconcerted expression. He could not see anything special in what he was saying. This is the dialogue we had:

Edward, when do you play the guitar?

When she is not at home.

Why only then?

Because Mary does not like noise in the home!

What? Your guitar playing is just noise for her and, because of that you are not allowed to play the guitar in your own home?

Then he looked at me with astonishment.

Yes... but, is this not normal?

Well... it may be normal to you... but if you ask for my opinion, I would have to say that it is not normal at all. Then he kept quiet and looked reflexive. It felt like a sensitive chord had been stroked. I went on.

Is it really normal to you? Does that feel right?

Well, no. Not really.

Why do you take that?

Because I don't want to have conflict. I thought that by being nice to her, everything would be all right between us.

Except that you are not happy, and now you are waiting for her to leave to enjoy your home as you like; the home that took for you years of hard work to build. Is that really all right for you?

He did not answer. He didn't have to. We stayed quiet for a while and then he did what he came to do with me. He dug a tomb, to spend the night "consulting with Mother Earth" about the issues of his life.

In this practice a hole in the ground is dug, for a person to stay comfortably overnight, while the keeper stays nearby around a camp fire playing a ceremonial drum for 15 minutes every hour. A "roof" for the tomb is built of fallen tree branches and a blanket so that the soil to cover the tomb is not directly in contact with the person. Obviously a good entrance for air is made so that there is good fresh air getting in during the experience. The tomb is dark, quiet and protective. In the tomb an altered state of awareness is achieved and that is how "Mother Earth" takes care of us and gives us advice in the ways of visions, insights or dreams.

The morning after, when Edward came out of his grave ceremony he was renewed. His face looked fresh and full of vitality.

How did it go?

It was a beautiful night. I had a lot of dreams and visions. But there is one which stood out. It was a memory of something that actually took place in my life.

Do you mind to share about it?

Sure. I dreamed about the time when I had gone to a bicycle race on mountain terrain. I was there with other friends. Mary did not want to go because she said it would be too exhausting. But I went anyway. Not only that, I went and I won the first place in a race that lasted for five days. I was so happy!

Wow! That is a great accomplishment! What happened next?

I went home all happy and proud. I had a little trophy with me that I was placing on one of the shelves in the living room. I was just placing it there but then Mary yelled at me –Don't place that there! It does not go well with our furniture!

What did you do?

I put it in the closet.

Did you dream all that in the tomb? What do you think about it?

I don't think. I know.

What do you know?

I know it is not right.

That was Edwards's vision that night. He did not make any promise and yet, as he would share with me months later, he did not return home the same. He came back and said NO. Enough is enough. NO more of being a guest cornered in his own home.

It was not that he stopped loving Mary; it was just that he remembered that he had to love himself too.

From that moment so much changed in his life. Apparently, there was not enough flexibility and listening there for the relationship to survive, but he recovered his life, his home and most importantly: he recovered his self-respect.

With his self-respect back, joy for life and healthy energy flow followed. He even later found a more suitable partner.

By looking both at the big historical examples and the big examples of our little lives, I think we can realize that for a big important YES to happen; sometimes we have to cross the doorway of some big NO. And yes, that means some trouble, but what would life be without that kind of trouble?

Future-Science Technology: A New Operating System for Humans and Planet Earth

Elliott Maynard, PhD

Future-Science Technology is the quantum-field science for the future – a Master Paradigm for humans and Planet Earth. This Master Paradigm is broken down into 25 keys which make up the basic fabric of Future-Science Technology - with each key representing a different pathway for creating connections between left-brained logical thinking and right-brained intuitive thinking. It is this logical left-brained perspective that has dominated western thinking since the invention of the Gutenberg Press in 1440, an invention which ushered in the age of mass media, thus making reading and writing a new factor for human success and survival.

Mainstream scientific paradigms are based on hard facts, generated from a logical thinking perspective. The basis for “hard science” thus dictates we believe nothing we cannot prove to be true through measurements, replication and mathematical validation. The overemphasis on facts, formulations and replications has led establishment scientists and world leaders to support institutions that focus on compartmentalization, overspecialization and compilation of information. This approach dominates most of our existing scientific, governmental and military organizations, since the bulk of research funding is focused on supporting organizations, instead of brilliant individuals or new ideas and emerging breakthrough technologies.

From the new perspective of Future-Science Technology, we need only to make a shift in our consciousness -- from the established linear framework of “*not believing anything we cannot prove to be true,*” to “*not disbelieving anything we cannot prove to be untrue.*” Yes, it’s that simple. Just be willing to open yourself up to receiving information and working with the Universal Quantum Field. I guarantee you will be amazed at how things begin to work for you in entirely new ways. Historically speaking, what we think of as “modern technology,” has existed for a mere eye-blink on the greater historical timescale – since the beginning of the industrial revolution in the 18th Century. By contrast, right-brained intuitive approaches to science, medicine and the arts have been essential elements of Native American and Eastern philosophies for thousands of years. The great scientists, artists, musicians, mystics and visionaries of the European Renaissance were only able to

break through the restrictive logic-based paradigms of their times because their creative achievements in science, art and music were so obviously brilliant that it became “fashionable” for the Church and heads of state to support them and thus gain an extra bit of fame for themselves. What was created was essentially “an offer they could not possibly refuse.”

This same creative persistence for working outside hard-science protocols is alive and well today. Otherwise, we would not have Microsoft, Apple, Yahoo, Facebook, Tesla Motors and countless other paradigm breakers. Remember that most of the key innovators of these new paradigm companies worked with little support or encouragement, often in garage workshops and against daunting resistance from established institutions. What did they all have in common? They believed in themselves and in their innovative creations. They pushed on against all odds. They defied establishment logic to “search” in deference to logical “research” and endless data-churning. Their success became so glaringly apparent it became uncomfortable for establishment scientists to continue ignoring their work.

Success speaks for itself! Genius speaks for itself! These innovative concepts were only successful because modern geniuses transformed their visions into practical working models, such as the basic hardware and software innovations of Microsoft and Apple Computers, systems now so deeply imbedded in our lives that we accept them without thinking. They forced naysayers to shut up and “get with the program,” because their positions of resistance no longer benefited them. Neo-Renaissance thinking embodies the concept of learning to use both hemispheres of the brain synergistically, with regard to man’s relationship to Nature and to human society in general.

What this accomplishes is to go back on the evolutionary time-scale to the point where the bi-hemispherical structure of the human brain was created. At that time the human brain was shaped by the major drives for survival and success in what was essentially a wilderness environment. When humans made the shift from hunter-gatherers into agriculture, a new mindset emerged. This new perspective put man more in touch with his social environment. He abandoned his former nomadic ways and became engaged in the responsibilities of planting, harvesting and storing crops for the winter. This new routine encouraged the formation of permanent villages and allowed more time for the sharing of wisdom, development of new trades and cultural exchange.

In contrast to this gradual shift experienced by our ancient relatives, our lives in the present are inundated by lightning-paced developments in computer technologies, communications and the global internet. These recent shifts have forced our personal perspective to expand exponentially. Thus, the worldview of our parents' and grandparents' generations has grown from a few square miles to encompass the entire planet. Recent developments in space sciences and related digital technologies have also served to extend the scope of human consciousness, to reach out across vast inter-stellar distances to even the most distant galaxies.

This quantum expansion and evolution of the human external perspective has been reflected back in corresponding shifts which have profoundly changed the fundamental nature of human consciousness itself. With the advent of Earth-orbital satellite technology, lunar, planetary and interstellar probes and space observatories like the International Space Station (ISS) and the Hubble Telescope, the Planetary Consciousness Field (Global Brain) has undergone a corresponding expansion in its self-awareness.

Future-Science Technology represents a new operational protocol for the human race. It implies a major shift from a past-based, "rear-view mirror" perspective into a present and future-thinking perspective. This Master Paradigm embodies the key components of both evolution and transformation as "catalytic change-agents" and implies a shift from local and national perspectives into an entirely new, spherical consciousness framework. This new consciousness framework is truly global, as it highlights the future of humans and their interrelationships with Planet Earth. It also acknowledges the greater extraterrestrial community, and embraces the hope that the human race will become enlightened enough to be invited to participate with extraterrestrials in meaningful exchanges of wisdom, trade, advanced technology and cultural exchange.

The time has arrived in Earth's evolutionary development for the new thinkers of all nations to make the quantum shift, from a regional and national perspective to a fresh new planetary and intergalactic consciousness. Our technology has reached the point where we can either choose to enhance – or continue to systematically destroy – the delicate balance of the natural forces which sustain our global biosphere. If mankind can fully understand the critical priorities of ecological preservation, restoration and enhancement as prerequisites for the survival and success of our now

and future generations, humanity will have achieved a profoundly important transition into an entirely new and unprecedented phase of its evolutionary journey.

This is a journey of quantum transformation into a brave new mindset. This is the wondrous journey of Future Man – *Homo novus*. So, welcome to the Quantum Theater of Dreams., the “Real Reality Show.” The footlights are dimming. The audience waits in hushed expectation. The curtain is beginning to rise. Are you ready to expand your own brave new mind? If so., prepare for liftoff, and welcome to the Future. Your adventure in quantum-field thinking has just begun!

Human Mutuality System

Shlomo Yishai, Ph.D. ⁽¹⁾

An Historic Moment – Tested by Time

“That's one small step for man, one giant leap for mankind.” Neil Armstrong's immortal line has become embedded in human consciousness as a high-point in human history. Actually, it is a double achievement – it is a peak of technological science generated by the United States through the NASA space agency, and at the same time, it is a political and security summit. Planting the American flag on the moon was a significant victory in one of the major battlefields of the Cold War. The Space Race opened in 1957 with Russia in the lead after launching the first Russian Sputnik into space. In 1961 the Russians widened the gap still further by launching Vostok, the first manned space capsule.

The rest of the race is well known, with America closing the gap and taking over the lead. The Apollo 11 team reached the finish line and planted the American flag on the moon on July 20th, 1969. It can be claimed that this double achievement forcefully tipped the balance of power that brought about the collapse of the USSR in 1991. The Moon Conquest can be regarded as the high point in the development of human ability and therefore the defining moment of the 20th century. Yet the test of time allows us to pinpoint another pivotal moment with far-reaching consequences.

(2)

That moment came about accidentally during Apollo 8's mission in 1968 – the moment when the astronauts witnessed Earthrise. The influence of this moment has extended far into the 21st century and its significance will accompany humanity as we face present and future challenges. The famous picture of Earthrise taken by the astronauts during those magical moments generated a new human consciousness. (3) The recording of the astronauts' conversation within the space craft – published by NASA – is testament to their amazement and awe at their first view of Earthrise. They initially photographed the phenomenon in black-and-white, and on the recording they can be heard searching for color film in order to capture the amazing sight before their eyes. They had no idea

they were taking part in a historic moment and that this picture would generate a change in human consciousness.

Earthrise



The black-and-white picture, taken by Frank Borman, mission commander



The color version, taken by William Anders, astronaut (4)

The human consciousness created by the Overview Effect experienced by the astronauts as they beheld earth from space was transformed into human awareness through the Earthrise and ensuing

pictures. The long-term effect of this consciousness engendered the human awareness that Earth has one climatic system.

Expanding the human consciousness soon made it possible to observe the critical human challenge generated by the Industrial Revolution – Global Warming. This challenge was answered by the creation of global movements awakening the need to deal with this threatening reality. These movements pressured governments to act and take responsibility for managing the Global Ecological System. One focus of activity was to generate international public pressure on the industrialized countries, urging them to reduce the gas emissions creating the Greenhouse Effect and encouraging the use of alternate energy sources.

Martin Winterkorn, CEO of the Volkswagen Group, was until recently a prominent leader in the world vehicle industry. (5) He resigned in September 2015 following the discovery that for the previous six years Volkswagen had installed a program in the computers of all VW diesel engine cars marketed in the United States. This program identified pollution tests and artificially reduced the emission of pollutions in order to meet standard requirements. His resignation demonstrates the long-term effect of Apollo 8's 'consciousness generating' space mission picture, the Earthrise. It is still too early to estimate the effect his resignation will have on German economy, one of the leading economies in the EU. This example demonstrates the ripples of effect created by the consciousness change that came about through Apollo 8's flight.

Let us use the Test of Time to evaluate the high point of the Apollo program. It seems that the change in human consciousness that followed Apollo 8's flight challenges the high point of human ability as represented by the Apollo 11 Moonwalk. At the time, human focus was undoubtedly on Apollo 11 – one out of every six people on the planet watched man's landing on the moon. Yet under the radar, history had planted another pivotal moment in the American space program that was destined to generate an essential change in human consciousness. The effect of this change follows us deep into the 21st century.

Still, to my mind this is not the most significant surprise hiding under history's surface in the 1960's. The most powerful change destined to shake the pillars of our existence was buried deep under the

surface of history, concealed in the guise of banality. It would change human abilities and human essence, raise questions about human destiny, and in effect usher in a new human era.

The New Life – Living in Interconnected Networks

The internet is one more product of the Cold War.(6) Spurred by fear of nuclear attack, towards the end of the 1960's the US Defense Department developed a communications network whose durability was guaranteed because it was independent of communication centers.

The internet developed during the 1980's. It became a sophisticated communication network, creating a reality of virtual networks, a reality parallel to the real world humanity had inhabited exclusively until then. Towards the end of the 20th century humanity began living in superposition – living simultaneously in both the real world and the virtual world of the network. This virtual network reality has generated a new era of humanity – Humanity's Global Era. This new era challenges us on all levels while simultaneously pushing us to conquer our next summit. (7)

In my opinion, history shows that humanity's high point of 'creating a world' parallel to the real world inhabited by humanity throughout its existence is the pinnacle of human achievements in the 20th century. From its heights we are discovering that this summit may be too high for us.

Conquering the virtual summit has brought humanity to a tipping point. Humanity has created a reality for which our traditional systems and the social structures that have so far accompanied our history are unsuited. We are at a watershed: on the one hand we are being called upon to generate humanity's next reality, yet at the same time we can observe the cracks in our social and political state that may lead us to governmental, societal and personal chaos. This reality can be likened to vertigo – the dizziness and lack of orientation that may attack a pilot flying at high speed at a great height. The force and speed of change generated by the reality of the internet may culminate in a state of 'social vertigo', and possibly plunge us downwards, hurtling towards a crash.

Where do we go from here? What direction is everything heading?

At this stage of the discussion, the magnitude of the summit we experienced through Apollo 8 is revealed – Earthrise. The climatic confrontation can be seen as a 'human drill' on a global scale before the advent of the new era, the Era of the Global Person. The stages of handling the climatic challenge can serve us as a model for dealing correctly with the new virtual reality. Humanity has in fact practiced 'how to deal with a new human consciousness and how to turn this consciousness

into active awareness'. An awareness that generates a new goal – managing a Global Ecological System.

Based on this model we can define the three vital stages of confrontation that will allow us to turn humanity's challenge of a virtual network reality into a global human force. The coping model:

- A. Consciousness and awareness of the new reality – the Overview Effect of the virtual network reality;
- B. The human challenge – Humanity's Global Warning;
- C. The solution – creating a Human Mutuality System.

Below is a brief demonstration of each of the coping stages.

The Overview Effect of the Virtual Network Reality

The following principles are manifested when we take a broad perspective of the reality of life in the virtual network world:

- Human superposition (8) – humanity is currently living simultaneously in both a real and a virtual world.

This is a double reality of life that exposes us to new horizons while at the same time challenges the existing order on every level of our existence. Humanity is challenged on the existential level – financial and physical; on the human level – personal and social; and on the ideological level – ethical and judicial.

- In Humanity's Global Era the empowering of human networks creates an unprecedented number of phenomena.

The reality of the global network – the information internet and additional internet configurations such as the Internet of Things and the Energy Internet – has transformed the world into a uniform network reality. Expanding our horizon to a 'global horizon' through the information internet, complemented by social networks, generates a network reality.

Network consciousness means comprehending the power, responsibility and obligations interwoven in the reality of the virtual network.

- In the cyber world the Global Person accumulates power that until now had only been accessible to states and leaders and uses this power to influence the real world.

Access to professional and security information, global financial capability, and the ability to appeal to the masses through social networks are now in everyone's hands. These leadership abilities, which throughout history have lain in the hands of country leaders, are now available to everyone. A reality in which leadership powers are granted to everyone necessitates a new concept of social leadership – network leadership.

The Global Person lives in a network reality that combines his being at one and the same time a significant and powerful individual and part of the human collective.

Another superposition is that at the beginning of the 20th century humanity's focus was on the collective and by the end of that century that focus had shifted to the individual. The 21st century began with a reality that integrated the individual and the collective as a uniform, complementary essence. Never before has humanity been so connected and so dependent on itself and at the same time never before has each individual been as powerful and significant as they are now.

This is a new reality of mutuality between the individual and the collective – a reality of Individual Collectivism complemented by Collective Individualism.

We can summarize and say that the Global Person is connected to and dependent on the virtual network reality – he is interdependent and interconnected.

The virtual network reality generates a reality in which every person is empowered through the virtual network reality as never before, yet at the same time his existence is dependent on this reality as never before. This is an organic, global reality.

The Challenge – Humanity's Global Warning

The awareness of this virtual network reality engenders dual sentiments. On the one hand, the new human power stemming from this reality opens new vistas and fosters new hopes. The new horizon

enables every person to be present in the new reality to an unprecedented degree. At the same time this awareness gives rise to fear. The fear is existential. It stems from the incompatibility of the life systems previously created by humanity – financial, social and governmental – with the new reality. This widening chasm raises questions regarding our physical and moral presence with greater intensity. This is Man's Search for Existence and Man's Search for Meaning.

An overview of the challenges created by this reality gives rise to the understanding that despite the technological advances that have generated a new force of humanity, the prevalent personal sensation at the beginning of the 21st century is of instability:

- Social networks have created a new public sphere that has no code of ethical behavior. This sphere raises moral questions and requires creating new social norms (shaming, cyber bullying).
- Extreme phenomena – the network reality has facilitated the creation of a positive shared human consciousness and practice to an unprecedented degree. At the same time it also enables more powerful and more extreme negative human behaviors that push us closer to the abyss.
- Social networks expose what goes on 'behind the scenes' of government and so deepen civilian mistrust of public representatives.
- Extremist terrorism is weaving a global net under our feet.
- The economic gaps, cost of living and unclear employment horizon create existential anxiety that increases with the awareness of smart machines that will replace workers in many fields. This reality caused the social protests that erupted around the world in 2011 to continue festering in the social networks, fed by growing frustration. This has given rise to public sentiment that the governmental system is detached and alienated from peoples' existential distress.
- The global horizon created by the virtual network reality allows refugees from third world countries to discover and flood Western countries. This challenge requires a new way of thinking.
- The education systems are run according to principles suited to the Industrial Revolution but are not suited to the reality of a world flooded with information. Education systems lack the

educational code to prepare students for the challenges of the future – life in a powerful reality of dynamic virtual networks.

- Fear of an unknown future that will include ‘smart machines’ that will ‘take control of human life’.

These challenges and many others testify that we are being called upon to redesign the reality of our lives.

In actuality we are experiencing a reality in which human and financial capital is mostly invested in creating the technology for generating a cyber world parallel to the real one. In contrast to this technological success, not enough investment is being made in researching, visualizing and developing human adaptation to this new reality. This gap is the reason we are challenged, both as a society and as individuals, on all levels of human existence: our physical existence, our humanity and our values.

Humanity is at a turning point that challenges all structures of our life. The bloody revolutions throughout history were generated in a reality in which the structures were incompatible with humanity’s needs. Reviewing these challenges gives rise to the apprehension that the chaotic situation we are in and the powers generated by this new network reality are leading us to anarchy and violence.

In contrast to this grim forecast there is a possibility – and therefor a responsibility – of turning the Era of Global Humanity into humanity’s next stage of development.

The challenge that arises from this limited overview is: How do we transform the technological power we all enjoy into a significant, viable and thriving human reality?

Creating a Human Mutuality System

Understanding the scope of the change to the reality of our lives as expressed in The Overview Effect and in Humanity’s Global Warning enables us to understand that we are in the midst of a tectonic change in our lives (the tectonic plates are Earth’s internal plates underlying the oceans and continents). We must understand that the change in human abilities – leadership powers accessible to all – and the essence of networking have generated a new reality. This reality

undermines the traditional order of existence. It demands a redefinition of the basis for human existence, the basis on which humanity constructs the reality of our lives.

Based on this understanding, the purpose of presenting the Human Mutuality System approach is not to provide solutions for specific challenges but to create an infrastructure that will enable us to generate a solution. We must create a new, durable, existential infrastructure that will allow humanity to create diverse solutions that will provide us all with a significant, stable and empowered existence.

The Human Mutuality System approach integrates an in-depth understanding that the new infrastructure in which we live in this virtual network reality involves the Global Person. The Global Person is empowered to the level of global leader by the leadership abilities offered by the internet web, while at the same time each individual's actions are based on the understanding that he is part of a human whole – the network reality.

The meaning of human mutuality is that the Global Person lives in a Superimposed Reality. Each person is at one and the same time both an individual and part of a collective. Therefore, any place in which people are active must include responsibility for the Human Superimposition.

Collective Individualism – a reality in which the Global Person realizes his powerful individual essence while understanding that he is simultaneously part of a collective and committed to it. To complement this, Individual Collectivism is a reality in which the Global Person acts as a collective while acknowledging the importance of each individual and attending to each person's needs. In order to reach this integrative reality, we must develop both sides of the equation – both the individual and the collective.

The Individual

The self-empowerment of each individual is the empowerment of:

Inspiration – the basis of human will. Self-inspiration is the expression of a person's overall will. A will combining the person's strengths, abilities and feelings into a force acting to express his personality, values and beliefs.

Wisdom – the basis for understanding our own abilities and capabilities based on existing knowledge. Acknowledgement that allows practical translation into self-inspiration.

Commitment – to carry out self-inspiration and act upon it in reality.

The Collective

Creating a network collective based on network leadership. Leadership that is not based on a leadership of ‘one wise, knowledgeable person’, but a leader capable of generating leadership. Realizing the partners’ self-leadership and using it to create collective inspiration and the wisdom of the crowd.

Generating Leadership

An integrating leader

Meaning – action based on meaning allowing us to harness others to a shared path.

Sense of worthy - Recognition and Appreciation – only leadership that is capable of appreciating the value and contribution of each individual and connecting with them while esteeming their contribution, can generate the ‘collective inspiration’ and ‘wisdom of the crowds’ necessary for coping with the new and complex reality we live in.

Trust – the basis for cooperation between empowered people. Mutual trust, trust in the honesty of intention and mutual acknowledgement and appreciation.

Epilogue

It is important to note that this condensed article is intended as a general outline of the new consciousness and the possibility of transforming technological power into an empowering human reality. Each stage in this outline requires further explanation and in-depth research in order to generate a practical solution.

For further discussion see the book *Humanity’s Global Era – A Dual Paradigm Change* and other publications by the Humanity's Global R&D Center.

Breaking Free from Gravity

Lorel Stevens

As a child, gravity wasn't something I gave much thought to. When we're learning how to walk, I think we figure out pretty quickly that if we aren't in balance, if we trip over something on our path or we're in a new environment, chances are, we might fall. When we're young, closer to the ground and perhaps a bit more fearless, we get back up and take another shot at it.

Later in school I learned about Sir Isaac Newton, learned about gravity, magnetic pull, inertia, the orbit patterns of planets, and the vastness of space. Although I found all these concepts and information interesting, I can't say I thought deeply about them or the applications to my life. I did often lie back and watch the clouds cross the sky, and gaze into the night sky in sincere appreciation for the beauty of the moon and stars.

Then one day I experience the law of attraction and magnetic pull in a whole new way. I was 17 and a junior in high school. He was a senior in my Sports and Rec class and inexplicably, there was something drawing me to him. The pull was palpable and undeniable. We began our orbit as friends, and even though I was trying to keep us as such, this magnetic attraction was too strong. Often, as I took a step back to maintain my space, he would step in. Soon we started dating and although our paths were not clear at the time, they became more deeply intertwined.

Unfortunately, the closer we became, the more our orbits synced, the more volatile he became. Along the way, the more I held him off, the more I tried to keep some distance, the less space I had. Soon, my space was his space, my path and orbit became so closely meshed with his that it was difficult to determine where I ended and where he began.

Several times along the way, I would create a plan to leave him and start putting that plan in action. It was then that I realized the full impact of gravity and inertia. It seemed impossible for me to create enough explosive thrust to release myself from his gravitational pull. He was determined to keep me, keep me isolated, keep me dependent, keep me believing I could not survive without the strength of his support and protection, and I would stay. I would resume my orbit around him and continue my attempts to 'be a better girlfriend and wife', try to make him happier, try to protect myself from his violent physical attacks without fighting back and

defending myself, and try to pray harder that this nightmare would end or somehow magically get better. At the worst of times, at the loneliest of times, I would think of the futility of this situation. I felt powerless to stop this insane crash course we were on, hurtling through the vastness of space toward this deep, black hole in the distance. I felt like the smallest star in the sky on its way to burn out and death.

One day, in October 1999, there was a shift in the cosmos. Something was culminating and brewing in the background, something unlike anything I had felt or seen before. It was no longer abnormal in our orbit and pattern for him to beat me, berate me, completely humiliate me and verbally tear me to shreds -- it would happen at various intervals. But it was quite unusual when he beat the living tar out of me for 45 minutes in front of our son, who was 5 at the time. This explosive power that resulted was like an immense meteor penetrating the atmosphere of the earth and hitting the ground, creating a grand-canyon-like crater in my world. Internally shattered, physically bruised, swollen and in great pain,

I stared at myself in the mirror and felt....., shame, self-contempt, and extreme frustration with this orbit I seemed to have no control over and couldn't break the inertia of, and now, complete and utter despair knowing that my son had seen this awful, horrific assault. What followed was a deep soul searching, an inner inventory and priority shift, and realization that there was no Superman to whisk me off like Lois Lane out of the path of danger, there was no Neil Armstrong to pull me out of this crash course with impending doom, there was no Space Shuttle to make adjustments to my internal velocity system and fire boosters to launch me out of this orbit. There was me, only me....., and this darling, sweet son who was placed in my orbit to love, protect and teach valuable life lessons to. Somehow, I would have to find a way to break free from the gravity that held me down, in this life, in this place where only darkness and coldness existed.

It took two weeks to get the escape plan together and every single ounce of energy I had in my body to leave and explode out of this twelve-year relationship. During those two weeks there were many times I doubted I could do it, and couldn't trust that he wouldn't somehow track me down with that magnetic force again and stamp out the light of my star for good. On November 2, 1999 I took my son and only our fewest most personal things, and left everything else behind. We needed to be as light as possible to break that gravitational pull. This escape, this exodus away

from the black hole threatening to swallow me whole, was the hardest thing I ever did in my life. It may always be the hardest thing I've ever done. But also, it has been the best thing I've ever done. In breaking free, I set myself and my son on a new course and new path, aligned with where we were meant to be.

I'd never thought of gravity much before, until I understood how much it was impacting me. I never appreciated how strong that force was until I had to break free of it and in doing so, found that an even greater strength resides inside me that was there all along.

Love Shouldn't Hurt

Lorel Stevens

Pain so deep it bubbles in my soul like acid.

Fear so strong it permeates my bones, turning them to ice and sits upon my chest,
preventing my breath, my scream.

Words that whip through my heart like sharp blades.

Hate so fierce it winds its fingers around my throat and squeezes. Anger
whirls around me in a tornado I cannot prevent, control or cease. A sick,
secret shame engulfs me, drowns me and keeps me silent.

Love Shouldn't Hurt

Any feeling of love has hemorrhaged away with each blow, with each wounding word,
until my love, my blood, my tears have disappeared.

My identity is gone; I am no longer who I was before.

I am a shell of a person, and a hollow, empty, lonely void inside.

Any happiness I felt has been sucked dry by the parasite that dwells with me.

Love Shouldn't Hurt.

I hate who I see in the mirror, I don't know who she is anymore. I
can't bear to see my reflection, but I must look deeper.

I see weakness, I see a spineless pitiful fool.

I see someone who is too afraid to say, "STOP!"

I see someone who is too afraid to leave.

I see someone who is bruised and battered, whose clothes are ripped and tattered.

I see someone with no soul, no courage and no strength.
I see someone too scared to cry or scream or shout anymore.
I see someone who thinks she deserves the pain.
I see someone who can only shed a tear, and shake, and accept the blame for fear of it starting again.
I hate that person in the mirror.
I hate the reflection of someone who isn't me, but in fact it really is.
Love Shouldn't Hurt.

I didn't think love was supposed to be like this.
I never thought the person I met so long ago would bloody my nose and rupture my ears.
I never would have imagined he'd throw me to the floor by my hair and kick me again and again.
I wouldn't have dreamed he strike me so hard I could see only blackness and streaks of lightening.
I couldn't have known the person who said he loved me could scare me so badly I'd urinate my clothing
like a pathetic animal.
I never would have guessed the person I met that day would be the one to leave me with more bruises,
swelling, cuts and scars than I could ever count.
I didn't know the scars inside would be the ones that hurt the worst and be the hardest to heal.
He broke things I treasured, things I cared about and threw them at me, slamming them to my body. He
screamed and yelled at me so loudly, I still hear his voice in my head and my nightmares.
He broke my heart, stole my spirit, my self, and my soul.
Somehow, he made me believe it was my fault.
I believed it. I accepted it and did nothing. It
happened over, and over, and over.
Love Shouldn't Hurt.

But one day I looked in the mirror.
I looked deeper, with more discerning eyes and I saw something.
Beneath the layers of pain, sadness, guilt and darkness,
under the sediment of shattered hopes, dreams and promises, I saw something else.
I looked harder and saw a spark, yes a glimmer of light.
I fought through the tears and battled through the tremors.
I pushed past the scars and cut away the cobwebs.
There in the darkest depths of my existence I grabbed a hold of the flame,
and gently drew it out.
I was so cautious, so careful, for fear of extinguishing it.
When I opened my quaking hand, I gasped at the sight before me.
For there in my hand I held a cocoon pulsating with light and life.

I closed my eyes and opened them to see my reflection once more.
Somehow, somewhere, I saw strength and courage in my eyes again.

I found the will to survive, succeed and prosper.

My gaze returned to my warming hand and there unveiled,
was the most beautiful, exquisite butterfly.

It was so alive, so colorful, so happy, so peaceful and above all – FREE.

I gathered myself in its presence, pushed past my fear and left, without turning back,
without a tear.

I basked in the knowledge and discovery of life, real life, not the nightmare I had known.

I did not deserve it, I did not have to accept it.

I could do something – I could choose Life.

I could transform myself from an empty cocoon to a brilliant butterfly.

Love Shouldn't Hurt.

Real Love doesn't hurt.

Counterfeit love will never hurt me again.

I am a butterfly reborn.

I have a new chance at life.

I AM FREE!!

Fifty Shades of "No"

Mick Crews

"After the final 'no' there comes a 'yes' and upon that 'yes' the future of the world depends." - Wallace Stevens

Prior to being invited to write this piece, I didn't know the source of this quotation. The first time I heard it was when the remarkable Joan Holmes, CEO of The Hunger Project, was training me as a fund raiser. When debriefing an unsuccessful attempt she would often say, *"Well Mick, that's just one more 'no' on the road to 'yes'."* How refreshing! Somehow it washed away all of the explaining and rationalizing.

It was then that I first began to explore the power of 'no'. Consider your own experience as you take a moment to say 'no' a few times, and then to say 'yes' a few times. When I do this, I notice that when I say 'no' I experience far more power and possibility. 'No' has the power to open up new thinking, new action, turn around and change.

I've come to realize that it's important to examine what I feel inside when I say a clear 'no'. It puts the conversation into the domain of reality not theory. Kabir says that until we have experienced something, it is not real, no matter how many holy books we've looked through or how many gods sculpted of wood and ivory we've consulted. What I usually feel following a clear 'no' is quiet, calm, and at ease – a surprising experience of harmony!

I recall a senior colleague who was overwhelmed by his job. Twelve hour days were routine. When I asked if he would prefer to make it eight hour days his look said, *"Are you crazy?"* I introduced him to a coach, who in turn introduced him to the power of saying 'no'.

He took it on and the effect on his colleagues and the CEO at the next Board meeting was shocking. When asked to take on a new task he said 'no', and asked later to take on another, he said 'no' again. After the third repetition and a kind of explosion from the CEO, he explained the coaching he'd had. His repeated 'no's opened up a creative space for finding other ways of proceeding, and also

resulted in more reasonable working hours for him.

Things are not always (if ever) what they seem to be. Some of the most amusing books I come across, really classy works of fiction that are often tragically funny, are to be found on the 'management' shelves. The management of organizations is frequently the domain of 'yes men'. A liberal dose of 'no' would be a blessing in many places.

With a colleague, I worked on an assignment to support a management team bringing more products to market. The request was to help them be more creative in product innovation. Before developing creativity workshops we looked at their new product development processes. There was absolutely no shortage of promising ideas. In fact, there were too many ideas clamoring for attention and making demands on the available capacity. In a culture that encouraged new ideas, there was not a place for creative "no's". As a result, many good ideas failed to make it through the crowd.

Let's go back to the exercise of saying "no" out loud to ourselves, with a variety of inflections. While there may not actually be *fifty* shades of 'no', I'll bet it isn't far short. It's such a powerful little word:

- 'No' demands attention, while 'yes' can easily slip by without being noticed.
- "No" is unexpected and usually unwelcome, while "yes" is expected and comfortable.
- 'No' is often hidden under euphemisms like, "That's interesting.., I'll give it some thought."

We perhaps could have called this piece, Fifty Euphemisms for "No". How about this one: "*There is some value in saying that.*".., with absolutely no commitment to asking the questions which might dig out value.

In preparing this I did some Google research, and while I am not sure that Google gives a truly balanced view, what did get revealed was that 'no' in and of itself has no bias towards provoking positive or negative outcomes. It has no personality -- it's just a tool. 'No' can result in an ending or a beginning.

It is probably true to say that "no" usually results in a negative reaction, at least at first blush. New ideas face a lot of "find the flaw" listening. To have potency, the 'no' we say must be contextualized,

either by the way it is said, or by explanation. A positive outcome depends upon speaking in a way which will provoke questioning thought. (Edward de Bono's Red Hat idea is one refreshing way of doing it.)

In the 1960's, Blake and Mouton, most well known for their work devising the "Management Grid" (a starting point for many of us in looking at management styles), also produced a work on negotiating. An invaluable observation I found from this was that frequently negotiations are overshadowed by previous ones. Sorting out what is actually getting a "no" or "yes" requires sensitive and acute listening, and being willing to go beyond the obvious. The ground-breaking work done by Fisher and Ury (*Getting to Yes* and *The Power of a Positive "No"*), merits a few hours of thoughtful reading, followed by a lifetime of reflective thinking and application.

I am so grateful for the invitation to contribute this short piece. The work has taken me back to the roots of my understanding of the importance of a constructive "no". I value deeply all those who have been so patient with me as I have developed my own practice and understanding of its fundamental importance in building open and honest relationships. The opportunities are always there. As I deal with the death of my first wife, they are most certainly present. Practice does not necessarily make perfect, but does support the possibility of more productive and healthy outcomes.

Two guys from out of town were lost driving in New York. At a stop light they got the attention of a cabbie. "*How do you get to Carnegie Hall?*" they asked. "*Practice,*" he replied. Saying "no" productively is an art that requires practice. The rewards are enormous.

Kabir was a mystic poet and saint of India whose writings greatly influenced the Bhakti movement, and is today carried forward by the Kabir Panth ("Path of Kabir")

Intense Identity Expansion

Dr. Mark Goulston

One of the greatest problems in coaching, counseling, conflict resolution, and problem solving in business is the extreme grip of personal and group identity that keeps people from being real and present to their experience of others. Recently, I learned a simple and rapid way to move a conversation from “me” to “we,” to a new level of profound emotional connection and appreciation.

For some time, my friend and colleague, Charlie Smith and I had been discussing the long tradition of “Talking Sticks” from indigenous peoples throughout North and South America and Hawaii. History tells us that the “Talking Stick” was used in tribal council circles where whoever was holding it, spontaneously spoke whatever he/she was aware of in the moment. I’m not sure how they consciously knew it at the time, but such a practice allows one to be fully present and real and in doing so, have the speaker and the listeners be transformed in the moment. (I wonder if AA borrowed their “non-crosstalk” traditions from it).

In my own experience, the Glass Talking Stick enables someone to fully come from their true present awareness. By sharing without interruption or unsolicited advice and in a psychologically non-judgmental space, it’s as if one gets to give an “oral report” on their “true” self without mental or past based constraints. If you’re like most people, you will remember that whenever you have been called upon to speak - all the way back to an oral report on something in grade school - such an experience really helps you to be aware when you are being real, candid, honest and authentic versus when you are being inauthentic and faking the audience *and* yourself. The Talking stick is a vehicle for helping amplify that experience of true self-expression and self-experience.

When Charlie told me and showed me some samples of these museum quality sculptures, I immediately bought one and without knowing why, felt it would be helpful to me in some way. My first usage of it happened when I met with a man named John in his mid forties, I’d been mentoring for five years – along with his girlfriend, Jessica - who had both been through many personal and professional ups and downs and both had finally arrived in the beginning of sound, solid and successful future that promises to be bright from them both.

On this occasion, I told John about the talking stick and how to use it and that I would go first.

I pulled the stick out of its sheath, grabbed the cool and smooth glass with both hands and rested it on top of my seated thighs. I then took a couple breaths and began to tear up and become emotional and looked John squarely in the eye and said, “What I’m aware of is how much I love both you and Jessica and how many ups and downs and very difficult times you have both been through and how that you’ve now landed in the beginning of a very good place and how filled with joy that makes me. I’m also aware of my commitment to helping you both in any way I can for the rest of my life.”

I then handed the stick to John and said, “Your turn.”

John is not as in touch with his feelings and emotions as I am, in that his analytic and problem-solving skills far eclipse his emotions. That’s not to say that he didn’t feel things deeply, which is why I love mentoring him, but that like most left-brain men, he was not very skilled or comfortable in expressing them.

He took the Glass Talking Stick, and like me before him, took a couple deep breaths, became emotional and said: “What I’m aware of is how you, Mark, have been consistently, unflinching and steadfast in your support of both Jessica and me for five years without asking for anything and our never paying you. I don’t think I or Jessica have ever known anyone like that our lives who has ever done that for each and both of. And what I’m aware of is that for years I’ve wanted to thank you and tell you how much that has meant to her and me, but I never did and I never thought I would get the chance to do it, because I’m emotionally kind of shy. But I’m getting to do it now and it feels so good.” Then John began to cry with a wide appreciative grin on his face.

That was the beginning of my talking stick journey. And then along the way, something happened. The Glass Talking stick has become fully a “listening stick” as well such that when I am holding it and someone is talking to me, I listen to and hear what they are saying between and under their words that cries out to me to be heard.

Not too long after I saw John, I saw a type A, alpha+, driven, high energy man named Alex. We started into his session and told him that I was going to be holding this stick as a tool that helps me listen better. He looked at me puzzled, but then flippantly said, "If it works for you, Mark."

As he began to speak, I held on to my listening stick to listen to what I was hearing.

I listened to Alex vent nonstop for 15 minutes about all the things he had to do and deadlines facing him and on and on.

Finally, I interjected firmly, "Shh! Listen!"

He was startled, "Listen to what?"

"Listen to the quiet," I replied.

"The what?" he responded.

"To the quiet," I continued. "It's located between the noise in your head and the noise in your life, and right now it's screaming out to me and you to be heard."

"Huh?" he said, still confused.

"Close your eyes," I instructed, "and breathe slowly through your nose and in a little while you'll begin to hear it."

After several moments Alex began to tear up, collapsed to his side on my couch and then began to cry. This went on for five minutes, after which he slowly opened his bloodshot eyes and sat up. He had a smile on his face.

"What was that about?" I asked.

Alex chuckled wryly, "That is what I've been looking for all my life. And everything...and I mean everything...I do to get me there, takes me further away. That's a lot to think about."

And I replied, "Yes it is."

In both those instances, the talking stick and listening stick enabled John and Alex and me to come from beyond our typical identity.

I have since used the “talking/listening stick” in presentations to small and large groups to talk authentically and listen into the audience. As I have done that I have had further insights into the power of this tool especially when being seated in front of anyone and holding it with two hands on my lap.

What I have become aware of is that when I am speaking in front of an audience or even one person, I am using my hands and arms to amplify what I am saying. What I have realized is that when I am using my body in that way, I am embellishing what I am saying and not being present, receptive or real. I’m not expressing as much as I am selling. Entertaining maybe and because of that possibly getting away with it.

However, when I am seated, holding the smooth and cool glass stick in my lap and not using my hands or arms, whether I am talking or listening, I am fully present, and coming fully from my identity... and coming from the best part of who I am.

Imagine how that might help in your coaching practice and life.

Beyond Perspective

David Norris

If we assume that there is a single or at least primary cause for the many, many problems that we as humanity are now facing, then what would it be and how could we successfully address it?

When I look at the world, whether on the evening news or in my personal circle of acquaintances, I mostly see a complexity so great that almost every attempt to solve a problem seems to create a new one at least as big. Rational thinking, as effective as it might be for dealing with some technical problems, seems totally hopeless for the important human ones. And this leads me immediately to Ludwig Wittgenstein's famous statement about problems:

“The fact that life is problematic shows that the shape of your life does not fit into life's mold. So you must change the way you live and, once your life does fit into the mold, what is problematic will disappear.”

If we take this seriously, then the source of our problems would seem to be the discrepancy between the shape of our lives and the shape of life itself. I think what he means by “life's mold” is wholeness; however, we live our lives as if life were composed only of parts. In other words, the fundamental blind spot, which prevents us from solving our biggest existential problems, is that we confuse wholeness with totality or the sum of the parts. The source of our difficulties is not the problems themselves, but rather the structure of consciousness from which we attempt to solve them. The rational, linear and dualistic mindset is confronted on all sides by a “Humpty Dumpty” situation. It perceives a fragmented world, which it is desperately trying to put back together again in order to reach wholeness.

While this paradigm may be useful for splitting atoms or inventing smart phones, it's not too helpful when, for example, attempting to bring about world peace. Everyone may understand that war is insane, but our understanding doesn't seem to be sufficient. This is because our actions aren't derived from our understanding, but rather from the way the world appears to us. And how the world appears to us is given by the paradigm from which we're looking. In other words, what we see

depends on where we're looking from and our actions, in turn, depend on what we see. So long as we see only a world of separate objects and we're looking at it all from one of those objects called "me", which is known as the subject, our actions can only lead to a Humpty-Dumpty futility.

But so much has already been written about the limits of the Newtonian/Cartesian paradigm, what could there possibly be left to say about it. People have been talking about wholeness for a long time and we even often say: "The whole is greater than the sum of the parts." Furthermore, cognitive science has long recognized the role of perception in the determination of action. What might be new, however, is to appreciate that whether we understand it or not, the paradigm we now live in has actually already changed. This fact may not yet be widely accepted, just as I imagine not everyone living in 1493 accepted that the world was no longer flat, or even knew about it.

Although Albert Einstein is usually considered to be the modern Columbus, I think he has to share that title with Hermann Minkowski. Minkowski was a mathematician, who in fact, was one of Einstein's teachers at the Polytechnikum in Zurich. In a speech to the 80th Meeting of German Natural Scientists and Physicians in Cologne on September 21, 1908, he famously announced:

"Henceforth space by itself and time by itself are doomed to fade away into mere shadows and only a kind of union of the two will preserve an independent reality."

And with that, Minkowski introduced spacetime to the world and with it a new possibility not only to make sense of the Theory of Special Relativity, but also to begin to see the world we live in as a four-dimensional reality.

It's probably impossible to put an exact date on the birth of any paradigm, but the Italian poet Petrarch's account of his ascent of Mount Ventoux has often been cited as heralding the end of the Medieval and the beginning of the Modern periods. Written in about 1350, he describes his ecstatic experience of reaching the summit, gazing at the landscape spread out before him and discovering three-dimensional space. This may sound bizarre to anyone living in the 21st Century for whom it might seem that three dimensionality has always been a feature of reality. But consider that medieval paintings don't portray three-dimensionality; they depict a flat, two-dimensional world. Petrarch's account already contains the seeds of the Newtonian/Cartesian paradigm precisely

because it presents the discovery of perspective. Inherent in perspective is the existence of two points in space: a “vanishing point” on the horizon and a point-of-view in the observer. And with that, the space in between comes into existence as a geometric dimension. Tellingly, in a poetic flourish, Petrarch claims he then opened his copy of St. Augustine’s “Confessions” and randomly came upon the following passage:

"People are moved to wonder by mountain peaks, by vast waves of the sea, by broad waterfalls on rivers, by the all-embracing extent of the ocean, by the revolutions of the stars. But in themselves they are uninterested."

Petrarch is presenting an inner world discovery, which was revealed through an interaction with the outer world. Inner and outer space become the two poles of the three-dimensional field. The coming into being of perspective (and with it point-of-view) is one of the chief hallmarks of the mindset of Modernity. From here it is only a matter of time before science will explore the laws of that three-dimensional space (e.g. Newton’s laws of gravity), just as literature will explore the inner world of human beings living in that space (e.g. the rise of the novel) and just as philosophy will explore the dualistic and causal relationship between these inner and outer spaces (e.g. Descartes’ mind/body separation).

However, though we live in a Post-Modern paradigm, we are trying to solve our biggest problems as if we still lived in the last paradigm. Michael Michalko, in an article titled “Janusian Thinking”, suggests that humanity needs a particular kind of creative thinking to address the myriad of problems facing us; a kind of thinking that can hold two contradictory points of view at the same time – hence the reference to the god, Janus, who had two faces looking in opposite directions. Though Michalko does escape being caught in a single point-of-view, I believe he doesn’t go far enough. While Modernity was based on the discovery of space, Post-Modernity is based on the discovery of time. The dawn of the 20th Century brought with it not only the discovery of space-time, but also the discovery of a new structure of consciousness appropriate to it.

One of the greatest almost unknown geniuses of the 20th Century was Jean Gebser, who saw in the contemporary scientific, philosophical and artistic breakthroughs the birth of a new consciousness, which he described as ‘arational’ and ‘aperspectival’. It is a consciousness unattached to any point-

of-view and hence beyond perspective; it is not so much free *of* space and time as it is free *in* space-time. And everywhere it has been revealing itself.

While the consciousness of Modernity was based on a clear Newtonian/Cartesian separation between the inner and outer world-spaces, the findings of Quantum Physics call that separation into question. Picasso drew the human figure in “Les Demoiselles D’Avignon” from so many points-of-view that the concept of point-of-view itself is no longer applicable. Rainer Maria Rilke’s poetry transcended the subject/object basis of language to create a luminous world appearing unattached to any point-of-view. Akira Kurosawa made the film, “Rashomon”, staging the same event from so many different points-of-view that the notion of a point-of-view itself becomes the main character of the story.

Which brings us back to Minkowski, Wittgenstein and our many, many problems. With the discovery of four-dimensional space-time, humanity now has a new geometric world-space in which to reveal itself to itself and to address its problems. And with this new image of reality, Wittgenstein’s admonition to change the way we live so as to fit the mould of life begins to make more sense. The change required, however, is not on the doing level. It is rather a change of consciousness; a change from identifying with a three-dimensional point-of-view to knowing oneself as a four-dimensional aperspectival field. That is, instead of knowing oneself as a character in a story moving through time, knowing oneself as the field of space-time itself within which events occur. This is being in the presence of wholeness.

As for how to do it, there is nothing to do. Or said another way, what does one have to do to live on a round world instead of a flat one?

Opening ourselves to this would be like waking from a nightmare. So perhaps it’s fitting to end with William Blake’s famous couplet:

May God us keep
From single vision and Newton’s sleep

The Ten Commandments for Gamechangers

Dr. Thomas Zweifel

*It is one thing to take the Jews out of
Egypt. It is quite another to take Egypt out
of the Jews.*

—Rabbi Menachem Mendel Morgensztern
of Kotsk (the Kotsker Rebbe, 1787-1859)

When we set out to change the game— be it strategic change, innovation, transformation or even revolution—we might be tempted by the latest change theories.

Since the 1950s, change models have come and gone. Unfreezing/refreezing, change agents, garbage in/garbage out, culture, humanware, re-engineering, population ecology, adaptive learning., and the list goes on.

But the rules have changed. Under globalization, flattening organizations and the Internet, many change methods have proven obsolete in a dynamic world of uncertainty and black swans.

Counter-intuitive as it sounds, we can learn from an age-old story of transformation: the exodus from Egypt, 40 years in the wilderness, and the quest for the Promised Land.

The story goes that God searched for whom to give the Ten Commandments to. One nation asked: “What does it say?” God said, “No adultery.” They shrugged, “That’s a bit steep.” The next asked, “What’s written here?” God said, “Do not steal.” They said, “Fuhgetaboutit.” God finally offered the Commandments to the Jews, who asked, “How much do they cost?” God said, “Nothing.” The Jews said, “OK, we’ll take ten.”

Seriously, my work with clients of all stripes has shown, at least since the 2008 financial crisis: The Ten Commandments, far from dusty and irrelevant today, can serve as a roadmap for changing the game—any game.

How so? Let's take a look.

Commandment One says, *"I am Lord your God who took you out of Egypt, out of the house of slavery."* Gamechangers start with themselves, freeing themselves from limiting mindsets. The Hebrew word for ancient "Egypt" is *mitzraim*, literally "the narrows" or constraints.

From Nero to Hitler to Kenneth Lay of Enron, leaders lacking self-awareness wrought havoc. First check your own assumptions. Are you enslaved by outdated beliefs or blind-spots? Are you a victim reacting to circumstances, or a proactive author of your destiny?

Commandment Two: *"You shall have no Idols."* Gamechangers don't follow false gods or external expectations, but their own, authentic vision. Money, power or fame are not ends, only means. 18th-century Rabbi Zusya said famously, "In the world to come, I shall not be asked, 'Why were you not Moses?' I shall be asked, 'Why were you not Zusya?'" It's incumbent on each of us to reveal our unique purpose and create something unprecedented.

As Proverbs says, "Where there is no vision, people perish." Without a future, you and those around you die, if not physically, then at least as stakeholders. Gamechangers need to see the future before others do. But few spend enough time or resources on co-creating the future; they are consumed by running the present—which is based on the past.

One man who had a rude awakening from his idols was Alfred Nobel, who had amassed a fortune with war ammunition, including dynamite. When his brother died, one newspaper confused the two. So, one morning, Nobel got a rare opportunity: to read his own obituary. It was not pretty. The article described him as a man responsible for killing more people than anyone, ever.

Nobel realized: The world would remember him for this death-laden legacy, and he was loath to leave such a legacy. He established the Nobel Prize, which soon became the ultimate honor in the fields of literature, science—and peace. Today Nobel's legacy is not chiefly his contribution to war and death, but to peace and life.

Commandment Three, *"Don't use my name in vain,"* shows how to lead through language. We tend to use words carelessly, in blame or slander, excuses or complaints. But the Hebrew word

davar means both “speak” and “thing,” so our language brings about the reality we speak. Our words are either bricks that build, or weapons that destroy. Gamechangers succeed or fail not primarily through technical skills or even strategic thinking, but by communicating effectively, which makes the difference between a vision achieved and a fiasco.

Communication is no one-way street. One CEO, reminded of the importance of two- way communication, snapped: “*Of course* I use two-way communication! I communicate to my people both verbally and in writing.” He had no inkling of that crucial dimension: listening.

According to tradition, God dictated the entire Torah to Moses, who listened carefully, then transcribed the dictation word for word. Powerful listening can lead to lasting accomplishments.

Commandment Four, “*Remember the Sabbath day to sanctify it,*” is about taking time out to reflect on what’s essential. In the barrage of e-mails, meetings, decisions we lose our center or go under unless we stop periodically.

Stillness has been the hallmark of the most distinguished gamechangers, from Churchill to Mandela, from Gandhi to Gates (who regularly goes off the grid for “think weeks”). In a 24/7 world, the ancient institution of the Sabbath is one of the most ingenious solutions for the prevention of burnout and the adjustment of your compass.

Commandment Five is, “*Honor your father and mother.*” We take so much for granted— our parents, the people with whom we work and live, and the small details pivotal to large accomplishments. But whatever, and whoever you appreciate gives you power.

Appreciation is crucial in a world of highly mobile knowledge workers whose intellectual capital goes home with them every night (if they’re not already working from home); they will jump ship the moment they feel you don’t care enough. The more you appreciate people and what they bring to the table, the more they *will* bring to the table.

In **Commandment Six**, “*You shall not kill,*” gamechangers regulate their anger and frustration—when you’re fed up with the status quo, things can get quite emotional— and channel their emotions into productive energy.

History is filled with dictators who killed to get their way. Many gamechangers today still use force or intimidation. But twelfth-century Maimonides said that if you treat a person out of anger, it's as if you killed them. Unless you channel rage into positive action, you might lose friends and allies.

Commandment Seven is, "*You shall not commit adultery,*" which can be anything from sleeping around to selling out on your principles. In complex cyberspace and global markets, the temptation to get away with cheating, lying or corruption is everywhere.

But your greatest power as a gamechanger does not come from your authority, title, popularity or resources; it comes from your integrity. Judaism is an ethical decision-making system for seeing the difference between right and wrong, and even tackling right-vs.-right decisions or ethical dilemmas—by prioritizing your values.

Commandment Eight is, "*You shall not steal.*" The prohibition against stealing seems trivial: so what? But true gamechangers break the myth that underlies stealing: "Not Enough." If you stop focusing on what you don't have and don't really need, you can leverage what you *do* have.

Tzedakah (righteous giving) is perhaps the highest commandment that integrates all others. As Churchill put it, "You make a living by what you get; you make a life by what you give." Some cultures define wealth not by how much money you have (or hoard), but by how much flows through you. When you give, you experience that you are, have, and do enough.

Commandment Nine is, "*You shall not bear false witness against your neighbor.*" But when things don't go as planned, we bear false witness: We hide the breakdown, feel shame, blame others, or worst of all, reduce the challenge. Instead of facing the facts, we make things (and not least ourselves), look better than they (and we) really are. Such false testimony is an entirely human response -- and entirely counter-productive.

Great leaders like Churchill or Jobs were unafraid of bad news. What makes gamechangers invincible: Instead of being stymied, they harness breakdowns as raw material for breakthroughs (or as the Hasidic saying goes, "for every descent a greater ascent"). Breakthrough innovations—Post-Its, Viagra, the Internet, civil rights—were each a phoenix arising from the ashes of a breakdown.

Finally, in **Commandment Ten**, “*You shall not covet.., anything that is your neighbor’s*“, is the pinnacle, especially today. Envy is everywhere; we look at other people’s lives from the outside, and their grass often looks greener. But instead of being jealous of others’ possessions or successes, effective gamechangers understand people and see the world from their vantage point. With outsourcing, offshoring and virtual teams, standing in the shoes of alliance partners, negotiating opponents, even competitors or enemies, has become an indispensable competence.

The Hebrew word for life is *chayim*, a plural term. Life is not individual; it happens only together. We’re all interdependent; nothing you’ve done is your accomplishment alone. Empathy is key to building championship teams. As Gandhi put it, “A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history.”

A Rabbi asked a couple, “Are you keeping all Ten Commandments?” The husband snapped: “Of course, I keep four, she the other six!” But the Ten Commandments are a holograph: For sustainable game-change, we must strive to live up to them all. Frankly, our common future depends on it.

Self-Assessment: Leading with the 10 Commandments

I invite you to assess yourself. Properly harnessed, each of the Ten Commandments provides tools for 21st-century gamechangers. Rate your competencies (1=non-existent, 2=weak, 3=fair, 4=competent, 5=masterful). Be honest with yourself: neither negative nor boastful. It is not about looking good.

COMMANDMENT I: *Out of Egypt* > *Beyond the Limits*

Responsibility for the whole of your organization and mission; willingness to take charge

Checking your own assumptions, blind spots, hidden motives, values; staying centered

Beginner's mind; remaining a student; openness to coaching

Teaching ethical dilemmas

COMMANDMENT II: *No Idols* > *Authentic Vision*

Creating and articulating a future for people; inspiring others

Bringing vision back when people have lost it in the day-to-day details

Sustaining an environment of vision, momentum, breakthrough

COMMANDMENT III: *Don't Speak In Vain > Leading Through Language*

Listening for distinctions (e.g., in running meetings);

listening for openings, solutions

Making powerful promises, requests (measurable, with deadlines)

Cultivating and deepening relationships

Giving and receiving feedback effectively

COMMANDMENT IV: *Keep the Sabbath > The Power of No*

Being still; ability to step back; letting go of control

Working from priorities; saying no to low-priority demands

COMMANDMENT V: *Respect Father and Mother > Appreciation is Power*

Appreciating what others bring

Team skills (e.g., building consensus, alignment)

Coaching skills; effective empowerment of people

Managing the details, not dropping anything out

COMMANDMENT VI:

Don't Kill > Anger Management

Regulating your own emotions (e.g., anger, fear)

Understanding your own emotions

COMMANDMENT VII:

No Adultery > Walking Your Talk

Maintaining clarity on your ethical values

Matching your words and deeds; integrity

Tackling ethical

COMMANDMENT VIII: *Don't Steal > The Business of Giving Back*

Contributing to others; always giving more than receiving

Adding value to people and/or organizations

COMMANDMENT IX: *No False Witness: From Breakdown to Breakthrough*

Thinking strategically; identification of what is missing, of blockages

Being powerful in the face of breakdowns; turning breakdowns
into breakthroughs

Never ever, ever giving up; being fearless; undaunted by No

COMMANDMENT X: *Don't Covet > In Their Shoes*

Enrollment: utilizing and integrating people's existing agenda

Managing cultural diversity; standing in the shoes of the other person

Decoding another culture (organizational or national)

The Merlin Factor: Leadership and Strategic Intent

Charles E. Smith

Abstract

Most attempts to improve an organization's performance by changing its internal culture fall short of the desired results. The principal impediments to producing effective new actions through culture change are people's current beliefs about the limits of what it is possible to undertake and achieve. These self-limiting beliefs are based on experiences from the organization's past. By contrast, executives who successfully instill a new strategic intent in their organizations' cultures share a leadership quality the author calls 'The Merlin Factor'. The reference is to the legendary sage who, according to one account, "lived backward in time".

Merlin was born in the future and aged as he proceeded into the past, influencing events in King Arthur's court by drawing on his foreknowledge of their destined outcomes. Exceptional leaders cultivate the Merlin-like habit of acting in the present moment as ambassadors of a radically different future, in order to imbue their organizations with a breakthrough vision of what it is possible to achieve. The author quotes from interviews with successful visionary leaders whose commitment to future achievements that seem 'impossible' by past standards are producing extraordinary results in the present. These first-hand accounts illustrate the three action phases of the Merlin Factor: Invention, Ignition and Implementation.

Introduction

Leading Your Organization into the Future

Preparing for the future is increasingly urgent executive responsibility. Driven by the imperatives of a turbulent business environment the top managers of the 1990's are engaged in a purposeful process of systemic change. Substantial amounts of their time and ingenuity are directed toward making their organizations more maneuverable as a means of achieving competitive advantage. Decision-making is becoming more decentralised, middle management is yielding many of its traditional control functions to the front-line workforce, and Total Quality Management is ubiquitous (as a credo if not as a practice). Yet despite the most detailed strategic plans and

vigorous change efforts, goals such as technology leadership, market domination, or becoming the preferred partner of one's customers often remain unfulfilled. Many executives attempting to reshape their companies for the future discover to their frustration that substantial expenditures on planning and reorganization generate only trivial differences in performance.

The experience of Jack Meizlish, President of Buckeye Industrial Supply, is typical:

"Two years ago, our company came to realise that even though business was running well, it could be run better, even to the point of greatness. After attending several Total Quality Management seminars. I began to preach the quality gospel. My favorite sermon was that quality management would get us out of the fire-fighting business and into the fire prevention business by teaching us how to rid the company of all the incendiary problems we create.

Not only did our employees receive this message with enthusiasm, they also participated in lively discussions of those barriers that were blocking our progress. Before long we were all engaged in team building, Pareto charting and paradigm bashing. 'Look out. Baldrige," I thought to myself. "You ain't seen nothing yet.' Now, eighteen months later, we are as far away from quality as the day before I ever heard about it.

How could a team of committed, intelligent people collectively function at a level less than their individual abilities? Why could we talk about quality as individuals, yet not create better quality using the techniques we had all learned? Out of frustration I put our quality programme on the back burner until I could discover the secret of our failure."

At the same time, we have literature replete with examples of companies that have turned a daring vision into reality, achieving extraordinary results which defy conventional analysis or prediction. What characteristics distinguish these successfully transformed companies from those which labour mightily to produce little more than business as usual?

One important factor is the possession of a long-term strategic intent that aligns the actions and beliefs of everyone in the organization toward a challenging goal. Formulating and implementing such a strategic intent requires a particular brand of leadership. This process of organizational leadership through the use of strategic intent can be characterised as the Merlin Factor. It begins with a personal quest to cast off the shackles of old habits of thought in order to reinvent the future.

It takes hold in the present through the effort to enroll others as committed participants in the enactment of a new collective purpose. It gathers momentum with each 'impossible' obstacle that is overcome. The essence of the Merlin Factor in organizational leadership is simply stated: what you choose for your future is more important than what you know about your past or present capabilities.

Strategic Intent and Organizational Culture: A Leadership Perspective

In the May-June 1989 issue of the Harvard Business Review, Gary Hamel and C.K. Prahalad analysed the exceptional success of winning competitors in a number of industries. Those companies approached business strategy from a perspective that inverted the traditional cause and effect assumptions which anchor Western thought. Instead of beginning with an analysis of current or projected conditions, they relied on a commitment to create a future which could not be reasonably extrapolated from the state of the business at the time that commitment was made. This 'unreasonable' commitment transformed the internal cultures of those corporations. It aligned the actions of people at every level of responsibility to achieve their organizations ultimate aims. Hamel and Prahalad described the effects of such a cornerstone commitment this way:

“Companies that have risen to global leadership over the past 20 years invariably began with ambitions that were out of all proportion to their resources and capabilities. But they created an obsession with winning at all levels of the organization and then sustained that obsession over the 10- to 20-year quest for global leadership. We term this obsession 'strategic intent'.

On the one hand strategic intent envisions a desired leadership position and establishes the criterion the organization will use to chart its progress. Komatsu set out to "Encircle Caterpillar". Canon sought to 'Beat Xerox'. Honda strove to become a second Ford — an automotive pioneer. All are expressions of strategic intent.

At the same time, strategic intent is more than simply unfettered ambition. (Many companies possess an ambitious strategic intent yet fall short of their goals). The concept also encompasses an active management process that includes: focusing the organization's attention on the essence of winning, motivating people by communicating the value of the target; leaving room for individual and team contributions; sustaining enthusiasm by providing new operational definitions as circumstances change, and using intent consistently to guide resource allocations.”

What changed when the companies Hamel and Prahalad studied adopted their strategic intents? No tremors shook Xerox headquarters the day that Canon's leadership determined to 'beat' them. The marketplace was similarly unperturbed. The impact of the new strategic intent affected Canon's internal culture first. People throughout the organization took personal responsibility for changing every aspect of the business that was inconsistent with the realisation of the new strategic intent. The extraordinary results which flowed from those changes eventually rippled outward to transform the industry.

British management consultant Anthony Turnbull offers this explanation of the process

"Commitment to a strategic intent is a powerful source of creative tension on an organization-wide basis. It encourages everyone to coalesce around a future possibility while at the same time speaking honestly about past and present reality. People's passionate commitment to the strategic intent will reveal gaps and discrepancies in the organization's present culture and performance. Without a strategic intent which challenges the current culture and paradigm, programmes like Total Quality Management can do no more than fix symptoms. Substantive breakthroughs to new levels of effectiveness become possible only after people change the way they think. A new strategic intent supplies the impetus for this to occur.'

What is an organizational culture that it should be capable of unleashing enormous human energies when harnessed in service of an improbable strategic intent? MIT Professor of Management Edgar H. Schein provides a useful definition in his book *Organizational Culture and Leadership*:

"[Culture is] a pattern of basic assumptions - invented, discovered or developed by a given group as it learns to cope with its problems of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, feel, think and act in relation to those problems. Because such assumptions have worked repeatedly, they are unlikely to be taken for granted and to have dropped out of awareness.'

It is this pattern of basic, sometimes buried assumptions, that is challenged and transfigured by a radical strategic intent. If that new vision of the future is sufficiently compelling to alter the group's structure of basic assumptions and beliefs, new ways of perceiving and responding to the organizational environment become possible. Without the perspective afforded by the prospect of a

different future, people often fail to notice the ways in which the existing culture holds them captive in both thought and action.

Gareth Morgan addresses this phenomenon Images of Organization:

'Organizations are in essence socially constructed realities that rest as much in the minds of their members as they do in concrete sets of rules and relations. The formation of a group or the process of becoming a leader ultimately hinges on an ability to create a shared sense of reality. We find that cohesive groups are those that arise around shared understandings, while fragmented groups tend to be those characterised by multiple realities.

By appreciating that strategy making is a process of enactment that produces a large element of the future with which the organization will have to deal, it is possible to overcome the false impression that organizations are adapting or reacting to a world that is independent of their own making.

In this context leadership is the art of articulating, representing and leveraging basic cultural assumptions in a way that evokes a desired group response over time. If one's intention as a leader is to sustain and mobilise the existing organizational culture, the best source of leverage for doing so is an appeal to the beliefs and identity that the group has built up over time. If, on the other hand, one's intention is to break with the organization's existing culture and promulgate a different set of basic assumptions, it is necessary to create a new collective reality. The most effective source of leverage for achieving this is a powerful new vision of the future. Strategic intent reshapes cultural reality by providing a new nexus of group identity organised around a shared commitment to an inspiring ambition. Leaders inculcate strategic intent in their organizations by means of a process that can be thought of as the Merlin Factor.

The Merlin Factor. A View from the Future

Legend has it that Merlin the Magician was the great King Arthur's mentor. As depicted in *The Once and Future King* by T.H. White, Merlin had an uncanny ability to know the future. Occasionally he would give Arthur some insight into just how he knew what was going to happen before it did:

"Ah yes." Merlin said, "How did I know to set breakfast for two? Now ordinary people are born forwards in Time. if you understand what I mean, and nearly everything in the world goes forward too. This makes it quite easy for ordinary people to live. But unfortunately, I was born at the wrong end of time, and I have to live backwards from in front, while surrounded by a lot of people living forward from behind..."

White's whimsy provides an apt metaphor for the future-first perspective adopted by those leaders who successfully instill a strategic intent in their organizations. The Merlin Factor is the process whereby leaders transform themselves and the culture of their organizations through a creative commitment to a radically different future. Leading from the premise of a strategic intent requires one to think and plan backwards from that envisioned future in order to take effective action in the present. Leaders who employ the Merlin Factor are engaged in a continual process of unconcealment of the desired future in the competitive opportunities of the present. In this sense a leader works rather like the sculptor who, when asked to explain how he had turned a featureless block of marble into a wildlife tableau, replied: 'I just chipped off all the parts that didn't look like an elephant'. Merlin like leaders start with a personal vision of the organization's future that is predicated on assumptions which violate the shared reality of its existing culture. As other members of the organization make their own commitments to this vision it becomes a strategic intent.

The means for fulfilling this strategic intent may be unknown or non-existent at the time it is adopted, as in the following examples:

- Put a man on the moon by the end of the decade (NASA)
- 48 hours parts service anywhere in the world or Cat pays (Caterpillar)
- No surprises (Holiday Inns)
- 10 years of trouble-free operation (Maytag)

In each case commitment to the strategic intent preceded the development of the requisite methods for accomplishing it. Acceptance of a future vision entailing a new set of beliefs about the identity and capability of the organization freed the creative thinking necessary to invent ways to achieve the strategic intent.

Managerial 'Merlins' played a critical role in this process by consistently representing the strategic intent in an ongoing dialogue with the existing organizational culture. The leader is an attractor in the field of creative-tension between the entrenched culture and the new strategic vision. As Peter Senge notes in *The Fifth Discipline*:

"There are only two possible ways for creative tension to resolve itself: pull current reality toward the vision or pull the vision toward reality. Which occurs will depend on whether we hold steady to the vision."

The Merlin Factor in organizational leadership takes a variety of forms as strategic intent is transformed from an individual commitment to a shared reality. The remainder of this article will explore those forms and their relationship to the desired outcome of culture change.

II. The Merlin Dialogues

The best way to illustrate the dynamics of leadership through strategic intent is to refer directly to the experiences of those executives who have inspired exceptional achievements in their own organizations. Like Merlin, these leaders seem to live in the very presence of the future. Indeed, their own effectiveness seems to derive from the future to which they are committed, and the strategic thrust of their organizations derives in large measure from their ability to impart that commitment to others.

Each of the leaders interviewed for this article had dedicated themselves and their organization to a future that is strategically alluring, but very improbable if evaluated solely from a historical perspective. Each treats the future as something which can be called into being by speaking about it as attainable. They all gained widespread support for this strategic intent by engaging other people in dialogues about it. In most instances the leaders interviewed had to overcome numerous technical obstacles as well as stiff cultural resistance to their new strategic intent

Analysis of the experiences recounted by these visionary leaders suggests that there are three distinct stages to the process of culture change via strategic intent. The first stage is Invention, in which the leader's vision of the future is refined and formulated as a strategic intent. Invention is essentially a personal revolution in the leader's thinking. The second stage is Ignition, in which the proposed strategic intent inspires commitment and enrollment from others in the organization.

Finally, there is an Implementation stage, during which new initiatives designed to move the company from the status quo to the envisioned future encounter challenges from both the external environment and the existing organizational culture.

Each stage of the process has its own characteristic leadership tasks and critical actions. These leadership tasks will be illustrated by statements from the executives interviewed for this article:

Dr. Robert Barthelemy, Programme Director of the National Aerospace Plane Programme ("NASP")

NASP is a joint programme between the Air Force, NASA., the Navy, and the Department of Defense. Dr. Barthelmy brings to the programme a unique dedication to quantum leaps in technology and organization His mission is to create and manage an organization that will fly an airplane at Mach 25 (twenty five times faster than the speed of sound), a seemingly impossible technical goal from the standpoint of current knowledge.

David Clark. President of Campbell's Soup of Canada.

Well known in the canned food business. Campbell's has in recent years also taken a strong position in frozen and fresh foods. Currently the company is involved in a total transformation effort that is driven by a radical strategic intent. David Clark describes Campbell's future in the deceptively simple phrase. "Fastest Gate to Plate." In other words, "Nobody in North America will deliver fresher food faster from the farm gate to the customer's plate.

Woody Beville, Executive Vice President, The Rouse Company

The Rouse Company owns and manages 70 shopping mall complexes in the United States and Canada. It is known for showplaces of urban revitalization such as Harbourplace in Baltimore and Boston's Faneuil Hall. Beville's commitment is that the company be distinguished by "extraordinary management teams responsible for the shopping centers being great places, and all of them operating at a very high level of quality and performance, literally flying."

Tony Gilroy, Managing Director, Land Rover Ltd.

For several years Gilroy was Managing Director of Land Rover, maker of the renowned 4 wheel drive vehicle used by the British Army and famous for its uses in jungles and third world countries. Under Gilroy's leadership. Land Rover enjoyed a major financial turnaround and introduced the very successful product in North America. Today Gilroy is Managing Director of Perkins Engines, a global manufacturer and distributor of diesel engines. The interview concerned his experience at Land Rover.

III. STAGE 1 - INVENTION

Become More Than One's Self

The 'ceiling' on any attempt to change the strategic direction of an organization is the personal limitations of its senior executives. Whatever the CEO and the top management team regard as possible becomes possible for the company. Whatever proposals they cannot or do not listen to generously become effectively impossible in the future of the organization. This executive consensus on the limits on the limits of the future, however informal, gives rise to the condition Harvard's Jay Lorsch calls 'strategic myopia':

'[Managers] respond to changing events in terms of their culture. Because their beliefs have been effective guides in the past, their natural response is to stick with them.

For example, (a food processing company] studiously avoided opportunities to grow internationally. Why? An early international failure convinced its top managers that such expansion was outside of the company's distinctive competence. Their vision was, 'We can succeed with consumers in the United States. We understand them'. While top managers are usually able to recognise the practical difficulties involved in accomplishing a major strategic change, they are much less likely to recognise that their deeply held "beliefs represent an invisible barrier that must be penetrated if strategic change is to take place.'

In order to see the possibilities of the future through fresh eyes it is necessary to disentangle oneself from the shibboleths of the past. The first step toward leadership through strategic intent is to become more than oneself, to the extent that one's sense of identity is defined by the verities of the past. Author James Baldwin described this highly individual process in his book *Nobody Knows My Name*:

"Any real change implies the breakup of the world as one has always known it, the loss of all that gave one identity, the end of safety. It is only when one is able, without bitterness or self pity, to surrender a dream one has long cherished, or a privilege one has long possessed, that one is set free — that one has set oneself free — for higher dreams, for greater privileges."

Each of the executives interviewed for this article reported undergoing a personal transformation that coincided with the creation of the new strategic intent. This transformation consisted of an identification of themselves with a particular vision of the future of the organization. It occurred as a moment in which they took complete responsibility for the future of the whole organization and its place in the world. No blinding lights or burning bushes accompanied this experience, just a decision to identify oneself with a future for which the way must be opened. This decision constituted a radical break with their previous beliefs about the possibilities of the future.

Robert Barthelemy (NASP):

I became much more than myself when I took the Mach 25 goal and made it my own. I was able to go beyond the limitations I had placed on myself as an individual. Things like a Mach 25 aircraft or other things that most people don't think are possible, become possible because it's already there before you find the way to get to it. But in order to get to it, you have to shed the humanness that ties us and stops us from taking the risk. It happens when you commit. I think the key thing is to finally commit that you're going to go for it. Then it takes on an aura of its own.'

A corollary of this identification was that these leaders came to see the future of the organization as a vehicle for self-actualization. It became the pinnacle of the possibilities they could imagine for themselves, the highest statement that was in them of what they and their organizations could become.

David Clark (Campbell's)

From the first, this strategic intent was an interesting juxtaposition of coolly rational thinking about what has to be done for the benefit of the business with an exciting personal challenge to test myself against something I'd never done before. It is almost a Jekyll and Hyde situation. There is such a mixture of personal and corporate, cerebral and emotional, analytical and cheerleading going on "

These leaders discovered that their own willingness to be changed by their commitment to the organization's future was instrumental to the success of their subsequent efforts to induce others to change. Identifying oneself totally with the achievement of a strategic intent means undertaking a commitment to a process one cannot entirely predict or control. Who you are is thereafter defined by the future you have chosen rather than by your past or present identity. Committing oneself to the requirements of a future not circumscribed by the axioms of the past is to choose uncertainty and paradox as a way of life.

Think the Unthinkable

The first element of the Merlin Factor in leadership consists of an a priori personal commitment to a creative purpose. The second task of the Invention stage is to envision that purpose in terms of achievements beyond the prevalent cultural consensus on what is reasonable and possible. As Tom Peters notes in 'Thriving on Chaos':

"The chief job of the leader, at all levels, is to oversee the dismantling of dysfunctional old truths and to prepare people and organizations to deal with - to love, to develop affection for - change per se, as innovations are proposed, tested, rejected, modified and adopted.'

This iconoclastic role of the leader demands a willingness to think the unthinkable and mention that which cannot be mentioned in the context of the existing organizational culture. Every organization has taboos. whether or not they are recognised as such.

Ian Mitroff and Ralph Kilmann elaborate:

Taboo is so powerful because it lies at the very heart of a culture's basic sense of meaning and order. One of the principal functions of taboo is to set up clear boundaries of behavior. On one side of a boundary certain acts are permitted, and on the other side certain acts are not permitted. As a result, topics and items associated with the taboos create the deepest anxiety in a culture's members. There is a fear that even by discussing, just by acknowledging, that there are certain things that are taboo, we will have committed an action that is prohibited by the action itself."

Cultural taboos can silence the imaginative thinking necessary to create a compelling strategic intent. Consider the experience of a professional strategic planner working with a group of senior executives from one of the nation's largest brokerage firms:

"It was easy to do a strategic plan when we addressed our internal concerns, but we were totally unable to come to grips with the external environment. It was almost frightening—we could talk about the present year, and maybe speculate a little about next year, but no one was willing to commit himself to anything 2 or 3 years down the road. People didn't just express uncertainty, it was like they became mute. We literally couldn't discuss the future.'

Thinking about a future that is unthinkable by current standards immediately raises the specter of the practical difficulties separating one from its attainment. Whether those obstacles are technical, financial, or political in nature, they loom very large indeed at the inception of a new strategic intent. Whenever an ambition exceeds the organization's consensual limits on the future, taboos dictate that, for any number of plausible reasons you can't get there from here'. Hamel and Prahalad note that in many large companies:

'...the (strategic) planning format, reward criteria, definition of served market, and belief in accepted industry practice all work together to tightly constrain the range of available means. As a result, innovation is necessarily an isolated activity.

In companies that overcame resource constraints to build leadership positions, we see a different relationship between ends and means. While strategic intent is clear about ends, it is flexible as to means - it leaves room for improvisation. Achieving strategic intent requires enormous creativity with respect to means. But this creativity comes in the service of a clearly prescribed end."

Cultural barriers to innovation must be overcome within the thinking of the leader before they can be credibly challenged at the organizational level. The first step is to recognise that familiar, accepted ways of thinking about the business are bankrupt with regard to achieving a strategic intent.

Robert Barthelemy (NASP)

"Mach 25 is unthinkable fast for an airplane. It's ten times faster than anything flying today.

At that speed, a turn started over Los Angeles would still be in progress over Chicago. It's New York to Tokyo in two hours. The materials for it don't exist. You have to take in air, ignite it and eject it in a millisecond. The thought of an airplane getting that hot makes one think of oneself as a fried egg.

Huge pieces of material must be tested at temperatures higher than ever before for an airplane. This material must also weigh less than any before if the plane is to reach the 'single stage to orbit' goal. The problem is so difficult that the people involved have dubbed the sought-after material 'unobtainium'. Mach 25 requires a kind of thinking that cannot be derived from what is already known.'

Tony Gilroy (Land Rover)

I felt that here was an opportunity for the industrial brilliance of Britain to have a jewel that been allowed to almost die. To me the Land Rover image--that image of relentless travel in darkest Africa— was very powerful. I knew it wasn't too late, provided we did the right things with speed and with flair. We could actually take what was incredibly strong and fulfill it. But we had to put faith back into people. We had to get to the future, and the way of making us believe it was to talk about making the company the best in the world, at a time when its fortune was actually rather low.'

The two 'Merlins' quoted above exemplify what Albert Svens Gorke once called the ability to "observe what everyone has observed but think what no one has thought." Most people think about what they actually see or have seen before, in order to determine what is possible. The genius in thinking about the unthinkable is to dwell on what's missing, what's not there that could be. Thinking about the unthinkable breaks up the existing cultural interpretation of the structure of reality.

As these examples also suggest, leaders seldom generate a new strategic intent in isolation. Instead they bear in dialogue with others something no one else does. From this insight, they are able to visualise a new direction for the future. None of the executives interviewed for this article felt that they had single-handedly originated the strategic intent with which they were identified in their organizations. Rather, they initiated dialogues with people outside their routine channels of contact. The perspective they gained from these dialogues gave rise to crucial insights about the spectrum of possibilities available outside the horizons of the organizational culture. Warren Bennis and Burt Nanus observed this in connection with their wide-ranging study on Leaders

The leader may have been the one who chose the image from those available at the moment, articulated it, gave it form and legitimacy, and focused attention on it, but the leader only rarely was

the one who conceived of the vision in the first place. Therefore, the leader must be a superb listener, particularly to those advocating new or different images of the emerging reality."

This attribute is an essential element of the Merlin Factor in leadership. All the executives interviewed for this article listened generously in the present for the sound of the future. Once they detected an inspirational future possibility they no longer felt as constrained by present circumstances. Far from putting them out of touch with 'reality', this future perspective proved a powerful basis for achieving a competitive edge.

By way of illustration, David Clark attributes the origins of the 'Fastest Gate to Plate' strategic intent to a dialogue with Gordon McGovern, the ex CEO of the Campbell Soup Company. At the time, they were inspecting a new Pepperidge Farm warehouse in Florida. McGovern asked, "What don't you see in the warehouse?" Clark replied, "I don't see any inventory." McGovern responded, "What's inventory? It's not just money. It's damage. It's double handling, and triple handling and so on. Now," he said, "Those things apply as much to a case of canned soup as to a loaf of bread." Clark suddenly realised that by looking at what wasn't there, he saw something remarkable. "That's it," Clark says today, "The future of Campbell's Soup of Canada is in becoming the company who delivers 'Fastest Gate to Plate'."

Implicit in Clark's conversation with McGovern was the conclusion that a business which operated with 'nothing' in the warehouse would have exceptional market and operating advantages, Clark 'heard' something that was never explicitly said in the conversation, but became thinkable for him by virtue of what did get said. What was unsaid in effect, became the basis of his invention and the future of the company.

Become an Ambassador from the Future to the Present

Making a personal commitment to change was the first leadership task of the Merlin factor. Formulating a radical vision of the future was the second. The last task of the Invention stage is representing and enacting that vision in order to move it from the realm of private discourse into an explicit strategic intent for the organization.

A leader who makes an internal commitment to an 'impossible' future becomes an ambassador of that future to the existing culture of the organization. An ambassador is a spokesman for the interests of one sovereign entity to another. Ambassadors may also act as agents, negotiating treaties or executing other binding actions on behalf of the principal parties. Leaders who use the Merlin Factor, identifying themselves with a particular visionary future, must likewise act on behalf of that future in the circumstances of the present. They represent and speak for the interests of a conjectural future state of affairs, negotiating with others to bring into being.

This ambassadorship is perceptible in the way the leader listens and speaks in conversation with others. Theodore Hesburgh, former president of Notre Dame University, once remarked. "The very essence of leadership is that you have to have a vision. It's got to be a vision you articulate clearly and forcefully on every occasion. You can't blow an uncertain trumpet." Absolute confidence in the strategic intent must be balanced with openness in the manner of means. The leader sets a powerful countercurrent to work in the culture by insisting that the 'impossible' strategic intent is both achievable and urgent.

Woody Beville (Rouse Co.)

"Often, I will be with some people and see something that is possible and in seeing it actually know that's it's in the bag. And, in truth, I don't have the slightest idea about how to get it done. I just know that as important as it is, it will be accomplished. It's already inevitable. All that has to happen is time has to pass so that the necessary steps can be taken. Some baseball players say that there is a time when they look out at the pitcher and then at the ball and it has home run written on it. The ball actually feels like a home run as it dashes toward them. It's the same as that"

"I tell this to people in me early stages, but nobody can accept that I'm talking about it with no question in my mind that it will be accomplished. I'm not that confident about how we are going to do it either. I go through a lot of questioning about that myself, and I already know that it will happen."

A new cultural reality is created by speaking and behaving as though it were an established fact. The challenge this presents to the leader is to keep speaking on behalf of the vision in the initial absence of evidence or agreement. Speaking passionately from the perspective of the envisioned future, the leader creates a relationship of creative tension between the vision and the present

organization. Whatever in the present culture is inconsistent with the commitment required by the vision becomes figural and distinct as a result of that tension. Recognition of these gaps leads to specific action.

One of our interviewees compared this advocacy role to building a bridge: Woody Beville (Rouse Co.)

"I am building a bridge to something that is very concrete. As a practical matter, you can only build a bridge forward. But if you know that something is out in the future — it's possible to imagine subsequent steps even before you've identified the earlier ones. Other times you find that you've jumped hurdle 6 when you didn't perceive hurdles 1, 2, 3, 4, and 5.

Then it is actually possible to build the bridge backward from the future to the present.'

A bridge to the future that focuses on the conditions of the present narrows the possible actions an organization can take because it always begins with an apparent "first" step. If people don't feel able to take that initial step, the path to the future seems blocked. When people are unable or unwilling to move in a particular strategic direction, they either do nothing or sabotage the whole initiative. Ironically the most successful organizations are often the most rigid in this respect because of their commitment to structures and formulas that have worked in the past.

On the other hand, a bridge to the future that focuses on the creation of new possibilities imposes no prohibitive initial step to begin movement toward that future. Instead there are a number of possible starting points. This expanded field of possibilities enables the leader to speak authoritatively on behalf of the practicality of the future vision without being able to specify all the intervening steps between point A and point Z. The strategic intent is fixed, while the means to its attainment are opportunistic.

By way of example, Hamel and Prahalad point out that Japanese penetration into Western markets over the past two decades has followed the pattern of entering whatever portion of the field domestic industry leaders dismissed as undesirable. Having established a presence in one unexploited corner of the existing market, Japanese manufacturers consistently sought out additional gaps to fill with their growing expertise. They rarely sought to match domestic

manufacturers strength for strength. Instead they applied their comparatively limited resources to creating and dominating new market segments such as small cars or VCR's.

By the time American automotive or electronics manufacturers realised that the nature of the industry had changed, their Japanese competitors were already poised to dominate the new markets they had helped to create. Throughout this entire process the Japanese manufacturers picked targets of opportunity as they arose, rather than following a detailed formula or master plan. The organising principle of their efforts was a clear strategic intent, promoted endlessly by their organizational leadership and adopted with obsessive zeal by the work force at large.

As an ambassador for the organization's future the Merlin-like leader offers a vision that appeals to the highest potential in everyone. Purely financial goals may provide a measurement of progress, but they are seldom sufficient to sustain creative effort throughout the organization over long periods of time. Profitability, shareholder return and market share are important indicators of organizational health, but in and of themselves they provide little sense of purpose for employees who do not directly benefit from them. It takes something more fundamental to stir the blood and set a culture change in motion.

According to Tom Peters:

"Rather than numbers, the most effective visions ask for the best in one way or another. The highest quality widgets, the best service in retailing history, the best customer relations in banking, the widest selection of clothing, global leadership of the telecommunications industry. Furthermore, they make it clear that "the best" will only be attained by the willing risk-taking of everyone on the payroll, starting with me just hired teller or bellhop."

The operative verb in that statement is "ask". An ambassador can advocate, represent or negotiate, but not compel. Attempts to impose a new strategic direction on an existing organizational culture from above seldom succeed. People must adopt the vision willingly, and make their own commitments to it. Before the strategic intent can truly take hold. Obtaining that commitment is the leadership focus of the next stage of the Merlin Factor.

IV. Ignition

In the Invention stage of the Merlin Factor the leader undertakes a process of commitment, envisioning and advocacy- During the Ignition stage, the challenge is to engage the organization at large in the strategic intent. Over time this internalisation produces a culture change which results in what Hamel and Prahalad call "an obsession with winning at all levels of the organization.' For practical purposes, whatever the members of the organization believe constitutes winning is (or becomes) their strategic intent, the core of their group identity.

This future vision however, is not something employees are required to adopt as an article of faith, nor is it presented as the leader's personal credo. Employees must have the opportunity to discuss its implications for themselves, and to engage critically with the new strategic intent. Early formulations of the intent may change during this exploratory process as a result of the ongoing dialogue. In this respect, strategic leadership is assumed to be located everywhere in the organization rather being the exclusive domain of the CEO or senior executive group. Here too the leader emulates the Merlin of legend, using his own vision of the future to influence and tutor rather than dominate others. Strategic intent can be brought to life only by infusing the organizational culture with an urgent desire to bring the envisioned future into being. Collaborative effort is the key to successful Ignition of this desire. As in the Invention stage, certain key leadership tasks are characteristic of Ignition.

Enroll Other People as Co-Creators

Organization development consultant Charles Kiefer defines enrollment as "the process of becoming part of something by choice." A strategic intent is only as powerful as the level of commitment people bring to it. A commitment is only possible when there is choice. People who are enrolled or committed identify themselves with the vision and apply themselves to its realisation. By contrast, people who have someone else's vision imposed on them by fiat, experience it as a loss of control over the direction of their own lives. The result in the latter case is likely to be grudging compliance at best, if not outright non-cooperation. In enrolling others as co-creators people always have a choice. This aspect of the Merlin Factor calls for willingness on the part of the leader not to have his personal point of view prevail.

Gareth Morgan suggests that:

"Democratic leaders let the reality of a situation evolve from the definitions offered by their colleagues, listening to what is being said, summarising and integrating key themes, and evoking and developing the imagery that captures the essence of the emergent system of meaning.'

The collaborative process of alignment building moves the strategic intent through the organization acquiring shades of local meaning according to the differentiated nature of various business units. Consider the following example:

David Clark (Campbell's)

Soon after the introduction of Best Food Company in North America, Fastest Gate to Plate' as our intention, people in Campbell's began to change their point of view of what was possible. Not a lot of people at first Then some of those started to build and reinforce it with me. They expanded on the vision and saw it from a different angle. Increasingly, numbers of others were drawn to a future that promised each of them whatever had been lacking in their own sense of what the company could become. Others restated the goal in terms that had meaning for people who could not accept the way in which it was originally said.'

The more ambitious the strategic intent you envisage, the more people will be able to design their own futures in its context. Enrolling others as collaborators begins the process of creating a culture that will support the strategic intent. As you multiply the number of hands and minds working to achieve a future vision, it takes on substance and specificity in the present. In time the strategic intent will become a point of reference: a basic cultural assumption-that will continuously focus, perception and action throughout the organization.

The leaders interviewed for this article identified certain actions as critical to their success in enrolling other people as co-creators. Asking people directly for their support was one such action, and in many cases it elicited valuable aid from unexpected sources. Another was encouraging people to expand the future vision and create further possibilities for themselves. People found the strategic intent more compelling as a sketch to which they could contribute ideas than a finished plan they could only execute. This point bears heavily on the role of the leader during Ignition. Many bold plans have been smothered in their cradles by jealous inventors who could not abide other people tampering with their original vision.

This is one reason why the person who first identifies a possibility for the future is seldom the leader who subsequently becomes identified with it in the organization. A personal vision cannot become a strategic intent until other people make their own individual commitments to it. You must allow your vision to become bigger than you by opening it to redefinition by others. If the time required for this process to transpire tests your patience, bear in mind the late Congressman Mervyn Udall's comment on the repetitive speeches being given at a political convention: "Although everything has been said, not everyone has said it."

Three additional factors exercise an important influence on the leader's ability to enroll others as co-creators in a strategic intent. The first two factors are shared assumptions identified in a survey of failed culture change efforts by Alan Wilkens and Kerry Patterson:

'(1) Relationships among members must be seen as equitable; that is, members must feel they can trust one another because they see their personal interests as congruent with corporate interests; and (2) as a group, members must have a unique competence or skill, and each individual must be able to see how his or her work fits into this broader whole. These basic assumptions provide motivation because of the congruence of personal and corporate interests, and because people get a sense of pride from contributing to something excellent.'

The perception of equity, which Hamel and Prahalad call 'reciprocal responsibility', is critical to enrollment in strategic intent. If the future vision asks total commitment from employees, but the organization offers no commitment to them in return, people will quickly become cynical and apathetic. Senior management must visibly share in the effort and sacrifices necessary to achieve the strategic intent: there can be no uncommitted 'observer' status or privileged insulation from setbacks. At the same time, people must be able to perceive the connection between the strategic intent and their own work. Unless that connection is clear it is difficult for employees to make a meaningful commitment, or to take a creative role in innovating new ways to achieve the strategic intent.

The final factor influencing enrollment is dialogue. Physicist David Bohm draws a useful distinction between conventional 'discussion' and 'dialogue'. In the ordinary practice of discussion differing points of view are presented, analysed and defended. The goals of discussion are usually persuasion,

vindication or problem resolution. Dialogue is a more open-ended process in that resolution is not necessarily a goal. Rather it is free and creative exploration, requiring careful, non-judgmental listening from all parties.

Dialogue focuses on inquiry instead of answers. Its purpose is to create a common group understanding broader than the perspective of any individual member. This is not to be confused with the phenomenon of groupthink wherein individuals suppress their differing points of view in deference to a perceived group consensus. Dialogue is a form of collective- learning, allowing people to examine their own thinking and that of others, in order to discern shared values, biases and assumptions. It makes the existing culture accessible to awareness and change. Thus, its importance when introducing a new strategic intent.

Bohm advances three conditions as prerequisites for effective dialogue. First, people must agree to suspend their assumptions- The meaning of 'suspend' in this case is to display them for examination rather than to refrain from having them. The purpose of this suspension is to make explicit the beliefs and interpretations underlying our positions.

Next, people must see each other as colleagues. Bohm himself has expressed reservations whether the conditions of trust and collegiality necessary to ensure the open exchange of dialogue can be sustained in the face of organizational hierarchy. Deference to authority runs deep, as does the assumption of privilege. Dialogue can encourage enrollment only when all parties involved approach it as peers in the arena of achieving the strategic intent. Finally, a facilitator is necessary to prevent the dialogue from slipping prematurely into the safety and closure of discussion. Someone should take responsibility at the outset of each dialogue for monitoring the process and keeping the exchange exploratory rather than reductive.

When leaders are vulnerable to their own people, when they engage dialogues rather than issue directives. When they ask for commitment without having answers at the ready, there are always breakthroughs in culture as a result, and almost always subsequent breakthroughs in performance. It's not a comfortable process, but it works. When Campbell's Soup of Canada introduced the strategic aim of 'Fastest Gate to Plate', they began by assembling nine "breakthrough project" and 'continuous process improvement' teams and asking them point blank what was working and what

was not under current management. At first disagreement and disaffection were the most frequently expressed sentiments.

Gary Fread, Vice President and Chief Technical Officer at Campbell's of Canada, crystallises the eventual results of those early dialogues;

"In the beginning people dismissed the strategic intent as the latest management flavor of the month. Now the enrollment has become so great we have over half the people in the company voluntarily working on projects that are making an enormous difference to the company. They are telling us how to implement the key strategies in their own areas of responsibility. Our earnings have increased over 20% per year for the past two years, and we're headed into a third year increase of over 20% in profits. Everything we've done has been self-funding- All the project teams have to commit themselves value- enhanced returns on their activities."

To have ignition, the people you're trying to ignite have to re-invent for themselves the vision in which the original strategic intent was created. You can't get the commitment necessary for extraordinary results by asking them to buy into something that is already invented and for their consumption in the form of a tidy little 'vision statement'. They themselves have to wrestle with the process of invention, definition and validation of the vision, becoming co-creators and collaborators in the strategic intent. Without this generated commitment to change the existing organizational culture will stubbornly perpetuate itself at the expense of the future.

Put People to the Test

It could be said that the Merlin Factor in leadership consists of approaching the present as a larval stage of the future: looking at a caterpillar but seeing a butterfly. This approach is particularly applicable to the other people one works with. Visionary leaders put their associates to the test. Putting people to the test means that the leader can no longer be willing to tolerate relationships in their current form. In order to achieve a higher order of performance you must be prepared to risk or discard associations as they are presently constituted. Holding people responsible for producing a future they cannot yet see creates dramatic crises - and breakthroughs - as the boundaries of possibility are pushed back and the hurdles to accomplishment are set higher. Until you put people to the test you cannot know what you or they are really committed to. Only when the challenges get

extreme do people's irreducible commitments show up clearly. There are no agents or observers in the context of strategic intent: everyone is a co-creator, and shares a creator's total responsibility.

Gary Taubes writes of physicist Carlo Rubbia in Nobel Dreams:

"He would push his physicists to work on a timescale they considered impossible. He would tell them he needed some device in a weekend that they thought would need three months, and they would eventually get it to him in two weeks. They would never know quite how they were able to do it so fast."

Rubbia, while no lover of organizations, recognised that genuine creativity emerges only after people have been enticed and/or goaded beyond the limits of what they already know how to do. The special task of the future-positioned leader is to make unreasonable requests and provide appropriate conditions for fulfilling them. Edwin Land, founder of Polaroid Corp., said. The first thing you do is tell the person that the undertaking is manifestly important and nearly impossible. That draws out the kind of drives that make people strong." Putting people to a test that they meet successfully strengthens their commitment to you, to the organization and to the strategic intent. Consider this view from an organizational 'Merlin':

Tony Gilroy (Land Rover)

- We needed to completely change the internal and external perception of Land Rover. We needed a dealer network around the world to invest in completely changing their whole approach to servicing the customers. Unless they did that, no matter what we did with the product, we wouldn't sell it. And we had to convince our own employees that they were working on products that demanded a different level of commitment from them. To do this, I saw I had to ask things nobody would want to say 'yes' to at first."

Because I say to them, I will support you and you will succeed.' they are prepared to take risks. Because they see a new way of doing something, they're not going to be tied down by the restrictions of doing things as they did them in the past. It's asking people to do a miracle, and promising to support them, that opens the channel."

"The result was unheard of. The volume doubled and the price increased with introduction of the Range Rover into North America. It put us into a different sector and gave totally different levels of customer satisfaction customer satisfaction.'

As Gilroy's experience suggests, putting people to the test requires a fine degree of balance. You must be relentless in your requests and compassionate about the upset they create. Redefining the boundaries of the "expected involves a sometimes-painful discarding of existing cultural beliefs about what is possible and fair. It is important to offer people all the support you can muster toward successfully fulfilling 'impossible requests. To put people to the test calls for willingness to deal with the problems and stresses it may cause, even if there are a series of successive problems to resolve before positive results are seen. Failures are to be expected at the outset of any ambitious new initiative, and the sooner you get them out of the way the sooner you can apply the lessons of the experience. A leader's attitude towards setbacks, both his own and those of other people he is putting to the test, regulates the whole organization's tolerance for risk-taking. As the ambassador of the future envisioned in the new strategic intent, people will be scrutinising your behavior for indications of what constitutes an acceptable performance.

Edgar Schein summarises it this way.

"One of the best mechanisms that leaders have available for communicating what they believe in or care about is what they systematically pay attention to. By 'paying attention to', I mean anything from what is noticed and commented on, to what is measured, controlled, read and in other ways systematically dealt with. Even casual remarks and questions that are consistently geared to a certain area can be as potent as formal control mechanisms and measurements. If leaders are aware of this process, then being systematic in paying attention to certain things becomes a powerful way of communicating a message."

By putting people to the test, the leader focuses their attention and energy on the results encompassed in the strategic intent. At the same time, the leader's support for people's successes and failures as they come to grips with the demands of the strategic intent models the collegial relationship necessary for its accomplishment.

Both the testing and the support send important signals to the organization at large about the standards of performance and behavior commitment to the strategic intent will require of them. After an initial shaking-out period these heightened expectations become cultural norms, automatically guiding and aligning people's actions. This cultural alignment is one of the great strengths of strategic intent, empowering people to act with initiative and flexibility in support of the overarching commitment without explicit direction or authorisation from above. Whereas (to quote Peter Senge): To empower people in an unaligned organization can be counter-productive. If people do not share common vision—about the business reality within which they operate, empowering people will only increase organizational stress and the burden on management to maintain coherence and direction.'

Building Dragon Slayer Teams

Ignition begins with enrolling people in the strategic intent and gains strength by pushing them to do more than they thought they could. The culminating leadership task of the Ignition stage is to tap people's collective intelligence in order to overcome the practical difficulties of the strategic intent

A strategic intent sets up an urgent challenge It creates a stark misfit between resources and goals This discrepancy may cause many people to react with skepticism or defensiveness. By setting up a goal that seems 'impossible', the leadership is asking for more from people than they may initially feel capable of. The Merlin-like leaders we interviewed created an environment of respect, a team spirit that honoured what people had to ask for from themselves to meet the challenge. No one attempted to minimise or gloss over the difficulties inherent in the strategic intent. Instead, they became badges of honour, in the vein of the old Seabee's motto: The difficult we do immediately. The impossible takes a little longer .' By emphasising the scope of the challenge, and then recognising people's extraordinary efforts to meet it, these leaders imparted a note of heroism to the entire enterprise. This inspired further prodigies of effort. In effect everybody got to be a dragon slayer. taking on responsibility for the strategic intent in its entirety, whatever their task of the moment Every obstacle overcome increased people's confidence and raised their level of aspiration for the next challenge.

An episode from the history of the National AeroSpace Plane illustrates this principle in action:

Robert Barthelemy (NASP)

“We formed a "materials consortium" in which the five prime contractors would play as a single national team. The materials consortium was an attempt to answer the criticism levied on the programme by the scientific community, which said that the materials needed to build an aerospace vehicle were at least 10 years away. According to our advertised schedule, we only had three years to pull this off. Meanwhile our budget for the entire programme was at the level that experts suggested was needed for materials alone. Even if we'd had the money and the time, transferring technology from the materials development community to the five major aerospace competitors promised to be a difficult and lengthy process.”

“Faced with this dilemma, which absolutely had to be met if the programme were to continue to receive national support, the government team met with the five contractors to seek a solution. In less than a month we had come up with a remarkable answer. The five prime contractors would develop cooperatively the key materials needed for the airplane.

On their part, the contractors would take full responsibility for managing the process for success, share their raw materials research and development information with each other, and essentially remove materials from the programme competition. The government would in turn work cooperatively with the contractors to this end, facilitate the contractual process in order to rapidly initiate the activity, and significantly enhance the government funding in the materials area.”

"We pulled off this really innovative approach to cooperative competition, or competitive collaboration, with such speed that I really felt the possibility of the five aerospace companies pulling together into one team for the entire programme would be a cinch. Establishing the materials consortium seems an obvious solution, but it would never have happened without the combined imperative of costs, limited resources and incredible possibility."

As this example shows, teams with a shared strategic intent are capable of accomplishing feats of collaboration that would be dismissed as impossible at a lesser degree of organizational alignment. Once a team has achieved a few successes that carry them beyond the boundaries of what was considered 'possible' in the past, their willingness to volunteer and accept risks will increase. People

who consistently aim for the strategic intent in their work form the basis for sustainable development. The leader cultivates this vital human resource by setting the hurdles high, then acknowledging every achievement and lavishly recognising both individual and group contributions.

At Campbell's David Clark asked each breakthrough project team to save the company a million dollars in their first six months of operation. Acceptance of the request was the ticket of admission to participation in the project. They set up a world class challenge-one that required ignition to play. The result was a positive 16 million dollar impact in the first year.

Using a series of incremental challenges of this type the organization bootstraps its way toward the long term strategic intent. Hamel and Prahalad invoke the simile of a marathon race run in 400 metre sprints, each sprint representing a distinct problem or opportunity such as quality improvement, customer service, new product lines, etc. The leader is a source of support and validation for the project teams, business units and individuals tasked with making good on these challenges. Building a cadre of dragon slayers is a time -consuming process that demands exceptional effort from all concerned.

Communication and accountability between senior management and the people engaged in the challenge are vital. Dragonslayers have to know that they have a mandate from management to make a substantive difference in the organization, and that their efforts will be measured against the strategic intent as well as the challenge of the moment. Mitroff and Kilmann note that this requires a very different culture from that which governs most organizations:

It demands that people be rewarded for creative, divergent thinking. It demands that people not be punished for bringing up anxiety-provoking issues. It demands that people be rewarded for anticipating issues of strategic importance to me organization.'

With that level of support, there is little people cannot accomplish:

Tony Gilroy (Land Rover)

I saw that if we could change the product to meet the expectations of the American customer, this would have a spin off effect in other markets. This was a way of getting a transformation in the level of sales and people's expectations of what was possible for the company. To do that we were going

to put the company to the test... People could see that the impact of success was going to be a major advance, and that the downside effect was going to be catastrophic...In one instance we had to replace a plant in record time. We essentially ripped the finishing plant down and rebuilt it in a fortnight This was unheard of. People worked 24 hours a day in both the destruction and assembly. We were able to charge people up, you see. If we keep on doing things like that. then we win succeed."

The Ignition stage of the Media Factor, though grounded in the leader's future vision, only becomes a full-fledged strategic intent when that vision lodges in the hearts and beliefs of other people and restructures their collective reality. Enrolling, goading, supporting and developing others are the key to lasting culture change. The legend of Merlin has survived to our time not because of his personal vision or magic powers, but rather on account of the heroic achievements of King Arthur, his pupil.

V. Implementation

One of the more daunting aspects of a strategic intent is that you never know exactly know how you're going to get there. The third stage of the Merlin Factor concerns the process of continuous improvisation required to create a pathway to your goal. Thinking about the present from the Olympian perspective of the future is like standing on top of a mountain, looking down. The path up seems clear from the summit, but it is difficult to discern from the valley: From the standpoint of the strategic intent, actions may seem clear while interim steps are not. Each new achievement, discloses another set of required actions. "Where we are going" looms steadily before us, while "How to get there" unfolds like water flowing around barriers, rather than a master plan. A constant process of experimentation, entailing unexpected reverses and opposition, is an inescapable element of leadership through strategic intent.

Robert Barthelemy (NASP)

"I see it as a bunch of steps. The big win is the Mach 25 flight... But I can't wait 10 years for one win, so what I've done is lay out a series of small contact points. They all have to do with the technology and pragmatics and finances and all of that, and I need to win those. When I win those, I feel we've taken a step in a positive direction in terms of the big win."

Organizations can achieve their strategic aims only to the extent that they are efficient systems for tapping the creative energies generated in the Ignition process. At first they are likely to be more inefficient than otherwise, for the simple reason that some parts of the system will be working to thwart the new strategic intent. Sometimes this impedance is purposeful, and represents resistance to the loss of the old culture. Just as often the inefficiency results from a poor fit between old systems and new goals. Outdated performance appraisal systems which reinforce dependent behavior that no longer serves the organization's strategic intent are examples of this type of structural friction. Ideally the culture, policies and systems of the organization should all work in concert to support and reflect the strategic intent. As a practical matter, in a rapidly changing environment some elements of the organizational system and culture always lag behind the currently ascendant values and goals. Consequently, an emphasis on innovation and improvisation will always be necessary to maintain the organization's strategic momentum.

The executive Merlins we interviewed offset the inefficiencies of the existing organizational systems by keeping people's attention focused on the relationship between current challenges and the strategic intent. Once people began to see their daily work in the framework of fulfilling the strategic intent it became easier for them to independently determine what was urgent and what was not. The outcome was inspired action driven by the desire to win, rather than deference to precedent. As in the Invention and Ignition stages, certain leadership tasks were crucial to successful Implementation of strategic intent.

Maintaining the Future Focus

The executives we interviewed, while committed to a vision of the future, were not always certain about the outcome of tactical decisions. There were inevitable setbacks, reversals and breakdowns. Their experience was often one of start/stop, failure and doubts.

David Clark (Campbell's):

The work that we have done has been anything but easy. But I will also tell you that the level of breakthrough activities in this organization has gone from the usual minimum in a large, somewhat bureaucratic organization, to an absolute, exponential increase."

The essence of realising strategic intent is that you have to give up control to the extent of following a nice measured, foreseeable path to the future. That's damn uncomfortable in the early stages. It's only when you start to see some of the extraordinary results that you begin to think it's worth it.

"Don't expect to collect kudos from very many people. If you get a few early converts, you're lucky"

Clark's experience is consistent with Tom Peter's conclusions in *Thriving on 'hang-* "[Leaders] must insist upon and then revel in the constant tests that re-form (expand, contract, destroy) the vision. The ship will seem somewhat out of control by the old standards. That is, the madness of thousands of simultaneous experiments - including some by the newly hired reservations clerk - is the only plausible path to survival. What once amounted to 'control' (i.e. being guided by a plodding hierarchy of bureaucrats, conservators of the past) is a design for disaster today. "In control" by the old standards is "out of control" (fast slipping behind events) by the new standards."

Problems often accompany imminent accomplishment. The bigger the problem, the greater is the likelihood that resolving it will cause your vision of the future to become more robust and closer to realisation. Big breakdowns in your plans force you to rethink your assumptions about the best path to the organization's future and your current tactics. Analysing today's setbacks will help you identify what you don't know about the future. A certain amount of turbulence is desirable. Much as the moguls (bumps) on a snowy hill enable a skier to gain speed and turn with greater ease, turbulence and conflict can result in increased momentum and velocity toward the strategic intent. The leadership trait called for is grace under pressure. One's ability to be composed in the face of turbulence helps resolve it and allows for rational inquiry into what's possible at a given moment.

Breakthrough projects normally advance in discontinuous, non-linear stages, defying control and prediction with perfect obstinacy. Sometimes they appear to be proceeding smoothly on the intended course, while at other times they give me impression of scattering into a thousand chaotic directions. The salient task for the leader in all this is to remember and reassure others: **THAT'S EXACTLY HOW IT'S SUPPOSED TO HAPPEN.** Strategic intent is based on a commitment you've made, purely on the strength of your own conviction, to create a particular future. Your control over

how you reach it will always be less than complete. Trust your own commitment and act as an ambassador from the future to the present in moments of crisis, as in this example:

Tony Gilroy (Land Rover)

I knew if I showed any hopelessness it would make the problem worse. So, irrespective of how difficult things looked, I had to show people that I was confident there was a solution down the road and we would find a way out of it. I had to convince them that no matter how bad things were, we would learn something from the experience that would carry us inexorably forward to the future we intended."

To be a Merlin-like leader is to be grounded in the choice you've made for the future rather than circumstances of the moment, and to epitomise grace under pressure in your organization.

Convening Opposition to Momentum

Whenever a vision of the future departs radically from the past it generates opposition and resistance. The more radical the strategic intent, the more insupportable it appears to those who continue to regard the future as an extension or projection of the past. People invest something of their personal identities and self-esteem in the cultures of their organizations. Even a very attractive strategic intent, fraught with the potential for an exciting future, entails some degree of loss and separation from the existing culture as well. This break in belonging can be painful to the point of arousing overt or passive resistance to the necessary changes.

Terence Deal addresses this point in his article Culture Change-Opportunity, Silent Killer or Metamorphosis

"We attribute resistance to a lack of needed skills, problems of coping with new role expectations, or conflicts deriving from shifts in power. We have defined resistance as a fundamental barrier to change without realising what the resistance is all about. We forget the epicenter of change: shifts in cultural patterns - core values, heroes and heroines, stabilising rituals and ceremonies - that create existential loss and pose a threat to meaning. Change produces loss, and the loss creates grief. Entire companies can be sunken in grief without anyone recognising or understanding the symptoms."

Organizational culture is a form of consensual reality, and a radical strategic intent is a blow to that reality in its present form. Small wonder that grief, loss, and confusion lead to denial, anger or

resistance. If we acknowledge this pain for what it is rather than trying to suppress it, much apparent opposition simply disappears

A significant amount of what passes for resistance is merely people expressing their upset and concerns. To appreciate this gives one access to the compassionate listening necessary for healing and resolution:

David Clark (Campbell's)

"More than any other management initiative I've ever attempted, I've had to persevere in the face of strong opposition from my colleagues within the organization. At times I could dismiss it as being knee-jerk opposition to the unknown, by people who didn't understand yet. That's fairly easy to overcome because all I had to do was listen to their concerns and help them see the light. Once they saw I was listening they got on board."

Engaging your opposition in dialogue will help you reduce friction and correct your own course. It costs little to acknowledge and honour what people must give up in the transition to an unexpected future, and the acknowledgement makes it easier for them to let go of the past.

Resistance is an intrinsic part of the dynamics of strategic intent. It provides valuable information about the belief system you are trying to change. Resistance is a notification that you are on the verge of leaving something (or someone) behind. Conflict and opposition are exciting and can stimulate creative thinking. A leader seeking to implement a strategic intent will benefit more from a committed adversary than a halfhearted supporter. Gregory Bateson once observed that the only way we can know anything is by observing the differences between things. Basic distinctions are often clarified in the give and take of conflict. Opposition can also provide a valuable test of the rigour of your future vision and your ability to articulate it. Ultimately your goal is to have a strategic intent big enough to encompass both your vision and that of your opponents adding their energy and commitment to your own. Getting your opponents to capitulate is a poor second to obtaining their commitment

Management consultant Ron Bynum notes in a personal communication that:

“...to gain momentum from opposition means giving up getting the edge over the other party. It means that making sure your partner in conflict does not merely submit is as important as getting what you want. You have to win together or lose together. If I allow my partner to submit, no matter how valuable the momentary reward, I have sown the seeds of strategic failure. From that point forward instead of a co-creator I have a spectator, or worse still a dependent.”

Of course, not all opposition is tidily resolvable. Enrollment is a matter of choice and some people will elect to opt out of the strategic intent. The leaders we interviewed took great pains to respect other people's choices in this regard. But they also made it clear that in a breakthrough project environment you can only be in or out: conditional commitments are unacceptable:

Tony Gilroy (Land Rover)

"When I suggested that we rationalise all our manufacturing plants within Land Rover, the construction engineering director, a tremendously experienced man who had always been conservative in his thinking said to me, "It will take five years and it will take well over double what it originally cost". I said to him, "If it takes five years, the business is dead, so we've got to find a different solution." He modified it and came back and said it would take four years and even more money. Finally, I said, "I'm going to put together a group of other people to look at it with us". The message was 'You must break out of what you're doing. You must look a different way. But if you're not prepared to do it, then I have to find somebody else to do it'. And that's what I did."

It was a case of somebody saying 'no' to me, when I couldn't accept 'no.' I wouldn't accept 'no.' So we put together a project group and they did it for half the cost that he proposed and in a third of the time."

It was much more difficult when we came down to the crux of how much money to spend and what the chances were of a positive outcome, and whether it wasn't actually crazy to keep doing it. But if you've committed to the vision...you've got to find some way to answer those objections. And you do – you just do."

By stepping outside the normal systems for plant redesign Gilroy took on considerable in-house opposition. Using the strategic intent as his criteria for what could and must be done he was able to enroll a team that overcame obstacles 'impossible' to surmount by existing standards. The

opposition of the engineering director provided a competitive focus and benchmark against which the 'dragon slayers could calibrate their efforts. The creative tension generated by the conflict on this specific challenge (plant rationalisation) accelerated Land Rover's progress toward attainment of the overall strategic intent.

Looking for Magic

The final leadership task in the Implementation stage of the Merlin Factor was mentioned by several of the executives we interviewed.

It is best described by a practicing Merlin Robert Barthelemy (NASP):

"When I think of the NASP and the fact of transformation of airplane to spaceplane, to me that's kind of like the Holy Grail, in the technology world. I think that conjures up images of alchemy or magic. If you look at when magic occurs in the mythologies, it's always because there's a quest in progress that forces magic to occur. No quest, no magic.'

In the quest to achieve your organization's strategic intent, the destination is fixed but the path is opportunistic. Unpredictable things happen on quests. Helpers, hindrances and tests of resolve appear unexpectedly, as if by magic. The deadliest pitfall in the process of implementing strategic intent is to become lulled into complacency by one's plans and means.

Rosabeth Moss Kanter notes in *The Change Masters* that:

"The art and architecture of change works through a different medium than the management of the ongoing, routinised side of an organization's affairs. Most of the rational analytic tools measure what already is (or make forecasts from a logical extrapolation of what already is). But change efforts have to mobilise people around what is not already known. They require a leap of faith that cannot be eliminated by presentations of all the forecasts, figures and advance guarantees that can be accumulated.

Change masters are literally the right people in the right place at the right time. The right people are the ones with the ideas that move beyond the organization's established practice, ideas they can form into visions. The right places are integrative environments that support innovation, encourage the building of coalitions and teams to support and implement visions. The right times are those

moments in the flow of organizational history when it is possible to reconstruct reality on the basis of accumulated innovations to shape a more productive and successful future."

To lead through the Merlin Factor one must be a change master, sensitive to the interaction of long range strategy and emergent circumstance. You will want to be armed with all the normal panoply of quantitative business disciplines as you pursue your strategic quest, but remain alert for irregularities, exceptions and other interruptions in your plans. They may conceal the one thing you never realised you would need in order to achieve your goal.

That's where the magic of strategic intent lurks: in the possibilities you couldn't have foreseen when you made your initial commitment. Merlin-like leaders cultivate a mental state of search rather than certainty. If you refuse to be seduced by the understandable desire to feel in control at all times, serendipity will often assist you on your way. But you have to be looking for the magic of unanticipated opportunity before you can recognise it.

VI. Summation

Leaders can use strategic intent to transform the existing cultures of their organizations. The key to this process is the Merlin Factor: identifying oneself with a compelling future for the organization and enrolling others in that vision even though there are no immediately evident pathways to it. This Merlin Factor occurred in three phases: Invention of the initial strategic intent, Ignition of the organizational culture with the strategic intent; and continuous attention to Implementation in conditions of turbulence, opposition and occasional 'magic' (unanticipated opportunities).

All the 'Merlins' interviewed for this article stressed the importance of re-visiting each of the three phases from time to time. They did not rely on an articulation of the strategic intent that was generated six months ago to continue to ignite people or inspire innovation. The strategic intent may have stayed the same during that time, but the cultural assumptions that embodied it changed and evolved. Ongoing dialogue was essential to keep aware of these developments.

The Merlin Factor – Phase 1: Invention

TASK

1. Become more than one's self

KEY IDEAS

Your assumptions and beliefs about what is possible for you are based on your conclusions from past experiences. These beliefs become self-imposed limitations. Outside this predictable 'known zone' extraordinary results are possible. To achieve these results, you must transcend your self-imposed limits.

NECESSARY DISTINCTIONS

Assumptions / beliefs

Self imposed limitations

Safety / Predictability

Risk / Uncertainty

Possibility

CRITICAL ACTIONS

Make an a priori commitment to change

Envision a future worthy of your highest effort

Commit to a process you can't entirely predict or control as an avenue to transformations

TASK

2. Think the unthinkable

KEY IDEAS

Identify potential breakthroughs you've never seriously considered before, either because you don't already know how to achieve them technical, or because you don't already know how to be the kind of leader who could make them happen.

Recognise and reject cultural taboos about what is realistic or possible for the future

NECESSARY DISTINCTIONS

Breakthroughs Culture

Taboo

Vision in conversation Strategic intent

CRITICAL ACTIONS

Recognise the boundaries of your current thinking

Ask what breakthrough achievements your current thinking and practices could not sustain

Initiate dialogues on possible breakthroughs

Commit yourself to the biggest possibility you can imagine

TASK

3. Be an ambassador from the future to the present

KEY IDEAS

Acting on the basis of what you already know will at best give you more of what you already have.

Acting on the basis of what you want for the future opens the door to possibilities that could not be predicted from historical evidence. Station yourself mentally in the organizational future you are committed to bringing about, and represent its interests in the present. Become an advocate for radical possibility.

NECESSARY DISTINCTIONS

Ambassadorship

Generous listening

Creative tension

CRITICAL ACTIONS

Imagine the surrounding conditions necessary to support the desired results

Design backwards from the desired outcome to create the necessary conditions

Eliminate the constraints of the past from your speaking and listening

Trust the potential of what you don't yet know

THE MERLIN FACTOR – PHASE 2: IGNITION

TASK

4. Enroll other people as co- creators

KEY IDEAS

The bigger the future you envisage, the more people will be able to design exciting futures of their own in its context. Enrolling collaborators begins the process of creating an organizational culture that will support the desired outcome. It also yields immediate results by multiplying the hands and minds working to bring into being a future with breakthrough possibilities.

NECESSARY DISTINCTIONS

Enrolment

Co-creation

Choice

Equity

Strategic perspective

Dialogue vs. discussion

CRITICAL ACTIONS

Be passionate about your vision of the organization's future

Ask others to support your vision

Encourage people to expand the vision and create further possibilities for themselves

Don't block the doorway: allow the future vision to become bigger than you

Use dialogue to encourage collective thinking

TASK

5. Put people to the test

KEY IDEAS

Extraordinary results demand extraordinary commitments. There are no ‘agents’ in such a process”: everyone is a creator, and bears a creator’s responsibility. Breakthrough creativity emerges only after people have been enticed and/or goaded beyond the limits of what they already know how to produce.

NECESSARY DISTINCTIONS

Unreasonable requests

Support

Accountability

CRITICAL ACTIONS

Make unreasonable requests

Be relentless in your expectations and compassionate about the upset they create

Offer all the support you can

Provide appropriate structures for fulfillment

TASK

6. Building dragon slayer teams

KEY IDEAS

The strategic intent should be framed as a series of urgent challenges, each demanding exceptional efforts. Every obstacle successfully overcome increases people’s confidence, expands their view of what is possible and raises their expectations for the future. Working in project teams can amplify this effect.

NECESSARY DISTINCTIONS

Challenge

Risk as a given

Recognition Teams

CRITICAL ACTIONS

Make the hurdles

Set high performance standards as a condition for participation

Acknowledge every achievement

THE MERLIN FACTOR – PHASE 3: IMPLEMENTATION

TASK

7. Maintaining the future focus

KEY IDEAS

Problems always accompany imminent accomplishment. The bigger the breakdown, the greater is the likelihood that resolving it will cause your vision of the future to become more robust and closer to realization. Reassure people that turbulence is a normal part of the process

NECESSARY DISTINCTIONS

Breakdowns

Non-linear processes

Grace under pressure

CRITICAL ACTIONS

Analyse today's problems to discover what you don't yet know about the future

Trust your ability to act as an ambassador from the future of crisis

Stand up for the future you are committed to

TASK

8. Converting opposition to momentum

KEY IDEAS

Opposition is a natural and necessary part of the dynamics of transformation. It provides valuable information about the belief system you are attempting to change. Opposition indicates that you are on the verge of leaving something (or someone) behind. Engaging in dialogue with your opposition

will help you reduce friction and correct your course. It can also be an exciting opportunity to test yourself and your vision.

NECESSARY DISTINCTIONS

Breaks in belonging

Loss / grief

Resistance

Compliance

CRITICAL ACTIONS

Don't fight opposition, listen to it first

Listen for the values in the defender's point of view

Acknowledge what people may lose or must give up for the possibilities of the future

Allow people to opt out of the strategic intent, but don't stop when they do

TASK

9. Looking for magic

KEY IDEAS

The attempt to actualise your strategic intent is a quest. In a quest your goal is fixed, but your path is opportunistic. Unpredictable things occur during quests. Helpers, hinderances and tests appear at unexpected intervals, as if by magic. Be alert for irregularities, exceptions and other interruptions in your plans. That's where the magic lurks: the possibilities you couldn't have foreseen. No quest, no magic.

NECESSARY DISTINCTIONS

Magic

Exceptions /interruptions

Search vs. certainty

CRITICAL ACTIONS

Stay in a state of search: avoid dogma

Inquire into exceptions and interruptions to your plans. They may conceal exactly what you never realised you needed.

Don't let your desire to feel in control overwhelm your strategic intent. Look for the possibility of unforeseeable opportunity (magic).

Author Biographies



Robert Barthelemy

Dr. Robert (Bart) Barthelemy is Founding Director of the Wright Brothers Institute (WBI) and the current Director of WBI's IDEA Lab, where he is responsible for providing innovative solutions to critical problems in science, technology and R&D. A nationally known consultant, facilitator and trainer, he specializes in strategic, transformational, and breakthrough leadership, as well as innovation and collaboration for academia, government, and Fortune 500 companies.

Bart has a distinguished background within the United States Air Force (USAF) as the Executive Director of the Training Systems Product Group, the National Director of the National Aerospace Plane Program, and the Technical Director of the Air Force Wright Aeronautical Laboratories at Wright-Patterson Air Force Base. He holds a Bachelor of Science in Chemical Engineering from MIT; a Master of Science in Nuclear Engineering and Physics from MIT, and a Doctor of Philosophy in Nuclear Physics/Mechanical Engineering from The Ohio State University.



Alexander Berlonghi

Alexander has been consulting across three continents since 1977. His firm, the Institute for the Practice of Ontology (IPO), now provides Coach Certification programs in the business world (organizational, project management, and executive coaching) and in personal life empowerment (life, relationship, and parent coaching). A licensed Marriage & Family therapist, Alexander is also

a globally recognized expert in Risk Management, Crowd Management, Project Management and Special Event Planning. Currently his time is significantly divided between Northern New Mexico, Milan Italy, and multiple venues in South America.



Gary Clarke

Gary Clarke is an American actor, writer, and producer of videos and YouTube's for training, education, coaching and entertainment. He is best known for his role as *Steve Hill* in the NBC western television series, *The Virginian* with James Drury, from 1962 through 1964. Following Gary's stint on *The Virginian* he co-starred for two years as *Capt. Richards* on the MGM series, *Hondo*, based on the John Wayne movie. Today Gary is still active in his multi-faceted career. He has written numerous scripts for movies, theater, radio and TV. He's won a number of awards for his contributions, including: An *Emmy* for the *Phoenix Youth at Risk* Public Service Announcement that he wrote and produced, A *Telly Award* for his narration of the *Silver Burdett Ginn* acclaimed series on health, The *Photoplay Magazine Award* for Best New Actor and National recognition for his participation in the *Make-A-Wish Foundation*.



Mick Crews

Mick Crews has a stellar history as a business leader and charitable project leader in England, Europe and the Far East. After two years with the Ford Motor Company in the organization department he joined the manufacturing division of Procter and Gamble. Between 1959 and 1974 he was a line manager, industrial engineer, project manager and management developer. He joined Ellerman Shipping Lines in 1977. In 1980 he was

appointed to the Board of the Shipping Division. From losses of several millions in 1978/1979 the division was returned to profitability in 1982. The main spring of the turnaround was the development of a distinctive, productive and highly motivational company culture. Ellerman was sold to Trafalgar House in 1987 where he led the integration of Cunard Cargo with Ellerman Operations. He was then appointed Chairman of a major company in South Africa. Mick resigned in 1990 to become Chief Executive of the UK branch of The Hunger Project. He undertook a major two year project in Bangladesh training catalysts to work in villages to help villagers create their own solutions to end hunger in their locality. He is a past Chairman of the UK Association of Management Education and Development.



Mark Friedman

Mark Friedman is Director of the Fiscal Policy Studies Institute in Santa Fe, New Mexico, and is best known for his international work on Results-Based Accountability (RBA), also known in the United Kingdom and Australia as Outcomes-Based Accountability (OBA); a framework for turning data into action. The RBA approach has been applied to improve services in over 40 US states and countries including Australia, Canada, Ireland, New Zealand, the Netherlands, Norway and the UK. His latest book is *The Origin of Consciousness: The Natural Selection of Choice-Making Systems*.



Judith E. Glaser

[Note: Judith tragically passed away in 2018. She will soon be honored in a special tribute to be presented by the Library of Professional Coaching] Judith E. Glaser is an Organizational Anthropologist. She is one of the most pioneering and innovative change agents, consultants, and executive coaches, in the consulting industry and is the world's leading authority on *Conversational Intelligence*®, *Neuro-innovation*, and *WE-centric Leadership*. She is a best-selling author of seven business books including her best seller, *Conversational Intelligence: How Great Leaders Build Trust and Get Extraordinary Results*. Through the application of 'the neuroscience of we' to business challenges, Judith shows CEOs and their teams how to elevate levels of engagement, collaboration and innovation to positively impact the bottom line.



Jim Goldstein

Dr. Jim Goldstein is the creator and CEO of the Powerful Partnerships® Coaching Program. He was a college professor for four years and clinical psychologist in private practice for 14 years specializing in committed relationships. His program was created in response to what he saw in his private practice and in his consulting practice – unconscious patterns of communication and interaction that unwittingly interfered with the development and maintenance of healthy relationships. He developed a way of communicating and acting that has a transformative effect on relationships in both families and in work situations. He has taught his method to couples and to leaders of organizations with equal success. Since

1993 he has been a nationally recognized coach, trainer, author and professional speaker for small and medium sized companies as well as for some of the largest organizations in the country. He has received specialized training in creating the customer service experience, continuous improvement management, and leadership development and incorporates his experience in training people everywhere to create Powerful Partnerships.



Mark Goulston

Dr. Mark Goulston is a thought leader in the area of empathic communication, international speaker, advisor and confidante to founders and CEO's, Co-Founder of Heartfelt Leadership and Co-Founder of the Warren Bennis Center for Sustainable Leadership at Execunet.com. He is a Principal at the consulting firm, Alchemy and Chief Mentor at the Shanghai/Beijing based cross cultural integration company, China Foundations. He is former longstanding UCLA professor of psychiatry, FBI hostage negotiation trainer and crisis psychiatrist. Dr. Goulston is the author or co-author of seven books with his books, *"Just Listen" Discover the Secret to Getting Through to Absolutely Anyone*, becoming the top book on listening in the world and his book, *Talking to Crazy: How to Deal with the Irrational and Impossible People in Your Life*, becoming #1 in non-fiction audiobooks. He writes a syndicated column for *Biz Journals* and contributes to *Harvard Business Review*, *Business Insider*, *Fast Company*, *Huffington Post*, *Psychology Today*. He co-hosts the weekly urban Black *Zo What Morning Radio Show* and the NPR/commercial radio show, *It's Your Health*, with Lisa Davis.



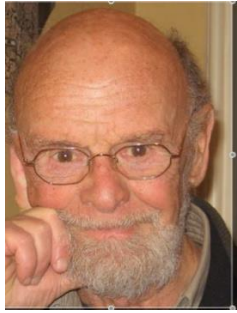
Nadine Hack

Nadine Hack is CEO of beCause Global Consulting, named one of the Top 100 Thought Leaders on Trustworthy Business Behaviour in the world, *Global CEO* named her #15 of Top 100 CSR Leaders globally (corporate social responsibility). She was first woman Executive-in-Residence at IMD Business School where she maintains an affiliation. She was Board Chair of Desmond Tutu Peace Foundation and served as non-executive director on other for- and not-for profit boards. She's had articles written about or published by her including in The Financial Times, Forbes, Huffington Post, The New York Times and UN Chronicle. Nadine has accepted numerous awards including Mentor of the Year, International Outstanding Achievement, Woman of the Year, and Inspiration Award for lifetime achievement presented at the Säid Business School, Oxford University. With Master's degrees from Harvard University and The New School, she's a Fellow at New Westminster College, created and taught graduate courses at NYU and SNHU.



David Norris

Dr. David Norris has worked for more than 40 years as an international educator, consultant, facilitator, and coach. Working in both English and German, his focus is the design and implementation of organizational cultures that encourage innovation, and the generation of new possibilities through non-linear thinking and distinction-based learning.



Barry Oshry

Barry Oshry is a distinguished educator and a pioneer in the field of human systems thinking. Barry's area of research, writing and teaching has been the human systems dynamics arising when people are in top, middle, bottom, and customer relationships with one another. He's been exploring with special interest the issue of "middles" in organizations for over 35 years, and he's written extensively on the subject. Barry received his Ph.D. from Boston University where he later taught and was Chairman of the Department of Organization Studies. His clients include Fortune 500 companies as well as health care organizations, educational institutions, and government agencies. Barry is the author of the highly acclaimed *Seeing Systems: Unlocking The Mysteries of Organizational Life* as well as *Leading Systems* and *In The Middle*. Barry is also a playwright whose stage productions include "What A Way To Make A Living," "Hierarchy" and "Peace."



Victor Sanchez

Victor Sanchez is a Mexican author and teacher. His studies were among the Wírrarika, said to be cultural descendants of the Pre-Columbian Native American Toltecs. Sanchez's first book, *The Teachings of Don Carlos: Practical Applications of the Works of Carlos Castaneda* (1995), provides in-depth techniques and commentary on a path of "self-growth" based on the wisdom of the Toltec descendants. Sanchez has published three further books: *Toltecs of the New Millennium* (1996), providing an overview of and background on the

author's experiences with the Wirrarika; *The Toltec Path of Recapitulation: Healing Your Past to Free Your Soul* (2001); and *The Toltec Oracle* (2004).



Jonathan Lewis Smith

Jonathan Lewis Smith is an entrepreneur and advocate whose mission is to contribute to socially responsible organizations. Before graduating Rollins College in 2014, Jonathan's activities included organizing student voices in nonpartisan discussion and writing for campus publications. His studies integrated aspects of sociology, political science, economics, environmental and social entrepreneurship. Jonathan has travelled extensively and continues to write for several publications, while working in disaster recovery and promoting the freedom and benefits of solar alternatives for homes and businesses.



Kathryn Smith

Kathryn Smith is an editor, projects manager and logistics coordinator. She has a Bachelors' degree in Education from the University of Akron and a Master's in University Administration from Kent State, and spent several years as an administrator in collegiate life. She later earned a Certificate in Gestalt Methods for Organization Development at the Cleveland Gestalt Institute. A favorite career contribution was spent at The National Peace Academy Campaign and Presidential Commission, following having been on staff in a Capitol Hill Congressional office. Today she lives in Santa Fe, NM and enjoys assisting authors refine

manuscripts. She is currently developing a project to encourage involvement in public service by our massive "retiring, but not tired" population - working title: Kindred Spirits for the Future of Democracy.



Lorel Stevens

Lorel is a Reiki Master, Personal Trainer, National Public Speaker & Multi-sport Competitive Athlete located in Phoenix, Arizona. She grew up surrounded by the cooling climate of Flagstaff, Arizona. From that environment sprang an interest to help people lead active and balanced lives through natural health and body therapies. From triathlons and bodybuilding to martial arts – competitive sports started her education in injury prevention and treatment, pain management and natural forms of healing. Lorel has been honored and became a public figure for her advocacy contributions in the community which are an outgrowth of personal survival of violent trauma. Her principles of mental, physical, emotional and spiritual wholeness now enable her to heal others whatever their concerns.



Tony Turnbull

Tony Turnbull is a vastly experienced manager and consultant. He worked for 25 years in the consumer products industry in supply chain, HR and product launch functions and spent the next 25 years consulting to top international companies. His approach focuses on

how individuals and organisations can achieve breakthrough improvements through building powerful working relationships. Using his experience and insight at every level of business he brings a balance of compassion, understanding and no-nonsense challenge to those who set their sights on world-class performance. Tony has a passion for innovation and is continually inventing new leadership approaches that keep his clients performing at the edge of their capabilities. Reflecting on his career and life experiences, Tony is now exploring how the energy released from “Conscious Conversations” in which each participant maintains cognizance of how his/her engagement is shaped by a lifetime of “unconscious” shaping of their character. He is exploring how the simultaneous awareness of self, while being totally present to the prevailing circumstances and others can create hitherto unavailable freedom to create possibility for breakthroughs in the seemingly intractable issues facing individuals and groups at all levels in today’s world.



Frank White

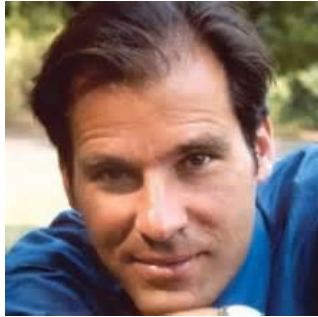
Frank White is a graduate of Harvard College (Class of 1966), where he received an AB magna cum laude and was elected to Phi Beta Kappa. He received a Rhodes Scholarship and earned an MPhil from Oxford University in 1969. Frank is a writer who has spent much of his career thinking about the implications of space exploration for human evolution. He has authored a total of 10 books, including: *The Overview Effect*, *The SETI Factor*, *The New Camelot*, *March of the Millennia* and *Think About Space* (with Isaac Asimov), *The Ice Chronicles* (with Paul Mayewski), and *Decision: Earth*, a novel. Frank’s latest book, *The New Camelot*, offers a new interpretation of the Apollo program, comparing the Apollo astronauts to King Arthur’s Knights of the Round Table, and suggesting that the Overview Effect is the “holy grail” of our time. Recent developments in both governmental and non-

governmental space exploration efforts appear to vindicate many of the ideas that were initially explicated in *The Overview Effect*.



Shlomo Yishai

Shlomo Yishai PhD. in Research on Emotions. 2003 - 2008: doctoral studies in Research on Emotions at the Interdisciplinary Center, Haifa University. Doctoral thesis on 'The Role of Emotions in the life of Religious Jews According to Notable Philosophers of the Middle Ages', under the tutelage of Prof. Aharon Ben-Ze'ev and Prof. Menachem Kellner. Israel Air Force Academy for Senior Officers. As of 2006 Dr. Shlomo Yishai has been lecturing and conducting workshops at the preparatory institute for Air Force personnel. In 2011 he was instrumental in establishing the Air Force Academy for Senior Officers in his capacity as head of the team dealing with ideological development. After presenting his development rationale to the Academy commander, Dr. Yishai was asked to implement these principles throughout the entire academy. Consequently, he headed the team responsible for formulating the Academy's leadership rationale in conjunction with Academy commander Lieutenant-Colonel Golan Ya'ir and his staff. After tailoring the rationale to the Air Force's unique requirements, the rationale led by Dr. Yishai served as the basis for the development of the Air Force's Academy for Senior Officers.



Thomas D. Zweifel

Dr. Thomas D. Zweifel is a strategy and performance expert, game-changer and coach for leaders of Global 1000 companies. Since 1984 he has partnered with clients on four continents to meet their business imperatives. An authority on integrating planning, people and performance, he helps his clients ask the right questions, confront taboos, build vision and strategy alignment, and boost the productivity of organizations, teams and managers. Ultimately, Dr. Zweifel's specialty is unleashing the human spirit in organizations—without unnecessary blah-blah, impractical training programs, or false dependencies on high-priced consultants. Selected corporate clients: Airbus, Avon, Banana Republic, Citibank, ConocoPhillips, Credit Suisse, Dell, DHL, Evian Volvic, Faurecia, Fiat, General Electric, General Motors, Goldman Sachs, Google, Johnson & Johnson, JPMorgan Chase, Medtronic, Nestlé, Novartis, Procter & Gamble, Roche/Genentech, Sanofi-Aventis, Siemens, Starbucks, UBS, Unilever, Zurich.

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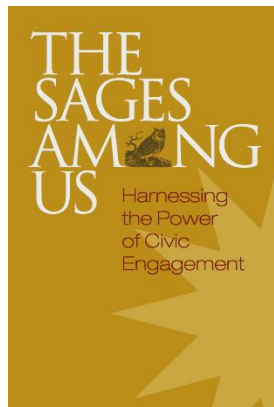


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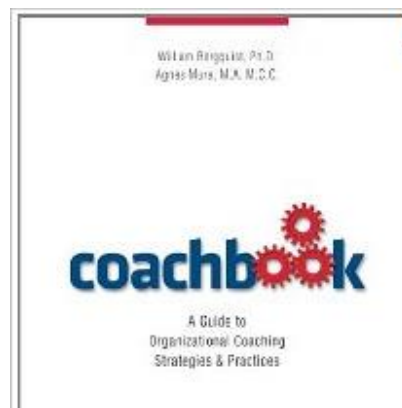
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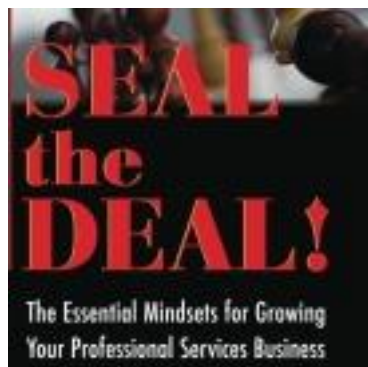
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