

From Ego to Eco: where are we, where are we trying to go?

Part 2. Relationships with and within ourselves

Tom Boydell

In Part I of this serialisation I gave, in Table 1, a picture of moving away from ego- and towards eco-consciousness. That table is reproduced here, now with the addition of Torbert's Action Logics, of which more later. The table shows that as we develop, we move away from Shiva and Shiva's three "separations"¹, of

1. humans from nature, creating eco-apartheid
1. humans from each other
2. humans from ourselves - of the Self from our integral, interconnected being



towards thinking, feeling and willing embedded in a sense of oneness. Now, here in Part 2, I will look at the third of these -separation of humans from ourselves - as it seems to me that the other two, that I will explore in Parts III, IV and V, rather depend on this one.

There are obviously many aspects of myself from which I may be separated. Here I will look at the dimension of the way I am in the world, how I stand in it, how I perceive it, how I make sense of it. To do so I will use two frameworks of individual development - Modes of Being,² created by myself and colleagues in Transform Development Consultants, and Torbert's Action Logics³, also referred to as Meaning-making Frames⁴. I have chosen these two from a number of similar models⁵ because I'm fairly familiar with the Modes and Torbert's is probably the one most used in management development - indeed there is reference to it in this edition of the Journal - James Barlow, Jake Farr and Kirstin Irving's *This is an Emergency. We Must Slow Down*.

Table 1: Four Stances of Being

¹ Oneness vs the 1%: Shattering Illusions, Seeding Freedom, Shiva and Shiva, 2019: 22

² The Qualities of Managing, Leary et al, 1986; Identifying Training Needs, Boydell and Leary, 1996; Doing Things Well, Doing Things Better, Doing Better Things. A Guide to Effective Learning Boydell, 2000; Facilitation of Adult Development, Boydell, 2016

³ The Power of Balance: Transforming Self, Society and Scientific Inquiry, Torbert, 1991; Action Inquiry: the Secret of Timely and Transforming Leadership, Torbert and Associates, 2004; Seven Transformations of Leadership, Rooke and Torbert, 2005

⁴ Personal and Organizational Transformations Through Action Inquiry, Fisher, Rooke and Torbert, 1995/2003

⁵ For example Spiral Dynamics, Beck and Cowan, 1996/2005; Post autonomous Ego Development: A Study of Its Nature and Measurement, Cook-Greuter, 2010; Levels of Existence: an Open system Theory of Values, Graves, 1970; *The Evolving Self; Problem and Process in Human development*, Kegan, 1982; *In a Different Voice: Psychology and Women's Development*, Gilligan, 1982/1993; *Ego Development*, Loevinger, 1976; *Changes of Mind*, Wade, 1996; *Integral Psychology*, Wilber, 2000

	CAPRA⁶ Shiva and Shiva⁷	STANCE & Modes⁸ and Torbert Action Logics	INCLUDED: in "My" Group	EXCLUDED: Others not in "My" Group
EGO	SELF-ASSERTIVE Separation Thinking Rational Analysis Reductionist Linear Values Expansion Competition Quantity Domination	Stance 1 Modes 1 & 2 Adapting, Adhering Action Logic 1 Opportunist	Me	Anyone not me: all of you, all of them
		Stance 2 Modes 3, 4 & 5 Accepting, Experiencing, Experimenting Action Logics 2, 3, 4: Diplomat, Expert, Achiever	Me and us - those whom I see as being in "my" reference group: some of you, the you who are the same as I am or I want to be	All others - those I see not as in my reference group: most of you, most of them
ECO	INTEGRATIVE Oneness Thinking Intuitive Synthesis Holistic Nonlinear Values Conservation Co-operation Quality Partnership	Stance 3 Mode 6 Connecting, Action Logic 5: Individualist/ Redefining	Me, us, quite a lot of you. As Stance 2 plus those from other diverse groups with which I'm prepared to associate, to appreciate, as joint members of a larger We, Us	Those others not in the groups with which I choose to associate, to appreciate: some of you.
		Stance 4 Modes 6 & 7 Connecting, Dedicating Action Logics 6 & 7: Transforming, Alchemist/Alchemical	Everybody and everything - WE	Nobody, nothing: none of you

All these are what can be described as Stage Models - that is, they see development as taking place, over a period of time, by going through various stages, each of which is distinct and unique in itself but which cannot be accessed until the previous one has at least been "visited". This can be seen in the "nested egg" model of Figure 1, applied to development on the dimension of personal mobility⁹. Note the "visited" - I can't get into, say, crawling, without having learned to do at least a little bit of kicking and rolling; but I don't have to be brilliant at either of those before increasing my crawling expertise if that's what I want to do.

⁶ *The Web of Life*, Capra, 1997: 10. The mixture of nouns and adjectives in the table is as in the original

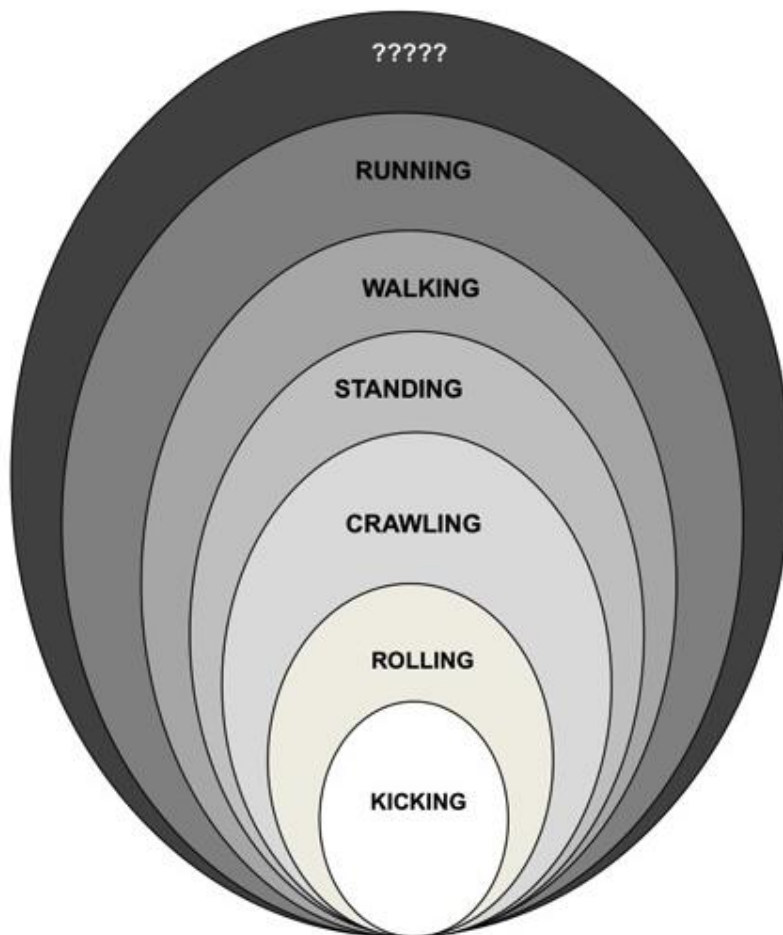
⁷ *Oneness vs the 1%: Shattering Illusions, Seeding Freedom*, Shiva and Shiva, 2019: 22-31

⁸ The Modes form a framework of individual development and are described in Part 2 - *Relationships With and Within Ourselves*

⁹ *Facilitation of Adult Development*, Boydell, 2016:12. I include a future stage - levitation perhaps?

When developing into a new mode of mobility, I don't lose the previous ones. So, for example, I can still kick, roll and so on even when I can walk and run. But my relationship with those earlier ones changes as I proceed into a later one. For example, crawling when chosen from a repertoire of different mobilities - for example to play with a young child - is very different from crawling because that's the best I can do, or because I am forced to do by my context, such as a low tunnel; or if I'm too ill to stand up. Thus my behaviour at a given time very much depends on the context.

Figure 1: Nested Egg Developmental Model of Personal Mobility

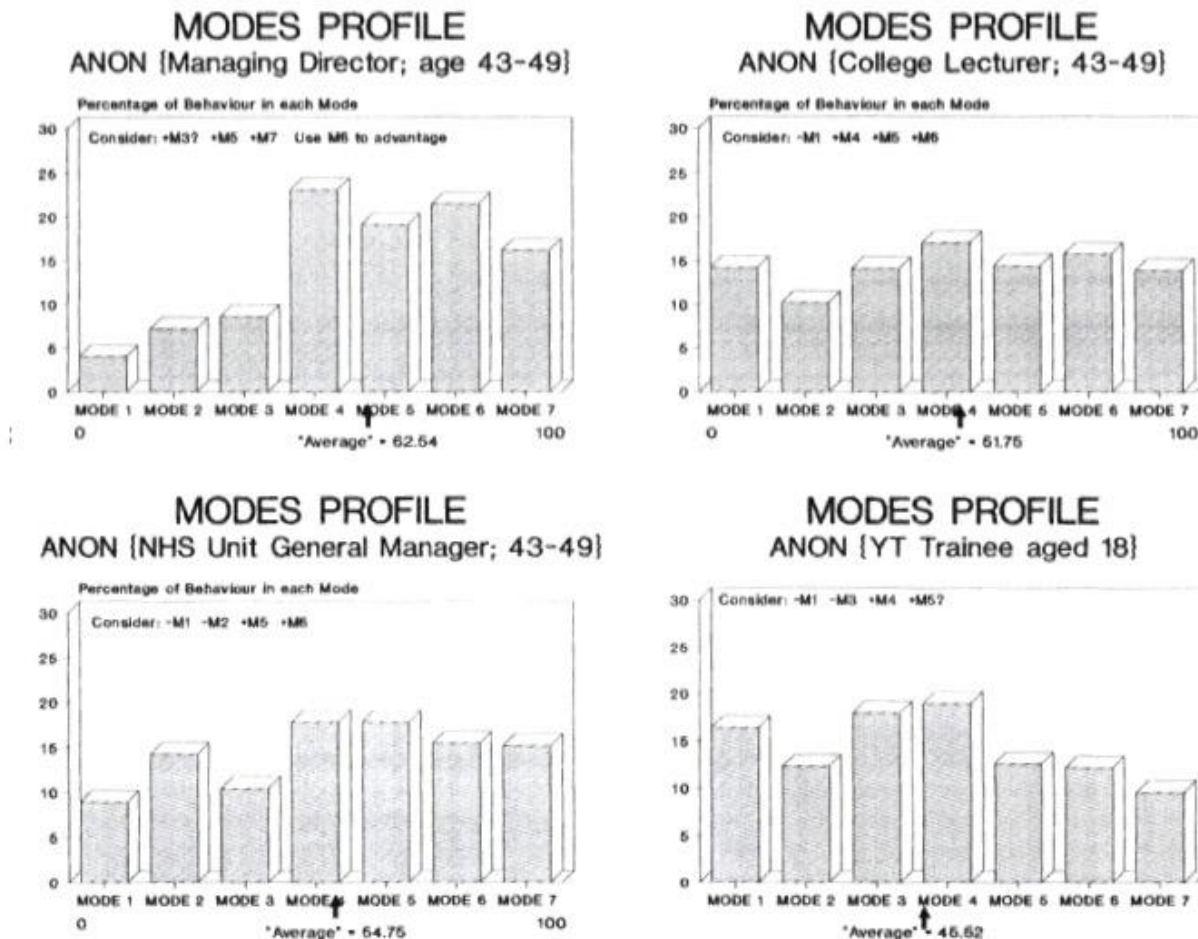


It's important to remember this when helping people to assess where they are on the Modes or Action Logics spectrum. With Modes I created a scale¹⁰ that provided the respondent with a profile, showing the extent to which at that time, and in the role that they were looking at, they were operating at each of the seven. It also gave a "centre of gravity" around which they "pivoted". Four such profiles are shown in Figure 2. For me this presentation provides at least some counter to the accusation that stage models are by their nature hierarchical and elitist when they say "you are a Stage N person" and therefore "better" than a Stage N-1 person.... and by implication deserve more money, happiness, life than they do".

¹⁰ This was quite some time ago. I'm interested in revisiting this whole topic and would be very happy to hear from anyone who might like to participate in such a project

It will be seen that the profiles in Figure 2 indicate the extent to which the respondent was operating in each Mode. As might be expected, the Managing Director was much less in Modes 1 to 3 than the others - particularly the young YT trainee. Conversely, therefore, she was more in Modes 4 to 7 than were the other three people, with the result that her "average" or balance point along the spectrum of seven was within Mode 5, whilst the others were all in Mode 4 - and the relatively young and junior YTS trainee was not very far from Mode 3.

Figure 2: Four Modes Profiles



That particular study of 253 managers - mainly from local government and the now extinct British Rail - plus a YTS trainee in the Manpower Services Commission - showed that, other things being equal,

- for a given gender and age, scores increased - moved further towards Modes 5, 6 and 7 - as level of seniority got higher. We don't of course know the nature of this relationship - for example what was cause, what was effect? Does the ability to work in Modes 5 to 7 *lead to* getting higher grade jobs? Or does being in a higher grade job *permit or require me* to move away from Modes 1 to 4? Or are there other intervening variables - for example have the experiences that have enabled me to learn to work in those ways been seen as good CV qualifications for promotion? (As noted, the effects of age and gender have been allowed for.)

- for a given gender and grade, scores were higher for older people
- for a given age and grade, women scored higher than men.

Torbert and his associates use a different measure that gives a single-point "centre of gravity" along the Action Logics spectrum.

Some people see such models as hierarchical and thus elitist. This is quite a large question that does, I think, need a detailed discussion but here I'll just observe that perhaps the more important issue is how we relate to people with different levels of ability. For example Olympic Gold Medal winners - high in the running mode of Figure 1 - are not only admired for dedication and for showing what can be done but are given what some might see as excessive levels of adulation and reward as well. It's perhaps this whole system of reward, and of rating, judging, evaluating people that is so much part of ego-consciousness that is wrong. Is a rose more beautiful because it's won a prize in a show? Or does such prize-giving sully the nature of beauty?

It's important to remember that at any particular Mode or Action Logic, the preceding ones are still available to me - as previously mentioned, although I can walk, crawling is still available, when I want to or am forced to. Thus it is possible - indeed likely - that all adults will be able to work out of each one at least to some extent, depending on their gender, age, grade, role and situation or context. With regards to the latter, some of our respondents did the assessment twice - once for when being at work, once for when in an interest or hobby group. In all case their profiles were nearer to Modes 5, 6 and 7 in that "for pleasure" group than when at work¹¹.

Ego-conscious Development

Mode 1: Adapting: In Mode 1 I am seeing my part of the world as being there for me to tame, manipulate, get on top of, to my advantage. To this end I am either unaware of rules, norms and expected behaviours or I ignore them, bend them, try to make things work *for me*, get things right *for me*, often by ad hoc unplanned trial and error. "If it works for me it's fine, it's true". I am unaware or unconcerned with possible unintended consequences for myself or others until something happens to my detriment. I learn by trial and error, observing what works well *for me*, and what doesn't, what I can get away with and what I can't.

This corresponds with Torbert's first level - *Opportunist*, whereby I win by any means possible, grasping opportunities and firefighting emergencies. I am self-oriented, manipulative; "might makes right." In the short-term I might be able to cut to the chase, do what's expected of me in an emergency. But deception and manipulation that are used for short-term wins will have longer-term costs such as lack of trust by others.

¹¹ In the cases that I have cited, the sequence of Modes was slightly different from that given here. That is, Modes 1 and 2 were "reversed" - the current Mode 2, *Adhering*, was then Mode 1 and current Mode 1, *Adapting*, was Mode 2. Also one of the titles was different - what is now Mode 3 *Accepting* was previously still Mode 3 but termed *Relating*

Mode 2: Adhering. Now I acknowledge that my part of the world can sometimes be actually or potentially risky, threatening, likely to go wrong. I therefore decide to look to an external source - people whose knowledge, role or rank can provide me with safety, security, protection, by giving me the "right" answers and things to do. I learn primarily through instruction, perhaps referred to as coaching, sometimes using rote methods such as quizzes and tests. Often however the need to "learn" as such is replaced by the use of checklists, recipes, manuals.

My next orientation is towards...

Mode 3: Accepting, where I want to get things right, correct, behave in the "proper" manner, not only due to the instrumental outcomes of so doing but because I want to be really accepted by a significant reference group that matters to me, and therefore I strive to identify with its ideas, norms, values, behaviours - what that group believes to be "right". I seek membership and inclusion.

I learn in similar ways to those of Mode 2 - the difference being that instead of just doing what I need to in order to get by, I now internalise everything, "get things right " not out of fear or for the instrumentality of achieving direct beneficial results but because I believe that "right" is indeed "right" - the way things should be, not only around here but in my life and in the world in general. Instruction and coaching now focus on the reasons why we do things this way, rather than just the imparting of facts. This is a matter of values, of principles, breaking them would be a "threat to society as we know it", to the community to which I want or need to belong, and to my membership of it.

Torbert's second group - *Diplomat* - combines Modes 2 and 3. Here I make sure to meet the approval of significant others, imitate organizational routines and behaviour patterns of high status members. I conform, use the right words, the right behaviour, that are needed to be accepted - by "my" group, to which I am very loyal. Face-saving is essential. I do routine tasks well.

Mode 4: Experiencing. I now realise that it is possible and attractive to make my own meanings, rather than to rely on others to tell me what's right, what's true. It's time to become "me", to acknowledge my own feelings, to recognise and act on my own intentions. My context, my part of the world, is becoming interesting, exciting. I seek new experiences, projects, engage with these, am open to opportunities that come my way, use them to learn, to make my own explanations and meaning, create my own way or style of doing things¹².

This matches Torbert's third and fourth Action Logics - the *Expert* and the *Achiever*. These are where he found that by far the majority of managers are located - some 45% and 35% respectively. As an *Expert* I am no longer content merely to "fit in" but want to stand out, be unique, through my own expertise. Experts are not always good team players due to wanting to "shine", striving for perfection in themselves and in others who report to them. *Achievers*, he observes, tend to make successful entrepreneurs and senior executives.

¹² A lot of "me" and "my" in there - very much ego-consciousness.

Mode 5: Experimenting, which in a way can be seen as building on Mode 4's openness and desire for new experiences. In Mode 5 I am more than just open to experiences - I plan them, consciously and systematically, to discover new knowledge and to improve processes and myself. I tend to focus or specialise on one aspect of my world that I find intriguing. I want to learn by going deeper, and plan, execute, and evaluate ways of gaining *in*-sights, increasing competence and knowledge, improving processes and work systems. In organisations this is where we find Deming's¹³ Plan-Do-Study-Act cycle, the use of Statistical Process Control to understand what is going on, avoid the errors whereby tampering with the system actually makes things worse, but instead make continuous improvements. Here too are approaches such as Lean Thinking,¹⁴ Six Sigma¹⁵, and Business Process Reengineering¹⁶.

The emphasis in Stance 5, then, is "improving" - improving *me* through various self-development activities and programmes; improving *my* performance, for example through coaching and action learning; and improving *our*, *my* team's performance with relation to customers and suppliers. Although I therefore see Stance 5 as primarily ego-centric, the involvement with others - customers and suppliers - moves it towards the relational and thus in the direction of becoming eco-centric.

Nonetheless Mode 5 is aimed at making us rather competitive as we strive to be the first or best, either individually or in a close and exclusive team or group.

Torbert refers to this as the fifth Action Logic, that of *Redefining* (formerly termed *Strategist*), appreciating complexity, welcoming feedback, keen to achieve goals.

Eco-conscious Development

Torbert and others refer to those ego-conscious ways of Being as "Conventional", in that they take established ways of doing things as "normal" and attempt to maintain them in various ways. (Mode 1 and Torbert's Opportunist would thus be considered Pre-Conventional). It appears then that ego-centricism is "normal, conventional". But if humans are to survive, we have to change things, become postconventional, eco-centric.

Mode 6: Connecting. Modes 1 to 5, then, are very much ego-centric, me centred - my survival, my acceptance, my success and recognition. When I move into Mode 6 I am seeing myself as part of an ever-expanding world, holistic, systemic, comprising diverse, interconnected elements. As expressed in

descriptions of the parallel fifth Action Logic of *Redefining*, formerly referred to as "*Individualistic*"¹⁷, I am aware that what somebody sees is context-and-perspective-specific, depends on their assumptions, on their

¹³ *Out of the Crisis*, Deming, 1982. I think it a pity that, as a sweeping generalisation, most people in what might be termed behavioural professions seem to be terrified by the S-word and therefore don't get to see how valuable SPC can be to improve human as well as mechanical systems. I have tried to give a reasonably straightforward description of these tools applied to "human" issues, rather than engineering ones, in *Identifying Training Needs*, Boydell and Leary, 1979

¹⁴ *The Machine that Changed the World*, Womack and Jones, 1990; *Lean Thinking*, Womack and Jones, 1996

¹⁵ *The Lean Six Sigma Pocket Toolbook: A Quick Reference Guide to 100 Tools for Improving Quality and Speed*, George et al, 2005

¹⁶ *Business Process Reengineering: Breakthrough Strategies for Market Dominance*. Johansson et al, 1993. I have chosen this one from many as its subtitle epitomises the competitive and ego-centric orientation of Mode 5.

¹⁷ Torbert's labels vary from time to time. One issue is whether they should be verbs - such as Achieving - or nouns - Achiever. The latter rather locates or indeed fixes you as a particular sort of person, whilst the former points to a way of behaving at a particular point of time, part of your repertoire. which is how I prefer to see it. *Developing Leadership in Africa*, Palus, Harrison and Prashad, 2016:184,

world views; "reality" depends on where you stand, and thus cause and effect are no longer linear but systemic and relational.

Thus in Mode 6, now realising that everything, everyone, is interconnected, part of an intertwined whole, I widen my outlooks, seek diversity, wholeness, Mode 5's seeking of *in*-sight is replaced by need for *over*-sight. I appreciate and empathise with others, explore and work with different assumptions, ideas, meanings and priorities from what Chris Blanter once described as a "montage of different perspectives". I evaluate and judge possible alternative views of what is "right" not by asking if it is objectively valid but, rather, does it enrich or impoverish?¹⁸. To which I will ask- enrich or impoverish whom? Me? Other specific individuals? Groups? The world? In the long term, ego consciousness - thinking, feeling, willing and acting for me - impoverishes everybody and everything, including me. Eco-consciousness has the potential for "enriching" everybody, everything, albeit the term probably now has a different meaning from that I use from a Mode 4 or 5 standpoint¹⁹. Thus we move from ego-system to eco-system ways of being, creating communities of activity with multiple stakeholders to "tackle complex problems from the emerging future"²⁰.

Mode 6 is where I learn the ability to appreciate - though not necessarily agree with - what and why others think, how and why others feel, what and why others want to make happen. Empathy.

This corresponds with Torbert's sixth Action Logic of **Transforming** - which he previously termed *Strategist - whereby* I recognise that my perceptions are indeed that - perceptions, not realities, (whatever they are). You and I might well have different perceptions of the "same" situation, and if we are to work together we have to understand each other's ways of making sense of it and negotiate a way through these differences. This is quite different from Mode 5, Experimenting, Action Logic 5, *Achiever*, where I would try to persuade you or to fight you into agreeing with me that you are wrong and I am right.

Thus Mode 6 enables us to engage with, to involve, a number of diverse stakeholders who have a variety of multiple viewpoints. Of course the "us" in that sentence involves lots of "mes", each of whom needs to learn to work collectively. The Modes give a framework of development that starts with me on my own, doing my own thing; then becoming part of a group or society; then breaking out again to be the best; then coming together again to achieve things with different people; and finally finding my purpose within a group that

tells how changes were made to later - postconventional - Action Logics from being person-oriented to process-oriented in order to underline their relational nature

¹⁸ Realities and Relationships, Gergen, 1994: 130

¹⁹ A nice activity is having a group conversation, dialogue, about what "enriching" means to each of us; in general, and in the context of this particular team, group, organisation. For us readers of *eO&P*, how do we see that the journal could enrich our lives? How could AMED contribute to this, given that it appears to be seeking a new form?

²⁰ Scharmer, O and Kaufer, K, 2013, *Leading from the Emerging Future*; Scharmer and Kaufer, 2013; *Leading with Spirit, Presence and Authenticity*, Schuyler et al, 2014

shares that purpose. Hence philosopher Richard Rorty's observation that autonomy isn't the highest form of Being, but solidarity is - a solidarity with all others that does not exclude a sense of self but embraces it.

When we have frequent access to the Mode 6 way of being, it's not only with other people and their viewpoints that we now feel connected. There is often an associated feeling of oneness with everything - with animals, even with plants, as described in Part I of this serial - *Overview and Consciousness*.

Perhaps I should stress that I'm not suggesting that being a vegetarian or vegan is either necessary or sufficient to move you into Mode 6 ways of relating with people! Nor, conversely, that skilfully co-operating together on a project with others, especially others who in many ways are rather different from yourself, will cause you to stop eating meat. But may there be some link, some connection, deep in there somewhere?

Mode 7: Dedicating. My sense of connection can lead me to feel that I have a purpose, outside of myself, to achieve which I almost certainly need to work with others. I want to "make the world a better place", bring about some socially/ecologically useful change in a world that is vulnerable, needing and requesting help. I am aware that "better place for whom, and in what way?" are essential questions, and that I must hear and co-operate not only with my immediate co-leagues but also with many stakeholders, whose interests are legitimate and who may suffer from "unintended consequences" of our perceived "solutions". These stakeholders may perhaps include not only a wide diversity of humans but also animals, plants, minerals and Earth herself, calling for the wisdom involved in "balancing various self-interests (intrapersonal) with the interests of others (interpersonal) and of other aspects of the context in which one lives (extra personal)".²¹ I have a sense of commitment to what I really want to do, why I am here.

This mostly corresponds to Torbert's Alchemical (previously Alchemist) Action Logic, in which I generate and integrate material, spiritual and societal transformations, working at what I really want to do.

How can we learn to cross this threshold from competition to co-operation, from me-and- we to us-and-We?

1. Most of us are probably quite good at learning and developing in Modes 1 to 4 - too good, some might think, as in general significant problems need to be approached from Modes 5 to 7. So it might be useful to start by considering our individual Modes profile, which Modes are we mostly operating in, and under what circumstances. There's currently no available instrument for doing this, although hopefully there will be in a year or so. Simply reading the descriptions and rating oneself on each one, perhaps with examples, should give a reasonable picture, especially if we do this in conversation with a partner or in a group. It will probably be useful to consider how we are now with respect to each Mode and how we'd like to be in say a year from now.

²¹ Wisdom, Intelligence, and Creativity Synthesized, Sternberg, 2003.

2. A process for obtaining scores for how people see the organisation's Modes Profile is given in Boydell and Leary, 1996, *Identifying Training Needs*²², pages 118-124. This shows the extent to which people consider each Mode to be important, and how well they think the organisation is performing in that way. It also picks up differences between each respondent's perceptions, which can form the basis for useful exploration.
3. With respect to Torbert's Action Inquiries, the Center for Creative Leadership has produced a set of visual *Transformations Cards* that can be used in a variety of ways to explore the concepts, locate oneself in the framework, share stories with each other, and so on. The cards, which in the words of Chuck Palus, one of their designers, are intended to be "fun and serious at the same time", are available from the Center for Creative Leadership at <https://shop.ccl.org/usa/transformations-beta.html> or Global Leadership Associates <https://www.gla.global/gla-shop/>. The latter sometimes makes it possible to obtain the cards at reduced or zero fee for use in not-for-profit organisations.
4. I find the various ideas of W Edwards Deming and his Statistical Process Control tools an excellent starting point for developing further into Mode 5. There are numerous courses available as well as books such as those in footnote 12.
5. With the Mode 5 emphasis on *Improving*, approaches such as coaching, mentoring, supervision and action learning can develop us individually and of course help in tackling organisational challenges.
6. It is becoming increasingly recognised²³ that various forms of meditation and mindfulness are important for creating the inner mood or space for Mode 6 and 7 ideas and decisions to come in. There are of course many such approaches and we need to find the right ones that are appropriate for us, or for which we are appropriate.
7. A form of meditation that also helps to get a picture of how I and others are being is to mentally reflect on the day's happenings, or on a particular episode, imagining the events backwards from finish to start. What happened? What happened just before that? And so on.
8. A more "concrete" approach to this is based on Argyris and Schon's three columns process²⁴. With regards to an incident, draw three columns. In the left hand one write what everybody involved said and did; in the centre our own thoughts, feelings and intentions as people said and did things; in the right hand one our ideas about what the other person was thinking and feeling. This could include not only the "doer" but others in the situation.

²² This is now out of print, though there seem to be a number of second-hand copies in circulation. After more than 25 years I have just noticed a bit of an error in a calculation which could cause puzzlement! If anyone would like a copy of those pages I'll be happy to email them with an explanation of the mistake.

²³ Peter Senge talks about contemplation and organizational wellbeing at <https://www.youtube.com/watch?v=BtSeK2MP228> (accessed 24.02.22). He describes how this has changed him from being aware of "what I was thinking" to "there's a thought emerging" (at 7m23s)

²⁴ This is based on Argyris and Schon, *Theory in Practice*, 1974

9. The idea for the title of this issue of the Journal - and this series of papers - came from Otto Scharmer and Katrin Kaufer's book *Leading from the Emerging Future: From Ego-System Economies to Eco-System Economies*, in which they explore Scharmer's Theory U - an overall process for tackling wicked problems by using what they refer to as "Presencing" to allow the future that wants to come in. I recommend reading this and related works²⁵.
10. There is an annual programme or course on Theory U - the MIT *U-Lab*. This is free of charge; it lasts for several months and each year attracts several thousand participants from all over the world. As well as taught inputs it includes help with setting up action groups for people who want to tackle issues that they identify as their priority. See <https://www.edx.org/course/ulab-leading-from-the-emerging-future>. Depending on when you access this it may be referring to "last year's" programme but will enable you to keep up to date. Separately the link <https://www.presencing.org/resource/video> (accessed 25.02.22) locates a number of videos by Scharmer and colleagues.
11. There are a great many methods and approaches for organisational transformation and individual development that at the same time both require and develop Mode 6 ways of Being. These include most Mode 5 methods if they are run relationally, thus opening a door into Mode 6. In addition there are a number of methods primarily intended for learning and working in Mode 6²⁶. Some of these are intended for group and organisation development, but of course there will be individual learning as well. Others are either designed for individual learning or can be adapted for that, albeit usually within a group setting (for example action learning). Most involve, in one form or another, the fundamental process of listening and appreciating each other - what I refer to as *Integrating* in Figure 3²⁷ (below).
12. So we have, amongst many others: action learning; actor network mapping; ante-narrative; appreciative enquiry; Bohm dialogue; collaborative enquiry; complexity mapping; critical conversation; cross boundary working; customer and supplier mapping; design thinking; empathic listening; forum theatre; future search; generative dialogue; Goethean Conversation; large group/whole system development; network analysis; non-violent communication; open space; presencing theatre; problem wickedness monitor; Quaker method; relational action learning; relational practice; story telling; talking stick; theatre of the oppressed; Transformations cards; U-process; Visual Explorer; World Café.

I don't know why I particularly mentioned these - probably because I have actively encountered them sometime. There are many others that I have not included. *The Change Handbook*²⁸ gives summaries and, in many cases, detailed descriptions of 61 methods, most of which are not included

²⁵ Theory U: Leading from the Future as it Emerges, Scharmer, 2007; Leading from the Emerging Future: From Ego-System to Eco-System Economies. Scharmer and Kaufer, 2013; The Essentials of Theory U: Core Principles and Applications, Scharmer, 2018; Advances in Presencing, Gunnlaugson and William Brendel (eds) - volumes 1&2, 2019, 2012

²⁶ I'm afraid that I have baulked at the thought of tracking down proper references to all of these - online searching should locate most of them; for any "missing ones" perhaps we can search amongst our friends

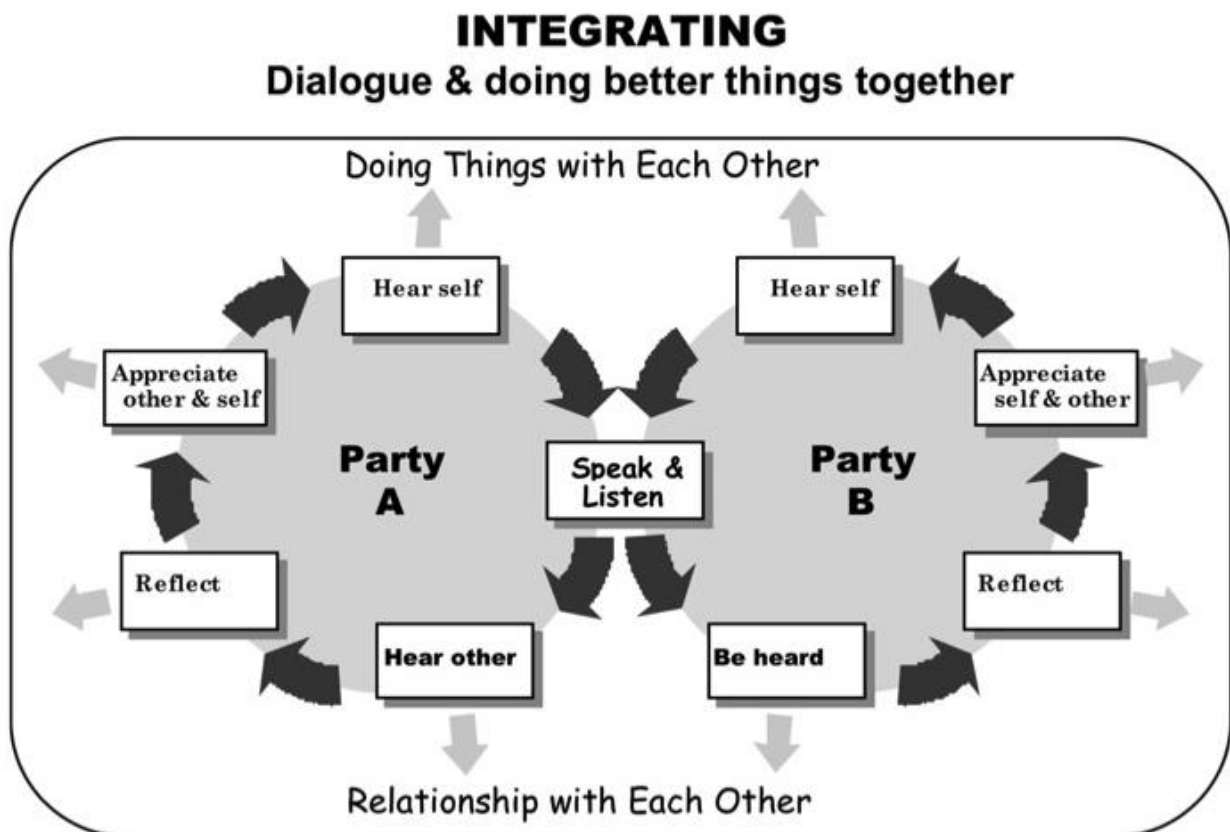
²⁷ Doing Things Well, Doing Things Better, Doing Better Things, Boydell, 2000: 101

²⁸ *The Change Handbook*, Holman, Devane and Cady, and Associates, 2007. Although now 15 years old it "feels" very current somehow.

above, for engaging whole systems. It also contains some underpinning theories and guidance on designing programmes of change as well as using the specific methods.

All these provide processes that involve recognising the legitimacy of each others' points of view, of their perspectives. On the one hand they call for us to have empathy. On the other hand they help us to develop that empathy. So this is a nice reinforcing circle - the more we use empathy the greater our ability to develop it.

Figure 3: Dialogue or Integrating Cycle(s).



13. Specifically in relation to empathy, there are also a number of things we can do to strengthen this.

The Charter for Compassion publishes a useful list on its website at <https://charterforcompassion.org/cei-blog/fourteen-ways-to-develop-empathy>. *The Daily Positive* has not quite as many but goes into more detail at <https://www.thedailypositive.com/how-to-develop-empathy/> (both accessed on 21.02.22)

14. When thinking about our purpose, it can be useful to identify our "given gifts", and keep a log of when we use them, when we don't, and how we might use them more.

15. A broader approach to considering our purpose is often referred to as *Biography Work*, although it should probably be *Autobiography*.

16. Reflect and appreciate the past. Identify key events and periods between events

17. Identify themes that emerge from the events and periods. Are any of those still with me?

18. Unfinished business with regards to themes
19. People in our consciousness - from the past, the present, the future?
20. What questions are coming to me from the future?
21. What opportunities are coming to me or can you create?
22. So what am I going to commit to, to do?

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Tom Boydell writes

When I turned 80 I was advised to go part-time. So I'm now a part-time management development consultant, a part-time writer, a part-time actor, a part-time singer, a part-time poet, a part-time weaver and a part-time gardener. I'm glad I'm only a part-timer, otherwise I'd be worn out.

tom@centreforactionlearning.com