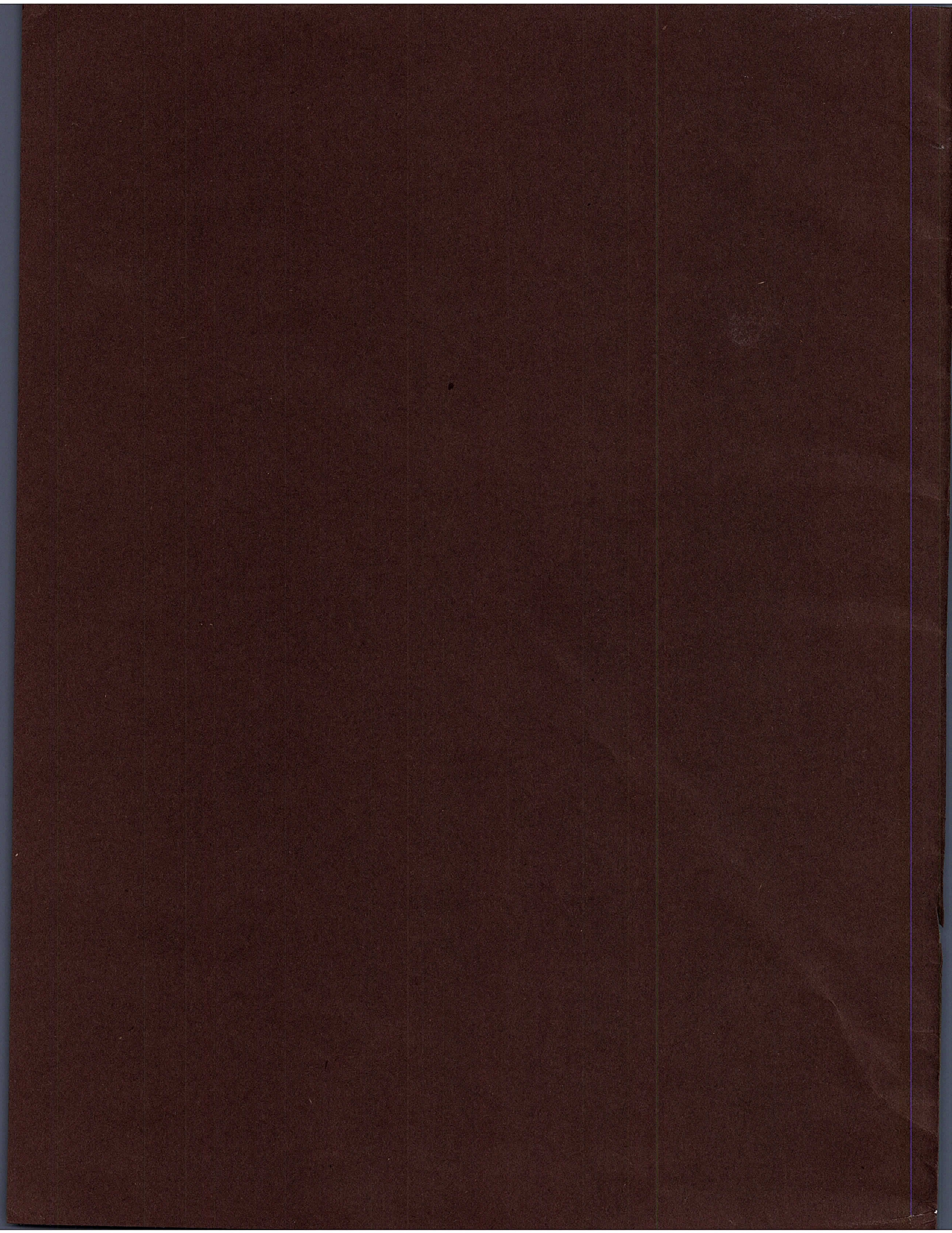


IMAGE

AN ACTION RESEARCH JOURNAL
ON
PERSONAL AND ORGANISATIONAL TRANSFORMATION

THE INSTITUTE OF CULTURAL AFFAIRS and LENS INTERNATIONAL



IMAGE

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The Action Research Journal is written to communicate designs, formats and ideas of transformational processes which promote the human factor in private and public sectors. It is published by the Corporate Services Division of The Institute of Cultural Affairs: India for distribution through the Asia Network of ICA and affiliated organisations. These include ICA: India (Bombay, Panvel and Pune), LENS Services Pvt. Ltd. (New Delhi), LENS International Malaysia Sdn. Bhd., ICA: Australia, ICA: Philippines, ICA: Taiwan and LENS International Japan.

The Action Research Journal draws on a variety of sources including other ICA worldwide offices and affiliated professional consulting organisations to provide a spectrum of practical tools and constructs that facilitate individual and organisational transformation. We welcome comments and articles from our readers.

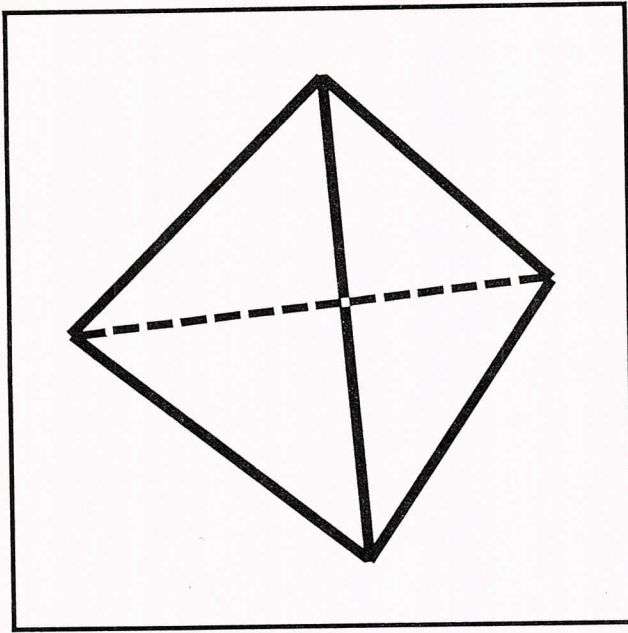
ISSUE TWENTY-EIGHT AUGUST 1996

"COURAGE AND LEADERSHIP COMMITMENT"

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JOURNAL OVERVIEW



We all have images come to us when we connect the words "leadership", "courage" and "commitment". Hollywood and history have imbued us all with mental models of heroes and heroines that color our understanding of a very complex reality. The models are tough, fearless, decisive, usually somewhat distant and they rarely lose. So it is not surprising that most management books about leadership are about how to develop and exploit these qualities.

It also explains why most of the images given are of men. Drive, aggression and being a winner have traditionally been seen as masculine images. Clearly these qualities have served many of our heroes well in their quests, adventures and battles, but they often belie the dark side of these qualities. They also tend to distort the qualities of leadership all of us must manifest in our daily fares, whether or not we happen to be the "boss".

Stephen Covey talks about this as the ability to provide the leadership of our lives. His book, Seven Habits of Highly Effective People, and training programmes have become enormously popular in almost every part of the world. They call for the development of a series of disciplines in life in which people cultivate the habit of being proactive. Finding the power within to act in freedom and from a set of well thought out values which guide one in decisions and actions while taking responsibility for the results is his prescription for leadership.

But there is more to this dimension of leadership. Although Covey doesn't dwell on it in his books, he mentions that adversity is often the grist mill for greatness. It is through challenges, setbacks, defeats and wounding that we are given the opportunity to strengthen our internal leadership capacities.

V. S. Mahesh, in his book Thresholds of Motivation, cites a study by Goertzel and Goertzel in which they observed "...that 25% of a group of 400 eminent historical figures had been physically handicapped, almost 50%

had been subjected to financial ups and downs and as much as 75% had been troubled by broken homes, rejecting, over-possessive, estranged or domineering parents." (Page 110). It is Mahesh's contention that these adversities challenge our self-understandings of our extrinsic needs and can lead us to a more profound understanding of our own intrinsic powers and motivation.

M. Scott Peck, in his widely read book, The Road Less Traveled, introduces his book with the following section on Discipline (Page 15).

"Life is difficult.

"This is a great truth, one of the greatest truths. It is a great truth because once we truly see this truth, we transcend it. Once we truly know that life is difficult - once we truly understand and accept it - then life is no longer difficult. Because once it is accepted, the fact that life is difficult no longer matters.

"Most do not fully see this truth that life is difficult. Instead they moan more or less incessantly, noisily or subtly, about the enormity of their problems, their burdens, and their difficulties as if life were generally easy, as if life *should* be easy. They voice their belief, noisily or subtly, that their difficulties represent a unique kind of affliction that should not be and that has somehow been especially visited upon them, or else upon their families, their tribe, their class, their nation, their race or even their species, and not upon others. I know about this moaning because I have done my share.

"Life is a series of problems. Do we want to moan about them or solve them? Do we want to teach our children to solve them?

"Discipline is the basic set of tools we require to solve life's problems. Without discipline we can solve nothing. With only some discipline we can solve some problems. With total discipline we can solve all problems."

He goes on to say, "What makes life difficult is that the process of confronting and solving problems is a painful one. Problems, depending upon their nature, evoke in us frustration or grief or sadness or loneliness or guilt or regret or anger or fear or anxiety or anguish or despair. These are uncomfortable feelings, often very uncomfortable, often as painful as any kind of physical pain, sometimes equaling the very worst kind of physical pain. Indeed, it is *because* of the pain that events or conflicts engender in us that we call them problems. And since life poses an endless series of problems, life is always difficult and is full of pain as well as joy.

"Yet it is in this whole process of meeting and solving problems that life has its meaning. Problems are the cutting edge that distinguishes between success and failure. Problems call forth courage and our wisdom; indeed, they create our courage and wisdom. It is only because of problems that we grow mentally and spiritually. When we desire to encourage the growth of the human spirit, we challenge and encourage the human capacity to solve problems, just as in school we deliberately set problems for our children to solve. It is through the pain of confronting and resolving problems

that we learn. As Benjamin Franklin said, 'Those things that hurt, instruct.' It is for this reason that wise people learn not to dread but actually to welcome problems and actually to welcome the pain of problems."

These truths have been the basis of spiritual growth for thousands of years. Yet it is a lesson that each generation and indeed, each person must learn for themselves. Life is struggle, life is pain, and it is in the living of that reality, rather than hiding from it, that we discover our true selves.

Some have termed this the Dark Night of the Soul. It is a night that never ends, once you come to live the reality. But a strange paradox is discovered as you embrace this reality of your life. The very sense of humiliation becomes transformed into a kind of glory. Your resentment gets transformed into your care. Your weakness gets transformed into courage and your suffering becomes your salvation.

This is not the subject of most popular books on leadership! The interior reality rarely is. But I would suggest that this frontier, the frontier of interior courage and commitment is indeed the area we need to master. This issue of the Image Journal begins to explore this topic.

I want to close this overview with a selection from a delightful book, The Book of Qualities, by J. Ruth Gendler, Harper Perennial, 1988, called 'Courage'.

"Courage has roots. She sleeps on a futon on the floor and lives close to the ground. Courage looks you straight in the eye. She is not impressed with powertrippers, and she knows first aid. Courage is not afraid to weep, and she is not afraid to pray, even when she is not sure who she is praying to. When Courage walks, it is clear that she has made the journey from loneliness to solitude. The people who told me she is stern were not lying, they just forgot to mention that she is kind."

This Issue

The symbol for this issue of the Image Journal is taken from the first article by Prasad Kaipa, Ph.D., of The Mithya Institute of Learning called **The Art of Accomplishment**. The symbol is a representation of a tetrahedron, the three dimensional model that Prasad has used to discover sets of relationships among concepts. Prasad, a former Apple Fellow for Apple Computer, has brilliantly developed this process and uses it extensively in his organisational consulting business. Although we don't describe the process of developing the model, I believe you will appreciate his insights from the article he presents on Accomplishment. It can be used to understand and diagnose dimensions in one's own life or that of an organisation, especially in the development of what he calls core competencies, or what I would call core disciplines.

Our second article is taken from the book, Real Change Leaders, by Jon R. Katzenbach and the RCL

Team, Times Business, 1995. Jon and his team are from McKinsey & Company and have researched high performance companies. They discovered a new breed of middle managers that they call Real Change Leaders (RCL). Although most of the book covers topics beyond this Image Journal theme, they do have some good things to say about **Courage**.

One does not often associate a poet with the hard world of business, but David Whyte does just that. In his highly reflective book, The Heart Aroused: Poetry and the Preservation of the Soul in Corporate America, Currency Doubleday, 1994, he explores the interior journey of our daily work life. He asks the question, "What would our days be like if we came out of hiding and brought our fears, loves, and dreams directly into the workplace?" We are publishing a section of one chapter called **Fire in the Voice**. He explores through poetry the need to discover the power to speak our convictions. We hope to publish additional articles from this wonderful book in future issues.

One of the most thoughtful writers on leadership is Robert K. Greenleaf. The former director of management research at AT&T went on to found the Center for Applied Ethics (now the Robert K. Greenleaf Center for Servant-Leadership). His book, On Becoming a Servant Leader, Jossey-Bass, 1996, is a series of his private writings and lectures. His concept of servant-leadership is profound and is provocative in its call for a new (but eternal) understanding of what real leadership is. We have taken a portion of one chapter called **Strategies of a Leader** to dialogue with his description of interior qualities of leadership.

Another book that explores interior dimensions of leadership and strategy is by Tracy Goss, a consultant and lecturer in the field of transformational leadership. Her book, The Last Word on Power, helps the reader to uncover their **Winning Strategy**.

Finally, we conclude this issue with two articles about the inner warrior and the development of authentic courage. The first is a chapter from Shambala, The Sacred Path of the Warrior, by Chogyam Trungpa, Bantam New Age, 1984, called **Renunciation and Daring**. The second is part of a chapter from Angeles Arrien's book, The Four-Fold Way. In this book, Angeles shares indigenous peoples' understandings of the human archetypes. We are drawing from one of those and calling it, **The Inner Warrior**.

I hope these articles will assist you in your journey to courage and commitment.

Jack Gilles
Editor

THE ART OF ACCOMPLISHMENT - P. Kaipa, Ph.D.

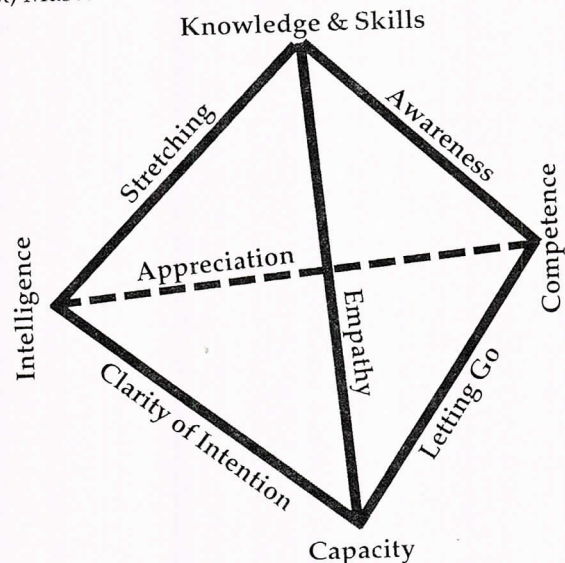
Success is seductive and addictive. Once we succeed in anything, we want to repeat it, some times, at any cost. Over a period of time, we may find ourselves focusing only on results while not making corrections based on our previous experience. When we can learn from our failures, invent and create new products and services that take into account our capability as well as the market needs, we not only become successful but also feel accomplished and maybe, even fulfilled.

As the product cycle times become shorter and shorter, organizations will be hard pressed to continue to innovate new products and market them in a successful way. For innovation to occur in a repeatable and predictable way, companies have to pay attention to building capacity in both the organization and its people. When people are passionate, they don't need external reasons to do what they want to do. They begin to tap into their intrinsic motivation and live to fulfill their own dreams and aspirations that intersect the organizational vision and aspiration. Hence, in the 21st. century, the word 'success' has to include a feeling of accomplishment and a sense of fulfillment to repeat itself. Organizations, focusing on becoming successful on a repeatable basis, have to concentrate on building capacity, competence and collective intelligence in the system in addition to hiring people with suitable knowledge and skills.

This article is intended to give suggestions and principles for the readers to apply in their own lives and organizations. We discuss six key core competencies that need to be developed in people and organizations that brings a feeling of accomplishment which, in turn, will drive success. Hence we call this article the art of accomplishment.

About six years ago, I began to think about how self-mastery or personal mastery (one of the five disciplines Peter Senge addresses in his book "The Fifth Discipline") is the key to accomplishment and how the organizational equivalent of self-mastery is never addressed by anyone. Since that time, I have been exploring the role of capacity and competence building, organizational intelligence, tacit and explicit knowledge of organizations and their interrelationships. Finally, this article emerged in a conversation with Chris Newham in June 1996. Here when we address accomplishment, it is equally applicable to organizations as well as individuals. Chris and I use a particular process to engage with each other that allows us to simultaneously come from a systemic perspective and detail that is required for us to take immediate action. We started with identifying four key cornerstones for accomplishment and settled with **capacity, competence, intelligence and knowledge & skills**. We examined each of our assumptions around the four cornerstones and made sure that those are distinct and still connected with each other and are necessary ingredients for accomplishment. Then we examined interrelationships between two cornerstones at a time and we came up with key phrases or words that satisfactorily describe the connections. Then we examined the interrelationships between three cornerstones at a time and

identified words or phrases that included and transcended the connection. At that time we created what we call a three-dimensional 'pyramid' which, mathematically, is a tetrahedron. This 'pyramid building process' allows us to explore our collective knowledge and generate a shared meaning and a language to describe our discovery. [This process has been used effectively to create a systemic model (literally a 3-D model) that incorporates different view points and bridges paradoxes and contradictions in the group for Boeing, Pacific Bell, Xerox, Mastek and Ford].



We identified six core competencies, that when mastered, can enable us to bring accomplishment to bear. Those are:

- 1) **Clarity of intention**
 - 2) **Awareness** of what is going on around you
 - 3) **Empathy** for one another
 - 4) **Appreciation** for one another and for what you received
 - 5) **Stretching** beyond your own limits
 - 6) **Letting go** of what does not work and old mindsets
- Let us explore each of the core competencies in more detail.

Clarity of Intention: Most of us know, at some level, what we are going for. Many a time, though, we do not have a clarity of our goal. Or our deeper intention behind our actions and goals is not clearly understood or prioritized. In those circumstances, many times, we end up compromising our efforts and that is never a satisfactory solution. It may be important for us to ask ourselves the following questions to gain clarity: What is it that I am going after? How important is it for me and what am I willing to give up to achieve it? If I have more than one intention, which one should I go after first? What am I really curious about? What motivates me? These questions bring to surface some of our assumptions and help us prioritize our actions before we initiate them. If all things are equal, we should go after what gives us

energy, and what we are really curious about to explore and learn.

Without a crystal clear intention, we rarely experience a sense of accomplishment even if our intentions are fulfilled. Once we know what we are going after, we can build a team or work with the team members to focus on what they bring to help us accomplish our goals. Of course, to work together effectively, clear intention alone is not enough. We need to be aware of what is currently going on and build an empathetic partnership with one another.

Organizations have to examine their strategic intent regularly and see whether they are moving in that direction. Hamel and Prahalad discuss how strategic intent is the key and once we have the key, we can examine our core competencies that allow us to fulfill the organizational intent. Without this step, companies will be continuously examining what they can do with their core competencies and never move ahead competitively.

Awareness of what surrounds you: We don't live in a vacuum either personally or organizationally. I am conditioned by my family, my culture and am continually being shaped by the environment that I live in. I use the word 'environment' to include everything that is outside of me and that could influence me. The more I become conscious of what is influencing me, the more I can exercise my judgment and choice. I can choose to change my intentions if the environment does not allow for it to happen or move to another supportive environment where I could fulfill my intentions. If I am not even aware of my surroundings and their influence, my intention alone cannot carry me through to accomplishment.

Let us see how this applies to organizations. IBM is trading its stock on Dow Jones. IBM stock may drop along with other technology stocks if the index itself is dropping. IBM's stock may gain if the index itself is going up even though IBM itself has not done anything to affect its stock price. So one can say that IBM operates in a 'field' (technology stocks, and even the Dow Jones index) and the more we become aware of that field, the better IBM can respond to what is going on. To be successful, a company needs to be continually aware of what is going on with its customers, competitors and its employees. When my company is aware of my customer needs, how other employees feel, how the market is responding to our competitor's product, there is more of a chance for us to come up with a successful product. We have to remember though, awareness is about now—not about yesterday or about tomorrow. If not, I may end up building services based on yesterday's needs (market has moved beyond my service offerings) or tomorrow's aspirations (market is not yet ripe for my product).

In the personal context, awareness without empathy could lead to arrogance and could be a foundation for breakdown in relationships. We feel valued when we receive the gift of deep listening when somebody else is aware of our situation.

Empathy for one another: Awareness and sensitivity are the foundation for empathy and mutual respect.

When I begin to be sensitive to body language, the unsaid and motivation behind that might allow me to inquire further. Once I am sensitive to where you are and what you want, in other words be open, I begin to see new possibilities that I have not seen before. Openness, mutual respect and trust are ingredients for a lasting relationship and, of course, for a meaningful conversation. Deep listening, not just to the words but the meaning behind the words, is the foundation for empathetic relationship. When I can empathize with you for the decisions you made, (even those decisions that affect me directly) it is possible for us to learn from each other and work together towards a common goal. Empathy, I found, begets more empathy and is the source of a creative partnership.

Passion, while extremely important to accomplishment, can also make us blind. Empathy comes from the heart and engages with the spirit of the relationship. Empathy is the seat of passion, and when mastered, leads to compassion. Acknowledgment is a path to demonstrate empathy. It is important to let you know that I noticed what you did and such acknowledgment brings each other to higher states of functionality and vice versa. When you acknowledge me, I become more sensitive to noticing what I can acknowledge in you. It builds a deeper relationship when it is done authentically. To be authentic, I have to become sensitive to what is going on around you. As you can see, it goes in a circle.

What does empathy mean in an organizational setting? How can one establish partnerships with customers, stockholders, and suppliers without empathy?

Appreciation for each other and what you receive: It is always easy for us to find fault with each other and see what is missing or wrong. Unfortunately, focusing on what does not work only leads to unleashing failure around us. Research has found that catching somebody doing mistakes leads them to make more mistakes whereas catching them doing something right encourages them to be right more often. Appreciating a person boosts their morale and makes them feel good that somebody is paying attention to them and hence they continue to do what brought them appreciation in the first place. Unfortunately, most often, we grow up discovering our limits by being told what not to do and what doesn't work more than being encouraged to explore what is possible. We have to 'unlearn' our patterns of identifying what does not work and intentionally concentrate on appreciating what works however minute that may be. Appreciative inquiry, developed by Case Western Reserve University researchers, is being hailed as a powerful methodology for organizational development as it is producing results where none were expected. Cooperrider, the main proponent of appreciative inquiry methodology, is discovering that appreciative inquiry works in diverse cultures, diverse organizations and boosts energy of the participants and interviewers.

I can only appreciate others to the extent that I appreciate myself. So appreciation is also about self

acceptance. We rarely appreciate who we are and what we receive because of our conditioned expectations. It is possible for us to come from an attitude of 'never enough' and such attitude is quite transparent to others even though we might be blind to it ourselves.

By the way, appreciation does not mean that one should accept everything and everybody and be inauthentic about it. Inauthentic appreciation is picked up very quickly by others and it damages relationships instead of building them. Authentic appreciation, on the other hand, allows people to go beyond their own limits.

Stretching beyond your own limits: We operate mostly in two modes: a creative mode and the 'take it easy' mode. Many people are quite comfortable with who they are and what they have and never explore beyond their own comfort zone. In such cases, they may never discover their personal boundaries and depend on others to tell what their boundaries are and do not participate in anything that makes them uncomfortable. We can operate as catalysts with each other to identify our self-imposed limits and examine the appropriateness of those limits in the current context. Curiosity, empathy, and appreciation provide the impetus for people to engage in an activity that is personally challenging and, hopefully, discover their own untapped potential. Such exploration can only be done in supportive environments and appreciative relationships. While nobody can change anybody else, an empathetic, appreciative person who is aware of my circumstances will definitely make me think again about my mindset and I would be willing to stretch a bit beyond my comfort zone to explore what is out there.

Letting go of what does not work and old mindsets: While 'unlearning' is a more appropriate word for the new millennium, it also raises our antennas regarding what to unlearn. Letting go is, in that context, a very powerful competence to develop. Letting go is equivalent to giving up. It is continuing to engage in the game without worrying about the results. The best example I can think about comes from basketball NBA finals this year. When Chicago Bulls led 3-0 over Seattle Sonics, Sonics did not give up. They let go of the focus on the results and played to win the next two games. Of course, the Bulls won it 4-2 but the Sonics were respected a lot for their fighting spirit. At that time, they had to play for being in the game and not for winning (letting go of the intention of winning NBA title). When combined with a clarity of intention, deep listening, awareness and appreciation, letting go is a natural next step. Even though I came with a strong intention, I should be willing to move on to what works gracefully and let go of my old mindset. Otherwise, I would be left with resentment and anger or frustration instead of accomplishment. A good, creative person knows what to hold on and what to let go and when to do what.

Letting go is also about flexibility and good judgment. When I know what to let go, I can take responsibility for what I can hold onto. When I do not have the freedom to let go, I cannot take accountability for anything. Unless we learn to be flexible, it is going to be

difficult to compete in the 3rd Millennium.

These six competencies are a good beginning and give you a sense of accomplishment though they may not necessarily include all you need to be successful all the time.

While we may think that just by knowing about these competencies, we pick them up, it requires awareness and periodic self-inquiry on our part to make these part of our lives. One approach I use is to ask myself the following questions and reflect on them. The questions are:

What core competencies do I have right now?
What core competencies am I currently interested in developing?
What structures and practices am I willing to set up to help me develop those competencies?
What is the best way you can give me feedback so that I can listen to you?

In addition to self reflection, I also find it useful to become part of a group or support community that is also interested in developing these competencies. In a community each of us can develop, assess and give each other feedback regarding the progress and it is lot more fun to learn together. Through regular practice, you begin to notice that not only competence has gone up but your capacity to act also has been impacted. In addition, you begin to discover that your ability to accomplish has shifted into high gear.

•Bringing Accomplishment into Your Life

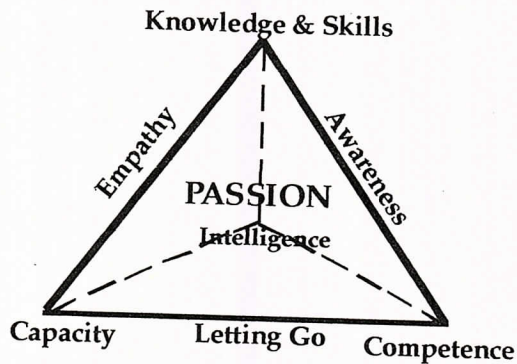
Accomplishment is about results and a sense of completion and sometimes a feeling of fulfillment. I like to imagine accomplishment as a cyclical process and the cycle has the following components shown in the following diagram.

Accomplishment cycle has four components: **passion, possibility, creativity and discovery**. All the four components play a role in keeping the accomplishment cycle turning. I gain insights into myself whenever I use questions to reflect with and to see what I am caught up with and how I could explore other components of accomplishment:

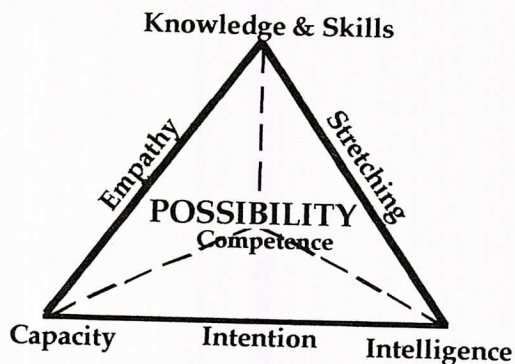
- 1) Which word attracts me the most on the accomplishment cycle?
- 2) What do I see as blocks to moving through the accomplishment cycle?
- 3) What am I /my team passionate about right now? What do I /my team have energy for, or get excited about, right now?
- 4) What new possibilities do I see that I/my company can take advantage of?
- 5) What will unleash creativity for me? What creative actions and generative steps that I can take to ground one possibility in my life/work?
- 6) How do I reflect on my discoveries? And did any of my discoveries stimulate more passion for me?

Connecting Accomplishment Cycle To Core Competencies

Whenever I have difficulty with my passion, I begin

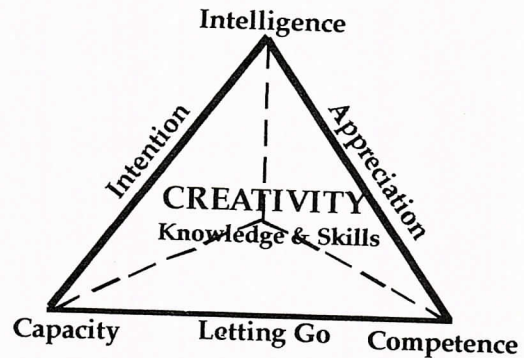


to pay more attention to the cornerstone 'Intelligence.' Passion sometimes blinds me and I have to work hard on paying attention to what is going on and to listen to what others are saying. In addition, whatever I am passionate about, I should be willing to let go to really be open to other alternatives. So Intelligence can be brought to passion when I develop and use the following core competencies: Awareness, Empathy and Letting Go.

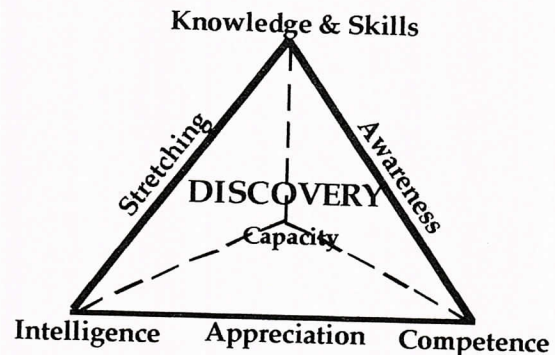


Whenever I feel stuck while working on a problem and do not see many possibilities or options to take action, I begin to question my Competence. In other words, even if I see many possibilities, if I do not feel competent to explore them and build on them, none of those possibilities ever become a reality, at least in my life. As I practice the core competencies, I am learning to focus on what my intention is and become clear about it, listen and pay attention to others on the team, and be willing to go outside my comfort zone and these steps seem to help me see more choices and possibilities. So Clarity of **Intention**, **Empathy** and **Stretching** are closely connected with the development of personal Competence.

There are times when I go in a circle and have difficulty coming up with creative alternatives. Then I pay attention to my current Skills & Knowledge base and see whether I can update them. If I cannot implement my own creative ideas, then who else can? So I need prior



experience and knowledge of the subject matter to see whether ideas I come up with are worth following up and may result in an invention. While developing Skills & Knowledge, I found concentrating on the following core competencies help immensely: Clarity of **Intention**, **Appreciation** and **Letting Go**.



Discovery is closely connected with Capacity in the system. Whenever capacity is lacking in my workplace, we are overwhelmed and overworked and do not have time to reflect and see the validity of our actions. We might come up with creative ideas but rarely put them into practice because we have no time or resources. When we become aware of what surrounds us and listen to our customers, employees and stockholders with empathy and stretch to fulfill their needs, we find that discovery and capacity are happening together. Following core competencies build Capacity in the system: **Awareness**, **Appreciation** and **Stretching**.

You can see that the six core competencies from the first section are closely connected with success and mastering the art of accomplishment.

Finally, till the fear and helplessness is removed from the organization, it is not possible to bring accomplishment into it. Desperation makes the brain downshift to fight or flight mode and that mode is only useful for survival and not accomplishment. You cannot build accomplishment on the foundation of peoples fears. While we did discuss some of these issues in Building Capacity and Competence in 21st Century Organizations, and Creativity, Empowerment and Leadership articles, I do plan to address fear and helplessness issues in detail at some other time.

COURAGE - Jon R. Katzenbach

A Step At A Time

Change leaders gain the self-confidence - as well as the credibility - they will need for change by taking a series of connected actions that, once started, play out in series. Some may not seem inherently courageous, but each requires additional levels of risk and boldness on their part. These actions do not necessarily represent one big leap of faith, but rather a set of ongoing and interconnected choices that often appear in retrospect to have been one leap. These choices often include: (1) making the initial commitment; (2) building conviction and credibility through actions (walking the talk); (3) speaking out and up on things that matter; and (4) removing obstacles with bold, visible actions. Each step reinforces the Real Change Leader's (RCL) personal self-confidence, making him or her increasingly effective at helping others raise their tolerance for risk. Often, potential change leaders get into this confidence-building chain without realizing it, but more often they do so with their eyes wide open.

Making The Initial Commitment

This is a process that is usually straightforward, but seldom without risk. Either RCLs are requested, or at least perceive that they have a choice, to step into a change role that is new to them and probably to the company as well. Accepting the role implies a commitment to see it through, despite the uncertainty, risk, and confusion about the full extent of the responsibilities and the challenges. Moreover, it requires skills that many realize they do not yet possess or at least have not yet honed. Most RCLs readily admit facing this situation with very mixed emotions, if not serious hesitations. For example:

1. Todd Strong of Browning-Ferris Industries (BFI) likes running a local waste (garbage) company; known as a district. To him, this is a local-service business opportunity that requires marketing and sales innovation, operating efficiency, distribution design and execution skill, and profit-generating initiative. It is a demanding, independent management role that he understands and at which he excels. When BFI's then COO, Bruce Ranck, asked him to join fourteen other high-potential managers from across the company in what was to become the Black & Blue task force, Todd had mixed emotions. On the one hand, it was gratifying to learn that he was regarded by top management as among the company's best managers - the criteria that Ranck applied in picking the group.

On the other hand, the request raised a number of legitimate concerns in his mind: for example: the effort might somehow undermine the autonomy of district operations; BFI might not find nearly the kind of opportunity it anticipated; and this effort might not turn out any different from earlier unsuccessful attempts that were viewed in retrospect by Todd as "kind of lofty, goal-setting processes with no meat behind them." While

some contend that Todd could hardly have refused Bruce, it was still a difficult decision for him. For that very reason, however, Todd was determined to make the decision into a positive result for the company and the team. He was committed.

2. Cindy Olson is the vice president of Contract Settlement in Enron's newly formed Capital and Trade Commercial Support Group. She is in her late thirties, with an infectious smile that reflects her seemingly endless supply of energy for hard work. If you ask her colleagues at Enron what stands out about Cindy they inevitably say they always count on her to get the job done. Her colleagues will also tell you that she cares - really cares - about the people who work with and for her. Her assignment pattern over the past few years clearly reflects that perception.

When she was asked to step out of her current job to take on a critical reengineering effort at Enron as one of several project leaders, she had mixed reactions. Her current job was relatively new for her, and she was challenged by the new responsibilities, the people, and the potential. She wanted to get on with doing what she felt she did best - running a service department of mixed skill levels to meet high-performance objectives. Instead, she agreed to put the bulk of that job on the back burner and to sign on with a major back-office reengineering change effort that was viewed with very mixed emotions across the company. Before the effort was completed, Cindy not only carried the responsibility for her project, but had become the informal cross-project coordinator (in Congress, she might be called the whip) for all other projects. All this, in addition to continuing her formal responsibility as vice president of Contract Settlement. It can make you tired just thinking about it.

In making her choice, Cindy had a clear view of the pros and cons. On the one hand, few doubted that there was substantial opportunity to improve the back-office support services to catch up to the growth of Enron capital and trade business. On the other hand, everyone anticipated that the reengineering effort would be difficult and somewhat thankless, and would result in job reductions. Cindy had a choice, simply because she was a top performer, had taken on special assignments before, and had recently been given a new job that she needed to master. As expected, however, she put career risks out of her mind and took on the reengineering assignment with her characteristic smile and enthusiasm. She was also fully committed from that point on.

Moreover, as the reengineering effort she coordinated closed in on the implementation phase, Cindy was the first to surface and worry about the impact of the changes on the people at the front line - not only because she is committed to those people, but because she knows that you cannot continue to energize reengineering efforts if all that comes out are headcount reductions. She badgered everyone connected with the effort - internally and externally - to come up with a realistic plan for relocation decisions based on a rigorous assessment of skills as well as performance.

As we move on to our third example, we leave you three of Cindy's more telling comments, which reflect both her RCL attitude and her commitment to both her people and the performance of her company:

We will always make our numbers, but will we always keep our best people?

If we cannot make reengineering mean more than headcount reduction, we will fall way short of its potential.

Too many of us are blowing by the customer. If we do that, we will lose a lot more than the customer.

3. David Mendez of Texas Commerce Bank (TCB) has always liked managing, and he is very good at it. He is a grass-roots leader who has run several different areas at TCB over the last nineteen years. He found out about his assignment as the action (redesign) team leader for commercial loan processing when he got back from vacation and noticed a number of urgent messages from Harriet Wasserstrum, the task force manager overseeing his team.

Initially, he was not too sure exactly what the work or the challenges would be like. He talked "a little bit" with Harriet about the process improvement, and received a "book (presentation) that talked about the expectations," but basically, he admits, "I just decided that I was going in blind." He was sure, however, that this change assignment would not be like managing another department. David is a typical example of a very good manager who found himself in an assignment in which he could not rely completely on his past experience. His real concern, however, was how to do his regular job (since he did not give it up for this assignment). This turned out to be a very legitimate concern, since his team logged 2700 person-hours over about four months. Somehow, David found a way, mainly by relying on his staff to fill the gap.

Despite these concerns, he also knew that these types of assignments were "par for the course" at TCB. This knowledge, combined with his high level of trust that the institution would recognize his efforts, made acceptance the only logical choice. And since trust is a two-way street, once he accepted the assignment, David's commitment to see it through was never a question.

Is it self-confidence, personal courage, or a sense of duty that these three typical RCLs demonstrate? It may not be the same kind of personal courage that war calls to mind, but it is real nonetheless. And, it is a critical factor in most RCLs' decision to step up to the challenges and commit.

Building Personal Conviction and Credibility

Once committed, RCLs have to work at building the ongoing conviction and credibility they will need as change leaders. Credibility comes from

overpreparedness on facts, knowledge about the issues, and personal relationships developed with those whom they must influence. The harder that RCLs work at these three things, the stronger their personal convictions become - and the greater their credibility becomes with those they must convince and lead. Change leaders know they cannot simply push others aside and rush forward to proclaim truth, no matter what their levels of personal conviction and courage may be. Instead, they understand that credibility comes from walking the talk, understanding the signals their actions give, and trying to learn from their people as well as helping them understand. Wherever possible, they also try to get the other guy in the limelight, either by giving credit to the ideas of others or by getting others to take center stage.

Personal courage and/or self-confidence do not magically emerge because someone signs on for change. Mike Vaccaro had been involved in all aspects of process design at Prudential Insurance for more than twenty years, managing and sometimes building the systems and procedures required for processing insurance transactions as well as claims.

When Mike started to emerge as a change leader, his company was having mixed success with a broad-based change effort that included his processing areas. Still, that did not deter him from learning to swim in uncertain waters as an RCL by simply taking the plunge - a leap of faith he might never have taken without having years of preceding efforts that gave him the know-how as well as the experience base to draw upon. In taking the plunge, his actions were a powerful signal of his personal conviction about what was still a very uncertain proposition. Mike's courage was not the product of a subway crash kind of event. Indeed, he found the courage in the middle of a presentation of Prudential's individual insurance business, as he argued for a radical change in the processing of transactions.

When I met Don Southwell (former president of Prudential's individual insurance business), it was my first real exposure to him. I was aware of the potential (of the redesign), but I hadn't convinced myself. I knew the subject cold, and I convinced myself as I presented it to him. It became clear in my mind and clear in my projection. It was a great feeling. It was not just a paper exercise. I was saying to him, "This can actually happen."

While Mike may have first recognized a new level of courage during his presentation, it is clear that he had been building his underlying conviction in the months and years before, as well as during the simple hard work of getting ready for the presentation. Conviction is invariably the result of constant hard work and preparation, and credibility is a by product of the actions and interactions this conviction enables.

Speak Out When It Matters

The best change leaders are seldom arrogant or egocentric. They do, however, develop higher levels of

confidence that enable them to speak out when it matters, much more readily and effectively than their counterparts in normal managerial roles. Moreover, they seem to be able to do it without appearing to be impertinent! A fundamental characteristic of RCLs is that they often ask higher management the kind of questions that others don't believe can be asked. In that way, they challenge established traditions and knock down doors thought to be sealed. More important, and visible to those who observe them, they are seldom shot down by management, but instead are actually listened to and appreciated. They build stronger, not weaker, ties to management. As a result, their own and others' confidence and courage are bolstered, and it becomes easier for others to join in the next time around.

Carol O'Neill claims to have been a naturally shy person prior to her New York City Transit (NYCT) days, but that trait is not really visible today. She is determined, tough, outspoken, and relentless, but she was definitely not born that way. She says that she began emerging from her cocoon when she worked for a small consulting firm prior to joining NYCT president Alan Kiepper's change effort. It is also clear that the NYCT experience greatly accelerated the development of her confidence - and perhaps more important, allowed her to establish credibility among a hardened group of transit regulars. Carol can recall very clearly the anxieties she felt the first few times she needed to deliver disquieting news to the president.

Alan is a tough person to read. He sends a lot of signals that suggest he doesn't want to hear any bad news. He has a reputation of shooting the messenger if he doesn't like the message. But I know he doesn't really mean to do that. He fully expects me to tell him when something really isn't as it seems. You have to tell him with confidence, but you have a responsibility to tell him.

Similarly, Todd Strong remembers how most members of the Black & Blue team at BFI had real concerns about their first progress report to President Bruce Ranck, since much of what they had discovered was contrary to his expectations. Yet, they never thought much about softening the blow.

From the start we were honest with both Bruce and Bill Ruckelshaus (BFI's chairman). We always called it the way we saw it, and when there was no fallout, and when they kept asking us to go further, it reinforced that was the only way to do it.

Moreover, the team had worked very hard - many nights and weekends - away from homes and families. They not only had built strong convictions, but also they were well prepared. Over time, management has continued to foster an open environment that encourages telling it like it is, and that reinforces the responsibility to speak out and be accountable.

Take Bold Actions Against Obstacles

Bold actions often follow speaking out. When

experienced change leaders look back, they invariably identify the two or three truly out-of-the-ordinary actions they found necessary to remove obstacles and sustain momentum. Sometimes they even surprised themselves, because those actions often required them to step beyond their formal responsibility, or normal solution space. In most cases, they could easily have taken refuge in some policy, practice, or upper management guideline that would have excused them from taking the risk. And when they had to violate well-established rules, they put their careers at considerable risk. Had they not done so, however, their part of the change effort would have been stalled, or diverted, or would have died. This is an option seldom even acknowledged by true change leaders.

A bold courageous action can be the key to unlocking change or performance potential. When Steve Uthoff decided to confront BFI's top management, he changed their attitudes about the relative urgency of their change situation - not a simple matter in a company that has been as successful as BFI. When Sally Beck of Enron confronted her superiors with her plan to shape real teams to drive her change effort, she was flying in the face of strong values of individual accountability. This was not a task for the faint of heart.

While the removal of most obstacles to change may not always require bold actions of this magnitude, it does require actions that are well beyond the normal experience of the RCL involved. They may not always work as the change leader would like or can even predict, but they are worth the risk of finding out.

(Strategies of a Leader: Continued from page 17)

nothing we deserve. Home is like unearned grace; it is simply available, no strings attached.

Some women are hard and uncompromising, and some men are gentle and accepting. What Frost portrays for us here (and I don't know what his intent was) is the masculine and feminine principle. Because of the vagaries of human nature, the halt, lame, half-made creatures that we all are, the great leader (whether it be a mother in her home or the head of a vast organization) would say what the wife said about "home."

The interest and affection that the leader has for his followers - and it is a mark of true greatness when it is genuine - is clearly something that the followers "haven't to deserve." I have known some great leaders; it has been my privilege to work for a few. Some, not all, had gruff, demanding, uncompromising exteriors, but deep down, inside all those I think of as great - no exceptions - was a thoroughly feminine aspect, reflected in their unqualified attitude of acceptance of their people. You might get fired if you did not do your job. But as a person, you would never be rejected. Because their followers felt accepted, they tended to perform beyond the limits they had set for themselves. Initially, they may have excelled to please their leader but eventually they did so to please themselves.

FIRE IN THE VOICE - David Whyte

A man I know finds himself in a meeting room at the very edge of speech; he is approaching his moment of reckoning and he is looking for support from his fellow executives around the table. Strangely, at this moment, no one will look at him. The CEO is pacing up and down on the slate-gray carpet. He has asked, in no uncertain terms, for their opinion of the plan he wants put through. "I want to know what you all think about this," he demands, "on a scale of one to ten."

The CEO is testy; he makes it plain he wants everyone to say "ten," and damn whether they mean it or not. He is just plain tired, after all this time, of people resisting his ideas on the matter. He glares at them, he wants compliance. My friend thinks the plan is terrible and that there is too much riding on this solitary ego; everyone in the company will lose by it. He is sure also, from talk he has heard, that half the other executives in the room think so too. As they go around the shamefaced table, the voices of those present sound alternatively overconfident, or brittle and edgy. Most say "ten," one courageous soul braves a "nine and a half," and my friend is the last to go. He reaches his hand toward the flame, opens his palm against the heat, and suddenly falters; against everything he believes, he hears a mouselike, faraway voice, his own, saying "ten."

Courageous speech has always held us in awe. From the first time we spoke back to our parents as angry, stuttering teens, or had to stand tongue-tied before a roomful of people, feeling naked as the day we were born. There is, after all, something bare and revealing about speech. Perhaps because we intuit the physical intimacy behind the sound of words and the way they are spoken, and that much against our wishes our words tell the listener a good deal more than we would have them know about us.

The voice emerges literally from the body as a representation of our inner world. It carries our experience from the past, our hopes and fears for the future, and the emotional resonance of the moment. If it carries none of these, it must be a masked voice, and having muted the voice, anyone listening knows intuitively we are not all there. Whether or not we try to tell the truth, the very act of speech is courageous because no matter what we say, we are revealed.

A courageous, soul-filled speech may simply mean accepting the consequences of being revealed. The courage to speak and stand by what we overhear ourselves saying is a learned and often frightening discipline. In the workplace, with all its fears and terrifying hierarchies of power, this courage is something every person feels compelled to learn. In my own tradition it is also central to the writing of poetry. In our first attempts at courageous speech, in the meeting room or on the empty page, we prepare to roar like a lion and deliver, instead, the timorous peep of a mouse. Our first thought is to withdraw from the mouse in horror. The Pulitzer Prize or the potential promotion cannot lie this way, we say to ourselves. But there is a place for the mouse. The mouse sound is a sobering sound because we come to realize

that it is not something that suddenly rises up and embarrasses us at the wrong moment, but an essential part of our nature, an indicator of our hopes and fears. If mouse is all we have, then a first courageous step might be to say mouse is what we have to work with.

I cannot help but think of Robbie Burns' famous description of a timorous mouse he startled, painted forever in broad Scots dialect.

*Wee, sleekit, cow'rin, tim'rous, bestie
O what a panic's in thy breastie!*

Having startled the mouse inside ourselves, we might, for instance, see the mouse voice as an indication of where exactly our voice is hiding and in its minute, brittle sounds intuit a greater voice that lies behind it. We also learn something about the fears that lie behind our speaking out. The mouse is the part of us that learned how to hide between the walls of the house until nightfall, emerging when the master and mistress were asleep. A mouse sound heard in the light of day, then, is the first indication that our voice is coming out of hiding, though it may still be fearful of those we perceive to be rulers of our world.

Hearing the mouse emerge in a conversation at work, especially with someone who may have power over us, we are being reminded that Mother and Father are still very much present in our lives. In psychological language, we have stumbled into the complex that lies at the center of our relationship with our parents or anyone we come across with whom it is difficult to reveal ourselves in full. One of the definitions of our parents might be "those from whom my true life is kept," simply because our life tends to take us away from them, and the pain surrounding that is difficult for them to bear. But as we grow older and leave our parents we still find ourselves keeping our lives sacrosanct from those who want control over us, from those who wish to make themselves a mother or father in our lives. But we may know how to keep that sacredness only through being a mouse. In poetic language, having heard the mouse, we then learn through those mouse sounds how to coax our mouse out of hiding, and begin, however hesitantly, to treat the world or the organization as a mythological equal, a peer instead of a parent, a co-partner on the path instead of an all-powerful provider or persecutor.

The practiced poet trying to speak to the world on equal terms becomes, for better or worse, very familiar with his own mouse sounds and finally comes to expect a fair amount of furtive scurrying and squeaking before the fuller qualities of the voice can open. But the first experience of the mouse can be heartbreaking. We want fire in our belly and our voice to meet the fire out in the world, but find everything that lies to hand damped by the feverish moisture of fear and self-loathing. The self-loathing is compounded because we feel we have finally been revealed for what we are. "I said 'ten,' I must be a mouse." A man can literally hear the old question even as he speaks. "Are you a mouse or a man?" A woman

hearing timidity in her voice might feel herself slipping back to the inherited role of pleasing others at all cost.

But there is another, more important aspect to mouse sounds. The frail, vulnerable sounds of which we are capable seem to be essential to a later ability to roar like a lion without scaring everyone to death. Without the compassionate understanding of the fear and trepidation that lie behind courageous speech, we are bound only to our arrogance. Lion sounds that have not grown from the mouse may exude naked power like the testy CEO but cannot convey any wisdom or understanding lying behind the voice. The roaring sound of someone like the CEO who has not come to terms with the fears of his or her inner mouse is almost always a form of preemptive attack, used against others as the best means of defense.

The initial steps on the path of courageous speech then, are the first tentative steps into the parts of us that cannot speak. Entering their shadowy, previously hidden abodes, we discover an interior soul energy that has not seen the light of day in a long time.

It has not seen the light of day because we find it hard to like what we hear when we first go in there. The singer beginning to work on her voice wants Maria Callas but doesn't find it. She finds her abdomen and chest will not open to carry the sound. The actor wants Richard Burton, but his round, golden tones have no undercurrent of grief and regret to match that of Burton. The person low on the office totem pole wants the voice of authority but has not yet found the place in his body where it resides. We want only one side of the equation, the same side of the equation that the overarching hierarchy of the corporation wants of us. Control, consistency, and predictability. Like the corporation, we want every voice but the cracked and slightly broken voice we must first call our own.

Finding A Voice

The voice, like the eyes and the face, is traditionally a window to the soul. If, as Gerald de Nerval said, the seat of the soul is not inside a person, or outside a person, but the very place where they overlap and meet with their world, then the voice is as good a candidate as any for getting the measure of our soul life. The voice carries the emotional body of the person speaking. Without verbal explanation, but simply through sound, it tells us who is speaking, and, in the meeting room, who has come to work. The voice is as important to our identity as anything we possess. We ask ourselves if we really have a voice is this organization, want reassurance that we can give voice to our opinions, and if we cannot, speak soto voce to those few in whom we choose to confide.

In the simple act of saying ten to those listening around the meeting table, we focus an interior current of air from the larynx out through a slight gap between our vocal cords. Like wind souging through a high pass, the air resonates the cords and with the help of the tongue forms the words that order or break apart our existence. A woman's cords resonate at a higher frequency than the

bass note of a man, but the throat, like a mountain pass, is only a focus for the moving current of air behind it. The sound itself is dependent on the fullness of the air mass that passes through that slender gap, and that fullness is made by the whole body.

Opera singers and performers quickly learn that sound is produced by the full length of the body. The lungs work in concert with the belly and the belly sits like a crossroads between the legs and the upper torso. The throat may be perfectly free, but sit down to sing and you will produce a different, more curtailed sound than standing. Open the chest, round the belly with the whole breath, drop your center of gravity, and plant your feet on the floor, and you will sound grounded and solid, a world away from your voice when you are strutting tensely on tiptoe. Not only that, but hearing the literal body language in these opposing voices, others will actually treat you differently, as if dealing with two entirely separate people.

The voice, after all, is entering the body of the listener and radically affecting his inner world. The word *ten*, for instance, is focused by the outer funnel of the ear, gathered on the membrane of the eardrum, and passed through a watchmaker's arrangement of three tiny bones to the salty fluid of the inner ear. This minuscule inner sea responds to sound the way the real sea responds to the moon, shifting with tidal currents hundreds of tiny hairs rooted in the auditory nerve cells. The emotional and imaginal world radiates out from those ear follicles through the whole length of the body on a tide of electrical impulses, warming the heart, sickening the stomach, or stimulating the adrenals in an instant to fight or flight.

Imagine if my friend has said, to the fury of the CEO, *zero*, on a scale of one to ten. There is a world of difference in the bodies of startled executives hearing *zero* pronounced into the room and those hearing a hesitant *ten*. The word *zero* would pass through the listeners like a emotional shock wave, galvanizing some to further acts of cowardice and others to the courage of their convictions; it brings to mind, like the Chinese pictograph for crisis, intimations of danger and opportunity, and the word *ten*, like a finger in the collapsing dike of truth, a feeling of futility. A kind of bodily and emotional shrinkage. But the *zero* would have to come from a person who was inhabiting his entire body, his belly as much as his throat. Otherwise, the *zero* comes across like a flagged semaphore of fear. It says to the assembled male executives, "I am not completely sure of myself, eat me, eat me now - one gulp!"

Inhabiting the full body, the long body, as many North American Native traditions say, with the voice, may be one of the great soul challenges of adult life. If the voice originates and ends its journey in the bodies of the speaker and listener, it is also true that many parts of our bodies are struck deaf or dumb from an early age. We walk through the door into the organization every morning looking like full-grown adults, but parts of us are still playing emotional catch-up. The griefs and

traumas of childhood follow us around, asking for attention. It is generally accepted in modern psychology that children suffering emotional trauma unconsciously refuse to grow any older until that trauma is resolved. They do not want to hear anything more on the matter; it is just too painful.

Or we might more accurately say that *part* of a child which is traumatized or threatened refuses to grow older. The rest of the psyche may grow and mature, closing like a protective callus around the wound, but the wound itself remains isolated. This wound is more often than not located in a specific part of the body, one that can no longer speak. Certain voices inside us may grow and mature, others, when bad things happen to us, may act and sound, even in the company of fellow professionals, like a frightened seven-year-old. We look around at work and see outwardly self-possessed adults, but know from long experience that the layer of composure and control can be very thin. A professional environment seems especially conducive to the appearance of the wounded child. All the components of control and pleasing are present in good measure, ready to trigger the emotional allergic reactions that do everything but bring us out in a rash. We try to speak calmly in an emotionally charged situation and find ourselves struggling with the unconscious forces surging in the pit of our stomach.

The result is that the voice lifts out of the belly and into the upper regions of the chest and the throat, where it is more in the grasp of the strategic mind and more amenable to being nice. Not being able to go through the painful door into the belly where an important part of the breath and sound reside, the place in the body where we go to ground and earth our speech, we cannot get to its courageous rooted sounds when they are needed. To be able to say *zero* with conviction rather than fear needs the courage resident in the belly as much as it is resident in our convictions.

Saying the word *zero*, then, entails not just the pronunciation of a word but a reentry into neglected portions of the body that can uphold the challenge and stand by it. Our soul, at this point, if we are dealing with the stomach, literally depends on the courage resident in our guts. A courageous word itself is an act, and a word spoken with the whole body the literal wish to embody that act.

There is of course, a place for saving one's ammunition, for choosing one's battles, working under cover. There is a price to be paid for that strategy, but sometimes it may be justifiable. The point here is that to my friend, that was a battle worth fighting. This was the time to find out if he had a voice. He had seen that it was time to stake his claim and speak decisively despite the obvious consequences. His courage failed him at that moment, because he realized that the part of him that would say *zero* wanted a different life and destiny from the one he had now and he was not yet ready to change. The fire of enthusiasm for this new life, he suddenly realized, would burn the house of his present identity to the ground. He saw in an instant that he was not prepared yet to leave the comfort to which he had become accus-

tomed. He was just as afraid of that voice saying *zero* as the CEO was. Recounting the story later, he said, in knowing self-reflection, "You bet your life I said *ten*."

The people who hear themselves say *zero* do not have the same life ahead of them as those who gave the hesitant *ten*. Saying *zero* literally means they have guts, and their voice is resident in their guts. They have a vessel to hold their fire. They have a stomach for the consequences, a place to which their voice can belong no matter the outward change in circumstances. Ambition is not rejected, but in place the greater perspective of the soul, which again and again seems to choose a fuller experience of the here and now over a preordained trajectory through the corporate heavens.

The executive who is ambitious at all costs finds himself ritually killed by the sharpness of his own voice; the right word, said almost against his will, at the right time. Out of that annihilation arises another person, wilder, less predictable to others but more trustworthy to himself, stepping out on and deciphering a path he could at last call his own. But the courage in saying *zero* comes from the fact that we have only a hazy intuition of that person now coming to life who will pick up the pieces and carry on. It demands a simultaneous familiarity with two opposing sides of ourselves when we are more used to choosing one and ignoring the other.

My friend had already figured out in his mind that the CEO's plan was not a good one. But the fire in our belly literally goes out until we find the courage or the circumstance to walk back into those parts of our bodies we have disowned, and claim their earthy, grounded qualities for our own again. Sometimes we have so disowned our bodies in the cerebral machinations of the organizational world that a phrase like *Walk back into the body* may be a noncompute. *I am* in my body, we say, where else is there to be? But the question must then be Which body? The body we use like a machine to get everything done, or the body Blake described as "... the chief outlet of the soul in our age?" The body as an entangled way of perception and experience, or a door set against the world? Blake himself worked all his life, through art and poetry, to open up that door.

If the doors of perception were cleansed everything would appear to man as it is, infinite.

For man has closed himself up, till he sees all things thro' narrow chinks of his cavern.

William Blake, "The Marriage of Heaven and Hell"

William Blake, like my friend in the meeting room two hundred years later, had to walk back into his own body, into his own unconscious physical memories, to cleanse the muddy doors of perception and articulation. Arriving there, Blake found them shut against him. He describes this in a brilliant but sobering poem called "The Garden of Love."

*I went to the Garden of Love
And saw what I never had seen:
A chapel was built in the midst,
where I used to play on the green.*

*And the gates of this chapel were shut,
And 'Thou shalt not' writ over the door;
So I turned to this Garden of Love,
That so many sweet flowers bore.*

*And I saw it was filled with graves,
And tomb-stones where flowers should be,
And priests in black gowns were walking their rounds
and binding with briars my joys and desires.*

We turn to our inner garden and find it full of dead bodies, closed, and with a sign over the door of a chapel.
THOU SHALT NOT!

*And priests in black gowns were walking their rounds
and binding with briars my joys and desires.*

Unable to enter the garden, the wounded child remains in limbo, its desires bound by briars, unable to experience the joys of its birthright or to grow into maturity with the rest of the adult psyche. It finds that a mode of being it was forced to employ during a stressful period when young, simply in order to survive, has become part of the imprisoning personality of the grown adult.

Every manager has had to deal with people who are absolutely allergic to any kind of direction, seeing in a simple request the hand of an internal bully with whom they have yet to come to terms. We carry these internal taskmasters with us because the soul is desperate to speak its desires in their presence and thus be freed from their rule. Until then, the part bound with briars can never escape, experience joy, or grow to maturity.

Saying No As A Path To Soul

Letting go of our immunity as the be-all and end-all of our lives, we claim the troubled but integral voice of the soul, ready to say the strangest, most eccentric things at the opportune moment and change our lives in an instant. But there is a method to its madness. The same voice that will say no to the CEO will also say no to the new car and the larger house that make us scared to death of losing our income and thus render us powerless to speak out. Not that the soul is puritanical about our expenditures, but if the voice is embodying the soul's desires it will say no again and again to the false seductions that lead us off on the path of fear and material aggrandizement.

If we have little idea of what we really want from our lives, or what a soulful approach to our work might mean, then often the only entrance we have into soul comes from the ability to say a firm no to those things we intuit lead to a loss of vitality. This way is traditionally known as the *via negativa*, or negative road, not to be

confused with those contemporary deadly sins in the organization of negativity or pessimism. The *via negativa* is the discipline of saying no when we have as yet no clarity about those things to which we can say yes. We take the *via negativa* when there is not yet any sign of the *via positiva*. But in the continuous utterance of the *no* is a profound faith that the *yes* will appear. Not only is it bound to turn up by the law of averages, but it will also appear *because* we have said *no* to so much. In a way, if we treat our destiny as a potential marriage, it chooses us as much as we choose it, and like a seeker for our hand, deems us to be serious about it through our continued refusal of the wrong suitors. We create in effect a kind of energetic vacuum into which something we recognize can appear. Eventually appearing like an old and loving memory, it becomes all the more recognizable and real for its long absence.

This experience of a kind of deep memory may be more real to us than a thousand new experiences one after another. As T.S. Eliot wrote in a brilliant and painstaking way:

*I said to my soul, be still, and wait without hope,
For hope would be hope for the wrong thing; wait
without
love
for love would be love of the wrong thing; there is yet
faith
But the faith and the love and the hope are all in the
waiting.*

One way to come to *yes* is to say *no* to everything that does not nourish and entice our secret inner life out into the world. As Rilke said,

*I want to be with those who know secret things
or else alone.*

We say no in order to bud and blossom in our own time, when saying yes might force us like a hothouse flower into a premature and evanescent bloom. We guard the richness of our interior hopes and imaginings even when there as yet seems to be nothing in the outer world that confirms them. When finally we do blossom, we may bear fruit in the most surprising and astonishing way.

STRATEGIES OF A LEADER - Robert K. Greenleaf

I want to talk about the strategies of a leader. What ways of thinking and acting favor one's effectiveness as a leader? All of these strategies can be learned; therefore, they can be taught. Some people just naturally have them. Often they don't know that they have them, so they aren't much help to us. If we want to be more effective in a leadership role, then we are interested in those strategies that we can consciously cultivate.

What I offer as strategies are those that have seemed important to me as I have worked at this over the years. Each person should design his own strategies if he wants to be his optimal best. I simply want to stimulate you to think about it.

Goal Setting

What are you trying to do? This is one of the easiest questions to ask and one of the most difficult to answer. The fanatic has been defined as one who redoubles his effort as he loses sight of his aim. This is no joke. I have seen people turn to aimless frenzy when they became confused about their aims.

The effective leader always has a goal. It may change from time to time, but at any given time, the leader knows what it is. The dictionary defines the word goal rather generally. I will use it in the special sense of the overarching purpose, the big dream, the visionary concept, the ultimate achievement that one approaches but never achieves. It is something presently out of reach; it is something to strive for, to move toward, or to become. It is an aim or purpose so stated that it excites the imagination and gives something people want to work for, something they don't know how to do, something they can be proud of when they achieve it.

"Make no little plans," wrote Daniel Burnham fifty years ago; "they have no magic to stir men's blood and probably themselves will not be realized. Make big plans," he said. "Aim high in hope and work, remembering that a noble, logical diagram, once recorded, will never die but long after we are gone will be a living thing, asserting itself with ever-growing insistency. Remember that our sons and our grandsons are going to do things that would stagger us. Let your watchword be order and your beacon beauty."

Clearly, as I see it, if the goal is right, the rest of leadership strategy falls into place naturally. That is not to say that the rest is easy - far from it. But if the goal is wrong, or inadequate, the rest of leadership strategy is just a spinning of wheels; nothing worthwhile will happen, and much damage may be done. Time will not permit as much discussion of the remaining several strategy items in my notes. I have emphasized goals because if they are not right, nothing else counts.

The strategies that follow are not listed in order of importance, nor is the emphasis given any one of them an indicator of its relative importance.

Principle of Systematic Neglect

Because leaders are responsible, as they contemplate all the possible actions they might take to fulfill this obligation, it is clear that there are usually more things to be done, that ought to be done, than there is time or energy to do. This is equally true of the housewife and the captain of industry.

Once when I was pretty stretched out on my job and running hard, I sighed and said to one of my early bosses, "I wish I could add some hours to the day!"

"That wouldn't help you a bit," he said. "You would just use the time to find more things to do. It is just as important to know what to neglect as to know what to do."

That impressed me, and I decided to watch more closely how this boss did his work. He was never hurried, always had time to see his people, mostly kept regular office hours. Yet over a period of time, he was remarkably effective in accomplishing important things. The secret, I discovered, was that he had a list of things that needed doing, arranged in order of priority. The item at the top of the list was always at the center of his attention, and in a short period of time he could mark it off as completed. Then he took the next item and did the same thing. But there were a multitude of other obligations bearing down on him while this was going on. The secret was that he neglected them all, as much as he could get away with. It took a major emergency to get the center of his attention moved away from the top-priority item on his list.

Now, this wasn't easy. All sorts of people, including his boss, were beating on him constantly about the things he ought to do that he was neglecting. If they beat too hard, he would make a gesture to appease them, but seldom did this divert his major effort on the top-priority item. As a consequence, he was the man people complained about the most. He was also the one who, everybody recognized, accomplished the most. He was a very effective man. By watching him, I learned the law of systematic neglect - a most valuable strategy.

Listening

Persons who achieve high leadership positions are generally not good listeners. They are too assertive. They have to learn to listen. It is something they have to be taught, usually against their will. Mothers of children sometimes aren't good listeners either - for another set of reasons. Most people could profit by a conscious strategy of learning how and when to listen.

Listeners learn about people in ways that modify - first the listener's attitude, then his behavior toward others, and finally the attitudes and behavior of others. Listening is as important to a mother dealing with her children as it is to the head of a state. Sometimes the heat can be taken out of a child's temper tantrum with just a few seconds of intense listening. Of all the work I did in management training in listening, I think I

accomplished more with teaching managers how to listen than with anything else.

Language As a Leadership Strategy

A leader must articulate the goal. The goal may have emerged out of a group consensus, but it could emerge only when an individual person articulated it. It may be called a "leaderless" group, but whoever articulates the goal that makes the consensus idea is a de facto leader.

One important difference between the coach or director and the performer in sports, music, or the theater is that the coach has the language facility to communicate about what is to be done. He has both the concepts and the words.

Language is deceptive, however. Alfred North Whitehead once said, "No language can be anything but elliptical, requiring a leap of imagination to understand its meaning in its relevance to immediate experience." Nothing is meaningful to me until it is related to my own experience. I can remember what you say, perhaps repeat it back to you like a computer does in the retrieval process. But meaning - a growth in my experience as a result of receiving the communication - requires that I supply the imaginative link from my fund of experience to the abstract language symbols you have used. The effective use of language includes some estimate of what the listener's fund of experience is plus the art of tempting the listener into that leap of imagination that connects the verbal concept to the listener's own experience. The limitation on language, to the communicator, is that the listener must make that leap. One of the great communicating arts is to say just enough to make that leap of the imagination feasible. Many attempts to communicate are nullified by saying too much.

Most of us, at one time or another, some of us a good deal of the time, would really like to communicate, really get through to the level of meaning rooted in the listener's experience. It can be terribly important. The best test of whether we are communicating at this depth is to ask ourselves, first, are we really listening? Are we listening to the one we want to communicate to? Is our basic attitude, as we approach the confrontation, one of wanting to understand? Remember that great line from the prayer of Saint Francis: "Lord, grant that I may not seek so much to be understood as to understand."

Then, when we speak, we might practice asking ourselves, "Just how much should I say, and how should I say it to tempt my hearer to make that imaginative leap that connects what I want to communicate to his own experience in a meaningful way?" The penalty, if we say more than that, unless our hearers are making a special disciplined effort to listen and understand (which we usually can't count on), is that, when we pass that optimal point, they turn off their hearing aids. Oh, if they are polite, they will know what we are saying and will be able to respond with a polite question or rejoinder. But our communication will not penetrate to the level of meaning, which is all that really counts.

In this process, one must not be afraid of a little silence. I know that some find silence awkward or oppressive, but a relaxed approach to dialogue will include the welcoming of some silence. It is often a devastating question to ask oneself, but it is sometimes important to ask it: "In saying what I have in mind, will I really improve on the silence?"

Some of our best communication, especially to the young, is done obliquely - let it be something they overhear rather than something beamed right at them. Most of us don't like to be lectured to, but we all like to eavesdrop.

Values

Al Capone was a leader. Adolf Hitler was a leader, a truly extraordinary one. This isn't what we want more of. What we do want is differentiated from these two very able leaders in just one dimension, but an awfully important one: values. In just three value choices, we can separate what we want from what we don't want in a leader. We want a leader to be honest, loving, and responsible. I want to explore only one of these three attributes, responsible. It needs a special definition because the generation gap hangs on how this word is used.

I am not using it in the sense that so many of my generation use it when what they mean is that they want the youngsters to behave so that the oldsters' comfort and sense of propriety are not disturbed. (And I will say, parenthetically, that I have had as much trouble coming to terms with this one as anybody.)

As I see it, responsible people build. They do not destroy. They are moved by the heart; compassion stands ahead of justice. The prime test of whether an act is responsible is to ask, How will it affect people? Are lives moved toward nobility? If you want to take on a tough mental exercise, forget what I have just said and ask yourself, "If I want to be effective in leading young people today, how would I define responsibility?"

Personal Growth

The leader must be a growing person. Nongrowth people are finding it more and more difficult to lead, especially to lead young people. One of the most tragic of modern dilemmas is that of the middle-aged parents who cease to grow and are rejected by their children. (One of the easiest ways to assure one's growth is to cultivate at least one mutual friend who makes one stretch, intellectually, to the point of discomfort. Too many of us settle for only comfortable friends.)

Ours is a rough era for the nongrowth people. It has not always been so. Age was once revered for age. Not today. Did you see the film *The Graduate*? Do you remember that shocking scene when Ben holds open the door to the hotel ballroom while that parade of affluent, paunchy, sterile old people streams out? I can't get that picture out of my mind. And there isn't a person over thirty in that film who isn't a stinker.

Withdrawal

Leadership in any of its dimensions, from the home to the nation, can be pressure-ridden and very taxing - emotionally and physically. Anyone assuming a leadership obligation needs a strategy in his own defense against this. The best defense is to be able to withdraw, cast off the burden for a while, and relax. This presupposes that one has learned the art of systematic neglect, to sort out the important, even though there may be penalties and censure. It is better to be alive and be censured than to be a dead hero. This is not an overdrawn portrayal of choice. I have seen some people actually kill themselves with work when their lives would have been more productive had they run at 75 percent of maximum capacity (rather than the 125 percent they attempted) and lived a little longer as a result.

I am not advocating laziness; but I am advocating governing one's life by the law of the optimum, optimum being that pace that gives one the best performance over a life span, bearing in mind that there are always the occasional emergencies. The optimum includes carrying an unused reserve of energy in all period of normal demand so that one has the resilience to cope with the emergency.

I am speaking now of leadership. I believe the approach of poet Edna St. Vincent Millay, who wrote about one's candle burning at both ends, is OK for a poet or an artist. One's optimum may best be realized that way. But most who carry responsible roles of leadership should not regulate their lives in that way. A mother's major influence on the personalities of her children is probably between birth and age two, certainly by age six. But it is also pretty important that she be around to see them through their teenage crises. Burning one's candle at both ends may not permit that.

It is imperative that one be able to withdraw, sometimes only for minutes. But it is also important that one be able to relax in those intervals. Relaxation can be learned.

Tolerance of Imperfection

In order to reach goals through the effort of other people, we must have a view, a view rooted deep in our interior, that people can be immature, stumbling, inept, lazy. Put all the sins you can name on the list, and the people one is obliged to lead are probably guilty of them all. Anybody can reach a goal through the efforts of other people if those people are all perfect, but there aren't any perfect people, not even me and thee. Yet even the imperfect people are capable of great dedication and heroism. They are, in fact, all we have.

Some people, a lot of people, in fact, are disqualified to lead because they cannot work through and with the half-people who are available to work with them. And the parents who try to raise perfect children are certain

to raise neurotics, with much greater damage possible.

Being Your Own Person

I have mentioned the great teacher Horace Williams and his profound influence on the civilization of North Carolina. This begins with the concept of the university; as stated in its charter, it was conceived somewhat differently than most. Its charter states, in effect, that the university exists to develop the civilization of North Carolina. Horace Williams is one among many who took this charge seriously. Perhaps he is the best known.

One usually would not think of such an extraordinarily individualistic man as being a leader. In the sense of being the head of something, he wasn't. But as a constructive influence on society, he was a leader of great stature, partly because he taught so many who later emerged into titular leadership positions to "be your own person." And the effect of this one man's teaching over a period of forty-five years left a tremendous legacy of influence because it favored the emergence of leaders who were strong partly because they were conspicuously themselves, they were "natural" men and women who strongly felt that they owned themselves, and whatever talents they had for leadership were thereby immeasurably strengthened.

Acceptance

A very effective college president said recently, "An educator may be rejected by his students, and he must not object to this. But he may never, under any circumstances, regardless of what they do, reject a single student."

We have known this for a long time in the family. For a family to be a family, no one can ever be rejected. Have you ever read that great poem of Robert Frost's "The Death of the Hired Man"? I once heard Frost read it here on this campus. The most moving lines, to me are in the conversation on the farmhouse porch, the farmer and his wife talking about the shiftless hired man, Silas, who has come back to their place to die. The husband is irritated about this because Silas was lured away from him in the middle of the last haying season. The wife counters by pointing out that this is the only home he has. The husband doesn't want to accept that, and they are drawn into a discussion of what a home is. The husband gives his view that home is one place where acceptance is guaranteed, not so much out of love, but out of duty. If one must go home, family members must allow it. In my mind's ear, I can hear Frost, in his gruff voice with a New Hampshire twang, giving the husband's view. This is the male view. I have come to see it as the symbolic male - hard, rational, uncompromising. The wife gives the symbolic feminine reply - gentle, feeling, accepting. In answer to the question "What is home?" she replies that home is

(Continued on page 10)

WINNING STRATEGY - Tracy Goss

Every human being has his or her own Winning Strategy - a strategy for winning the games of life, for "making it" in life - or even for surviving in life. This is not a Strategy that you sat down and designed, and then decided to use. It is a Strategy that designed and uses you. This Strategy is so much a part of you that you are almost completely unaware of its existence. It operates as a hidden underlying force in every aspect of your life.

One person's Winning Strategy might center around the implicit injunction "Be able to fix whatever is broken." Whatever comes up in life, this person responds by looking for something broken to fix. Another person's Winning Strategy might involve doing "the difficult thing that nobody else will do." A third Strategy might be "Take control of the situation." Winning strategies might be centered around challenging and provoking others; relating and communicating well; avoiding being ordinary; preventing problems; facilitating and empowering; creating chaos; being admired and respected; being convincing and motivating; seeking pleasure; providing security; or any of a number of other avenues for producing results.

The particulars of each person's own Winning Strategy are unique, but they always represent the ways that you, as an individual, have learned to "win" in life and get what you want. You first developed your Strategy beginning with your earliest childhood and have been refining it ever since. The development of your Winning Strategy happened at a very early age - as soon as you began interpreting your experience, giving meaning to things, drawing conclusions, and having all the other thought processes that come with the acquisition of language. As your individual Winning Strategy developed and evolved, it directed all the twists and turns of your childhood, your gains and losses since then, and your relationships with friends, family members, and co-workers. Most important, your Winning Strategy continues to shape each aspect of your life today.

Your Winning Strategy is not what you do. It is the source of what you do. It is a manifestation of who you are being. That is why, to a surprising degree, your behavior (what you are doing) is governed by your Winning Strategy. The times when you speak and listen, the choices you make of what to pay attention to and what to ignore, the conclusions you draw, the deals you engage in, and the actions you take are all expressions of the Winning Strategy that has brought you success in the past. *For as long as your Winning Strategy is your ground of being, it will never occur to you to take any actions beyond it.* In fact, when other people suggest actions that are contrary to, or beyond the limit of, your Winning Strategy, those suggestions will occur to you as being "preordained to lead to failure," and you may not even hear them.

For much of your life, your Winning Strategy was a benign ally, providing you with a formula for living effectively, helping you make your way into and through adulthood. Even now, the reason for focusing on your Winning Strategy is not that it's faulty. It still works as well as it ever has. If you never take on some "desig-

nated impossibility" of your own, your Winning Strategy will never get "used up." You will keep improving and succeeding, because the Winning Strategy is intimately woven, by design, with your ability to keep improving your own life - within the Strategy's own limits.

But as soon as you must take on the impossible, the Winning Strategy will not only cease to be useful, it will impede you from succeeding.

Sooner or later, you will probably leave the arena of improving what's possible and move into the territory of making the impossible happen. At that point, whatever its particulars may be, your Winning Strategy will keep you from being able to do the things you need to do.

Here is an example that may help give a clear idea of how a Winning Strategy works:

- John, the CEO of a well-established, family-run business in the South, was committed to growing his \$80-million business into a \$200-million venture as quickly as possible. He had been working very hard for a number of years to accomplish this, but was chronically dissatisfied with the slow, incremental improvement and the constant strain on the company's resources. Several times, John had engaged a team of experts to design and implement growth plans. The growth plans always called for bringing some new blood - people with new skills and expertise - into the organization at a senior level. This would inevitably bring up conflicts with existing executives and managers, many of whom were members of John's family.

Every time a plan moved into a crucial, "do or die" phase, John would intervene - either refusing to endorse it or stopping implementation. His Winning Strategy centered around creating powerful relationships and avoiding conflicts. He was an *expert* at making sure everyone was happy, particularly the members of his family, while maintaining control of any conflicts. His Winning Strategy thus stopped him from taking actions necessary to implement the growth plans.

John was totally unaware of his role in the failure of his company to move ahead. If you had asked him, at the end of any day, how he had spent that day, he would have said, "I spent it working on the growth of the company." But as long as John was trapped within the boundaries of a Winning Strategy that had always helped him succeed by making his family happy, he would not be able to bring into existence the family's own dream of moving the organization to the next level.

Your Winning Strategy also determines what, from your point of view, is wrong with other people. You may have acquaintances, for example, whom you consider to be good, strong, intelligent people - *except* for the aspects of their lives to which they seem blind. If they could only see those aspects, they would be much more effective. But what they are blind to, in your view, is usually part of your *own* Winning Strategy, your own formula for success. For example, if your Winning Strategy is centered around creating relationships with people, you will be sure that those who don't create relationships well can never be successful. If they do succeed, you won't really

believe it's success. It will be a fluke. On the other hand, if your Winning Strategy is centered around taking charge and driving the action, you will find it difficult to tolerate people around you in whom those capabilities are missing.

Winning Strategies are the reason why many meetings go on endlessly. If your Winning Strategy is focused on avoiding danger, you will not let a plan go forward until you have voiced all of the dangers and satisfied yourself that they are being considered. All the others in the meeting will also have to satisfy the imperative of their Winning Strategy - and make sure it has been considered - before they can go forward as a group. In many cases, the meetings make progress only because people can settle on some substantial issue left over after all the others have satisfied their own Winning Strategy requirements.

Sometimes the environment in an organization, relationship, or group changes, so that your Winning Strategy can no longer flourish. When that happens, you suffocate; you can't breathe. You *must* get out. When you uncover your own Winning Strategy, you'll be able to see how every important relationship, group, or organization that you ever left is in some way connected to this type of change. Sometimes you may be a leader so completely tied to the organization that getting out is not an option. Then, when your Winning Strategy can no longer flourish, you will unconsciously do everything you can to return the organization to its old condition. You will sacrifice whatever major transformation effort you had begun so that you can return to the environment that requires your Winning Strategy. For example, someone whose Winning Strategy is focused on uniquely solving unusual problems will unconsciously make choices to ensure that there are always unusual crisis-type problems at the forefront, demanding unusual heroics.

The purpose of this first stage of transformation is not to find a better Winning Strategy, but (1) to recognize your own individual Winning Strategy and (2) to recognize the Compensating Power Principle at work in your own Winning Strategy, and how this affects your current source of power.

The Compensating Power Principle

The foundation on which the Compensating Power Principle is built is that all human beings inherently believe that some things are not possible. To compensate for whatever is not possible you design a Winning Strategy to succeed at what is possible. Until you step beyond it, your Winning Strategy is your only source of power as a leader - the power to compensate for not making the impossible happen. Over the years this strategy has determined your reality of what is and is not possible.

The Compensating Power Principle: Every time you exercise your Winning Strategy and produce a "possible" result to compensate for what's "not possible," to an equal degree you expand the scope of what's "not possible," thereby keeping the cycle going. The structure for achieving something grows only to the extent that the foundation on which it is built grows. The

foundation on which your Winning Strategy is built is "what's not possible, what can't ever be," and "what's not possible" keeps growing as the power of your Winning Strategy grows. When you strengthen one end, you strengthen the other.

Every win, every result you produce with your Winning Strategy, is built on and reinforces the interpretation that the world is not the way it should be, you are flawed and broken, and only certain things are possible. The more powerful your Winning Strategy gets the more you reinforce that there is something wrong with you, everyone else, and the world.

Every individual Winning Strategy implicitly declares that only some things are possible. Anything outside its realm of possibilities is excluded. It gives us the illusion of providing us unlimited power, but it only lets us travel within its inherent limits. Because the formula exists at such a deep level within us, most of us never bother to examine it; and we remain unaware of its power and its nature. We think of it, if at all, as simply "the way things should be done." We don't see how it determines the focus of our attention, shapes our actions, and, most important, limits the realm of possibility in which we operate. If we can't accomplish something through our Winning Strategy, we label it "impossible."

That is why the most conventionally successful engineers in the late nineteenth century were the most certain that manned flight was impossible. Their capabilities were balanced by a "compensating" power that kept them from taking the risks that a pair of bicycle-building brothers in Dayton, Ohio, were willing to take. Similarly, the better an organizational leader becomes at wielding his or her successful Winning Strategy, the harder it is to make the organization move in an "impossible" direction.

Every time you exercise your Winning Strategy and produce a result and win, you reinforce your existing perception of what is possible and not possible a bit more, until you get to the point where you unwittingly crowd out alternative approaches. Alternatives to your Winning Strategy don't even occur to you.

As your Winning Strategy gets stronger, so does your implicit perception that certain things are impossible and you can't do them (or, in fact, they can't be done). Every time you succeed, you reinforce the way of looking at the world that brought you success - and you make it harder to look at the world in any other way. Your limits grow in "compensation" for the success of your Winning Strategy - or, if you prefer, your Winning Strategy yields successful results that "compensate" you for the increasingly strong limitations on your action.

Once you are attuned to it in business, you will see many examples of the Compensating Power Principle at work. You will see how someone's Winning Strategy can determine the scope of what is possible for him or her. I think of Elizabeth, one of the few executive women in a very large manufacturing organization. She had the support, encouragement, and even insistence of her boss that she move into top management. But her action were

inconsistent with those of a credible senior manager.

It turned out that unbeknownst to Elizabeth, her actions were driven by the tactics that had always brought her power in the past: empowering and facilitating others around her, in order to be valued and to avoid being excluded. Always in great demand for teams and projects, because she was very capable of implementing others' ideas, she had parlayed her Winning Strategy into a vice-presidency. But once there, because of who she was being, she could not allow her own original thinking to take the lead. Thus her own thinking went unnoticed. It never occurred to her to step forward and lead - a missed opportunity for both her and the organization.

In re-inventing herself, Elizabeth altered her way of being from being trapped in her Winning Strategy. No longer did she compensate for what wasn't possible by empowering and facilitating changes within the realm of what was possible. In a matter of weeks, she dramatically shifted how her colleagues and boss perceived her. She did not lose her ability to inspire others; but in re-inventing herself, she naturally became someone who, every day, was drawing people around projects and goals that had never been taken on before. While they were currently impossible, they were the goals the organization needed to take on to accomplish its future. A few months later, she was named a member of the chairman's executive committee.

In another example, a Hollywood studio executive I know discovered that his Winning Strategy was centered around being responsible and avoiding unnecessary danger. Everything, from the layout of his office to his style of talking on the phone, was unconsciously designed to accomplish this. Once he became aware of this, he also saw that his entire organization reflected the same approach. His key executives operated with even more caution, and more excessive concern for "doing the right thing," than he had. This was only natural, given their desire to show him that they understood his concerns. Projects kept coming in late, always a little bit less colorful than what had been expected, with a surprising amount of the budget devoted to either literal or figurative insurance - measures taken only because they provided a contingency in case something went wrong.

Given his Winning Strategy, the studio executive could neither reprimand his staff for caution nor set a better example. Only when he set about re-inventing himself could his division change. They all shifted their way of being. They had compensated for what wasn't possible by being cautious and "doing the right thing." Now they were free to take actions that required risk, innovation, and creativity. Once that happened, they built a reputation for consistently completing difficult and complicated projects in record-breaking time and under budget.

If your Winning Strategy outlives its usefulness, you will probably continue to be oblivious to it. Sooner or later, however, you will run up against situations where, through no fault of your own, your Winning Strategy won't work. Instead, it will lead to failure. But it will be

so ingrained in you, so much a part of who you are being, that you will inevitably find it difficult, if not impossible, to give it up. You might even sacrifice your fondest hopes and aspirations for the sake of your Winning Strategy, telling yourself all the while that you are being "realistic" or that this behavior is "who I am and I can't hide it."

Re-inventing yourself does *not* mean replacing one Winning Strategy with another. Any Winning Strategy is as limiting as any other and keeps you trapped in the past. Reinventing yourself deals with releasing yourself from the grip of the Winning Strategies. It means releasing yourself from the relentless lifelong practice of applying *any* formula that is a compensation for what's not possible.

(Renunciation and Daring: Continued from page 21)

your hope and fear, the ups and downs of your thinking process. You can just be, just let yourself be, without holding on to the constant reference points that mind manufactures. You do not have to get rid of your thoughts. They are a natural process; they are fine; let them be as well. But let yourself go out with the breath, let it dissolve. See what happens. When you let yourself go in that way, you develop trust in the strength of your being and trust in your ability to open and extend yourself to others. You realize that you are rich and resourceful enough to give selflessly to others, and as well, you find that you have tremendous willingness to do so.

But then, once you have made a leap of daring, you might become arrogant. You might say to yourself: "Look, I have jumped! I am so great, so fantastic!" But arrogant warriorship does not work. It does nothing to benefit others. So the discipline of renunciation also involves cultivating further gentleness, so that you remain very soft and open and allow tenderness to come into your heart. The warrior who has accomplished true renunciation is completely naked and raw, without even skin or tissue. He has renounced putting on a new suit of armor or growing a thick skin, so his bone and marrow are exposed to the world. He has no room and no desire to manipulate situations. He is able to be, quite fearlessly, what he is.

At this point, having completely renounced his own comfort and privacy, paradoxically, the warrior finds himself more alone. He is like an island sitting alone in the middle of a lake. Occasional ferry boats and commuters go back and forth between the shore and the island, but all that activity only expresses the further loneliness, or the aloneness, of the island. Although the warrior's life is dedicated to helping others, he realizes that he will never be able to completely share his experience with others. The fullness of his experience is his own, and he must live with his own truth. Yet he is more and more in love with the world. That combination of love affair and loneliness is what enables the warrior to constantly reach out to help others. By renouncing his private world, the warrior discovers a greater universe and a fuller and fuller broken heart. This is not something to feel bad about: it is cause for rejoicing. It is entering the warrior's world.

RENUNCIATION AND DARING - C. Trungpa

The situations of fear that exist in our lives provide us with stepping stones to step over our fear. On the other side of cowardice is bravery. If we step over properly, we can cross the boundary from being cowardly to being brave. We may not discover bravery right away. Instead, we may find a shaky tenderness beyond our fear. We are still quivering and shaking, but there is tenderness, rather than bewilderment.

Tenderness contains an element of sadness, as we have discussed. It is not the sadness of feeling sorry for yourself or feeling deprived, but it is a natural situation of fullness. You feel so full and rich, as if you were about to shed tears. Your eyes are full of tears, and the moment you blink, the tears will spill out of your eyes and roll down your cheeks. In order to be a good warrior, one has to feel this sad and tender heart. If a person does not feel alone and sad, he cannot be a warrior at all. The warrior is sensitive to every aspect of phenomena - sight, smell, sound, feelings. He appreciates everything that goes on in his world as an artist does. His experience is full and extremely vivid. The rustling of leaves and the sounds of raindrops on his coat are very loud. Occasional butterflies fluttering around him may be almost unbearable because he is so sensitive. Because of his sensitivity, the warrior can then go further in developing his discipline. He begins to learn the meaning of renunciation.

In the ordinary sense, renunciation is often connected with asceticism. You give up the sense pleasures of the world and embrace an austere spiritual life in order to understand the higher meaning of existence. In the Shambhala context, renunciation is quite different. What the warrior renounces is anything in his experience that is a barrier between himself and others. In other words, renunciation is making yourself more available, more gentle and open to others. Any hesitation about opening yourself to others is removed. For the sake of others, you renounce your privacy.

The need for renunciation arises when you begin to feel that basic goodness belongs to you. Of course, you cannot make a personal possession out of basic goodness. It is the law and order of the world, which is impossible to possess personally. It is a greater vision, much greater than your personal territory or schemes. Nonetheless, sometimes you try to localize basic goodness in yourself. You think that you can take a little pinch of basic goodness and keep it in your pocket. So the idea of privacy begins to creep in. That is the point at which you need renunciation - renunciation of the temptation to possess basic goodness. It is necessary to give up a localized approach, a provincial approach, and to accept a greater world.

Renunciation also is necessary if you are frightened by the vision of the Great Eastern Sun. When you realize how vast and good the Great Eastern Sun is, sometimes you feel overwhelmed. You feel that you need a little shelter from it, a roof over your head and three square meals a day. You try to build a little nest, a little home, to contain or limit what you have seen. It seems too vast, so you would like to take photographs of the Great Eastern Sun and keep them a memory, rather than staring

directly into the light. The principle of renunciation is to reject any small-mindedness of that kind.

The sitting practice of meditation provides an ideal environment to develop renunciation. In meditation, as you work with your breath, you regard any thoughts that arise as just your thinking process. You don't hold on to any thought and you don't have to punish your thoughts or praise them. The thoughts that occur during sitting practice are regarded as natural events, but at the same time, they don't carry any credential. The basic definition of meditation is "having a steady mind." In meditation, when your thoughts go up, you don't go up, and you don't go down when your thoughts go down; you just watch as thoughts go up and thoughts go down. Whether your thoughts are good or bad, exciting or boring, blissful or miserable, you let them be. You don't accept some and reject others. You have a sense of greater space that encompasses any thought that may arise.

In other words, in meditation you can experience a sense of existence, or being, that includes your thoughts but is not conditioned by your thoughts or limited to your thinking process. You experience your thoughts, you label them "thinking," and you come back to your breath, going out, expanding, and dissolving into space. It is very simple, but it is quite profound. You experience your world directly and you do not have to limit that experience. You can be completely open, with nothing to defend and nothing to fear. In that way, you are developing renunciation of personal territory and small-mindedness.

At the same time, renunciation does involve discrimination. Within the basic context of openness there is a discipline of what to ward off, or reject, and what to cultivate, or accept. The positive aspect of renunciation, what is cultivated, is caring for others. But in order to care for others, it is necessary to reject caring only for yourself, or the attitude of selfishness. A selfish person is like a turtle carrying its home on its back wherever it goes. At some point you have to leave home and embrace a larger world. That is the absolute prerequisite for being able to care for others.

In order to overcome selfishness, it is necessary to be daring. It is as though you were dressed in your swimsuit, standing on the diving board with a pool in front of you, and you ask yourself: "Now what?" The obvious answer is: "Jump." That is daring. You might wonder if you will sink or hurt yourself if you jump. You might. There is no insurance, but it is worthwhile jumping to find out what will happen. The student warrior has to jump. We are so accustomed to accepting what is bad for us and rejecting what is good for us. We are attracted to our cocoons, our selfishness, and we are afraid of selflessness, stepping beyond ourselves. So in order to overcome our hesitation about giving up our privacy, and in order to commit ourselves to others' welfare, some kind of leap is necessary.

The practice of meditation, the way to be daring, the way to leap, is to disown your thoughts, to step beyond

(Continued on page 20)

THE INNER WARRIOR - Angeles Arrien, Ph.D.

Indigenous societies throughout the world connect the process of empowerment through the mythic theme and archetypal expression of the Warrior. Throughout history men and women who have explored the way of the Warrior have been called leaders, protectors, sorcerers, adventurers and explorers. In contemporary Western society, becoming an effective leader in any field of endeavor means developing the inner Warrior.

The principle that guides the Warrior is *showing up and choosing to be present*. The developed Warrior shows *honor and respect* for all things, employs *judicious communication*, *sets limits and boundaries*, *is responsible and disciplined*, and demonstrates *right use of power*.

Honor and Respect

Perhaps the most important aspect of the Warrior is the ability to extend honor and respect. *Honor* is the capacity to confer respect to another individual. We become honorable when our capacities for respect are expressed and strengthened. The term *respect* comes from the Latin word *respicere*, which means "the willingness to look again." The Warrior is willing to take a second look rather than remain stuck to a particular view of a situation or individual.

If we want to access the Warrior archetype and become more effective leaders, we must be willing to look at our many real abilities rather than fixate on just one or two parts of who we think we are. Successful leaders are able to appreciate the diversity within themselves and others. The coach of a championship team, for example, gets the best from players by placing them at different positions to assess their potential rather than insisting they always play the position for which they were hired. When we are willing to look again, we extend respect. This allows us to stay open and flexible toward ourselves and others.

Judicious Communication

The skillful Warrior who knows how to extend honor and respect begins to value the art and craft of *communication*. The effective leader is consistent in words and action.

There are two causes of all misunderstandings: not saying what we mean, and not doing what we say. When we say what we mean and do what we say, we become trustworthy. Many indigenous societies recognize that a lack of alignment between word and action always results in a loss of power and effectiveness. Chief Sitting Bull, quoted in volume I of Roger Moody's *The Indigenous Voice*, describes what happens when respect is not extended and when words and actions are not consistent:

"What treaty that the whites have kept has the red man broken? Not one.

What treaty that the white man ever made with us have they kept? Not one.

When I was a boy the Sioux owned the world; the sun rose and set on their land; they sent ten thousand men to battle. Where are the warriors today? Who slew them? Where are our lands? Who owns them? What white man can say I ever stole his land or a penny of his money? Yet, they say I am a thief. What white woman, however lonely, was ever captive or insulted by me? Yet they say I am a bad Indian. What white man has ever seen me drunk? Who has ever come to me hungry and unfed? Who has ever seen me beat my wives or abuse my children? What law have I broken? Is it wrong for me to love my own? Is it wicked for me because my skin is red? Because I am a Sioux; because I was born where my father lived; because I would die for my people and my country?"

Regardless of our cultural identity, it is important to consider the personal and professional treaties we have kept and honored, and those we have broken. Children recognize the importance of keeping trust by honoring contracts when they cry, "But you broke your promise!"

Limits and Boundaries

Another aspect of communication that is necessary for effective leadership is the ability to understand the difference between *yes* and *no*. These two words reveal our limits and boundaries - what we are willing to do and what we are not willing to do. When we say "yes" when we mean "no," we lose personal power and become victims or martyrs. When we say "no" to someone else when we know the situation calls for us to say "yes," we become stingy or selfish.

Unfortunately, the Western mind often believes that the word "yes" means "I like you and agree with you," and the word "no" means "I'm rejecting you or disagreeing with you." Most people in the non-Western world, however, don't overlay these words with emotional intent. They recognize that "yes" acknowledges a viewpoint or perspective and does not necessarily mean agreement; and that "no" simply honors a limit and a boundary and indicates the ability to respect what one is willing to do or not do at this point in time.

The Warrior's way demands that we honor and respect our personal limits and boundaries as well as the limits and boundaries of others. The effective leader knows how to be a flexible negotiator by being able to say appropriately, "No, that is a limit," and "Yes, this is something I'm willing to do."

Responsibility and Discipline

The Warrior must also understand and be aware of the causes and effects of actions taken or not taken. This

capacity of attention is called *responsibility*, "the ability to respond." The Chinese *Book of Changes*, the *I Ching*, reminds us that "it is not the event that is important, it is the response to the event that is everything." Responsibility is not only the ability to respond to what comes toward us, it is also the capacity to stand behind our actions and to be responsible for all that we do or don't do. This means that we do not allow ourselves to be in denial about ourselves, or to be self-indulgent. Our ability to respond impeccably and with integrity to the events we create brings us into the Warrior's arena.

This aspect of responsibility is *discipline*. Discipline is the process of facing life directly and acting without haste. The word "discipline" actually means "being a disciple unto oneself." When we are disciples unto ourselves, we honor our own rhythm, our step-by-step nature. We are most likely to be thrown off course when we have too much to do or too little to do. These times should act as reminders to engage discipline, to move not rashly but step by step.

Discipline and responsibility are the Warrior's tools for honoring structure and function. Land-based peoples know that too much structure or form leads to rigidity and calcification, and that too much function or random creativity leads to chaos. In the Orient the balance between structure and function is expressed by the metaphor of the bamboo reed - the capacity to be firm yet yielding. Ancient societies recognize the inherent structure and function found in nature, and are committed to maintaining and recapturing nature's balance. The Warrior's way is to respect and protect the structure and function of Mother Nature. When we become stewards of the earth, we tap the archetype of the Warrior and take responsibility for how we use our power.

Thomas Cleary's *Zen Lessons: The Art of Leadership* is a collection of political, social, and psychological teachings of Chinese Zen (Chan) adepts of the Song Dynasty. In it we are reminded that if we adhere to the "three don'ts of leadership" we will not only be responsible, but we will also honor the processes of discipline found in all structures and functions:

In Leadership there are three don'ts:

- when there is much to do, don't be afraid;
- when there is nothing to do, don't be hasty; and
- don't talk about opinions of right and wrong.

A leader who succeeds in these things won't be confused or deluded by external objects.

When we apply the guidelines of the "three don'ts" in our lives, we honor the inherent aspects of structure and function by instilling discipline and responsibility into all that we do.

Right Use of Power

The challenge of every Warrior and leader is *the right use of power*. Native peoples of the American continents use the words *power* and *medicine* synonymously. If we fully express who we are, we are said to be "full of power" and "expressing our medicine."

Power is a human resource that is often equated with the use of energy or the empowerment of self and others. When we demonstrate our power, no one can tell us what can't be done. We are freed from patterns of self-diminishment and are less likely to accept other people's perceptions of what we can and cannot do. In mythological terms the problematic suggestions that we give ourselves and others are known as *spells*, magical incantations that govern our behavior. Common spells include the words, "I can't," "I wish I would have," "Someday I'll," and "If only." Lewis Carroll's famous masterpiece *Through the Looking Glass* (quoted from Van Ekeren, *The Speaker's Sourcebook*) contains a conversation between Alice and the queen. The queen, in a warrior-like way, acknowledges personal power and does not allow self-imposed spells or the suggestions of others to interfere with what is to be done. She reinforces the need to dream the impossible dream:

"I can't believe that!" said Alice. "Can't you?" the queen said in a pitying tone. "Try again, draw a long breath, and shut your eyes." Alice laughed. "There's no use trying," she said. "One can't believe impossible things." "I daresay you haven't had much practice," said the queen. "When I was your age, I always did it for half an hour a day. Why, sometimes I've believed as many as six impossible things before breakfast."

Many indigenous societies believe that we all possess "original medicine": personal power, duplicated nowhere else on the planet. No two individuals carry the same combination of talents or challenges; therefore, when we compare ourselves to others, native peoples see this as a sign that we do not believe that we have original medicine. This belief affects not only ourselves, but extends into the world. Not to be "in our medicine" or bring our power into the world precludes healing from coming to Mother Nature and all her creatures.

Eastern societies honor right use of power through martial arts and working with their own *ki* or *ch'i*, the power that is derived from the life force. In Cleary's *Zen Lessons*, every leader is reminded about the ingredients that are necessary in the right use of power: "The body of leadership has four limbs: enlightenment and virtue, speech and action, humaneness and justice, etiquette and law." The archetype of the Warrior requires us to use power in an enlightened way that incorporates integrity, alignment of speech and action, honor and respect, and serves humanity fairly and justly. The leader who expects people to perform to the best of their ability will achieve the greatest result. The right use of power allows us to empower ourselves and others.

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