

ConnEQt

Connecting Emotional Intelligence to Leadership Development

DK01-KA204-2017-006

October 2019

Acknowledgement

We would like to acknowledge that the contents of this publication are the results of the cooperation of the partners involved in the conceptualisation and realisation of the project “ConnEQt - Connecting Emotional Intelligence to Leadership Development”, co-financed by the European Union through the Erasmus+ programme, project code DK01-KA204-2017-006.

The 4 partners are very grateful for the path undertaken and the warm appreciation received by all stakeholders that have been involved in the process, in particular the participants in the pilot of the blended learning course, held between February and May 2019.

Editor: Paola Bortini
Proofreading: Peter Winch
Layout and design: Darjan Bunta



This publication is released under a Creative Commons Attribution - nonCommercial - ShareAlike 4.0 International licence.

You are free to share, copy and redistribute the material in any medium or format and to adapt, remix, transform, and build upon the material. The licensor cannot revoke these freedoms as long as you follow the license terms. The terms are as follows:
Attribution: you must give appropriate credit, provide a link to the license, and indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use. NonCommercial: You may not use the material for commercial purposes. ShareAlike: If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original.



This document has been funded with support from the European Commission. This communication reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

Table of contents

Leadership Theories through the Ages	4
Neuroscientific Perspectives on Emotions	6
Emotional Intelligence for Competitive Advantage	10
Is the Mind Set or Agile?	14
Emo(tiva)tion – a Leadership Skill?	22
Adult Development and Emotional Maturity	26
The Interconnectedness of Mind, Body and Soul	30
CPTG Essential Oils and Emotions	32
Mindfulness as a Way of Living	34
The Power of Being Present	38
Gestalt Therapy for the Development of Emotional Intelligence and Leadership	40
Personalities and Types of Leadership	44
A Gender Perspective in Leadership	48
Emotions and Reflective Practices	52
Music, Emotions and Leadership	56
The Project	58
Partners	59

Leadership Theories through the Ages¹

Alp activating leadership potential

info@alp-network.org



Alp activating leadership potential is a European network of trainers, who research and explore most recent approaches on leadership and emotions.

Leadership, whether supportive or dictatorial, has existed ever since humans first began to interact. However, the need for leadership, combined with an increased focus on leadership, has developed significantly in tandem with rapid technological, cultural and demographic progress. Alongside this, changes in communication have forced organisations, leaders and followers always to be aware of and to improve their interaction in order to attain common goals. The values and intentions behind leadership behaviour are the main reasons for constantly evolving leadership theories and the models and tools related to this.

This article is intended to illustrate how time, global and/or private interests, events and human relationships have influenced the ongoing evolution of leadership theories and leadership models. These typically focus either on the leader, the task, the environment, the follower(s) or the team members in a rather complex combination of post-modern systemic and relational leadership facets.

As an abstract term, leadership is not used exclusively in the context of paid work. However, the evolution of the working environment has dominated the way in

which relations between decision-makers and their followers, volunteers, professionals and even family hierarchies have been shaped.

In the pre-industrial era, leadership centred around the leader and related values such as honour, prestige and authority: qualities which were not open to debate. Good followers were to be obedient and the focus was primarily on WHAT people worked on, often to the extent that they were named after their profession: Smith, Miller, etc. The goal during this period was the survival and success of mankind.

Focus on task and production

Once the industrial era had begun, workers started to create more of a distinction between work and leisure time, dividing their duties from their interests. This meant that motivation became an important concern for leaders. World War I and the recession in the late 1920s, combined with the technological development of automatization, signalled the beginning of a new era in which an awareness about lead-

ership was a source of considerable interest. Ford introduced the assembly belt and the piece rate for motivating employees in order to speed up the production of automobiles, without giving much thought to the social and physical repercussions. Leadership values were displayed by productivity, quantity, speed and economy. Goals were related to growth and economic prosperity. The main theories at this

period focused on HOW people work. During World War II the need for factory employees drew more women into paid work. Once the war had ended, many new innovations made the world focus even more on improving productivity in factories, offices and even between people. Mercantile jobs increased with supermarkets, global brands and as marketing increasingly influenced the public opinion.

Focus on the person

The start of the modern leadership era focused on interpersonal dynamics and psychology, although the focus was still on the perspective of the leader or the organisation rather than on the influence on the follower. The key psychological theories were the X and Y humanity perspective², Maslow's Hierarchy of Needs³ and Herzberg's Motivational Theory,⁴ all of which primarily focus on WHY people work. The goals of many organisations still centred around growth and wealth,

but increasingly there was a willingness for the global distribution of ideas and the improvement of the quality of life. Goals were generally related to the quality of products, services and life in general.

As technological innovation continues to increase and IT solutions and robots take over many demanding jobs, the focus is now shifting to an awareness of continually improving efficiency, whilst at the same time minimising

the consumption of global natural resources and the breakdown of human physical and mental resources. Fewer people work in production and more and more work in the services or care sector. The care sector, as part of the 'health industry', brings the requirement for a more motivational and appreciative way of leading people. Communication has become essential for leadership and goals are now related to diversity, inclusion and mutual understanding.

- 1 This article was developed in frame of the Erasmus+ Project on Inclusive Leadership 2016 – 2018.
- 2 X and Y are human theories on motivation and management by Douglas McGregor. Theory X stresses the importance of strict supervision, external rewards and penalties. Theory Y highlights the motivational role of job satisfaction and encourages workers to approach tasks without direct supervision.
- 3 Abraham Maslow's 'Hierarchy of Needs' uses the terms physiological, safety, belonging, love, esteem, self-actualisation and self-transcendence to describe the pattern through which human motivations generally move. The goal of Maslow's Theory is to attain the sixth level of stage: self transcendence.
- 4 Frederick Herzberg developed a theory on motivation based on two factors: at the workplace there are certain factors that cause job satisfaction (motivators), while a separate set of factors cause dissatisfaction (hygiene factors).

Global communication

The internet speed up global communication and opened the door for the management of people and production from a distance. Communication binds people and production in a living, 24/7 global network. Leading means being aware that one individual cannot handle everything alone, even when multitasking. Leaders must show faith in their team members and need to communicate in order to motivate and to optimise productivity and efficiency. The oil crisis in the 1970s and the recession at the start of this century forced organisations to optimise and analyse traditional ways of working. This has led to an explosion in models and theories about

how to make the world work that focus on tasks, processes, people and even the relations between the stakeholders in a task. Since a leader does not manage all duties, shared leadership or leadership teams that consist of people with complementary skills and delegated responsibilities have become increasingly common. An awareness of the similarities and differences in competences and needs is now essential. The knowledge and overview of overlapping systems within a working community has become a must for those involved. Leadership is now '(leader)team-ship', as individual and organisational goals have reached a global scale.

Self-leadership

Our world today is volatile, uncertain, complex and ambiguous (VUCA). Economic turmoil, environmental disasters, conflict and the resulting mass migration are just some of the issues which lead to continuous change. The concept of systemic thinking highlights the complexity that people are living in.

Many leadership models are developed on the basis of research about how people can carry out tasks healthily and efficiently. Theories focus on self leadership; distant/remote leadership; trust and faith; delegation; motivation; and resonant leadership.⁵ The focus has shifted from the perspective of a single leader to the interaction between those involved in a given task in a wider context as an organisation. This means that each stakeholder is fully responsible for his or her share of the task, for the group and/or for the whole organisation.

Stress management, mindfulness, coaching and meditation are frequently mentioned as ways to handle complexity, uncertainty and imperfections in reality. Theorists and organisational developers include these trends and are thinking of new theories and methods to support those facing the challenges of today in order to be ready for the world of tomorrow. 'Resonant Leadership' by Daniel Goleman and 'Theory U' by C. Otto Scharmer have dominated the worlds of both change management and personal development. In his book 'Reinventing Organisations', Frédéric Laloux gives examples of non-hierarchical organisations around the globe where leadership is a shared responsibility.

All of these theories value quality relations between the leaders themselves, those around them, and the world in which they live. They see individuals as competent and responsible in a local and a global context, both for today and tomorrow. Followers and leadership roles have become interchangeable, as described in the Catalyst⁶ training manual: 'Followers are also leaders. The first follower turns a lone nut into a leader! Followers are leaders in their own right, and in fact, inclusive leaders make space for others to lead, by following them.'⁷ This means that leaders encourage followers to seek their own leadership potential and are willing to create a culture of shared responsibility where everyone feels personally involved in what is at stake. This happens within an atmosphere of trust where people are valued for who they are and are able to express themselves. These theories require self-leadership, which means that self-awareness becomes a key tool, as well as a situation and state of mind for both the leader and the follower.

When looking back through history, the development of leadership can be seen as a spiral in which previous forms are repeatedly connected to modern contexts, building new experiences on top of older theories. This evolution of leadership centres around the elements WHAT, WHY and HOW; examining how people act, re-act and inter-act.

Inclusive leadership adds a further dimension to these concepts of leadership. It continues the trajectory of contemporary trends in leadership development by putting the focus directly on diverse groups and individuals.

"Leadership is the capacity to shift the inner place from which we operate."

Otto Scharmer

⁵ Boyatzis, Richard (2013) In the book the authors argue that 'resonance is the reservoir of positivity that frees the best in people. At its root, then, the primal job of leadership is emotional.'

⁶ Catalyst is an NGO for researching and training in the area of diversity.

⁷ Catalyst (2017)

Neuroscientific perspectives on Emotions

Cognitive and emotional processes originate in the brain

Johan Mellerup Trækjær

jmrtr@ucsyd.dk



I am currently an assistant professor at University College South Denmark, working in the fields of action research, organisational psychology and cognitive science. I have provided consulting for many major organisations and institutions. My background is in military and security services.

Abstract

It was previously believed that emotions arose from deep primitive faculties in the brain, and that there are six or seven basic emotions which have to be tamed or controlled. This perspective is now referred to as the classic perspective. The contemporary perspective states that emotions do not arise from deep structures, in contrast with cognition. Emotions are instead viewed as cognitive processes, generated by our brains to match the situations we

are in. Emotions are therefore not something that erupts like a volcano, they are rather the subjective and contextual meaning we attribute to affective feelings in the body. In other words: specific emotions arise as a result of what happens to me and around me.

This new perspective has significant consequences for the way we understand emotional intelligence. If emotions are

not something we must learn to control, but instead something we generate, we have to learn to notice when and why we generate them. Learning about this and growing in emotional intelligence means something quite different than in the classical perspective. Furthermore, we now know that emotions are of the utmost importance for human actions, because we primarily use our intuition, rather than reason, to try and understand our world.

Introduction

Since European philosophy emerged in ancient Greece, emotions have been regarded as something animalistic and opposed to reason. Paul MacLean's triune brain hypothesis, which he developed in the last half of the 20th century, has had an impressive impact on formal psychology and in the wider world. MacLean's hypothesis is that the human brain is divided into three evolutionary layers. The R-complex, which is the reptilian part of the brain, the limbic system, which is the mammalian emotional part of the brain, and the neocortex, which is the human rational part of the brain. The first problem with this is that humans are not descended from reptiles, so we can't have a reptilian brain. The second problem is that other animals also have a cortex and that primates, apes and other mammals have a neocortex.

The tide turned when neurologist Antonio Damasio's book, *Descartes Error*, was published in 1997. In this book, Damasio describes how patients with damage to structures that play a role in emotional processing were not able to make decisions. Decisions were previously believed to be a cognitive process and not an emotional one. Damasio re-wrote René Descartes' famous quote "I think, therefore I am", by saying "I feel, therefore I am". Both

the neurosciences and the cognitive sciences have recently been through a major transformation, moving from classical dogmas on rational thinking, reason and knowledge, to a more evolutionary perspective. Humans are not as smart as they think, and our cognitive abilities did not evolve to find the truth about the world, instead "[the mind] is a flexible problem solver that evolved to extract only the most useful information to guide decisions in new situations" (Sloman & Fernbach 2017;5).

According to the classical perspective, the faculties found in the limbic system are the root cause of emotions. Findings from functional neuroimaging, on the other hand, indicate that emotional processes and cognitive processes are always present at the same time (Pessoa 2013, 2014). In the classical perspective, emotions arise from subconscious layers and are therefore not conscious until after they have emerged. In the contemporary perspective, emotions seem to be a higher order phenomenon, meaning that emotions are constructed in neocortical circuits in the same way as higher order conscious experience like reason (LeDoux & Brown 2017).

The latest research on overall brain function suggests that the brain, rather

than being a passive stimulus-response machine, is an active inference system (Bubic et. al. 2010, Feldman & Friston 2010, Friston 2012). The brain tries to predict incoming sensory stimuli, as well as the preferred motor-response to the upcoming situation, before an event occurs. We might experience that, for example, when we feel dizzy after standing up too fast due to a loss of blood pressure in our head. The brain needs to predict the state of the body for all future processes in order to make sure that the optimal state is in place at the exact moment it is needed and not a few seconds after. This means that when we stand up the brain needs to know before you might make this conscious decision so that it can signal to the heart and blood vessels to increase blood pressure.

And in the same way, the brain also tries to predict which emotional state is most suitable for the situation you might find yourself in within the next few seconds. That is why we might feel that emotions take control over us, because we feel that the emotions guide our actions. In reality, however, it most likely occurs the other way around (Laird 2007). The James/Lange theory of emotions was the first serious break with the classical perspective. In the late 1880's, American psychologist

William James and the Danish physician Christoffer Lange independently proposed a new theory of emotions. We run and then we get scared. We smile and then we get happy. We do

good deeds and then we feel good. Emotions are a somatic (bodily) phenomenon and therefore involve the activation of both motor and autonomic processes in the body.

The biased animal

In the classical perspective, reason is something that is unique to humans. That perspective has recently changed. It is believed today that reason is flawed, biased and intuitive - not caused by logical deduction (Mercer & Sperber 2017). Robert Burton has convincingly shown that being certain is not due to a deductive logical process of conscious reasoning but to unconsciously produced cognitive feelings (Burton 2008, 2010). We don't think we are certain, we feel certain, and that is why it is so hard to convince someone that they are wrong, because we don't hold our beliefs in a conscious space of the mind, we just feel intuitively that we are right, and therefore we build our arguments around that feeling. That is precisely why psychologists say that reason is both biased and lazy. Instead

of questioning our beliefs, we find ways to justify them. Because reason is intuitive, emotional and highly flawed, only people with a certain level of emotional intelligence are able to see how much of their instinctive reasoning is irrational. Mercer and Sperber have argued that the evolutionary purpose of reasoning is not to inquire into the wonders of the world, but to convince others and yourself about your reasons. Reasoning therefore has a social purpose. Sloman and Fernbach have reached a similar conclusion about knowledge from a slightly different angle. They define knowledge as something that we do not produce as individuals. Knowledge is a social phenomenon, and therefore we know as groups, not as individuals, because this knowing is a feeling (Sloman & Fernbach 2017).

The body is where feelings emerge

Without the ability to feel our bodies, we cannot feel our emotions. For many years researchers believed that the thick diameter lemniscal fibers ascending up through the spinal cord to the somatosensory cortex conveyed precise and objective feelings from the body. Researchers have since found that this is not the case. Small diameter lamina I fibers innervate all tissues in the body and transmit rich, highly subjective input to an area of the forebrain called the

anterior Insular cortex (AIC). The AIC processes these rich, subjective feelings about the homeostatic condition of most of the tissues in the body (Craig 2014). And according to one of the discoverers, Alexander Craig, the evolution of emotions has its basis in homeostatic regulation of the body. When the body is safe, well-regulated and energized, we feel good. In fact, the sense of self might derive from the fact that we feel a physical body (Craig 2009).

The brain is just part of it

Affective feelings from the body are not the same as the emotions we experience. Emotions are multicomponential (Russel 2015;188). Schacter and Singer have argued this very elegantly in an experiment about arousal and the emotional categories we attach to this experience. Subjects was injected with adrenalin to create an aroused state in their bodies. One group was exposed to an exhilarated confederate, the other group to an angry one. The group exposed to the exhilarated confederate reported feeling exhilarated or elated, the group exposed to the angry confederate reported feelings of anger (Schacter & Singer 1980).

Theories of constructed emotions claim that emotions are based on lingual cat-

egories, for instance fear. Fear is not a feeling, fear is a word, a concept, that we have learned to attach to certain affective states of the body. A high blood pressure and a racing heart don't necessarily mean that we are afraid, it could just mean that we have been running up the stairs. But if we are not too keen on visiting the person at the fifth floor, our elevated arousal, due to the physical effort of climbing the stairs, might make us dislike the visit even more. According to some theories of constructed emotions, there are three vital components in every construction of an emotion. Every emotional episode is constructed by (1) representing basic sensory information from the world; (2) representing basic interoceptive information from the body; and (3) making

**I feel, therefore
I am
Damasio**

meaning of internal and external sensations by activating stored representations of prior experience (Oosterwijk et. al. (2015). These three components can be referred to as “exteroception”, “core affect” and “conceptualisation”. What we end up thinking we feel is based upon the situation, our past experiences with similar situations and the internal

state of our body. If we are full of energy, we might not dread an unpleasant conversation as much as if we are low on energy.

Contrary to the classical perspective, emotions seem to be produced by the same networks of the brain as other cognitive events, for instance thinking

(Kleckner & Quigley 2015). The executive control network, located in the prefrontal cortex, plays a major part in the foundation of emotions. This contradicts the common belief that it is the so-called emotion centre in the middle of the brain that produces emotions and that the role of the prefrontal cortex is then to inhibit these emotions.

Affective realism

The brain is believed to be a prediction system that tries to predict the future all the time, and the same goes with emotions (Barret et. al. 2015). Every time we step into a situation, the brain tries to predict what is going to happen next based on prior experience of similar situations, combined with cues from the current situation and our bodily state. This is why we so often construct the same emotions in similar situations, and why it is so hard to change how we feel in certain situations. We are, in other words, always a few steps behind our brain. We can, however, start to take notice of the fact that we don't get controlled by emotions but instead construct them. We tend to go along with our emotions because the bodily affect that accompanies them is so strong and we therefore believe them to be true, although we may in fact be experiencing a case of affective realism.

Affective realism has been studied in different contexts, and in one particular study the evidence was overwhelming. Researchers found that thousands of

rulings by judges where strongly correlated with lunch time and concluded that this couldn't be a coincidence. It turned out that none of the inmates were granted parole before lunch, but after lunch most were granted parole. The study strongly indicates that low blood sugar and mental fatigue made the judges perceive the inmates as untrustworthy - showing the unfortunate downside of affective realism (Danziger et. al. 2011). The affect (low blood sugar and tiredness) became the reality. Recent studies have found that our evaluation of faces is significantly influenced by bodily affect (Wormwood et. al. 2018; Siegel et. al. 2018). Deciding whether a person's face is neutral or slightly angry/unpleasant depends on the state of the observer's body.

We can learn to become more emotionally intelligent if we train our attention and learn to focus at the same time on both the core bodily affect (interoception) and the signs of the situation we are stepping into (exteroception). We must learn to wait rather than to draw biased

conclusions about what we believe to be the reality of the situation. This process is sometimes called emotional reappraisal (van't Wout et. al. 2010).

In fact, interoceptive awareness (awareness of the body) has been correlated with many positive features such as better affect and emotion regulation (Craig 2015), as well as better decision making (Dunn et. al. 2010). Bodily states also have a significant effect on cognition in general (Critchley & Garfinkel 2018).

For example, a study has found that when the heart beats (systolic) we notice danger, and when the heart is at rest (diastolic) we notice features that are not dangerous (Garfinkel et. al. 2014). If we then step into a situation without knowing the effect our heart-beat has on our perception of the world, we might begin to notice threats where there are none. This might also be one of the reasons why we so often end up in conflicts with other people when we are stressed, because elevated stress levels increase heart rate.

Ahead of the body

Every moment offers us a possibility to learn (Clark 2016). In fact, the brain always learns by trying to reduce the difference between its predictions and reality. This means that we can become conscious learners when we start to notice the relationship between body, mind and world. But the brain doesn't only try to predict perceptions of the world, it might also predict the state of the body (Barret & Simmons 2015). That is why, for example, we become hungry a few hours after breakfast, even

though our bodies can go for days without food. The problem is that, as well as often making bad predictions about exteroceptive perceptions (what is outside of us), the brain can also easily make bad predictions about bodily states.

As Barret and Simmons argue, the physiological pathologies of disorders like depression involve the interoceptive network. The interoceptive network is critical to predicting the state of the body. The same accounts for meta-

bolic disorders. The brain predicts that the body needs energy even though it doesn't, and then feelings of food craving are developed into an emotional episode of feeling hungry, accompanied by activation of core motivational networks. The motivational activation is hard to resist so we eat. Emotional intelligence therefore seems to be very much connected to our ability to tune in to what is happening around us and in us at each moment, in order to keep our brains from going on autopilot.

Bibliography

- Bubic et. al. (2010) Prediction, cognition and the brain. *Frontiers in Human Neuroscience*. 4:25.
- Burton RA (2008) *On being certain: believing you are right, even when you are not*. St. Martin's Press.
- Burton RA (2013) *A sceptic's guide to the mind: What neuroscience can and cannot tell us about ourselves*. St. Martin's Press.
- Craig AD (2009) How do you feel – now? The anterior insula and human awareness. *Nat. Rev. Neurosci.* 10:59–70.
- Craig AD (2015) *How do you feel: An interoceptive moment with your neurobiological self*. Princeton University Press: 257-279.
- Clark, Andy (2016). *Surfing uncertainty – prediction action and the embodied mind*. New York: Oxford University Press.
- Critchley, H. D. & Garfinkel, S. N. (2018) The influence of physiological signals on cognition. *Current Opinion in Behavioral Sciences*, 19:13–18.
- Danziger S, Levav J & Avnim-Pesso L (2011) Extraneous factors in judicial decisions. *Proc. Nat. Acad. Sci.* 108(17):6889-6892.
- Dunn BD, Galton HC, Morgan R, Evans D, Oliver C, Meyer M, Cusack R, Lawrence AD & Dalgleish T (2010) Listening to your heart: How interoception shapes emotion experience and intuitive decision making. *Psychological Science*. 12:1835-44.
- Feldman H & Friston K (2010) Attention, uncertainty, and free-energy. *Frontiers in Human Neuroscience*. 4:215.
- Friston K (2012) Prediction, perception and agency. *International Journal of Psychophysiology*. 83:248–252.
- Garfinkel SN, Minati L, Gray MA, Seth AK, Dolan, RJ & Critchley HD. (2014) Fear from the heart: Sensitivity to fear stimuli depends on individual heartbeats. *The Journal of Neuroscience*. 34(19):6573– 6582.
- Laird, James (2007) *Feelings: The perception of self*. Oxford University Press.
- Ledoux JE & Richard B (2017) A higher order theory of emotional consciousness. *PNAS*. 114(10): E2016-E2025.
- Mercer H & Sperber D (2017) *The enigma of reason*. pp. 99. Allen Lane.
- Siegel EH, Wormwood JB, Quigley KS, Barrett LF (2018) Seeing What You Feel: Affect Drives Visual Perception of Structurally Neutral Faces. *Psychol Sci*. 29(4):496-503.
- Sloman S & Fernbach P (2017) *The knowledge illusion: Why we never think alone*. London, Mcmillan.
- van't Wout M, Chang LJ & Sanfey AG (2010) The influence of emotion regulation on social interactive decision-making. *Emotion*. 10(6):815–821.
- Wormwood JB, Siegel EH, Kopec J, Quigley KS, Barrett LF. (2018) You are what I feel: A test of the affective realism hypothesis. *Emotion*. doi: 10.1037/emo0000484.

Emotional intelligence therefore seems to be very much connected to our ability to tune in to what is happening around us and in us at each moment, in order to keep our brains from going on autopilot.

Emotional Intelligence for competitive advantage

Leaders able to generate a safe and creative working environment

Angelica Paci

angelica@kamaleonte.org
www.kamaleonte.org
www.viaexperientia.net



For over 10 years I have been training and facilitating groups and individuals in their personal and professional growth and well-being through experiential learning programmes, where reflective practices have been a core element in learning and development. In recent years I have been working for Kamaleonte in the field of leadership, multiple intelligences and emotional intelligence. I am also a founding member of the international nonformal network of "Via Experientia" and of ALP. I believe that the group is a resource for learning and that diversity is a value that enriches people and the context in which they live, learn and work. This is why Otto Scharmer's "Theory U" and Arawana Hayashi's social presencing theatre are inspiring me and currently integrated in my work.

Mario D'Agostino

riodago@gmail.com
www.kamaleonte.org
www.viaexperientia.net



I am an expert in nonformal education and experiential learning. Since 1989 I have worked as a trainer, consultant and facilitator for several institutions, both for profit and non profit organisations. From 1998 to 2003 I was vice president of the "Advisory Council", the political body of the "Youth and Sport Directorate of the Council of Europe". During those years I developed an expertise in facilitating participation process, community work, intercultural communication and learning, training for trainers in experiential learning, personal and group development. Since 2004 I have worked as the legal representative of Kamaleonte and one of the founder members of the international academy of experiential education "Via Experientia", where I also facilitate long-term training programmes for trainers and leaders on "How to facilitate groups and lead teams". My main strength as a facilitator and coach is the ability to process individual growth and group dynamics through experience and reflective practices. My learning journey and personal development and my curiosity for developing new concepts in the field of learning and leadership will never come to an end.

This article looks into emotional intelligence as a key skill required to increase the competitive advantage of organisations that are aware of global divides (economical, environmental and social) and are willing to operate a win-win approach. This is done with the Agen-

da 2030 objectives in mind. The article draws attention to the importance of emotional intelligence in generating a safe and creative working environment. Creativity is an essential ingredient for a competitive advantage and it builds on the imperfect and inimitable uniqueness

of a soulful and purposeful organisation. This article highlights how emotional intelligence is a core competence supporting leaders and organizations in dealing with the complexity and uncertainty of today's world and with the resistance to change

The resistance to change is an emotional reaction

In today's world, where events unfold in completely unexpected ways, changes are becoming increasingly unpredictable, and determining causes and effects are becoming more and more complex, leaders can no longer rely on strategies that worked in the past. Past experiences are losing their relevance and are rarely applicable when predicting the turn of future events. Problems and their repercussions are more multi-layered than

ever before, and these different layers intermingle, making it even more challenging to get an overview of how things are related. The demands for modern organisations and leadership are more contradictory and paradoxical than ever, and they challenge value systems to the core. This is quite often why organisations and their stakeholders resist change - as a reaction to the way in which changes are led. The need to continue operating from

old paradigms, even if these have been shown to be disruptive, is essentially an emotional reaction closely related to the fear of the unknown and the human need for stability. In order to enable sustainable changes, contemporary leaders need to be aware of ongoing changes and to relate to their organisation's stakeholders at an emotional level, using the interpersonal dimension of their leadership position to create a favourable work environment.

A trustful environment in support of innovation and change

The Latin etymology of the word 'emotion' is e-movere, which suggests that emotions are inner movements that help us to take action, to survive, to avoid danger, to make decisions and to relate to others. Laloux states that there is wisdom to be found in emotions "if we learn to inquire into their significance: Why am

I angry, fearful, ambitious, or excited? What does this reveal about me or about the situation that is unfolding?"¹ Emotional intelligence, which is also this ability to dive deep into inquiring one own's emotions, is the one competence that can replace fear with trust, since a heightened consciousness no longer feels the urge to

control one's own emotions or the emotions of others. A sense of trust arises out of one's inner wisdom, interactions with others, and an "abundance of life"². "We come to believe that even if something unexpected happens or if we make mistakes, things will turn out all right, and when they don't, life will have given us

1 Ibid.

2 Laloux F. (2014) Reinventing organisations. A Guide to Creating Organisations. Nelson Parker. Brussels

an opportunity to learn and grow [...] instead of setting goals for our life, dictating what direction it should take, we learn to let go and listen to the life that wants to be lived through us”³.

Emotional intelligence facilitates a work-life balance that supports and minimises the effects of a chaotic environment, as well as capitalising on today’s frequent and disruptive accelerating changes to bring about growth and development. Being emotionally intelligent in one’s leadership approach means knowing how to stop and process an “action inquiry” or reflection,

and using this to “connect the inner experience to the outer world observations and at the same time to be able to communicate about the inner world with the outer world.”⁴ This means that emotional intelligence can help individuals to shift from seeing “information that is incongruous with their worldview or with the future their ego has projected and is attached to”⁵, to accepting the sometimes unpleasant truths about reality. This, in turn, makes them less attached to outcomes. When they are at peace with themselves, leaders’ “rational thinking can be more accurately informed by data”⁶.

The power of responding

The ability to read, understand and apply big data within their environment is what identifies successful leaders and organisations. “At its core, leadership is about shaping and shifting how individuals and groups attend to and subsequently respond to a situation”⁷. Responding to a situation means switching off autopilot, exploring new possibilities with inner calmness and addressing conflicts with dialogue and understanding. Responding means first observing with care and awareness rather than jumping to conclusions. It means seeing the situation from every angle and accepting that one’s opinion may not be the only one or even the best one. Responding also requires a certain dose of intuition and creativity, as a mind that’s trapped in old world views is not able to move to a more complex stage of consciousness. “According to the research, the trigger for vertical growth always comes in the form of a major life challenge that cannot be resolved from the current worldview”⁸. To quote Albert Einstein, “a new type of thinking is essential if mankind is to survive and move toward higher levels.”⁹ This means that facing problems and failures with a creative approach is essential for moving on to a more developed state. The challenges of today require an “open mind, heart and will” in order to allow space for a generative, and therefore creative, approach. When talking about an open mind, heart and will,

we are referring to Scharmer’s four levels of listening. In his book *Theory U*, Scharmer states that being aware of one’s own kind of listening lies at the heart of successful leadership, as it allows individuals and groups within organisations to identify the habits of attention in their business culture. An openness of mind, heart and will refers to the three brains that each of us is equipped with. An awareness of these three forms of intelligence will allow us to listen from a deeper place, in which judgment, cynicism and fear are suspended in order to create a space where something new can be generated that goes beyond the systems of the past and allows the future to emerge. “In the absence of judgment, relationships take on a new quality. Our listening is no longer limited to gathering information so as to better convince, fix, or dismiss. We can create a shared space safe from judgment, where our deep listening helps others to find their voice and their truth, just as they help us find ours.”¹⁰

**Everything that
is really great
and inspiring is
created by the
individual
who can labor in
freedom.**
Albert Einstein

3 Ibid.

4 Traekjaer J. M. 2019 Adult development and emotional maturity – article of Erasmus+ Project ConnEQt

5 Laloux Frederic (2014) Reinventing organisations. A Guide to Creating Organisations. Nelson Parker. Brussels

6 Ibid.

7 Scharmer, C.O. (2016, August 25) Addressing the blind spot of our time. An executive summary of the book by Scharmer O. *Theory U: Leading from the Future as it Emerges*.

8 Laloux F. (2014) Reinventing organisations. A Guide to Creating Organisations. Nelson Parker. Brussels

9 Quote from Albert Einstein reported in a telegram in a news piece published in the New York Times (25 May 1946): ATOMIC EDUCATION URGED BY EINSTEIN; Scientist in Plea for \$200,000 to Promote New Type of Essential Thinking

10 Laloux F. (2014) Reinventing organisations. A Guide to Creating Organisations. Nelson Parker. Brussels

The keys to success and the new meaning of competitive advantage

The capacity of organisations to innovate is at the core of any business and success to this change mostly depends on how much leaders consciously take into account the available resources and the interconnectedness of all stakeholders involved in this processes, as a key factor for reaching an eco-systemic driven success. Petraf states that a sustainable competitive advantage arises from the capability of being imperfectly mobile and imperfectly inimitable. This means that it's difficult for the competing organisations to determine the processes that lead to an organization's success, thereby making it harder for them to imitate its capabilities, because they are a complex fusion of various resources that are organisation-specific. In order to create this environment and foster creativity, it's important that the work environment becomes an emotionally safe place. This doesn't mean that people shouldn't take responsibility for their actions. Rather, it means that people should work in a safe context, in which they are allowed to look at failure as an alternative way to learn and grow. With this in mind, it's quite clear that emotional intelligence plays a fundamental role in creating a safe environment in which people can flourish and co-create that sustainable competitive advantage, which is one of the key factors to success. In this context leaders are called to exploit the opportunities that changes provide by envisioning the future and working with others to initiate changes that will create a viable future for the organisation. When implementing strategic change, success depends primarily on how stakeholders view the change and the process that leads to it, as "most resistance to change is an emotional reaction"¹¹. This means that the leader's emotional engagement with the stakeholders becomes essential, as does the attempt of the organisation to create a culture that facilitates the leadership of all stakeholders and not only the ones designated as leaders. "What can be done is to create environments that are conducive to growing into later stages. When someone is surrounded by peers who already see the world from a more complex perspective, in a context safe enough to explore inner conflicts, chances are higher that

the person will make the leap"¹². The environments we are referring to are those organisations where emotionally intelligent individuals have the capacity "to shift from external to internal yardsticks in their decision-making"¹³. We're talking about that collective intelligence, which addresses questions such as: "Does this decision seem right? Am I being true to myself? Is this in line with who I sense I'm called to become? Am I being of service to the world? With fewer ego-fears, we are able to make decisions that might seem risky, where we haven't weighed all possible outcomes, but that resonate with deep inner convictions. We develop sensitivity for situations that don't quite feel right, situations that demand that we speak up and take action, even in the face of opposition or with seemingly low odds of success, out of a sense of integrity and authenticity. Recognition, success, wealth, and belonging are viewed as pleasurable experiences, but also as tempting traps for the ego"¹⁴.

Laloux's words suggest that the competitive advantage is to be seen in "soulful and purposeful" organisations that "strive for wholeness and community, and are places that support people's longing to be fully themselves at work, and yet be deeply involved in nourishing relationships."¹⁵ Unfortunately, when having to face new challenges, stress levels and adrenaline increase in the working environment and most of the time the workplace becomes a "playing field for unfulfilling pursuits of our egos, inhospitable to the deeper yearnings of our souls"¹⁶. To avoid organisations becoming meaningless places where "politics, bureaucracy, infighting, stress, burnout, resignation, resentment and apathy"¹⁷ take over, it is very important to nurture the emotional intelligence of people, to develop an attitude that replaces instinctive reactions with "intuitive and conscious" responses. The "intuitive mind is a sacred gift and the rational mind is a faithful servant and we've created a society that honours the servant and has forgotten the gift".¹⁸ Human intuition has to do with the signals that the three brains (encephalic, cardiac and enteric) send to each other when we're attending to our inner world and

to the phenomenological events. The wisdom of emotional intelligence also resides in intuition. "Intuition honours the complex, ambiguous, paradoxical, non-linear nature of reality; we unconsciously connect patterns in a way that our rational mind cannot. Intuition is a muscle that can be trained, just like logical thinking; when we learn to pay attention to our intuitions, to honour them, to question them for the truth and guidance they might contain, more intuitive answers will surface"¹⁹. Cognition at this stage is more than just facts. It taps into a broader range of sources to support decision making, which is at the centre of a successful position in the market. This shift can happen when the encephalic, cardiac and enteric brain are in alignment. In other words, when leaders and members of organisations become emotionally intelligent, they are also capable of being attentive and receptive to what is happening in the present moment, without being overly influenced by past experiences. This requires the ability to be in contact with oneself and to detect and regulate one own's emotions, in order for these emotions to provide the most adequate response to the challenges faced in any given moment. In today's emotionally saturated and conflict-prone environment, being emotionally intelligent means understanding how our emotions and actions affect the people and the environment around us. Emotionally intelligent leaders can contribute to the competitive advantage of their organisations by replacing old "predict and control" strategies – facing new situations by looking at and analysing past experiences – with new "sense and respond" paradigms – facing new situations with intuition. This enables reenergised organisations to provide "a new [organizational] model that makes work productive, fulfilling and meaningful."²⁰

The competitive advantage in our era will then consist of "yearning for wholeness. bringing together the ego and the deeper parts of the self; integrating mind, body, and soul; cultivating both the feminine and masculine parts within; being whole in relation to others; and repairing our broken relationship with life and nature."

- 11 Peteraf MA. 1993. The cornerstones of competitive advantage: resource-based view. *Strategic Management Journal*.
- 12 Voola R., Carlson J, West AS 2004. Emotional intelligence and competitive advantage: examining the relationship from a resource-based view. *Article in Strategic Change*
- 13 Laloux Frederic (2014) *Reinventing organisations. A Guide to Creating Organisations*. Nelson Parker. Brussels
- 14 Ibid.
- 15 Ibid.
- 16 Ibid.
- 17 Ibid.
- 18 Ibid.
- 19 Samples B. (1976) *Metaphoric Mind: A Celebration of Creative Consciousness*. The author quotes and interprets Einstein
- 20 Laloux Frederic (2014) *Reinventing organisations. A Guide to Creating Organisations*. Nelson Parker. Brussels
- 21 Ibid.

Bibliography

- Laloux F. (2014) Reinventing organisations. A Guide to Creating Organisations. Nelson Parker. Brussels
- Peteraf MA. 1993. The cornerstones of competitive advantage: resource-based view. Strategic Management Journal.
- Samples B. (1976) Metaphoric Mind: A Celebration of Creative Consciousness. The author quotes and interprets Einstein
- Scharmer Otto, Kaufer Katrin (2013) Leading from the Emerging Future. From Ego-System to Eco-System Economies. Berrett-Koehler Publishers. San Francisco.
- Scharmer Otto. (2009) Theory U – Leading from the Future as It Emerges. The Social Technology of Presencing, Berrett-Koehler Publishers. San Francisco.
- Voola R., Carlson J, West AS 2004. Emotional intelligence and competitive advantage: examining the relationship from a resource-based view. Article in Strategic Change
- <https://arawanahayashi.com/read>
- <https://www.presencing.org>

Competitive advantage is to be seen in “soulful and purposeful” organisations that “strive for wholeness and community, and are places that support people’s longing to be fully themselves at work, and yet be deeply involved in nourishing relationships.”
Fredric Laloux

Is the mind set or agile?

The role of emotions and mind in everyday life

Anne Rise

anne@rise.dk



Experiences throughout my life have contributed to my current passion for the development of individuals, whether in a professional, organisational, or personal setting. I have 45 years of experience as a leader in volunteer NGOs, 30 years of experience with training volunteer leaders, 15 years of experience training corporate teams and leaders, working with teams in the areas of creativity, networking, coaching, communication, competence building and personal development issues in many aspects. I have a bachelor's degree in librarianship, coupled with a study in psychology and a master's degree in organisational learning and working environments. I am also certified for a number of international personality assessments and coaching methods. I am a freelance leadership and communications consultant, a coach and lecturer in leadership, personal development, and communication. I am currently also working as a leadership consultant for NGOs and teaching in business schools and at the University College South Denmark. I am also the volunteer vice president of alp.

Aim

The following is a summary of literature on different models for and perspectives on mindset, as well as on the progressive evolution of emotions, with the aim of determining whether emotions are expressions of fixed states of mind arising out of an individual's existence, or whether they are the changeable results of new knowledge, intentions, (logical) convictions, and decisions.

The aim of this article is...

- to investigate the foundation of emotions from a humanistic and psychological perspective, based on literature taking a human resources approach
- to showcase different models of behaviour for daily work and leadership, focusing on emotions and individual drive
- to help understand different perspectives on behaviour – for both yourself and for others, whether you are a follower, learner, leader, or learning facilitator
- to discuss the relational impact of perception, intentions, and behaviour
- to investigate professional and corporate perceptions and values when it comes to organisational mindset and the impact of changing one's mind in a leadership role or task
- to inspire emotionally agile work for leaders and others more generally

Introduction

Everyday we meet other people and, whether consciously or unconsciously, we take note of their behaviour – and mirror their behaviour in our own idiosyncratic way. Based on their gestures and expressions, we judge whether their behavior is 'reasonable', 'predictable', 'strange', or even 'silly'. From the moment we make this decision, our thoughts revolve more around ourselves as observers than around the person we are observing – unless we take the time to ask the person about their behaviour and the intentions. If we do make the effort to ask, usually one of at least two different outcomes occurs:

- as the observer, we understand a little bit more about the other person, albeit still as a combination of our own experiences, knowledge, values, and perceptions
- the other person will learn more about themselves as our questions and interest prompt them to reflect on the previously unconscious emotions and thoughts underlying their attitudes and behaviour.

Throughout various leadership theories, the concept of 'mindset' has been referred to in different ways: assumptions, mental perceptions, mental maps/landscapes, attitudes, and beliefs, etc. Various theoretical attempts have been made to understand the connection between personality, attitudes and emotions, and potential changes of behaviour that arise. To take another angle, mindset could be analysed from any of the following perspectives: individual, leadership, organisational (also cultural, prejudicial, etc.).

While modern and post-modern leadership is closely related to (personal and corporate) development, the impact of mindset on learning should also be taken into consideration. Modern HR leaders are often more responsible for and occupied with the personal development of employees than the attainment of the business goals. This raises the big question of how obstructive attitudes can be addressed and constructive attitudes supported amongst employees and other stakeholders.

This article will therefore explore how different psychological and social theories explain the potential impact of mindset when it comes to perceiving and reacting to the emotions of others.

Mindset – what is that?

A Mindset is a worldview, the way in which one experiences reality and forms perceptions. It is undergirded by one's assumptions, limited by one's prejudices, and supported by one's values (developed from Anderson & Anderson¹)

In decision theory and general systems theory, a mindset is a set of assumptions, methods, or notations held by one or more people or groups of people. This means that institutions, professional groupings, and organisations can also develop and use organisational mindsets. These may or may not be aligned with the specific mindsets of the individuals involved.

Minds are mostly set by repeated, and thereafter generalised, impulses, whether they are consciously observed and articulated or not. Generalised impulses on an individual or corporate

level in a group or organisation develop into assumptions, and human minds then tend to look for new impulses to support or strengthen existing assumptions, rather than contradicting these. These assumptions shape mindsets, which in turn can become fixed if they are not challenged by new or contradictory perspectives, or if they fail to take other interests into account.

For example, the main goal of a school from the parents' perspective might be 'learning', from the teachers' perspective 'teaching', from the secretary's perspective 'administrating', and from the headteacher's or accountant's perspective 'keeping to the budget'. Each perspective is 'right' from its own point of view, but they can be discussed by the stakeholders. What would the mindset of one, four, or all of the pupils at the school be?

Fixed or growth mindset

Carol S. Dweck² has spent many years investigating how individual mindsets develop and how these mindsets can be challenged, disturbed, or exercised. Her

research has resulted in a model of two categories of mindsets: the fixed mindset (difficult to challenge and change) and the growth mindset (constantly evolving):

	Growth Mindset	Fixed Mindset
Typical quotations	<p>'Failure is an opportunity to grow'</p> <p>'I can learn to do anything I want'</p> <p>'Challenges help me to grow'</p> <p>'My effort and attitude determine my abilities'</p> <p>'I am inspired by the success of others'</p> <p>'I like to try new things'</p>	<p>'Failure is the limit of my abilities'</p> <p>'I'm either good at it or not'</p> <p>'My abilities are unchanging'</p> <p>'I can either do it or I can't'</p> <p>'I don't like to be challenged'</p> <p>'When I'm frustrated, I give up'</p> <p>'I stick to what I know'</p>
Typical opinion	Feedback is constructive	Potential is predetermined Feedback and criticism are personal

Dweck also explains the relationship between leadership approaches and behaviour depending on which mindset is adopted.

Leaders with fixed mindsets think that they are important at work simply be-

cause they exist. They can be described as DIMINISHERS. Leaders with a growth mindset appreciate the development of their employees and tend to render themselves redundant. They are MULTIPLIERS. (Liz Wisemann 2009)

"How come that we always judge others by their behaviour – and ourselves by our good intentions?"
(Irish proverb)

¹ Anderson, Dean and Anderson (2011)
² Dweck, Carol S. (2006): Mindset.

Leadership relation	Growth mindset	Fixed mindset
<p>Opinion of people</p> <p>↓</p> <p>Resulting behaviour</p> <p>↓</p> <p>Regarding challenges</p> <p>↓</p> <p>Regarding obstacles</p> <p>↓</p> <p>Regarding effort</p> <p>↓</p> <p>Regarding criticism</p> <p>↓</p> <p>Regarding success of others</p> <p>↓</p> <p>As a RESULT</p> <p>↓</p>	<p>Intelligence can be developed...</p> <p>↓</p> <p>Leads to a desire to learn and therefore a tendency to...</p> <p>↓</p> <p>Embrace challenges</p> <p>↓</p> <p>Persist in the face of setbacks</p> <p>↓</p> <p>See effort as the path to mastery</p> <p>↓</p> <p>Learn from criticism</p> <p>↓</p> <p>Find lessons and inspiration in the success of others</p> <p>↓</p> <p>Reach ever-higher levels of achievement</p> <p>↓</p>	<p>Intelligence is static</p> <p>↓</p> <p>Leads to a desire to look smart and therefore a tendency to...</p> <p>↓</p> <p>Avoid challenges</p> <p>↓</p> <p>Give up easily</p> <p>↓</p> <p>See effort as fruitless or worse</p> <p>↓</p> <p>Ignore useful negative feedback</p> <p>↓</p> <p>Feel threatened by the success of others</p> <p>↓</p> <p>May plateau early and achieve less than their full potential</p> <p>↓</p>
View of the world	Greater sense of free will	Deterministic

Jung's personality preference function³: Feeling

Carl Gustav Jung, the 'grandfather' of many personality type studies and psychometric programs, began by distinguishing between introverts and extroverts, and stating that this orientation is difficult to change. Whether this orientation is congenital or evolved socially or culturally continues to be discussed. It is clear, however, that the introvert-extrovert divide impacts an individual's empathic abilities and basic values. Could this be applied to mindsetting?

One of the categories in Carl Gustav Jung's model of different personalities model is the decision-making preference 'Feeling', as opposed to 'Think-

ing': in other words, whether the person mainly makes decisions on the basis of their head or heart. This decision-making preference can be seen in an individual's vocal expressions, interests, and personal or professional appearance. So does this mean that the ability to identify and show an interest in other people's emotions and well-being is an inherent ability or the result of training and an increased awareness?

Ever since Jung released his first theses about personality types, there have been ongoing discussions about the origin of different character traits. Are preferences determined by genetics, in

place before birth, or are they socially or culturally shaped throughout an individual's lifetime?

Jung's theories of personality types have, in fact, shaped the development of numerous psychometric tools, most of them used for recruitment, competencies assessments, team building and development, and ideal groupings, with the aim of optimising groups and taking complementary group settings into account.

But how does this correspond to social behaviour theories – and with business models for workers and leadership or management?

MacGregor's XY theory of management – a professionally applicable version of mind-setting?

Douglas McGregor first proposed his XY Theory in 1960⁴ to help people develop a more positive management style. The model shows two different ways of viewing people and could well have been the impetus behind modern leadership theories, as opposed to of the previously accepted management styles.

McGregor's ideas suggest that there are two fundamental approaches to managing people. Many managers tend towards theory X, and generally get poor results. Enlightened managers use theory Y, which produces better performance and results, and allows people to grow and develop.

McGregor's ideas significantly relate to modern understanding of the psychological contract, which provides many ways to appreciate the unhelpful nature of X-Theory leadership, and the useful, constructive, and beneficial nature of Y-Theory leadership.

³ Jung, C. G. (1971). Psychological types (Collected works of C. G. Jung, volume 6, Chapter X)

⁴ MacGregor, Douglas (1960): The Human Side of Enterprise



Theory X (Authoritarian management)	Theory Y (Respectful, resonant leadership)
<p>The average person dislikes work and will avoid it if he/she can.</p> <p>Therefore, most people must be forced by the threat of punishment to work towards organisational objectives.</p> <p>The average person prefers to be directed; to avoid responsibility; is relatively unambitious and wants security above all.</p>	<p>The expenditure of physical and mental effort in work is as natural as play or rest.</p> <p>Control and punishment are not the only ways to make people work; man will take responsibility for himself if he is committed to the aims of the organisation.</p> <p>If a job is satisfying then the result will be commitment to the organisation.</p> <p>The average man learns, under proper conditions, not only to accept but to seek responsibility.</p> <p>Imagination, creativity, and ingenuity can be used to solve work problems by a large number of employees.</p> <p>Under the conditions of modern industrial life, the intellectual potentialities of the average man are only partially utilised.</p>

The theories of X and Y are still frequently referred to in the field of management and motivation and, whilst more recent studies have questioned the rigidity of the model, MacGregor's XY Theory remains a valid basic principle of a leader's point-of-view from which to develop a positive management style and techniques. McGregor's XY Theory remains central to organisational development and to improving organisational culture.

A question to think about: Is MacGregor's theory simply a repetition of the mindset theory, phrased in business terminology?

By extrapolating from (working) individuals to larger groups, organisations, or even national cultures, we can look at different models for (corporate) mind-setting.

Howard Gardner's intelligences or mindsets

Howard Gardner is mostly known for developing theories about multiple intelligences, investigations that have lead to a more general approach to how individuals have the potential to grow in different directions, depending on basic persistent strengths.

After some years of working on his theory of multiple intelligences, Gardner defined and described an original set (mathematical-logical, verbal, bodily-kinaesthetic, musical, and spatial), along with social or relational intelligences (intra- and interpersonal), and then spiritual, naturalistic, and existen-

tial intelligences, which he introduced later. These categories were later also criticised by Gardner himself⁵.

These multiple intelligences are most relevant for individuals, but other perspectives of mindsetting include corporate and organisational spheres and their corresponding leadership approaches. In his book *Changing Minds*⁶, Gardner narrates his reflections and reactions when working with corporate institutions, in which management teams want to shape the mindsets of their employees and other stakeholders.

5 Gardner, Howard (2008): *Five Minds for the Future*. Harvard Business School Press, Introduction

6 Gardner (2006): *Changing Minds. The Art and Science of Changing our Own and other People's Mind*. Harvard Business School Press

“The world of the manager is complicated and confusing. Making sense of it requires not a knack for simplification but the ability to synthesise insights from different mindsets into a comprehensive whole.”

Mind-setting and leadership – and vice versa

Howard Gardner himself worked on critical and constructive feedback, which led to a 2007 publication of a new theoretical model, entitled *Five Minds for the Future*. This work outlines the specific cognitive abilities that should be sought and cultivated by leaders in the years ahead.

Gardner outlines the following minds:

- The disciplinary mind: the mind that organises, links structures, and makes use of primarily logical thinking, including most common philosophical theories as science, mathematics, and history. The disciplinary mind also covers at least one professional craft.
- The synthesising mind: this category covers the ability to combine and integrate different disciplines or spheres into a coherent whole, and how to master and communicate this integration to others.
- The creating mind: the creating mind can describe, illustrate and articulate upcoming ideas, problems, questions, and phenomena, mostly without any pre-existing relationship.

These three minds all relate to the working individual, group, organisation, or cohort – i.e. the ‘working society’. These three categories are all useful for planning for the future. Gardner also defined two just as important mental categories, although these revolved more around individual than collaborative existence:

- The respectful mind: an awareness and accepting appreciation of differences between individuals, including the need for complementation between different yet equally contributing human beings, groups, and cultural sharpening organisations.
- The ethical mind: the skill of being a world citizen, able to distinguish between ‘right’ or ‘wrong’ and to contribute to and remain loyal to rules, decisions, and individual responsibilities as workers and/or citizens.

Gardner has developed his mind categories on the basis of diverse case studies in private and corporate environments in order to illustrate his ideas and to inspire the citizens of today and tomorrow for lifelong learning, whether as learners, learning facilitators, or leaders. This leaves us with the following ques-

tion: are Gardner’s mental states more of an ideal combination of corporate values and qualifications for the future life of organisations and cultures? Is there any link between his mind theory, his previous intelligence categories, and the post-modern ideals of a resonant and reflective leadership ideal?

The answer can perhaps be found in one of Gardner’s much earlier publications: *Changing Minds*⁷. Here, Gardner introduces the difficulty of working with other people’s mindsets, explaining that he was once contacted by a corporate business and asked to change the mindsets of their employees and to give them a perspective accepted by the leadership team. Gardner found it impossible to change the minds of others. The best that can be done is to provoke or disturb other people’s mental assumptions, thereby raising their awareness and prompting them to consider the reliability and validity of their assumptions. This might result in a later decision or change of mind. In other words, you can motivate others to adopt a more agile mindset, but you cannot force them to change.

Six categories of mindsets

We have now looked at mindsets and mind-setting from an individual perspective, as well as from the perspective of an employer or leader, including the possibility of gradually changing mindsets over time to impact the individual sphere. Global history has shown that the mindset of a single charismatic and verbally intelligent person can impact the collective mindset of an entire group of people. The term ‘charismatic’ brings us to a discussion of how much our per-

spectives impact our emotions, and vice versa.

The development of leadership approaches has also been the development of the trends of leaders’ perspectives towards their work and towards the people they are leading (this is looked at in more detail in another article). Postmodern leadership theories focus more on mindsets, motivation and emotions than earlier theories. Corporate groups and

volunteer organisations are getting better at thinking about and taking notice of the way in which they treat their staff.

WAGGGS⁸, an international NGO for girls and women, is currently developing their second generation leadership approach in conjunction with Jonathan Gosling from Exeter University. They have outlined 6 mindset categories that are important for future leadership and life in general:

Mindset category	Relating leadership ability
Reflective Mindset	Leading oneself in a conscious and self-aware way
Gendered Mindset	Using gender awareness to strive for gender equality
Collaborative Mindset	Shaping teams and building/leading relationships
Responsible Action Mindset	Balancing change and continuity
Worldly Mindset	Aiming at mutual understanding and cross-cultural knowledge
Critical Thinking Mindset	Constructive and enquiry interest for others

These mindsets, based on the ideas of Gosling and Mintzberg⁹, promote leadership approaches that aim to minimise ‘false’ or undocumented assumptions. They could therefore

be useful for starting a discussion about the agility of human minds in a post-modern context. They could be used to question the idea of ‘fixed’ mindsets by raising awareness about

where assumptions come from and thereby gradually changing these assumptions into useful and constructive perspectives for individuals and their surroundings.

7 Gardner (2006): *Changing Minds. The Art and Science of Changing our Own and other People’s Mind*. Harvard Business School Press.

8 World Association of Girl Guides and Girl Scouts – introduction to a new leadership approach and concept, 2018.

9 Gosling & Mintzberg (2013)

How to lead, taking mindsets into consideration (David and Congleton / Hayes¹⁰)

In a toolbox for leaders on exercising the agility of mindsets, whether fixed, growth, or any other kind of mindset (to

use Dweck's terminology), David and Congleton give a fairly simple recipe in 4 stages:

Acceptance and Commitment Therapy (ACT)

1. Recognise your patterns
2. Label your thoughts and emotions
3. Accept your thoughts and emotions
4. Act on your values

This recipe follows the recent developments discussed above about the need for awareness of and a potential change in one's own mindset.

One way to be constantly exercising one's mindset is to take time to regularly reflect. You could, for example, plan a brainstorming session for your stakeholders about a (leadership) challenge. If needed, you could invent some new

and surprising stakeholder roles. Spend time reflecting on the potential mindsets and attitudes of each of the stakeholders. Your responses to the challenge should correspond to the wide range of stakeholder mindsets.

A conscious leader, using these exercises, can develop quality leadership that takes embedded mindsets into account.

Mental model mapping

Lars Kolind, a Danish leadership theorist and practitioner, shares a toolbox for postmodern leaders/managers in his book 'The Second Cycle',¹¹ in which he refers to a mindset as a 'mental model'. Kolind claims that mapping the mental model can make the 'owner' aware of its relevance and actuality, and that this mere awareness can prompt change or anchor an attitude. The mental model mapping process is aimed at prompting awareness of a corporate mental model in a potentially fatigued organisation with the following 5 steps:

1. Map the existing mental model of any aspect of the organisation and summarise it in a short sentence or in a single word
2. Try to find the reason behind each aspect
3. Consider whether the reason behind each aspect is still valid. What has changed since that attitude was formed, perhaps a situation or framework, etc.?
4. Imagine that you have been asked to shape a new mental model based on each of the above aspects, and also

taking into account the situation of today and tomorrow. Summarise the new mental model in a short sentence or a single word.

5. Review stages 1-4 and draw your conclusions.

The process should work both when coaching one person or when working in a counselling role for a bigger group or company.

"Action without reflection is thoughtless; Reflection without action is passive"

¹⁰ David, Susan and Congleton, Christina (2015): Emotional Agility. In: Hayes (2015) Emotional Intelligence. Harvard Business

¹¹ Kolind, Lars (2006): The Second Cycle. Wharton School Publishing, p. 137 ff.

Sustainability – is this also relevant for leaders and managers?

In their book Sustainable Leadership, it is argued that resonance and empathy are the cornerstones of any leadership model because they make beneficial use (and not abuse) of the energy and mental resources of the employees, thereby keeping the whole organisation sustainable and taking energy, economy and power, etc. into consideration. This model suggests a 3-phase solution for an

empathic process:

- **Empathic understanding, empathic effort**
 - The affective – the receiver's professional perception of emotions present
 - The cognitive – the receiver's handling of emotions, reflection and perspective taken
- **Empathic behaviour**

- Actions/gestures
- Communication
- **Constant and continued validation and evaluation of the phases 1 and 2.**

Something to consider: is sustainable leadership actually sustainable when it comes to mental, social and corporate resources, or is it just recycling, re-using and reflecting?

Further considerations regarding mindset, leadership, and emotional intelligence

This study leaves us with some ongoing questions that need to be discussed. Think about your mindset in terms of the metaphor of a car. What is...

- the clutch? (can be activated for mindfulness)
- the brake?
- the motor (diesel/gas/hybrid)?
- the inner atmosphere, caused by the passengers, the climate – and the A/C?

We invite you to reflect on the following questions about emotional intelligence, emotions, and mindsets:

- How far can emotions be categorised in terms of mindset types?
- Can you change someone's mind from the outside, or can only the individual him- or herself decide to change one's own perspectives and mindset?
- How can a person change one's own


emotions, using awareness of the basic mindset?

- How can a person, or a particular group of people, impact the emotions and mindsets of others?
- Is a mindset always fixed or can it become agile through 'brain agility' or coaching?
- How can you train emotional agility when it comes to leadership performance?

Bibliography

- Anderson, Dean & Anderson Linda A. (2010): Beyond Change Management. Pfeiffer
- David, Susan and Congleton, Christina (2015): Emotional Agility. In: Hayes (2015) Emotional Intelligence. Harvard Business.
- Dweck, Carol S. (2006): Mindset. Random House.
- Gardner, Howard (2006): Changing Minds. The Art and Science of Changing Our Own and Other People's Mind. Harvard Business School Press.
- Gardner, Howard (2008): Five Minds for the Future. Harvard Business School Press.
- Goleman, Daniel et al. (1998) Best of HBR on Emotionally Intelligent Leadership. Harvard Business Review.
- Gosling, Jonathan and Mintzberg, Henry (2003): The Five Minds of a Manager. In: Harvard Business Review, November 2003
- Jensen, Rolf (1999): The Dream Society. How the coming shift from information to imagination will transform your business. McGraw Hill
- Jung, C. G. (1971). Psychological types (Collected works of C. G. Jung, volume 6, Chapter X) Princeton University Press.
- Kolind, Lars (2006): The Second Cycle. Wharton School Publishing
- MacGregor, Douglas (1960): The Human Side of Enterprise.
- Stubberup, Michael og Hildebrandt, Steen (2012): Sustainable Leadership. Leading from the Heart. Copenhagen Press.

7 Gardner (2006): Changing Minds. The Art and Science of Changing our Own and other People's Mind. Harvard Business School Press.
8 World Association of Girl Guides and Girl Scouts – introduction to a new leadership approach and concept, 2018.
9 Gosling & Mintzberg (2013)



Agile leaders focus on the needs of others. They acknowledge other people's perspectives, give them the care they need to meet their work and personal goals, involve them in decisions where appropriate, and build a sense of community within their teams. This leads to higher engagement, more trust, and stronger relationships with team members and other stakeholders.

Emo(tiva)tion – a leadership skill?

The relationship between emotions and motivation

Johan Mellerup Trækjær

jmtr@ucsyd.dk



I am currently an assistant professor at University College South Denmark, working in the fields of action research, organisational psychology and cognitive science. I have provided consulting for many major organisations and institutions. My background is in military and security services.

Anne Rise

anne@rise.dk



Experiences throughout my life have contributed to my current passion for the development of individuals, whether in a professional, organisational, or personal setting. I have 45 years of experience as a leader in volunteer NGOs, 30 years of experience with training volunteer leaders, 15 years of experience training corporate teams and leaders, working with teams in the areas of creativity, networking, coaching, communication, competence building and personal development issues in many aspects. I have a bachelor's degree in librarianship, coupled with a study in psychology and a master's degree in organisational learning and working environments. I am also certified for a number of international personality assessments and coaching methods. I am a freelance leadership and communications consultant, a coach and lecturer in leadership, personal development, and communication. I am currently also working as a leadership consultant for NGOs and teaching in business schools and at the University College South Denmark. I am also the volunteer vice president of alp.

Is motivation an emotion? It could be regarded as such when motivation is the drive that makes a person act or react. There are two aspects to motivation:

- 1) An individual's inner drive as they (re)act
- 2) The impact of one person (e.g. a leader who inspires or motivates) on someone else

The aim of this article is to

- Describe the most relevant theories about motivation in leadership, taking emotional intelligence into account
- Take recent brain studies about emotions and motivation into account
- Mention a few models that can help leaders who are leading with emotional intelligence

The emotionally intelligent leader is aware of his or her own emotions and can make use of this knowledge to understand the emotions and motivational reactions of their followers. The emotionally intelligent leader is constantly reflecting on which situations are arising and on the corresponding different reactions. These prompt thoughtful reflection by the leader about which emotions could be causing the behaviour that they observe.

Any leader will face a number of personal and professional paradoxes on a daily basis, for example:

- trust vs. control
- being popular vs. being unpopular

- job security vs. new challenges
- personal interests vs. company interests
- optimism vs. a focus on the problems

Do leaders also take into account the paradoxes that their employees/followers are also facing as they try to do their best? Reinhard Pekrun has set up a model to show the links between environment, appraisal (motivational impact), emotions, and performance (table 1).¹ This table also shows the cognitive complexity of elements that have a mental or physical impact on performance at work.

Another article² discusses the various mind-sets and perspectives of leaders and followers. This systemic perspective is familiar to leaders who struggle to be viewed as the "ideal leader" by their company/organisation and their followers.

The dilemmas of the modern leader are described very well by Robert E. Quinn in his model 'Competing Values Framework'.³

Long term vision - Short term results
Innovation - Quality and efficiency
Think global - Act local
Collaborate - Compete
Decentralise - Standardise
Democratic - Directive/authoritative
Individual performance - Team excellency
Professional - Personal - Private

Being a mentor (i.e. an experienced role model who gives advice to a mentee on the basis of his/her own experiences and evaluations) requires a conscious awareness of both one's own emotions and of the impact that the mentorship is having on the motivation of the mentee. A mentor can easily demotivate a mentee if he/she illustrates an advice with old-fashioned or out-of-date examples of what could go wrong. The mentor should focus instead on situations where even insecure courage has led to fantastic results, motivating the mentee to be courageous and keep on trying. For example:

Edison tried to make a copper thread glow more than 6000 times before he succeeded. Imagine what would have happened if he had given up after 500 trials?

Facilitating someone else's development (whether as a learner or follower) means 'meeting that person where they are':

"One Is Truly to Succeed in Leading a person to a Specific Place, One must First and Foremost Take Care to Find Him Where He Is and Begin There."⁴

Facilitating is therefore closely connected to coaching, with a learner-centred perspective on investigating the aims, skills and competences that are already present, as well as the motivation and willingness to move on and develop.

- 1 Pekrun, Reinhard (2017): Achievement Emotions. In: Handbook of Competence and Motivation. 2nd ed. London, Guilford Press. Chapter 14 p. 258.
- 2 Rise, Anne (2019): Is the Mind Set or Agile?
- 3 Quinn, R. E., Faerman, S. R., Thompson, M. P., & McGrath, M. R. (2003). Becoming a Master Manager: A Competency Framework (3 Ed.). New York: John Wiley and Sons.
- 4 Kierkegaard, Søren (1858): English translation by Hong & Hong, The Point of view for my work as an author, Princeton University Press, 1998, chapter 1A, §2, p. 45.

Reactions and emotions

We all react in certain ways to a given current situation, mostly in line with previous reactions to similar situations that come to mind.

K. Friston^{5 6 7} has described how a model of 'free energy' in a given situation (whether linked to leadership, learning or working) depends on both the mental, intellectual, and social impact of those involved. This means that our current motivation for acting or reacting depends on the situation itself, the people present, and any previous experiences of similar situations or people.

When dealing with motivation, we must also consider both positive and negative stress as a form of motivation or de-motivation. Negative stress can be regarded as a destructive emotion,

destructive towards both the activity and the person carrying out the activity. Positive stress can lead to a feeling of flow, a highly motivating emotion that can keep up energy even when none is left.

Mihalyi Csikszentmihalyi is well known for his model of stress and flow, based on studies and articles about happiness, positive psychology, motivation, leadership⁸ and dealing with individual feelings. Aniston^{9 10} depicted a scale of stress levels and emotional existence with numerous models to describe the 3 corresponding mental states. They are most commonly referred to as the comfort zone, the learning (or growth) zone, and the panic zone. These illustrate how stress levels and emotional motivation are closely linked with each other.

States of mind / states of leadership

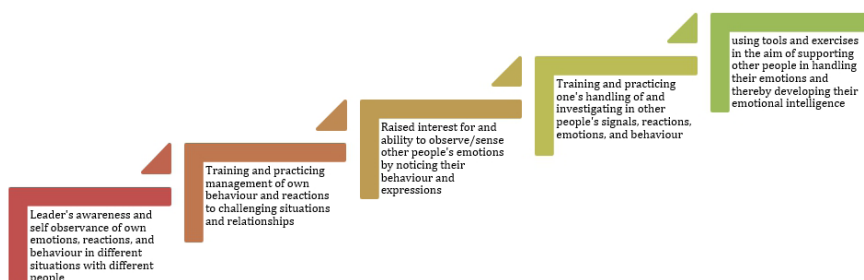
So which kind of leadership behaviour is most motivating and therefore most efficient for which kind of followers and for which kind of work? And how can leaders become more skilled at motivating their followers without causing negative stress? Can a leader's own enthusiasm impact the motivation of the follower?

Engaged leaders are able to create en-

gaged states in the brains of other leaders.¹¹

Trust among team members can be measured in heart beat synchronization among team members.¹²

Becoming an emotionally intelligent leader means progressing up the following ladder of emotional intelligence and awareness:



If one is truly to succeed in leading a person to a specific place, one must first and foremost take care to find them where they are and start from there.
Kierkegaard

- 5 Friston K, Kilner J & Harrison L (2006) A free energy principle for the brain. *Journal of Physiology - Paris* 100:70–87; Friston, J. Karl & Stephen, E. Klaas (2009) "Free-energy and the brain" *Synthese*. 159(3):417-458.
- 6 Friston KJ, Daunizeau J, Kilner J & Kiebel SJ (2010) Action and behavior: a free-energy formulation. *Biol Cybern*. 102(3):227-260.
- 7 Friston K (2012) Prediction, perception and agency. *International Journal of Psychophysiology*. 83:248–252.
- 8 Csikszentmihalyi, Mihaly (2003). *Good Business: Leadership, Flow, and the Making of Meaning*. Basic Books, Inc.
- 9 Arnsten AFT (2009) Stress signalling pathways that impair prefrontal cortex structure and function. *Nature Reviews Neuroscience*. 10(6):410–422;
- 10 Arnsten AFT, Wang MJ & Paspalas CD (2012) Neuromodulation of thought: Flexibilities and vulnerabilities in prefrontal cortical network synapses. *Neuron*. 76(1):223-239
- 11 Waldman DA, Wang D, Stikic M, Berka C, Balthazard PA, Richardson T, Pless NM & Maak T (2013) Emergent Leadership and Team Engagement: An Application of Neuroscience Technology and Methods. *Academy of Management Annual Meeting Proceedings*. 2013(1):632-637
- 12 Mitkidis P, McGrawa JJ, Roepstorff A, Wallot S (2015) Building trust: Heart rate synchrony and arousal during joint action increased by public goods game. In: *Physiology & Behavior*. 149:101–106.

Emotionally intelligent leaders should be constantly practising their abilities of observation and motivation as they become better at showing an emotional awareness of those around them. This awareness can be described as ‘positive interest’ that makes others feel valued by their leader.

“High-EQ leaders also don’t make assumptions about how others like to receive communication from them. For instance, some people might appreciate face-to-face conversations while others prefer a simple text message.”¹³

The main tool for an emotionally intelligent leader is communication, active listening and supportive questioning/coaching to support the independent interest and conscious or mindful reflection of the follower. This is very different to

the traditional leadership approach of control and criticism used by the X-perspective leader.

- “Emotionally intelligent leaders want to know about those preferences so they can adapt their communication style for each individual on their team.”¹⁴
- “Emotionally intelligent leaders typically possess another valuable soft skill: communication know-how. They also understand that it can be challenging for others, and they’d never make assumptions based on a colleague’s words. “Tell me more about that,” or “What did you mean when you said/did that?” is a judgment-free way to get clarity, says Dr. Neeta Bhushan, emotional health educator and author of “Emotional GRIT.” When

leaders use these words, they are operating from a place of curiosity and compassion instead of judgment, she says.”¹⁵

- “The phrase ‘can you say more about that’ demonstrates a desire to better understand what the other person is saying or trying to get at, but is non-evaluative,” adds Drew Bird, founder at The EQ Development Group.¹⁶
- Feedback is a two-way street for high-EQ leaders, says Ellis. “Emotionally intelligent leaders are inclusive by nature and never stop looking for opportunities to bring the thoughts and views of others into a discussion,” he says. “They recognise that they are not the smartest people in the room and look for ways to elevate others.”¹⁷

Conclusion

To answer the initial question of whether motivation is an emotion or not, we could point to the fact that leadership is about a two-sided awareness of the emotions involved in any task or rela-

tionship. It is essential that any leader develops a conscious appreciation of existing feelings both for and against any familiar or unknown challenges that arise. The relations between stake-

holders are an essential component of this appreciation and should be continually developed by any leader.

Bibliography

- Arnsten AFT (2009) Stress signalling pathways that impair prefrontal cortex structure and function. In: *Nature Reviews Neuroscience*. 10(6):410–422;
- Arnsten AFT, Wang MJ & Paspalas CD (2012): Neuromodulation of thought: Flexibilities and vulnerabilities in prefrontal cortical network synapses. In: *Neuron*. 76(1):223-239
- Cameron, K.S., Quinn, R.E., DeGraff, J., and A.V. Thakor (2006) *Competing Values leadership: Creating value in organizations*, Edward Elgar, Cheltenham, UK.
- Csikszentmihalyi, Mihaly (2003). *Good Business: Leadership, Flow, and the Making of Meaning*. Basic Books, Inc. ISBN 0-465-02608-7
- Friston K, Kilner J & Harrison L (2006) A free energy principle for the brain. In: *Journal of Physiology - Paris* 100:70–87;
- Friston, J. Karl & Stephen, E. Klaas (2009): Free-energy and the brain, In: *Synthese*. 159(3):417-458.
- Friston KJ, Daunizeau J, Kilner J & Kiebel SJ (2010): Action and behavior: a free-energy formulation. In: *Biol Cybern*. 102(3):227-260.
- Friston K (2012): Prediction, perception and agency, In: *International Journal of Psychophysiology*. 83:248–252.
- Goleman, D., Boyatzis, R.E. and McKee, A. (2002): *Primal Leadership: Realizing the Power of Emotional Intelligence*. Harvard Business School Press, Boston
- Gross, J. (1998) The emerging field of emotion regulation: an integrative review. *Review of General Psychology*. 2(3):271–299.
- *Handbook of Competence and Motivation. Theory and Application*. Ed. By Elliot, Andrew J., Dweck, Carol S., and Yeager, David S. (2017) 2nd ed. Guilford Press.
- Kierkegaard, Søren (1858): English translation by Hong & Hong, *The Point of view for my work as an author*, Princeton University Press, 1998, chapter IA, §2, p. 45:
- Lewis, M.W. and G.E. Dehler (2000): Learning through paradox: A pedagogical strategy for exploring contradictions and complexity, *Journal of Management Education*, Vol. 24: 708-725.
- Lüscher, L. & M.W. Lewis (2008): Organizational Change and Managerial Sensemaking: Working Through Paradox, In: *Academy of Management Journal*, Vol. 51, No. 2, 221-240.
- Mercier H & Sperber D (2017) *The enigma of reason*. Allen Lane.
- Okon-Singer H, Hendler T, Pessoa L & Shackman AJ (2015) The neurobiology of emotion–cognition interactions: fundamental questions and strategies for future research. In: *Frontiers in Human Neuroscience*. doi: 10.3389/fnhum.2015.00058
- Pekrun, Reinhard (2017): *Achievement Emotions*. In: *Handbook of Competence and Motivation*. 2nd ed. London, Guilford Press. Chapter 14

- 13 C. Rudders
- 14 C. Rudders
- 15 C. Rudders
- 16 C. Rudders
- 17 C. Rudders

- Porges, Stephen (2001) The Polyvagal Theory: Phylogenetic substrates of a social nervous system. In: Int. Jour. Psychophysiology (42)2:123-146.
- Quinn, R. E., Faerman, S. R., Thompson, M. P., & McGrath, M. R. (2003). Becoming a Master Manager: A Competency Framework (3 Ed.). New York: John Wiley and Sons.
- Quinn, Robert E. (1988) "Beyond rational management: Mastering the paradoxes and competing demands of high performance", Jossey-Bass, San Francisco, USA.
- Tomm, Karl (1988) "Interventive Interviewing: Part III. Intending to Ask Lineal, Circular, Strategic, or Reflexive Questions?" Family Process, Vol. 27, No. 1, 1-15.

Links

- <https://di.dk/SiteCollectionDocuments/Global%20Leadership%20Academy/Paradoxes-koncept/Paradoxes%20in%20a%20global%20world%202014%20-%20ver%202.pdf>
- <https://josephnoone.com/2016/01/31/simplicity-beyond-complexity-the-competing-values-leadership-framework/>
- Rudder, Carla (2018(I)): 8 Powerful Phrases of Emotionally Intelligent Leaders <https://enterprisersproject.com/article/2019/2/emotional-intelligence-8-go-phrases-leaders>
- Rudder, Carla (2018(II)): 10 Things Leaders with Emotional Intelligence Never Do.
- https://enterprisersproject.com/article/2018/4/10-things-leaders-emotional-intelligence-never-do?sc_cid=70160000000cYRWAA2
- 5 TED talks to increase your Emotional Intelligence <https://enterprisersproject.com/article/2018/1/5-ted-talks-increase-your-emotional-intelligence>

**"To lead others
I need to lead
myself - And
to lead myself
I need to
know myself"**
(Volunteer
leader)

Adult development and emotional maturity

Giving meaning to experiences

Johan Mellerup Trækjær

jmrtr@ucsyd.dk



I am currently an assistant professor at University College South Denmark, working in the fields of action research, organisational psychology and cognitive science. I have provided consulting for many major organisations and institutions. My background is in military and security services.

Introduction

Adult development theory was first explored by Jane Loevinger and Jean Piaget, who proposed that development relates to the ability to organise knowledge, not simply to the amount of knowledge possessed. A child can possess a huge amount of knowledge, but is not able to apply that knowledge in the same way as an adult. The difference is not in what the child knows, but in how they know it (Kegan 1994). According to Kegan, development is not about the accumulation of knowledge and skills, but about the development of a higher level of complexity, with which to apply knowledge.

Jane Loevinger was the first to recognise that it is possible to develop beyond the

conventional adult level, and that this could enable a more effective approach to the complex ways in which humans interact. William Torbert was the first to then apply this thinking to organisational change. He was followed by Susanne Cook-Greuter, whose new research showed the possibilities of higher development, as well as by Don Beck, Robert Kegan, Lisa Lahey and the philosopher Ken Wilbur who later inspired the work of Frederick Laloux.

Our current developmental stage determines the extent to which we are able to give meaning to the experiences we have. When we develop horizontally, we develop more skills and more knowledge,

thereby increasing what we know. When we develop vertically, we develop more cognitive complexity and are able to act more consciously, thereby changing how we know. Someone experiencing a conflict with a colleague or customer might only be able to understand the situation from their own perspective. They might assume that this is an objective, third person perspective of the problem and therefore conclude that the other party is to blame. A person with a higher level of complexity might be able to integrate different perspectives into their understanding of the situation, recognising that the events were interdependent and mutual, and not merely independent and detached from personal responsibility.

Vertical levels of development

According to developmental theory, it is possible to develop in stages. We can refer to those in the first adult stage as dependent. Those in other stages are independent and interdependent. At a dependent stage we are unable to distinguish ourselves from our relationships. As an independent we have increased control over our relationships and are therefore able to handle a greater level of relational complexity. For example, independent individuals are aware that others may have different opinions that may clash with their own. Interdependent individuals are able to see the underlying relationships. They can not only disagree with others, but are also able to understand that their opinions are not unique to them, because they have been created in a social context and are therefore not without their own context. These individuals therefore focus more on integrating their own and other's opinions into a greater whole, instead of simply trying to defend their opinions (Kegan 1982). If we are independent or, as Kegan calls it, are in the self-narra-

tive stage, we narrate our own story or identity. We can differentiate between our story and the stories of others. This is not true of dependent individuals (Kegan 1994).

In the interdependent or, as Kegan's refers to it, the self-transforming stage, we are able to transform ourselves beyond our own identity and personal narrative. The history of modernity has shown a shift from traditional (dependent) to modern (independent) ways of thinking, as shown by sociologists. This shift from traditional to modern self-constitution has corresponded with the shift from a social production of my-self, to a self-construction of my-self as a person of innate interest (Schmidt 1999). The late modern constitution of the self is, according to Giddens, a constant struggle to produce an attractive self-identity through a well spun self-narrative (Giddens 1991). In this framework, emotional intelligence could easily become hostage to the self-narrative as a dependent or independent individual

might not realise that the purpose of emotional intelligence is to build an attractive self-identity and not simply to resonate with other people on a deeper level.

Problems in contemporary society suggest that there is a need for a different approach to self. From a developmental perspective, the solution is for more people to reach higher levels of development. At these higher stages (interdependent and beyond) people begin to be able to transcend their identity. In Kegan's perspective, those at an interdependent stage are no longer subject to the object of identity. This means that they are no longer imprisoned by a struggle to construct their own identity.

Developed emotions

In the opinion of Yuval Harari, emotions have become one of the greatest challenges of our time. In his three books – *Sapiens*, *Homo Deus* and *21 Lessons for the 21st Century* – he explores the past, present and future of the human species, concluding that the challenges ahead are greater than anything we have encountered so far (Harari 2014, 2017, 2018). In his view, we are in no way prepared for what is to come. According to Harari, god or nature were the authority figures in traditional societies. Today, emotions have become authority figures. Individual feeling determine what is right, for there is no objective truth. One of the greatest sources of conflict within the modern international community is that people feel that their emotions have been violated. The result is that they feel entitled to ignore any critique that might make them feel bad. The risk of ignoring anything painful is that emotional maturity can only increase when we dare to confront what is painful.

The latest research on emotions has focused on the notion of affective realism. Affective realism is the moment when feelings become reality. Research shows that our feelings do become reality (Wormwood et. al. 2018), especially when it comes to our feelings about other people (Siegel et. al. 2018). Because our feelings change from moment to moment, our perception of the world changes from moment to moment. Affective realism exposes an inherent problem in the late modern authority of emotions. People's fluctuating feelings of what might or might not be right cannot be used as an reliable measure of how to proceed in matters of real importance, e.g. when public officials have to decide whether or not to remove a child from the primary care of the family.

According to William Torbert, people at

the highest stages of development, the so-called post-conventional stages (interdependent and beyond) know that their emotions are not infallible indications of reality but instead arise from specific situations and their relationship to those situations (Torbert 1972;7). This is precisely why vertical development is pivotal in the development of emotional intelligence. Without a level of complexity that matches that of the surrounding world, it doesn't help to be in contact with one's feelings, because emotions are about isolated impressions and not fixed areas in the brain. The latest research on emotions shows that they are produced by multiple systems in the brain working together to find the most suitable emotional state for the current situation (Kober et. al. 2008; Lindquist et. al. 2012; Oosterwijk et. al. 2015; Vytal et. al. 2010). Evolution has shaped these systems and networks to use 1) signs from the situation, 2) past experiences of similar situations and 3) the state of the body, in order to predict which emotional state has the greatest survival value.

When it comes to the authority of emotions, the discovery of mirror neurons (di Pellegrino et. al. 1992; Fadiga et. al. 1995) and the development of the theory of embodied simulation further indicates the necessity of mature development in emotional intelligence. According to the embodied simulation theory, we interpret the world in terms of our own inner states (Gallese & Sinigaglia 2011). In other words, we see what is outside through what is inside. We are therefore not able to see in others what we cannot see in ourselves. At the higher reaches of development, we are able to deconstruct the ego by recognising its destructive power (Cook-Greuter 2013). Emotional intelligence could easily be used as a way for the ego to coerce people to conform to our own ego-drive.

Inquiry in action

The empirical world outside the senses might be objectively decodable, but extensive research shows that we are not capable of this objective standpoint. Action researchers have proposed that the missing link is the combination of empirical inquiry with phenomenological experience (Torbert 1972). Our emotional experiences shape our perceptions of the outside world. In order to become more effective when dealing with the world around us, we need to integrate internal and external events at any given moment. The method is called action inquiry. This is a difficult skill, which requires an experienced level of in-action-awareness. Evidence show that this skill is necessary for organisational change on a transformational level, be-

cause without it, we often end up producing a distorted view of the world.

Action inquiry is the ability to put first-, second- and third-person inquiries into action at any given moment (Torbert 2001; Torbert & Taylor 2013). First-person inquiries are about oneself and one's inner experience. Second-person inquiries refer to the ability to connect to other people through communicative inquiry skills. Third-person inquiries occur at a systemic level. The skill of the talented inquirer wishing to expand his or her level of cognitive complexity is to develop a constant flow between inner experience (1st person) and outer world observations (3rd Person), whilst at the same time being able to communicate about

**There is a shift
from a social
production
of my-self,
to a self-
construction of
my-self.**
Schmidt

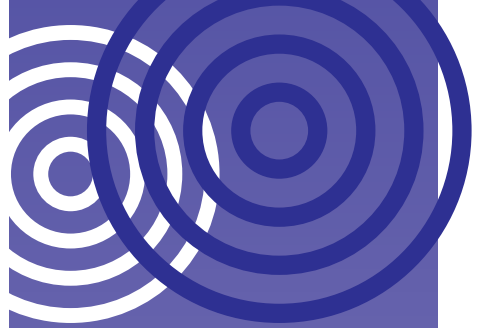
the inner world with the outer world (2nd person) by using complex communication skills. Amara collaborators made further developments in the three levels of inquiry by introducing the model of first-person inner learning, second-person application of healthy and

mutual power and third-person systemic thinking. By using the action inquiry perspective, emotions in organisations are viewed very differently to the classical perspective, which stated that emotions arise from deep structures in the brain. In the AI perspective, emotions

appear in the space between individual experience, interpersonal interaction and systemic context and must therefore be explored as a multidimensional (1st, 2nd & 3rd person) phenomenon, thereby demanding a high level of cognitive complexity.

Bibliography

- Cook-Greuter SR (2013) Nine levels of increasing embrace in ego development: A full-spectrum theory of vertical growth and meaning making. Revised edition of unpublished doctor dissertation. Harvard.
- di Pellegrino G, Fadiga L, Fogassi L, Gallese V, & Rizzolatti G (1992). Understanding motor events: a neurophysiological study. *Experimental Brain Research*, 91(1):176-180.
- Fadiga L, Fogassi L, Pavesi G & Rizzolatti G. (1995) Motor facilitation during action observation: a magnetic stimulation study. *Journal of Neurophysiology*. 73:2608–2611.
- Gallese V & Sinigaglia C (2011) What is so special about embodied simulation? *Trends in Cognitive Sciences*. 15(11):512-519.
- Giddens A (1991) *Modernity and self-identity: Self and society in the late modern age*. Polity Press
- Harari YN (2014) *Sapiens: A brief history of humankind*. Penguin Random House
- Harari YN (2017) *Homo deus: a brief history of tomorrow*. Vintage.
- Harari YN (2018 21. Lessons for the 21. century. Jonathan Cape.
- Kegan R (1982) *The evolving self: Problem and process in human development*. Cambridge, Massachusetts: Harvard.
- Kegan R and Lahey L (1984) Adult leadership and adult development: A constructivist view. In Kellerman, B. (Ed.), *Leadership: Multidisciplinary Perspectives* (p. 199-229). Prentice Hall: Englewood Cliffs, New Jersey.
- Kegan R (1994) *In over our heads: The mental demands of modern life*. Cambridge, Massachusetts: Harvard.
- Kober H, Barret LF, Joseph J, Bliss-Moreau E, Lindquist KA & Wager, TD (2008) Functional grouping and cortical-subcortical interactions in emotion: A meta-analysis of neuroimaging studies. *NeuroImage*. 42:998-1031.
- Lindquist KA & Barret LF (2012) A functional architecture of human brain: Insights from emotion. *Trends in Cognitive Sciences*. 16:533-554.
- Oosterwijk S, Touroutoglou A & Lindquist KA (2015) The neuroscience of construction: What neuroimaging approaches can tell us about how the brain creates the mind” pp. 116. I: *The psychological construction of emotion*. ed.: Barrett LF & Russell JA. The Guilford Press.
- Schmidt LH (1999) *Diagnosis I: Filosofende eksperimenter*. Danmarks Pædagogiske Institut, s. 115-138
- Siegel EH, Wormwood JB, Quigley KS, Barrett LF (2018) Seeing What You Feel: Affect Drives Visual Perception of Structurally Neutral Faces. *Psychol Sci*. 29(4):496-503.
- Torbert W (1972) *Learning from experience: Toward consciousness*. Columbia University Press.
- Torbert WR (2001) *Action Inquiry*. In: Reason P & Bradbury H (2001) *The Handbook of Action Research*. Sage Publications.
- Torbert WR & Taylor SS (2013) *Action Inquiry: Interweaving multiple qualities of attention for timely action*. In: *The Sage Handbook of Action Research – participatory Inquiry and Practice*. Ed.: Reason P, Bradbury H. 2. Edition. Sage Publications.
- Vytal K & Hamman S (2010) Neuroimaging support for discrete neural correlates of basic emotions: A voxel-based meta-analysis. *Journal of Cognitive Neuroscience*. 22:2864-2885.
- Wormwood JB, Siegel EH, Kopec J, Quigley KS, Barrett LF. (2018) You are what I feel: A test of the affective realism hypothesis. *Emotion*. doi: 10.1037/emo0000484.



**Emotions are
not infallible
indications of
reality.**
Torbert

The interconnectedness of mind, body and soul

Emotional Intelligence as the alignment of the three brains

Paola Bortini

paola@alp-network.org
www.limina.at
www.emotion-wise.net



For the past 20 years I have been fascinated with strengthening people and organisations throughout Europe in liminal phases to learn from and for the future with creativity and in harmony with their inner call. At the centre of my methodological approach is above all mindfulness, Otto Scharmer's "Theory U", embodiment practices and the healing power of nature and essential oils. Born in Italy, I have lived and worked in many countries. I am currently living in Austria and serving as the president of alp and co-founder of LIMINA and emotion-wise network. I am certified as an emotions mentor and with AromaTouch, MBSR, Mindful Self-compassion and Mindfulness in Education (with school, teachers and parents), Social Presencing Theater of Arawana Hayashi.

Introduction

This article discusses how the latest neurological discoveries can influence, inform and change our way of looking at, understanding and relating to our emotions and emotional intelligence.

Historic context and references

Research on how the human body and mind function dates back to the beginning of humankind. Philosophers, scientists and others have always felt the need to find an explanation for the way things are in our universe. This is confirmed by the presence of ancient records, whether as manuscripts, drawings, or archaeological finds. This discussion on how the human body and mind function has, however, been rapidly accelerated by the advent of technology, in particular the capacity of new machines to process large quantities of data and to investigate how the brain functions with more clarity and evidence. This reference to the brain is significant because, particularly in Western cultures, there can often be an artificial separation created between mind and body that prioritises the brain over the other parts of the body. Current neuro-scientific research shows, however, that there is a strong connection between mind and body that cannot be severed. In other words, the unity of the body and the mind has now been scientifically proven.

Numerous researchers and scientists contributed to this discovery. Candace Pert was the first neuroscientist to study and identify neural connections outside the brain, achieving notable results as early as the 70s. She researched how certain chemical compounds reacted with the brain, finding that the same chemical compounds, which had previously been considered to be present only in the brain, were also present in other parts of the human body. This opened up a new strand of research, which aimed at identifying a full map of the receptors scattered around the body, a project that is yet to be completed. Her research has re-

vealed how the chemicals produced by the human body, e.g. neuropeptides and their receptors, are the biological base of consciousness, manifesting themselves as emotions, beliefs and expectations, and profoundly influencing the way in which we react with and perceive the world. Candace Pert brought a new way of looking at what happens to human beings by finding evidence that the body knows what is happening before the mind, and that everything in our bodies starts with a chemical reaction, even thoughts and emotions, which had previously been attributed to external influences.

The results of her research were published in her book 'Molecules of emotions', and are easy to read even for those new to the natural sciences.

The HeartMath Institute in California has been studying heart function in parallel to this for the past 25 years and has developed cardiac coherence techniques that help align thoughts and emotions, resonate them and then resonate these with others. The scientists working at the HeartMath Institute have found clear evidence that the heart also acts as a brain and that it possesses all the functions that are normally associated with brain function. It has found that the neural connections in the area around the heart send more signals to the brain located in our head than the signals sent by the encephalic brain to the heart. As a result of these studies, the HeartMath Institute has created a model called cardiac coherence to facilitate the alignment of the cardiac brain with the head brain. When we are not aligned with ourselves, we find ourselves in a state of un-well-

ness and we send conflicting signals to others because we are unable to resonate with them.

In 2014 Rebecca Linder Hintze published her book 'Essentially Happy' containing the results of a study she conducted in collaboration with the School of Psychology at the University of East London in England. The study explored the effect of essential oils and good nutrients on emotions. It revealed the centrality of the gut in the activation of emotions and reinforced the need to maintain a chemical perspective on the creation of emotions and the ways in which they can influence well-being. One aspect worth mentioning here is that 90% of serotonin, the hormone of happiness, is produced in the intestine, which is why eating has an uplifting effect on our mood and why depression is connected to poor nutrition and the resulting lack of minerals, vitamins and enzymes necessary for the proper performance of vital functions. The study also revealed the important connection between depressing emotions and the inability to act.

The concept

We have 3 brains, since a brain is scientifically defined by the presence of neural connections. The most advanced technology allows us to monitor the neural activities that are present in three areas of our body: the head, the heart and the intestine. If there are neural connections in the head, heart and intestines, and if the presence of neural connections constitutes a brain, we can conclude that we have three brains, namely:

- **THE ENCEPHALIC BRAIN**, located in the head and responsible for analysing and interpreting received signals and to send them back to the body.
- **THE CARDIAC BRAIN**, located in the heart area and responsible for emotional insights and intuition.
- **THE ENTERIC BRAIN**, located in the area of the stomach and responsible for action.

These 3 brains communicate with each other through molecules that carry information and which have the ability to react with each other and to influence our behaviour, thoughts and emotions. Based on these statements, it is clear that emotional intelligence is much more than dealing with emotions. In particular, it shows that emotions are not something that we receive from the outside, nor are we able to manage the emotions that we used to think came from outside of us. The same applies to the emotions of others.

If everything is the result of a series of chemical reactions in our body, then the correct definition of emotional intelligence is the ability to align and bring into coherence our three brains. Focusing on only one brain is insufficient, given the interconnected communication within our body.

Examples

In our daily life we are confronted with situations and tasks that we repeat as part of our daily routine. This spans from waking up to going to bed and everything in between. Some of these actions are repeated almost automatically and each of them has a role, a place and a time. When we are able to do what we wish with the resources, spaces and time available, we are in a state of well-being. This means that there is balanced connection between what we desire, what the world is asking us to do and what we are able to do. When there is a dissonance between what we wish and what we are doing because of an external request, then the situation of dis-alignment starts.

Let's take an example: I like to spend time with my partner, I like to do my job, I like to show an interest in others and be socially active. When there is sufficient time and space for each of these then there is no problem. When these desires start to conflict with each other, they give rise to unwanted emotions like anger or frustra-

tion. There may also be physical pain and a sense of limitation as thoughts arise that constrict actions and development.

In particular, it shows that emotions are not something that we receive from the outside environment (people, situations), instead we create them, intentionally and unintentionally through our codified patterns that can be automatically activated.

Which kind of thoughts, emotions and physical sensations do you now feel? What happens if the same situation or a similar situation happens to you a number of times in a row? What happens if these same emotions are consolidated by your experiences and are memorised by your brain? You are starting to set the basis for a new mindset that will influence and impact all your future actions. Every action creates memories for the future, according to Antonio Damasio, one of the most famous neuroscientist still alive.

Bibliography

- Di Luzio Silvia, Il cuore è una porta, Edizioni Amrita 2011
- Dispenza Joe, becoming supernatural. How common people are doing the uncommon, 2019, Hay House
- Enders Giulia, Darm mit Charme. Alles über ein unterschätztes Organ, 2015, Ullstein Buchverlage GmbH
- Gennari Veruska, Di Ciacco Daniela, La scienza delle organizzazioni positive. far fiorire le persone e ottenere risultati che superano le aspettative, 2018, Franco Angeli
- Lipton Bruce, The biology of Belief (Italian edition), 2016, Macro Edizioni
- Narbeshuber Esther, Narbeshuber Johannes, Mindful leader, 2019, W. Barth Verlag
- Soosalu Grant, Oka Marvin, mbraining. Using your multiple brains do cool stuff, 2012, mBit International
- Truman Karol, Feelings buried alive never die, 2003, Olympus Distributing
- <https://www.heartmath.org/research/>

Emotional Intelligence is the ability to bring into alignment our thoughts, emotions and physical sensations.

CPTG essential oils and emotions

How nature and nature-based products can support well-being

Paola Bortini

paola@alp-network.org
www.limina.at
www.emotion-wise.net



For the past 20 years I have been fascinated with strengthening people and organisations throughout Europe in liminal phases to learn from and for the future with creativity and in harmony with their inner call. At the centre of my methodological approach is above all mindfulness, Otto Scharmer's "Theory U", embodiment practices and the healing power of nature and essential oils. Born in Italy, I have lived and worked in many countries. I am currently living in Austria and serving as the president of alp and co-founder of LIMINA and emotion-wise network. I am certified as an emotions mentor and with AromaTouch, MBSR, Mindful Self-compassion and Mindfulness in Education (with school, teachers and parents), Social Presencing Theater of Arawana Hayashi.

CPTG essential oils

When walking in a field or in the woods, or perhaps even in a city, you may have sometimes been attracted by a certain scent. You may have followed this scent with your nose and maybe even turned your head to find out where the scent comes from. You might have paused to smell it more intensely, enjoying the feeling of the pleasure it provided. Perfumes are one of the ways that nature uses to communicate, to attract and to repel, which are the two main activities of the immune system.

Essential oils are aromatic volatile substances that are extracted from plants, fruits, flowers and herbs by steam or pressure distillation. They are the spe-

cific molecules that give plants their scent and that make up their immune systems. Once extracted and processed into essential oils, these molecules have the ability to interact with the biochemistry of the human body, whether through the nose, the pores of the skin, or ingestion. This is why we are attracted to certain perfumes and flavours, and why these can have a beneficial effect on our state of mind and our health.

Humans have known about essential oils since ancient times and they have become the object of an increasing number of scientific studies by some of the most prestigious universities and in-

dependent laboratories. They are now widely used for their physical-emotional effects. Essential oils are an effective and practical help for sustaining psycho-physical wellbeing and they can be effectively integrated into daily habits.

The process of caring for and cultivating plants, herbs and flowers and of harvesting and distilling them can make a difference on the quality of the essential oils produced and therefore on the impact on our emotional intelligence and general well-being.

In our work, we only use CPTG essential oils in line with the highest level of purity available on the market.

What are CPTG essential oils?

CPTG (Certified Pure Therapeutic Grade) essential oils have a purity that is derived from several factors, linked to the quality and sustainability of their natural and social environment, as well as to the research and care applied in all phases of the production.

Elements that are essential for an essential oil to be qualified as CPTG essential oil are:

- **ORGANIC FARMING IN PLACES WHERE THE PRODUCT IS IN ITS BEST HABITAT**, where the microclimate and the soil composition allow it to have a high percentage of the main chemical components that determine its specific function. For example, the lavender cultivated in Bulgaria, thanks to the proximity of the Black Sea, has the best percentage of linalool, the main chemical constituent that is responsible for the famous relaxing effects of lavender on our body and our emotions.
- **STEAM OR PRESSURE DISTILLATION**, without the aid of chemical substances and directly at the collection point of raw materials, to ensure

that the medicinal properties are intact. Steam distillation is a slow process that naturally allows the volatile molecules to detach themselves from the rest of the plants, flowers, herbs while not reaching a temperature superior to 40 degrees that will destroy the chemical composition. Essential oils derived from citrus fruit are obtained with cold pressure.

- **TESTING CARRIED OUT BY INDEPENDENT EXTERNAL LABORATORIES ON THE ENTIRE PRODUCTION**, which control not only the presence of heavy metals and other substances harmful to health, but also ensure that the chemical composition falls within a predefined range in order to guarantee that the essential oils can be used in therapeutic contexts. The results of this analysis are available online at www.sourcetoyou.com, guaranteeing the quality of the products and the rights of consumers to be informed.
- **DIRECT AGREEMENTS WITH PRODUCERS** that allow them to have a long-term vision. This creates stability through the fair remuneration

of the workforce and thereby impacts the whole community, especially in low-income areas. It also guarantees the sustainability of production and collection, avoiding the depletion of natural resources and allowing nature to follow a sustainable, regenerative cycle.

- **CONSTANT RESEARCH** in cooperation with research institutes and universities to guarantee adequate and calibrated usage suggestions.
- **CONSTANT TRAINING OPPORTUNITIES** that are made available to those using the oils in their families or for professional purposes.

How should CPTG essential oils be used for strengthening emotional well-being?

Because of their guaranteed purity, CPTG essential oils can be used in several ways throughout the day or night, depending on the needs of the user. They are most commonly used aromatically in cold diffusers or through direct inhalation from the vial. Essential oils can be used topically by direct application on the skin in a pure or diluted way or through the use of beauty and hygiene products based on essential oils. They can also be used internally by ingestion in capsules or when added to food or water.

CPTG essential oils are pure nature in a bottle. This is precisely why they are so effective and once applied (aromatically, topically or internally) their molecules can reach the entire human body within seconds because one drop of essential oils contains 40 million trillion molecules. Candace Pert, the famous neuroscientist, was the first to discover that there are several receptors all over our bodies and not only, as was originally believed, within the brain. Her discovery opened the door to a series of studies that scientifically proved the link between body and soul. In other words, what we feel on an emotional and physical level is the result of bio-chemical processes happening in our body. It is thanks to these receptors all over our body that this information is brought to our brain and processed.

When we apply essential oils, their molecules travel throughout our body,

chemically interacting with one another. This chemical reaction influences our well-being and affects whether we feel positive or negative. Each CPTG essential oil has a clear chemical composition that makes it suited to a specific purpose. Wild orange CPTG essential oils, for example, because of its high limonene content has the capacity to influence the production of serotonin, the happiness hormone. This is why smelling wild orange makes us happier as a result of the chemical processes in our body and the communication between the receptors, the brain, and other neuro-receptors.

Making CPTG essential oils part of our daily routines, whether as pure or diluted oils or in products based on essential oils, is a great way to maintain our well-being by preventing and reducing the risk of physical sickness and by making us more resilient towards emotional stress factors.

CPTG essential oils or products based on CPTG essential oils are only available from qualified practitioners and consultants in conjunction with their educational work or from their online shops. We recommend contacting the ones that have been involved in this project if you wish to receive advice on which oils could be best for you and how to introduce them into your personal and professional routine, as well as how to have them sent directly to your home.

**Certified Pure
Therapeutic
Grade essential
oils are pure
nature in a
bottle.**

Bibliography

- Enlighten Alternative Healing, Emotions and Essential oils, sixth edition, Enlighten Alternative healing LLC, 2017
- Hill Dr. David, The dōTERRA essential oil chemistry Handbook, 2019, inhouse Printing
- Linder Hintze Rebecca, Essential oils for happy living, Mother Nature's Remedy to Jumpstart Happiness, Visium group LLC, 2017
- Linder Hintze Rebecca, Emotions an essential oils, an A to Z guide, Visium group LLC, 2017
- Linder Hintze Rebecca; Gunning Stephanie, Essentially Happy: 3 Simple Answers from Mother Nature for Overcoming Depression, Visium group LLC, 2014
- Nash Trish, Emotional healing with essential oils, a journey of self discovery, in-House Publishing, 2018
- Pert Candace B., Molecules of emotions: why you feel the way you feel, Touchstones Edition, 1999
- Various Authors, Modern Essentials, a contemporary Guide to the Therapeutic Use of Essential Oils, Aromatools, 2015
- Werner Monika, von Braunschweig Ruth, Praxis Aromatherapie, Haug Verlag, 2016

Mindfulness as a way of living

The 9 attitudes of Jon Kabat-Zinn

Paola Bortini

paola@alp-network.org
www.limina.at
www.emotion-wise.net



For the past 20 years I have been fascinated with strengthening people and organisations throughout Europe in liminal phases to learn from and for the future with creativity and in harmony with their inner call. At the centre of my methodological approach is above all mindfulness, Otto Scharmer's "Theory U", embodiment practices and the healing power of nature and essential oils. Born in Italy, I have lived and worked in many countries. I am currently living in Austria and serving as the president of alp and co-founder of LIMINA and emotion-wise network. I am certified as an emotions mentor and with AromaTouch, MBSR, Mindful Self-compassion and Mindfulness in Education (with school, teachers and parents), Social Presencing Theater of Arawana Hayashi.

Introduction

Every action we take is linked to our set of beliefs. These together form our mindset, in other words the script that we use for our everyday lives or, to put it another way, the script that runs our lives. It is, however, possible to change our mindset. This requires an intentional reprogramming of the mental script that informs all of our actions.

Regularly practicing mindfulness can have a significant impact on our mindset, because mindfulness arrives at the central set of attitudes that make up an individual. Jon Kabat-Zinn, the father of modern mindfulness training, has identified 9 key attitudes of mindful living that are all interconnected whilst still maintaining their very distinctive fea-

tures. Deepening these key attitudes can help us to lead better, more satisfied and more successful lives. Intentionally cultivating certain attitudes is also linked to deliberate work on the brain's attention span and to our ability to act intentionally.

The characteristics and implications of the central mindful attitudes are described below:

Non-judgemental awareness

Non-judgmental awareness is central to Jon Kabat-Zinn's concept of mindfulness. He defines this as the "awareness that arises through paying attention on purpose in the present moment non-judgmentally". The real challenge is to be non-judgmental, because when you start to pay attention to what's on your mind, you very rapidly discover that we have ideas and opinions about almost everything. We're always judging things - saying "I like that", "I don't like that", "I want that", "I don't want that", "this is great", "that's bad". This steady stream of judging is engrained in our cultures and is often expected or at least highly appreciated, because judging is associated with knowledge and having strong opinions, especially when it comes to leadership positions.

When we speak of mindful non-judgmental awareness, this doesn't mean that you shouldn't judge at all. It means that you should be aware of how judgmental you actually are, rather than simply judging your instinctive urge to judge. We become aware of how much we can get imprisoned by our judgements. Being non-judgmental also doesn't mean suddenly becomes naive and having no initiative. It means cultivating the discernment to see what is actually going on, recognising it and understanding it in relation to our previous experience. There is a fine line between discernment, clarity, and wisdom, i.e understanding the connections between things, and a tendency to judge too quickly. We need to recognise that quick judgement actually cre-

ates an unhelpful veil, a filter in front of our eyes that doesn't allow us to see things as they are, instead only seeing them through the lens of our own ideas, opinions, likes and dislikes, all of which obscure our vision. Becoming aware of our tendency to judge and learning not to judge this judging will actually help us to find a way to navigate through our judging in such a way that it no longer dominates our lives. We can start to recognise when it comes up and become aware of its toxicity. The more we challenge it and the more we rest in discernment and cultivate awareness, the more we can live life authentically in the present moment without getting caught by our own unhealthy mental habits.

Patience

We live in a commercial society that encourages us to act impulsively and leaves us with very little room to rectify false turns. You may have noticed that we are often impatient for the next important thing to happen in our lives. This impatience means that we miss the present moment. To intentionally cultivate patience we need to realise that things unfold in their own way and that in some profound way things cannot be hurried. When we spend our lives rushing to get somewhere else, the result is

that we never really enjoy where we are at the moment. This is a tremendous loss. Sometimes we are impatient with other people, sometimes we are impatient at work, sometimes we are impatient to get things done, but the wisdom of patience is something that can be profoundly healing and restorative. This is a wisdom that understands how things unfold in their own time. Human beings are organic creatures like the nature around them. Impatience is like trying to take a butterfly out of its chrysalis before it is its time.

By cultivating an attitude of patience, we see that we can afford to do things more slowly, with more awareness, less stress and less aggression. By learning to be patient, we learn to inhabit the present moment and enjoy great comfort and wisdom. Patience enables us to keep calm under pressure and reminds us to enjoy the small moments of life, because life is made up a series of small moments.

Beginner's Mind

This attitude encourages one to see the world in a fresh way, moment by moment. We live in a world full of artificial entertainment. Learning to reconnect to the experience of the present moment can be an authentically thrilling experience.

Beginner's mind is a lovely way of bringing us back to the present moment as something that is always fresh, always new, and has never been like this before. We consider ourselves to be experts and our minds are full of our own expertise, but this leaves no space for novelty or new possibilities. In any given situation, the expert sees only a few possibilities, but the beginner's mind sees infinite possibilities

because it comes to the situation fresh and not stuck in its own ideas and opinions on how much it likes this or doesn't like that or what the outcome of a particular situation might be. This freshness actually leads to tremendous transformative qualities. It is flexible because it doesn't insist that a situation or group of people must be the way they were in previous years. This benefits both others and ourselves. Ironically, having an innocent and open attitude helps to cultivate creativity and intelligence. If you stop labelling or having pre-conceived opinions of the situation, your whole being is free to engage with the moment and your ability to 'think outside the box' is empowered.

Trust starts within ourselves

There are so many areas of life that we cannot control – things from the past, present and future. And yet, even in the worst of situations there are often many things that are working well. It is possible to cultivate a greater feeling of trust in the world around you and in your own ability to respond to life's ups and downs, without being naive or gullible.

Trust is both being trustworthy and trusting. Trust is a recognition that we are not in control of every little thing in our lives and that many things vital to our survival are going on constantly and we take this for granted. We can trust that breath will take care of itself, which is great, because we otherwise would have died a long time ago. We can trust that our breath comes in and goes out again. We can trust that the ears are capable of hearing, that our eyes are capable of sight, that our organs are able to care of our metabolism and internal

biology. We can trust ourselves by listening to the subtle signals our body and intuition give us at each moment. The more we can learn to trust ourselves, the more we can actually learn to trust our relationships with other people and to have trust in the other various challenges that we face in life. This means connecting our own confidence in ourselves to meet whatever comes our way. This also means that we shouldn't think the worst of other people and shouldn't judge others on the basis of their looks, age, gender or ethnicity.


Trust is also a type of confidence in yourself and in the world. Trust is not the same as being gullible or being weak. Trust still means that we are capable of distinguishing between friend and foe. If we trust the ongoing process of non-judgemental awareness we will be healthy, will be able to heal, and will be able to handle difficult situations with grace and dignity.

Non-striving

When cultivating a mindful awareness, we need to arrive at a position that is unusual for Westerners, namely not trying to get anywhere else. This is what we call non-striving or non-doing. It means that we allow things to be held in awareness without having to operate on them. We don't try to make anything happen or to experience some special state, whether a state of relaxation, well-being, or anything else. Instead, we simply let life unfold from moment to moment. There is no manipulating, changing or forcing things in any way that would put you directly into the flow of now. Non-striving is not about having no goals or being aimless, it is the ability to go with the flow. We think without any agenda whatsoever. This is a tremendously healing and restorative experience for us because we

have so many agendas and are always on the way to some better moment in the future or trying to escape from something in the past. We instead aim to be in a place where we are no longer striving or doing, but are just letting things be as they are. This is not easy to do because we have so many different items on our to-do list.

This is a way of acting without trying to act. Action happens by itself, spontaneously – rather than being contrived. It is more direct and natural and therefore more effective and appropriate.



Mindfulness awareness arises through paying attention on purpose in the present moment non-judgmentally.
Jon Kabat-Zinn

Acceptance

Acceptance is an active process. There is nothing passive about it. It is not a passive resignation but an active recognition that things are the way that they are. Sometimes we do not want them to be like they are. Resistance to the way things are is a major cause of mental and emotional suffering, because we are fighting against reality itself. Acceptance doesn't mean that we can't work to change the world or our circumstances in some way or other. It rather means that, unless we accept things as they are, we will try to force things to be as they are

not. This generates an enormous amount of difficulty. The best place for transformation to begin is in a clear awareness of the situation, which must include a level of acceptance. When we recognise the actuality of things, we have the potential to apply wisdom in the search of actually shifting our own relationship to what is occurring in ways that might be profoundly healing and transforming. Without first accepting a situation it is very difficult to know where to stand, and without knowing where to stand, it is very difficult to take the first step.

Some things are very hard to accept, for example when we experience physical pain and don't know where it's coming from. It's very difficult to accept because we want to know what it is and where it's coming from. When we don't have any answers for what is causing the pain it's very difficult to accept it, but experience in working with those who suffer from chronic pain shows that before anyone can actually work with pain and suffering, they need to first welcome it and accept it as it is. Acceptance is a gateway to freedom from suffering.

Letting go

Letting go reminds us that we can let things be. Letting go means letting go of being caught in desires for things to be different or being fixated with an idea.

Letting go reminds us that we do not need to get involved in grasping or clinging to what we want and trying to push away what it is that we don't want because it's inevitable that unpleasant things will arise. Letting go therefore means letting be, it means

allowing things to be as they are and not getting caught up in having to have them a certain way when we already know that they are not that way. This corresponds with non-striving as we allow things to be as they are. Some Indians use a special technique to trap monkeys. They take a coconut and cut a small hole in one end, before tying the coconut with a wire to a tree. They then put a banana inside the coconut and watch as the monkeys come down

their trees, put their hand inside the coconut and grab the banana. The hole is crafted in such a way, however, that the monkeys cannot withdraw their fists whilst holding the banana. Because the monkeys do not want to let go they become trapped. Letting go is the key to freedom, because as we cling to things we put ourselves in a self-imposed prison. By letting go we stop fighting and resisting change. By letting go we can trust the process.

Gratitude

Jon Kabat-Zinn initially just wrote 7 attitudes of mindfulness, but he later extended this to include the important aspects of gratitude and generosity. Gratitude is a way to protect your mind from constantly complaining and finding the negative in things. It means enjoying the present moment with a

sense of admiration and humility. By slowing down and bringing gratitude into our present moment, we can foster a sense of delight and learn to focus on the positive in life. We can be grateful for the present moment because we're alive. We take so much for granted. Our bodies are working, we are breathing in

and breathing out, our eyes are working, our feet can take us where we need to go, our kidneys are working. Even when things are bad, we have the opportunity to be grateful for surviving them and learning from those events. Gratitude is always an option, and it is a very healthy option.

Generosity

Giving someone your presence is the greatest present of all. In fact, often all that our colleagues and family members want is our attention. Being generous means acknowledging that there is more happiness found in giving than clinging on to things. How powerful it is when you give yourself over to life and give others what makes them happy rather

than thinking of yourself and expecting to pat yourself on the back. Being a generous person gives joy to others and it enhances interconnectedness. You demonstrate that you care and that you are actually giving some time and attention to others rather than only to yourself. Generosity engenders a warm heart and a kind attitude. Jon Kabat-Zinn

describes mindfulness as another way of saying heartfulness. An open and generous attitude of sharing yourself with others is the foundation for healthy relationships.

Jon's conclusion

All of the above attitudes are intimately linked, which is why they are really just different ways of describing what mindfulness is all about. In all Asian languages, the words for mind and body are part of the same word. This means that in English the word mindfulness incorporates heartfulness and the above attitudes are really about the heart.

The most profound part of seeing things as they actually are is to see the interconnectedness of all things. When you see this, you will understand that emotions such as anger can be transformed into

some other feeling on the basis of our interconnectedness.

In some ways, this is about being able to see other people as they really are and not thinking of them as threats to us.

The magic behind these attitudes lies in realising that cultivating these habits makes our lives more liveable and more enjoyable from the inside out. All of them are interconnected and support each other, thus allowing us to see reality, emotions and people with different eyes, expectations and energy.

Bibliography

- Jon Kabat-Zinn, Full catastrophe living, using the Wisdom of your Body and Mind to face Stress, Pain and Illness, 1990, Bantam Books
- Jon Kabat-Zinn, Mindfulness for Beginners: Reclaiming the Present Moment and Your Life, 2016, Sounds True; Reprint edition (July 1, 2016)
- <https://www.thewayofmeditation.com.au/9-attitudes-deepen-mindfulness/>
- <https://mrsmindfulness.com/9-meditation-tips/>
- <https://www.youtube.com/watch?v=aOGsj0AkI8>

**Like it or not,
this moment
is all we really
have to work
with.**

Jon Kabat-Zinn

The power of being present

Emotional Intelligence and meditation for leadership

Laura Lopez Gámez

laura.euroaccion@gmail.com



I am a psychologist with great experience as trainer in Humanistic approaches; on Body movement and Corporal Expression (Río Abierto), Vital Readjustment facilitator, MBSR in Mindfulness and Gestalt therapy. I work mainly in the areas of Conflict Resolution, Emotional Intelligence, and Leadership with holistic practices that bring self-alignment.

"Our appointment with life takes place in the present moment, our appointment is here, in this exact place." We can get rid of past and future and get closer to the true nature of things.
Thich Nhat Hanh.

According to a Harvard study, our minds are lost in useless thoughts almost 47% of the time, wearing out an enormous amount of energy without productive results that do not contribute towards our well-being.

In fact, most of the thoughts that we have are to do with our past experiences. They may bring back feelings of guilt, resentment, depression or frustration, or they may be thoughts about our expectations of the future expectations that drive us into a state of constant anxiety, fearing about what might happen tomorrow.

If we are to become aware of ourselves and live a full and satisfying life, it is of paramount importance that we think about how our mind works. Most of us live with some dose of fear or permanent worry. These fears mostly do not correspond to a real danger that we face in the present moment, but to situations that we imagine occurring in the future. Fears can take various forms such as distress, worry, anxiety, nerves, tension, or phobia, all of which can manifest themselves physically or as recurrent thoughts and intense emotions. When these automatic and repetitive thoughts are activated, we lose not only our sense of empowerment and self-confidence, but also a large part of our energy, blocking our ability to re-

spond to the present situation. We must learn that we can only change what is happening in the present. Everything else is an imaginary projection about the future that weakens our ability to act now.

Meditation offers us a path to avoid this mental distraction. Through the practice of mindfulness we can become more aware of how our minds are distracted from the here and now. Meditation is a daily practice that can help us overcome the obstacles that take us away from being fully in the present and that therefore keep us from being fully ourselves.

Being fully present, otherwise known as mindfulness, is a Buddhist concept that refers to intentionally focussing on the here and now, and accepting reality as it is without escaping from it or making value judgements. Mindfulness is all about a "state of mind" that can be developed through the practice of meditation, a space where we cultivate self-observation and direct our full attention to what is happening around us, instant by instant.

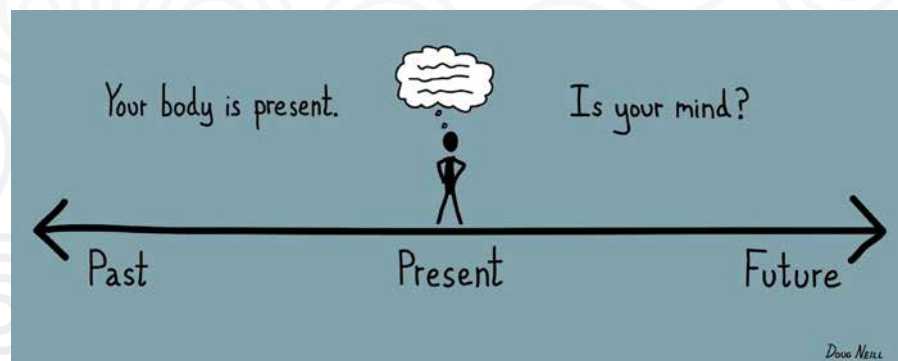
Practicing meditation techniques is the best way to reach a state of mindfulness, however, until a few decades ago, these practices were mostly reserved for those who went to Buddhist centres or who practiced yoga. Nowadays, mindfulness is considered a highly effective practice for everyone, and leaders of large companies or organisations are increasingly choosing to develop certain skills through the practice of mindfulness. This has led to the recent emergence of a new concept

of leadership in our society that is rooted in the present: the conscious leader. (Companies like Apple or Google have already integrated mindfulness as an essential part of their corporate culture).

Jon Kabat-Zinn is one of the main proponents of mindfulness in the Western world. His work and academic medical background have contributed to the growing inclusion of mindfulness in areas such as medicine, psychology, education, organisations, prisons and professional sports etc.

Recent technological developments have made it possible for us to study how the brain functions in real time, giving us evidence about the effects of certain practices on our brains. In recent decades, different medical studies have found evidence for the many benefits of mindfulness on our brains and wider lives. It can prevent certain health problems and considerably reduce stress and anxiety. It can also improve skills such as attention span, concentration and memory, as well as helping to develop emotional intelligence and improving interpersonal relationships, promoting creativity, decision-making skills and the ability to acquire new perspectives.

Through the practice of mindfulness we can cultivate an understanding of the mind based on experience. We can begin to observe our automatic behaviours, move beyond them, and become objective observers of our thoughts, emotions and physical sensations. We could describe this as "waking up from a life on autopilot" and becoming more sensitive to everyday experiences. The key is to observe with full attention and without judgment, allowing anything that emerges simply "to be", without getting hooked on thoughts or emotions that obstruct an awareness of and connection with the present moment. This goes beyond mere intellectual knowledge, it is a different quality of knowledge that can only be acquired through experience. It would be like explaining to someone how a flower smells, or how chocolate tastes. It must be experienced to be understood. On the other hand, this is an extraordinarily simple state. Buddhism claims that this is our natural state of being.



Picture from: <https://medium.com/@gunjanjohar66/past-present-future-where-do-you-spend-your-time-45f8317cef81>

Jon Kabat-Zinn explains how Buddhism uses the same word ('Citta') for both mind and heart. A state of mindfulness includes a quality of affection and compassion, a sense of presence and generous interest. In mindfulness, compassion is understood as an inherent human quality and the natural result of meditation. The attention of the mind is a natural quality that we all share as human beings; we are all attentive to a greater or lesser extent. The contribution of the Buddhist tradition has been to develop simple and effective methods for cultivating and refining this capacity and bringing it to all aspects of daily life.

By getting in touch with compassion and self-compassion through mindfulness,

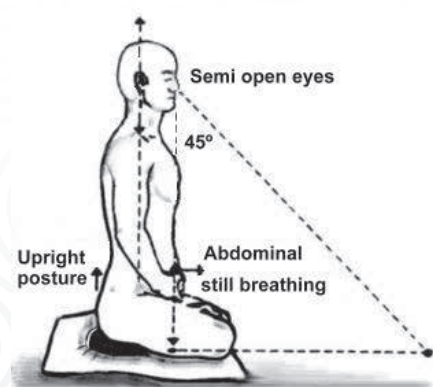
we can open ourselves to whatever life brings without interfering with mental judgements. We can learn to accept life as it comes, giving space for both joy and suffering. Compassion is a powerful emotion that helps us to minimise the impact of difficult and painful experiences without trying to escape from them. It helps us to find acceptance and offers us the potential of integrating difficult experiences as part of our human experience, transcending them into a deeper meaning that will become our inner wisdom. This inner wisdom will be the result of our own life process, and this unique richness will be the field of our leadership, enabling us to accompany, encourage, and inspire others in their own development.

Main aspects of meditation

Meditation is focused mainly on staying still and maintaining a sustained attention on breathing and on any bodily sensations. It requires you to just let thoughts pass through your mind without focusing on them directly or grasping onto them. Breathing provides direct access to the power of the present moment. Stay still with your attention focused on your breathing and an awareness of your senses. This will bring you back to yourself.

The body is always in the "here and now". Body awareness brings us into the present moment. It is the mind that wanders in thoughts and phantasies about the present and ends up missing what is really happening. Nothing happens outside the present moment except in our imagination.

Mindfulness can be practiced in a formal way, namely with traditional meditation



Picture from: <http://holistic-health.org/boulder/?p=516>

or the Zazen posture: this means sitting still in a lotus position for a certain period of time with the attention focused on breathing and on maintaining the meditation posture.

Alternatively, non-formal mindfulness invites us to pay undivided attention to our everyday routines. Instead of living automatically, lost in worries or thoughts, we step out from them to meet real life.

"Eat breakfast, conscious of each bite. Walk through the city, conscious of each footstep. Sense the richness of the experiences that unfold around you. Hear the birds singing, see the trees waving, feel the heat of the sunshine. Listen to someone fully, sensing with your whole body. And suddenly real life is met, arising naturally inner fulfilment."

A leader who incorporates mindfulness as a practice for personal development will become more rooted in the present and will be able to realise their potential. They will develop a deeper knowledge of themselves and no longer need to look for outside references to contribute to their own authenticity. They will be able to guide others and support them in the way they have walked, respecting and caring naturally for the environment that they are consciously connected to. They will have the ability to respond in a coherent way to the challenges life may bring, because they have become open, receptive and rooted in themselves. They are the quiet stillness in the centre of a hurricane. And they will naturally become a reference for others.

"Our appointment with life takes place in the present moment, our appointment is here, in this exact place."
Thich Nhat Hanh

Bibliography

- Tolle, E. (2004). The power of now: A guide to spiritual enlightenment. Ed. Namaste Publishing.
- Jon Kabat-Zinn (2017). Mindfulness for beginners. Ed. Jaico.
- Thich Nhat Hanh (1999). The miracle of mindfulness. A manual on meditation.

Gestalt therapy for the development of Emotional Intelligence and leadership

Bringing self-awareness into leadership

Laura Lopez Gámez

laura.euroaccion@gmail.com



I am a psychologist with great experience as trainer in Humanistic approaches; on Body movement and Corporal Expression (Río Abierto), Vital Readjustment facilitator, MBSR in Mindfulness and Gestalt therapy. I work mainly in the areas of Conflict Resolution, Emotional Intelligence, and Leadership with holistic practices that bring self-alignment.

This article focuses on showing how we can work on leadership from a Gestalt approach and thereby develop our emotional intelligence.

Gestalt therapy is a humanistic approach that comes from Gestalt psychology. This new approach to human psychology was conceived by Fritz Perls towards the end of the 1940's and has its roots in the discovery of the unconscious in 20th-century psychoanalysis.

Gestalt therapy is founded on various sources, including oriental philosophy, psychodrama (as therapeutic theatre), the encounter groups of Carl Rogers, S.

Friedlander's theory of creative indifference, W. Reich's bioenergetics, existential philosophy and directed dreaming.

Gestalt therapy views human existence from a holistic perspective and is concerned with integrating its different dimensions: sensory, emotional, intellectual, social and spiritual. This experience is felt in the body and translated into thoughts and words and vice versa, as words and thoughts are felt as bodily sensations.

Gestalt places special emphasis on awareness, integration and self-realisation, with the intention of fulfilling an individual's

highest potential. This highest potential is what we want to develop and actualise as leaders, particularly taking into account the emotional dimension.

Gestalt is a way of being in the world, a philosophy of life based on being in contact with the present moment. Its main focus is on becoming aware, and it therefore places a greater emphasis on processes than content, on the "how" than on the "why". The focus is not on "what happens to us?", but "what do we do with what happens to us?". It's an existential question about the position we take in our life circumstances that is based on honesty, self-esteem, responsibility and respect.

Neurosis in Gestalt

In Gestalt we understand the person as "an individual and a social being", and can define human life as "the interaction between the person and his environment in a constantly changing field" (F. Perls). The person that can live in meaningful contact with his society, without being completely swallowed by it and without being completely withdrawn from it, is well-integrated and lives in a state of well-being.

The needs of an individual can be satisfied with adequate contact with their environment and withdrawal from it when necessary. Society also has a series of needs that require the participation of

the individual. Every action that a person takes should have the aim of balancing their personal needs with the demands of society.

This balance is lost when the individual and their society (others) experience divergent needs and the individual is no longer able to fulfil their own needs.

When we cannot make a decision or feel dissatisfied with the decision we have made, we have not made sufficient contact with others or have failed to withdraw from others.

It is at this moment that we lose our sense

of wellbeing as we are unable to find and maintain a proper balance between "others" and "ourselves". The neurotic mechanisms are a defensive manoeuvre to protect ourselves from the threat of being crushed by external demands. These unconscious mechanisms appear to restore the lost balance in a situation where we cannot distinguish between our need and the needs of others, and our needs then remain unmet.

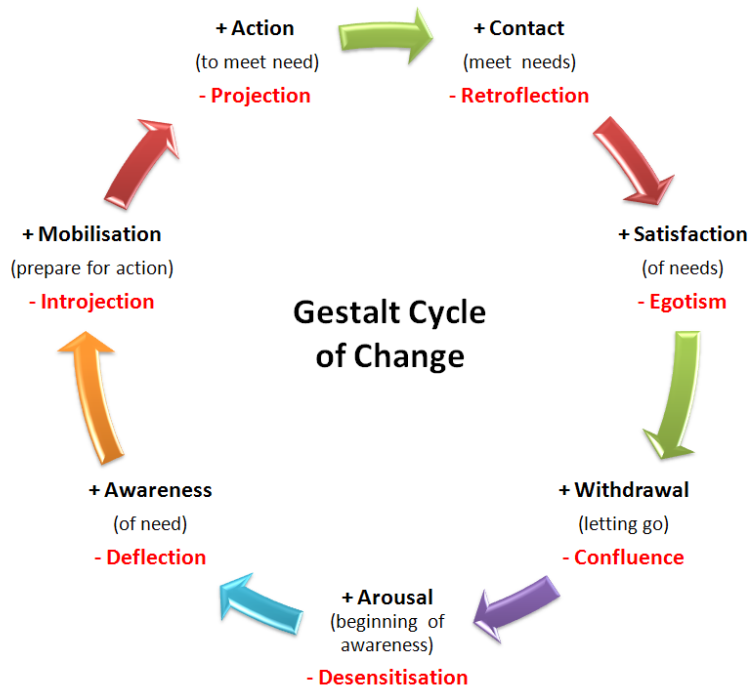
Through increased awareness we can try to right this imbalance and recover what was lost in the way, restoring a more fulfilling way of living, and fulfilling our potential.

The Gestalt cycle

As we have seen, neurotic mechanisms are closely related to meeting our needs. This relationship can be represented by the Gestalt cycle of experience, also called the cycle of satisfaction of needs.

As Michel Katzeff says, satisfying the needs of most people and groups tends to progress through a psycho-physiological and social cycle that goes on and ends in the same way.

This cycle is made up of 7 different stages. Between each stage there is a creative mechanism or pathological resistance due to neurotic mechanisms. Each state overcomes the stage that precedes it by integrating it.



Picture from: <https://www.enduringmind.co.uk/mindfulness-cycle-of-change/>

The seven stages are:

I. Arousal:

The individual experiences an initial sensation, motivation, desire or need that must be satisfied and that momentarily pushes others into the background. These sensations are messages from our bodies that can be difficult to rationalise. (E.g. The need for recognition from others.)

II. Awareness:

The awareness of this original sensation allows it to manifest itself with greater clarity. Here, the function of the conscience is to help the organism to orient itself and to act towards the satisfaction of this sensation: to understand what is happening, what the sensation relates to, and what is the need or desire that it is behind it. (E.g. The realisation of this need.)

III. Mobilisation:

Awareness involves a psycho-physiological activation that mobilises the vital energy of the organism and impels it to act and satisfy the need. (E.g. Activation in the body to get this recognition.)

IV. Action:

This is about making an effort to want, to prepare, to have the will to deploy towards the source that has been chosen to respond to the need. (E.g. Taking steps to make this recognition happen.)

V. Contact:

The displacement towards the desired object leads to contact: the encounter, the essay, the hesitation, the approach, the prelude. Contact is to allow a certain creative tension, the flow of the current from

"me to you". It is about being ONE with others. It is union with others, the meeting of differences. (E.g. You start to put yourself in someone else's situation.)

VI. Satisfaction:

This is about completing the process. It is the fusion, the point at which we are no longer in contact with ourselves and are dissolved into the other. We are absorbed, we become confluent and undifferentiated. (E.g. You get recognition from others.)

VII. Withdrawal:

This is the process of retreating back to ourselves once the need has been met. The undifferentiated "I-You" again becomes the personalised self. This last phase of the cycle allows us to enjoy and rest from the effort exerted, as well as to be ready for the appearance of a new sensation, prompting the process to start over again. (E.g. You stop needing this recognition for the moment.)

We can use this cycle to increase the awareness of leaders. It is a helpful roadmap that can highlight possible interferences in the flow of this cycle and help leaders to gain a full realisation of themselves.

As we mentioned above, between each of these phases there are different resistances or interruptions. These result in unfinished situations that remain internalised until they can be brought back to the surface of consciousness to be satisfied. These resistances are the neurotic mechanisms that we will now look at in depth.

"There is a lot of potential in people, but knowing how to detect it also requires talent".
Fritz Perls

The creative reconversion of neurotic mechanisms

Neurotic mechanisms do not only act as defences, resistances or inadequate forms of contact and withdrawal. They have a CREATIVE side that allows them to decriminalise the neurotic and rescue its artistic or sublimated aspect, releasing the repressed potential of the person

(Peñarubia). This aim corresponds directly to leadership and is of greater interest to us than the therapeutic application.

Each of the neurotic mechanisms can be used in a creative way to search for authenticity. When we are aware that we

are using a specific mechanism, we have a very powerful and useful tool, not only for better interactions with our environment, but also for the performance of our work in any field.

3. The 4 main neurotic mechanisms

Projection

The projection is the tendency we have to make the others responsible for aspects that originated inside of us. By projecting what's inside onto the outside, we become passive objects and victims of our circumstances.

In this projection, we renounce those aspects of our personality that we find difficult, offensive or unattractive to accept, projecting them outside of ourselves and onto others. This prevents us from becoming aware of uncomfortable sensations.

Projection is a very important tool in personal development. When we start to take responsibility for what is ours rather than projecting it onto others, we remove barriers and are freed to be more empathic towards others; a trip that allows a leader to put himself in the place of the other person, understand and accompany others in their path, taking the best out from them.

Introjection

This is a mechanism that incorporates patterns, attitudes, ways of acting and thinking from others that are not truly ours. We do it by swallowing them without discrimination, so that we cannot keep the part that's beneficial, and return what does not serve us. These foreign ideas that are not assimilated, also known as introjections, impede the development and expression of one's own being.

In the cycle of satisfaction, introjections are situated between "awareness and mobilisation". We receive a message from our environment that negatively judges an inner need that we are

no longer aware of, thereby preventing us from satisfying it.

From a positive angle, introjections help us to creatively review our roots and origins, to recover the past to make it our own, to reexamine traditional wisdom and go beyond our usual judgements and limits. We can begin to identify useful resources from past learning experiences, maintaining the constructive traditional values that have helped to shape our identity.

Confluence

This is when we feel there's no separation between ourselves and our environment or others around us, meaning that we are in confluence with them. This has a lot to do with not being aware of the differences between others and ourselves.

In the cycle of satisfaction, confluence implies staying stuck in an experience without being able to separate oneself from it. The cycle is therefore interrupted between "realisation and withdrawal". We remain in the state of undifferentiated fusion, not giving space for celebration and rest or allowing new needs to emerge.

Confluence can also be used creatively to give ourselves a sense of being part of something bigger, of knowing that we belong to a larger collective. If I lose my limits in a group, confluence makes me bigger and helps me experience a feeling of uniqueness and greater transcendence than I would have done as an individual. This creative approach helps us to attain a level of transcendence, trust, and the ability to abandon

ourselves to collective wisdom.

Retroflexion

This literally means "going back intensely against ourselves". It is when we treat ourselves in a way that we wanted to treat others, but stopped ourselves from doing because of the negative consequences. For example, instead of becoming angry with those around us, we direct this anger against ourselves. We thereby change the direction of our emotions and run the risk of becoming our own worst enemy if we fail to correctly channel this energy.

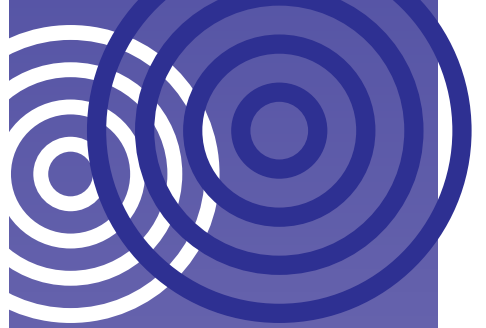
In the Gestalt cycle, retroflexion prevents us from taking action, meaning that mobilisation cannot take place and energy becomes an inward-looking psychological or physiological force.

The creative management of retroflexion requires the development of obedience and discipline. We first need to strengthen our will power, develop inner strength, and learn to hear and obey our inner voice. It is about being aware of what we are doing to ourselves, of controlling our impulses and resisting destructive impulses. It is about maintaining attention and neutrally observing the world with detached emotions (not repressed emotions), whilst persevering with the task at hand.

Becoming aware of the cycle of satisfaction and the mechanisms that interfere with its completion is useful for leaders as they grow in awareness of their unconscious mechanisms, overcoming resistance and becoming able to unfold their inner potential, making it available for themselves and for others.

Bibliography

- F. Perls (1957) "Gestalt Therapy: Exciting and Growth in the Human Personality". Ed: Paul Goodman
- Peñarubia, Francisco (2006): Terapia Gestalt. La vía del vacío fértil; Alianza Editorial
- Segado, Águeda. (2006) Los mecanismos neuróticos en Gestalt y los mecanismos de defensa en Psicoanálisis. Aportación a un análisis comparativo.
- Polster, Erving y Miriam (2003). Terapia gestáltica. Argentina: Editorial Amorrortu.



**The interaction
between the
person and his
environment
in a constantly
changing field.**
Fritz Perls

Personalities and types of leadership

Becoming conscious Leaders through Personalities in Enneagram

Laura Lopez Gámez

laura.euroaccion@gmail.com



I am a psychologist with great experience as trainer in Humanistic approaches; on Body movement and Corporal Expression (Río Abierto), Vital Readjustment facilitator, MBSR in Mindfulness and Gestalt therapy. I work mainly in the areas of Conflict Resolution, Emotional Intelligence, and Leadership with holistic practices that bring self-alignment.

Great leaders like Mahatma Gandhi, Martin Luther King, Nelson Mandela and others undertook a journey of self-knowledge to become the best version of themselves.

When we talk about leadership, we are implicitly talking about personality types or personal qualities. These

are the inner resources that we have as human beings and that influence our own lives and the lives of those around us.

We can consider anyone to be a leader who has transcended the social conditioning in which they were born and who contributes to the enrichment of

a society that is in constantly need of change and growth for future generations. All of this is done out of their own authenticity.

There are many different types of leadership that we will discuss in this article, but it is important to first differentiate between a leader and a boss.

A conscious leader vs. an unconscious boss

How can you distinguish a conscious leader from an unconscious boss?

An unconscious boss is someone who is in a position of responsibility or leadership but is still conditioned by the past. An unconscious boss is largely oblivious of the needs or ideas of others, has little self-awareness, and is not motivated by a personal vision that can touch or inspire others. The unconscious boss' motivation is centred on himself and the fear of losing what he or she has. In practice, this means doing whatever others (superiors) expect. He or she is authoritarian and usually works through punishment. In the modern era of knowledge, this type of boss no longer fulfils the role that companies need when faced with the emergence of a new society through global crises in numerous areas: health, education, politics, economics, social etc. Our society necessitates a new mentality and makes

it urgent for us to new ways of living a more fulfilling life on our planet.

Conscious leaders, on the other hand, know how to get the best out of others because they have first learned to deal with themselves. They have questioned their links to the past and have transcended them, they are connected to their humanity and their emotions, and are sensitive to their environment and able to respond to its needs. They understand that leadership is an act of service to improve society and take responsibility for themselves without blaming others in the face of difficulties. Instead, they find new ways to solve challenges. Conscious leaders are aware of their fears and know how to confront them and use them to their full potential. They have a healthy self-esteem, know their own value, and are aware of the contribution they can make as individuals. They indi-

rectly inspire others with their vision and, because they understand human needs, they give room for feelings and emotions. They're aware that mistakes are part of a learning process, and are able to move beyond the beaten path when they feel that it no longer meets their needs. They are prepared to risk innovation and explore and discover new alternatives.

Nowadays, companies need people who know themselves. Self-awareness is one of the key elements for success, as our main challenge is learning how to deal with ourselves and with others. This self-knowledge will allow us to develop our talent and creativity and increase our potential. A conscious leader will help others to grow and to trust themselves by setting a good example. He or she knows how to see the unique gifts of others and how to take advantage of these.

Enneagram and leadership

We have known about the enneagram since the beginning of the 20th century from a Sufi master called Gurdieff. Nowadays, the enneagram has become a powerful tool for self-knowledge in psychology and business coaching, amongst other things. Through the study of the enneagram we can become aware of the mechanisms that shape

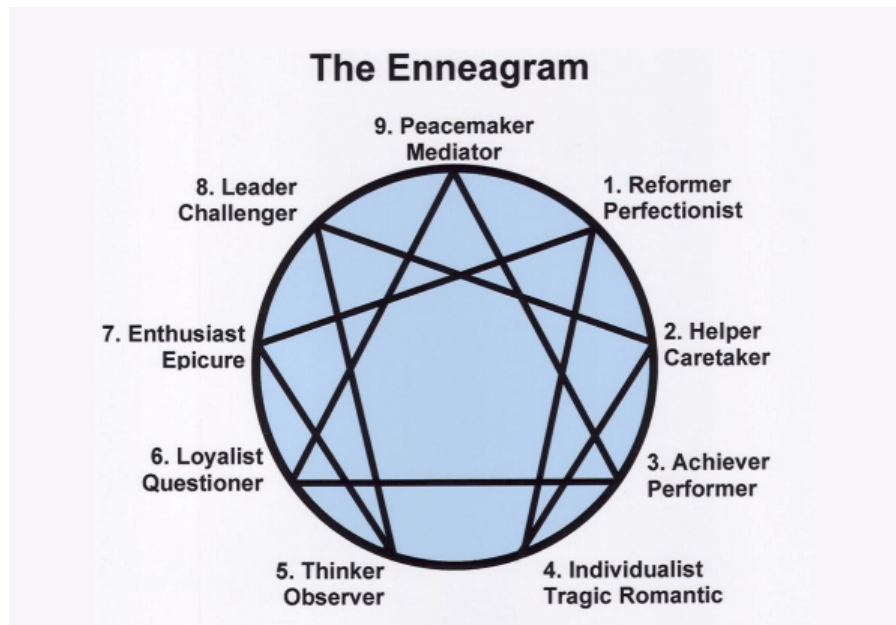
our personality and discover a way to transcend our limitations and fears by getting in contact with our authentic self, where the true potential for conscious and genuine leadership resides. The enneagram shows us that our personality is a construction of a false ego from early childhood, a natural process of adaptation to our society. The devel-

opment of this personality began with a main wound or desire, from which the entire structure of our character was forged over subsequent years. This wound should be the main topic of self-discovery in our lives, and it will be our main challenge to overcome and transcend. It is therefore of vital importance.

The wound will have been installed in us by the acceptance of a limiting belief at an early stage, the result of our relationship with our environment. This belief will have originally helped us to adapt, but it later became a limitation and contains internal suffering that we must recognise and transcend if we are to recover the essential truth about what we are and what we can achieve.

The enneagram outlines 9 types of wounds on which any personality is unconsciously developed.

There 9 wounds correspond to 9 types of personalities. They are all related to each other through a diagram of self-knowledge that represents our own journey towards personal discovery.



Picture from: <https://personalityjunkie.com/10/enneagram-type-7-7w6-7w8-enfp-entp-esfp-estp/>

As we become aware of ourselves, we become a type of potential leader. We will briefly look at the types of leaders that emerge from the different characters proposed by the enneagram.

The personalities in the enneagram can be classified into 3 main groups, each indicating where the nuclear wound of the character originated. These three groups of character are: the visceral, the emotional and the intellectual.

In the VISCERAL personalities, the wound of the ego is based on a conflict in its capacity to act. These personalities have felt a lack of autonomy and independence at a given moment that has led to a lack of serenity in their character. They are impulsive and react easily. They are quick to act. The most predominant emotions in this type of character are anger and rage.

The character type 1 is the perfectionist. The limiting belief from childhood is "only if I am perfect am I worthy of love". This character is reactive and critical, too much involved in operational details, inflexible and dogmatic. When this character learns to delegate without constantly checking up on others, the wound is transformed into wisdom and this character finds the perfection they long for all around them. They then become a Visionary Leader. They lead through example, organisation, consistency, responsibility, pragmatism, and attention to detail.

Character type 9 is the peacemaker, whose limiting belief is "to be loved, I have to be complacent and sacrifice for others." This character is normally unassertive, avoids conflicts, looks for accommodation, is indecisive and has low energy. Once they transcend this belief, they become a Participatory Leader. They lead through diplomacy, inclusiveness, patience, respect for others, consensus and consistency.

Character 8 is the Asserter type, whose limiting belief is "others are going to hurt me, it's better not to trust anyone so I don't have to suffer disappointment". This character is controlling and demanding, agitated and often displays a bad attitude. Once this belief is transcended, they can become a Fair Leader. They lead through a strategic vision, understand the influence of a network, are honest, bold, courageous and active.

In EMOTIONAL personalities, the trauma or wound is in the emotional plane, found in a lack of self-esteem or approval of others. These personalities feel a lack of love and recognition.

The type 2 character is the Helper, whose limiting belief is "I am worthy to be loved if I help others and show I'm special". They are much too focused and involved in relationships, have difficulty in saying no or setting boundaries. Once the wound is healed they can become a Helpful Leader who leads through motivation, develops excellent

Great leaders like Mahatma Gandhi, Martin Luther King, Nelson Mandela and others undertook a journey of self-knowledge to become the best version of themselves.

relationships, is supportive and has a lot of inner emotional resources.

The character type 3 is the Motivator, whose nuclear wound is “my value depends on the recognition of others.” This character is too competitive, abrupt in stress situations, impatient with long conversations, and often overworks. Once the wound is transformed and its internal value is acknowledged, this character can become an Entrepreneur Leader who leads through clear goals, is focussed, has an entrepreneurial spirit and a lot of energy, and transmits a “can-do” attitude.

The character type 4 is the artistic, whose wound is to feel that “others are worth more than me and make things better, so I don’t deserve to be happy or loved.” This character is too intense or moody, over-emphasizes feelings, is over-sensitive and withdrawn. This wound can be transformed to create a Creative Leader who leads through a vision that is value-based, creative, inspirational, compassionate and emotionally connected to others.

In the INTELLECTUAL personalities, the wound is established in the mental plane through a lack of self-confidence that generates a feeling of fear and insecurity.

Character type 5 is the Thinker, whose

wound is “I do not need anything from anyone, loneliness is my refuge. If I show myself, they’ll damage me”. This character is detached, remote or aloof, very independent, doesn’t feel comfortable engaging with others, and is too cerebral. Once it fulfils its potential it can become an Innovative Leader who leads through research and planning, is logical in insights and analysis, is objective and becomes an expert on a single topic.

The character type 6 is the Loyalist, whose wound is to think that he cannot trust himself: “The world is a dangerous place, I have to protect myself from it”. This character is too wary and cautious or takes too many risks, is too compliant or too defiant, and normally projects his feelings and thoughts onto others. Once he acquires confidence in himself, he can become a Courageous Leader who leads through collaboration, is creative and oriented towards solving problems, is good at assessing possible risky situations, is loyal and perseveres.

The character type 7 is the Enthusiast, whose wound is thinking that suffering is useless: “It’s better to enjoy, laugh and flee from conflicts, rather than experience pain”. This character is impulsive and unfocused, avoids difficult issues, is very rational, and lacks the ability to follow through on tasks. Once it begins to accept that pain is part

of life, it is transformed into a Happy Leader who leads through innovation, has a lot of energy, is full of new ideas, is enthusiastic, curious, and able to engage with others.

The wound of each character hides an enormous potential for growth, like the roots of a tree that provide the necessary depth for the top to rise up to the sky. The limitation and suffering inherent in human existence is an opportunity for transformation and provides enormous potential for wisdom and fulfilment that can be found through self-knowledge.

Throughout human history, wise men from all different periods have expressed throughout diverse cultures and geographical locations the importance of self-knowledge in our lives. One such piece of wisdom has been engraved in the temple of Delphos in Greece: “Know yourself, and you will know the universe and the gods”.

The enneagram is a wise map of self-knowledge, a manual that helps us to understand the human character and shows us how a character can become unbalanced. It indicates the path we need to follow if we are to heal and transcend our wound and rediscover the richness of our true essence. It shows us the path back to ourselves, towards restoring our authenticity.

Bibliography

- Margaret Frings Keyes (1993). Emotions and the enneagram. Working Through Your Shadow Life Script. Ed. Molysdatur
- C. Naranjo (1994). Character and Neurosis: An integrative view. Ed. Gateways Books
- Don Richard Riso (1990). understanding the enneagram: the practical guide to personality types. Ed. Houghton Mifflin Harcourt.
- Michael J. Goldberg (1996). Getting Your Boss’s Number: And Many Other Ways to Use the Enneagram at Work



**Know yourself,
and you will
know the
universe and the
gods .**

A gender perspective in leadership

Balance between female and male polarities: The path of integration for completeness

Laura Lopez Gámez

laura.euroaccion@gmail.com



I am a psychologist with great experience as trainer in Humanistic approaches; on Body movement and Corporal Expression (Río Abierto), Vital Readjustment facilitator, MBSR in Mindfulness and Gestalt therapy. I work mainly in the areas of Conflict Resolution, Emotional Intelligence, and Leadership with holistic practices that bring self-alignment.

We live in a world where intertwining dualities are at the foundation of our reality. There is day and night, growth and death, warmth and cold, highs and lows. One polarity needs the other to exist, for both are part of the same continuum. This ancient knowledge can be found as early as in Taoism, Buddhist Zen, or Chinese Medicine, to name but a few. This thought applies to the existence of all things in the universe, for all are underpinned by opposite and yet complementary forces.

Human beings are also formed out of duality, with a feminine and a masculine nature coexist within each one of

us. The feminine and masculine sides have their own qualities and their own manifestations in the world. This goes beyond our biological gender, whether we have been born as men or women, and refers to the inner dance of both natures in each one of us that drives us to completeness.

We need to combine both polarities to gain an authentic completion as human beings, and this also applies to men and women in leadership positions. This perspective is far from a battle between the genders, for such a battle would be a misunderstanding of the wisdom of life itself, where both polarities exist and

need the existence of their opposite to find completeness.

The female polarity is a force that nurtures. It is deeply consecrated to the senses and guides through intuition. The masculine polarity is rooted in security and the capacity to act, to direct towards our objectives and life goals.

Feminine attributes are more focussed on being, flowing with the circumstances, intuition, caring for others, unifying, being inclusive, receptive, inner focused, connected with the senses, emphatic, and creative.

Masculine attributes are more focussed on doing, seeing a clear structure, forming clear objectives, being able to initiate, searching for individuality, acting logically, focussing on the outside world, more rational, active, and concrete in actions.

To develop our emotional intelligence as leaders, we need both attributes to become integrated into our lives so that we can fulfil our potential and guide others.

Apart from our external appearance, we have feminine and masculine aspects within us. Nowadays, the gender concept is much larger than years ago, and the wider range of possibilities to define who we are as our society is changing and opening up to diversity. Some women can have more masculine than feminine qualities and vice versa, there are many different examples today of this diversity. The importance in our perspective will strive in finding the inner balance, in giving space for both qualities to coexist in a harmonious way that will be unique for each person and for each moment or situation.

When these two forces are in balance, life can be harmonious, intense, and active. Life is a cooperation between these two natures. This cooperation must happen first within ourselves. A dance



Picture from: <https://elgranodemostaza.com/libros/john-chitty-danzar-con-el-ying-y-el-yang/>

will appear in the flow of one into the other, depending on the requirements of any given moment. On the other hand, preferring one aspect at the expense of the other will lead to an imbalance and internal conflict. This is why developing our emotional intelligence will help us to become aware of and to learn how to explore this inner balance so that we can use it in our leadership position to guide those around us.

If we do not develop the opposite polarity we will always be searching for this balance, whether in our outside world or in others. By doing so we miss the opportunity to find it in ourselves and remain incomplete, dependent on external factors.

It is important to understand that we are not talking about a comparison between men and women, instead we are looking for an internal communication and cooperation between the masculine and the feminine aspects inside each of us.

How can a woman develop her masculine polarity?

If we do not develop these masculine skills as women, we can begin to develop an attitude of helplessness, bitterness, sadness, internal apathy and abandonment. We then seek that authority outside ourselves because we need someone or something to guide us, value us, tell us what is good as we are not being able to find it with in, and we have difficulties materialising our ideas and desires. The development of emotional intelligence will help us to integrate these aspects in our lives, combining receptiveness and action in our personal and professional development.

But when it is the masculine polarity that is expressed in excess within women, we disconnect from our femininity, we lose the connection with water and land, with life and its cycles of regeneration. We lose fluidity, lightness, the body becomes tense and we are overcome by tiredness. The mental activity of “doing” takes too much prominence and the instincts are silenced. And if our polarity acts energetically as masculine (substituting our female support), we will become too demanding, disregarding our rhythms and finding ourselves trapped in an internal tyranny.

In this intense journey of searching for ourselves, of gaining a worthy place in our culture and society, it is possible that many women have left the feminine behind and have developed more masculine qualities that are important and necessary for success in the business world. Putting the masculine at the service of the feminine is a challenge and a


As women, our energetic foundation it's feminine, and masculine qualities can support and serve this femininity. If we have developed our masculine qualities with determination we will be able to live an independent life, to value our projects and objectives, and to be able to take decisive action.

The masculine in us is a driving force, oriented and precise, a force that pushes us forward to organisation, completion, structure. The masculine as an internal dynamic that gives women the possibility of opening up and trusting, because it gives us security in ourselves and allows us to set limits. It gives us a sense of authority over our lives. The more a woman develops her masculinity in service of her femininity, the more secure she feels to explore her femininity. Therefore, if we develop and find the balance between the feminine and masculine polarity, we will live in fulfilment with ourselves.

“work of art” that we should carry out to become integrated as women leaders.

The feminine means having an openness towards life, a communication that we call love, care, tender and compassionate attention. It means feeling and allowing the body to experience the force of life and all its registers: fluid, changing, soft, intense, wild, radiant. It is a force that nourishes and vivifies, that connects us with the senses, with the joy of life that flows from one thing to another, that attracts, relaxes, magnetises, opens. It is a source of inspiration and wisdom to which we need to open ourselves to, and it is in contemplation and deep silence that we can find it.

This can confuse women who have developed a lot of their masculine side, always running from one place to another, always busy on doing and missing in the way their femininity.



“If only a world-wide consciousness could arise that all division and fission are due to the splitting of opposites in the psyche, then we should know where to begin”.
C.G. Jung

How can a man to develop his feminine polarity?

Intuitive knowledge, deep feelings, openness, fluidity, flexibility, relaxation. This gives men the gift of putting their masculine qualities at the service of life, of performing their actions whilst taking others into account.

The feminine polarity in a man will give him an open joy, playfulness, vitality and ability to enjoy life. He can let his mental aspect rest and cultivate the more sensitive parts within him.

On the other hand, the development of his inner feminine qualities will give men the authentic understanding of what emotional commitment and surrender means, without losing their freedom.

This will also change the style of leadership that has been increasingly dominant in recent decades or even centuries, including emotions as a strength that human beings have to connect with

each other and which enables them to understand others as part of themselves.

This is a dynamic game of polarities, in which masculine and feminine qualities are connected. If a woman unfolds masculine abilities without a link with her feminine part - or if a man develops to few feminine qualities - they will both be disconnected from their true nature and fail to meet their potential.

What do we achieve by having a balance between feminine and masculine polarity?

When men and women harmoniously develop the internal polarities, our emotional body no longer depends on the other person. Recognising and taking care of both of them implies a fundamental change in relationships with others, this includes our relationships at work: we step from lacking to offering.

Women and men evolve towards completeness. In recent years we have made great strides in that direction: men have developed feminine qualities and women masculine qualities. But we have not always taken into account the importance of consciously maintaining the energy we need to support of each one of us and

setting a clear direction for our lives. It is perhaps for this reason that we have not assigned the necessary importance to the balance between the feminine and masculine polarities that we all have.

If we look closely at our society, culture, business world, or at the relationships between people, we will soon realise that our value systems have been developed with predominantly masculine qualities. But all systems, including those of power - which are nothing other than the ability to act creatively - need a balance. The qualities offered by the feminine are missing, the parts that place us in the care of life and nature. And if we

keep going in this direction we are going against life, which means that we are going against ourselves.

So we need to ask ourselves this central question: Who am I serving? If the answer is not life, we are going in a direction against nature and our own internal nature. This can only be a dead end. As leaders, this understanding is vital and goes beyond our work in any organisation. It's the awareness of taking full responsibility of our place in this world, recognising the need to become a reference point that provides a balance to sustain and foster the development of life throughout our planet and humanity.

Bibliography

- Ritxar Bacete (2017). Nuevos hombres buenos, la masculinidad en la era del feminismo. Ed. Atalaya.
- Rose M. Muraro (2004) Femenino y masculino. Una nueva conciencia para el encuentro de las diferencias. Ed. Trotta.
- Carl G. Jung, "Collected Works" vol. 9,1, P. 22.
- Alfonso colodron (2014). Guía para hombres en marcha. Ed. Tirant lo Blanch.
- Web Carmen Enguita: <https://www.carmenenguita.com/>



**Apart from
our external
appearance, we
have feminine
and masculine
aspects within
us.**

Emotions and reflective practices

A source for learning and cultivating emotional intelligence

Angelica Paci

angelica@kamaleonte.org
www.kamaleonte.org
www.viaexperientia.net



For over 10 years I have been training and facilitating groups and individuals in their personal and professional growth and well-being through experiential learning programmes, where reflective practices have been a core element in learning and development. In recent years I have been working for Kamaleonte in the field of leadership, multiple intelligences and emotional intelligence. I am also a founding member of the international nonformal network of "Via Experientia" and of ALP. I believe that the group is a resource for learning and that diversity is a value that enriches people and the context in which they live, learn and work. This is why Otto Scharmer's "Theory U" and Arawana Hayashi's social presencing theatre are inspiring me and currently integrated in my work.

This article looks into the role of emotions as a source for profound learning and reflective practices as a tool for cultivating emotional intelligence. The arti-

cle is based on the work of practitioners currently facilitating process oriented experiential learning courses in the area of leadership. It highlights the current

need for an authentic and embodied leadership approach and for the cultivation of emotional intelligence as the specific skill embodying this approach.

The importance of learning in leadership development and the role of emotions in learning

Leadership is at the core of all human activities and interactions and is the foundation for progress and change. In terms of humanity's wider development, authentic and embodied leadership is one possible answer to the uncertainty, complexity, ambiguity and volatility of our challenging times. Scharmer talks about how successful leadership depends on the quality of attention and intention that leaders bring to any situation and that the outcomes depend on the inner place from which they operate¹. A key lesson from his work "Theory U" is that individuals can only reach their full potential if they are aware not only of themselves, but also of the way in which they relate to the social body of society and the earth body of their environment². Our inner dimension is made up of emotions. Since the beginning of humanity, emotions have always had an impact on our decisions and have been useful allies in making meaning out of what we experience.

"Emotions are a distillation of learned wisdom: the critical survival lessons of life are emotionally hardwired into

our DNA. We have been biologically shaped to be fearful, worried, surprised, suspicious, joyful, and relieved, almost on cue. We must cease the long standing habit of thinking of emotions as always irrational or having nothing to do with the ways we think. Emotions are a critical source of information for learning"³. Emotions play a critical role in the construction of meaning and knowledge of the self in the adult learning process⁴ and we know how important it is in leadership to know oneself, as this supports leaders in enacting change on a large scale and allows them in building more authentic and trustful relationships.

It is therefore of vital importance that we learn how to recognise, value and regulate our emotions in order to make active use of the signals they send us. Learning to do this means learning how to progressively nurture and cultivate our own emotional intelligence, since this is the skill that allows us to act effectively and in accordance with our inner feelings of the present moment. From this perspective emotion-

al intelligence is an essential feature of embodied and authentic leadership that's grounded in the present moment. Learning to become emotionally intelligent in one's leadership approach is helpful when practicing the new paradigm of successful organisations that dismiss the "predict and control" attitude in favour of a "sense and respond" paradigm, which is better suited to the evolutionary purpose of humanity⁵. In the words of Otto Scharmer, leaders must shift from an "ego-systemic" view that focuses entirely on their own well-being and that of their immediate context, to an "eco-systemic" awareness of everyone's well-being, including themselves. "Today's economic reality is embedded in a global eco-system of environmental, social, political, and cultural contexts that are highly intertwined and that evolve in uncertain, complex, and volatile ways. These conditions require a mind-set of decision-makers that is more open, attentive, adaptive, and tuned in to emerging changes"⁶. Leaders need to shift from seeing only their individual viewpoint (ego-system) "to experienc-

- 1 Scharmer Otto (2016) Theory U: leading from the future as it emerges. Berrett-Koehler Publishers. San Francisco.
- 2 When talking of the three bodies we experience (own body, social body and earth body) we refer to the social presencing theatre developed under the leadership of Arawana Hayashi for enhancing the application of Theory U. According to this methodology the true movements of the body are meant to celebrate the "not knowing", to cut through the usual and arise from an arena that is bigger than our own small, personal perspective, as it comes from an awareness of the "field" in which we are acting.
- 3 Jensen, E. (1998). Teaching with the brain in mind. Alexandria, VA: Association for Supervision and Curriculum Development.
- 4 Dirkx, J. (2001). The power of feelings: Emotion, imagination, and the construction of meaning in adult learning. New Directions for Adult and Continuing Education.
- 5 Laloux Frederic (2014) Reinventing organisations. A Guide to Creating Organisations. Nelson Parker. Brussels
- 6 Scharmer Otto, Kaufer Katrin (2013) Leading from the Emerging Future. From Ego-System to Eco-System Economies. Berrett-Koehler Publishers. San Francisco.

ing the system from the perspective of others (eco-system), particularly those who are most marginalised. The goal should be to co-sense, co-inspire, and co-create an emerging future for their system that values the well-being of all rather than just a few. This is not just an ethical but an economic imperative⁷ It is quite clear that an eco-systemic leadership approach, which aims at a full expression of the higher self in service of the collective good, needs a highly developed emotional intelligence.

Since the latest neuroscientific research has shown that our brain is plastic and capable of making new neural connections if trained to do so, both leadership and emotional intelligence can be no longer considered the exclusive talents of some lucky individuals. They are rather competences that all of us can learn to cultivate through a daily practice of “presencing” and self-awareness. The term “Presencing” is a term borrowed from Scharmer, which he defines as a state where “perception begins to happen from a future possibility that depends on us to come into reality. In that state we step into our real being, who we really are, our authentic self.”⁸

Self-awareness and presencing can be acquired through a lifelong and instinctive commitment to learning, one of the most basic human behaviours. In fact, as human beings we are continually looking for information that can help us to make meaning of our experiences. Adults in particular look for ways to understand experiences as they occur, hoping to learn something that can be applied to other interactions and challenges⁹. Experience is one of the main components of the experiential learning based approach, in which the subject matches the interests of the learner and the learner is able to directly encounter the phenomenon to be understood. This includes all experiences of interaction with individuals and groups, family and friends, and in institutions. Inevitably, some of the interactions in these

environments are affected by the wider social, political, cultural and economic environment.

Scholars such as Callahan, Dirkx, Goleman and Lutz all state that experience is not isolated, but rather connected to previous learning opportunities. Each of these past experiences are associated with emotions that help us to make meaning of physical and social surroundings. “Emotions are important in adult learning because they can either impede or motivate learning”¹⁰. They serve as a motivation to pursue desires, they create purpose and shape the context of learning experiences¹¹. “Through the experience of emotions, [we] come to recognize what is cognitively and affectively of value,” helping determine how and why we respond to the world around us¹². Damasio likewise asserts that emotions are essential to human reason and that the absence of emotion can actually interfere with rationality and decision making.¹³

Cognitively we assign values, make judgments, and work in the context of cultural norms to take action. Caine and Caine state that “What we learn is influenced and organised by emotions and mind-sets involving expectations, personal biases, and prejudices, self-esteem, and the need for social interaction”¹⁴. They maintain that emotion and cognition cannot be separated from learning but are rather both integral to the learning process. “Emotion is the foundation of learning. The chemicals of emotion act by modifying the strength and contribution of each part of the learning cycle. Their impact is directly on the signalling systems in each affected neuron”¹⁵.

Learning happens because our “brain, a pattern-finding organ, seeks to create meaning through establishing or refining existing neural networks [...]. Emotion affects what is learned and what is retained,”¹⁶ impacting the quality and strength of the neural trace or imprint in the brain.

Since the beginning of humanity, emotions have always had an impact on our decisions and have been useful allies in making meaning out of what we experience.

7 Ibid

8 Scharmer Otto, Kaufer Katrin (2013) *Leading from the Emerging Future*. From Ego-System to Eco-System Economies. Berrett-Koehler Publishers. San Francisco.

9 Goffman, E. (1959). *The presentation of self in everyday life*. Garden City, NY: Doubleday

10 Dirkx, J. (2006). *Engaging emotions in adult learning: A Jungian perspective on emotion and transformative learning*. New Directions for Adult and Continuing Education. San Francisco: Jossey-Bass

11 Merriam, S. B., & Caffarella, R. S. (1999). *Learning in adulthood: A comprehensive guide* (2nd ed.). San Francisco: Jossey-Bass

12 Dirkx, J. (2006). *Engaging emotions in adult learning: A Jungian perspective on emotion and transformative learning*. New Directions for Adult and Continuing Education. San Francisco: Jossey-Bass

13 Damasio, A. R. (1994). *Descartes' error: Emotion, reason, and the human brain*. NY: Avon Books.

14 Caine, R. N., & Caine, G. (1990, Oct.). *Understanding a brain-based approach to learning and teaching*. Educational Leadership

15 Zull, J. E. (2006). Key aspects of how the brain learns. In S. Johnson & K. Taylor (Eds.), *The neuroscience of adult learning* (pp. 3-9). San Francisco, CA: Jossey-Bass

16 Wolfe, P. (2006). The role of meaning and emotion in learning. In S. Johnson & K. Taylor (Eds.), *The Neuroscience of adult learning* (pp. 35-41). San Francisco, CA: Jossey-Bass

In other words, there must be a strong enough emotional hook for the learner to notice something and begin the learning process. This has important repercussions for the ability to recall what has been learned or experienced. It becomes clear through all this that experience is needed to promote engagement and ignite deep learning.

On the other hand, emotion is “a double-edged sword, with the ability to enhance learning or impede it”¹⁷. During periods of intense emotional response, neuroscience suggests that our ability to access higher order problem solving skills is diminished and becomes less efficient. Building on this idea, “successful learning may be seen as a ‘safe emergency’ – a state of high attention

but without the debilitating anxiety”¹⁸. Luck and Nadler suggest that people want to learn and thereby change a familiar situation into something new because of a “state of disequilibrium, that creates an unorganised affect or ego-confusion wherein a quality of disorganization or dissonance predominates. The act of restructuring or reordering to regain balance (equilibrium) is where change in feelings, thoughts, attitudes and behaviour pattern occur. Ironically it is in the process of getting lost, feeling [slightly] anxious and/or uncomfortable, that individuals find direction in themselves.”¹⁹

Our bodies are also seeking for this equilibrium in the homeostasis process and are designed to take in sen-

sory information from all around us. Our brains are designed to process, store, and act on information received from both external and internal stimuli²⁰. Stimuli are received and interpreted, constructing our very ideas of reality. Ideas are created internally and are assembled through mental structures that represent some aspect of the world. People use these mental structures to organise current knowledge and provide a framework for future understanding. For constructivists, human beings have no access to an objective reality²¹, but only to mental structures. Social, physical, and emotional conditions are always changing, which means that developing strategies for learning and adaptation is essential for survival.

The role of reflection in nurturing one's emotional intelligence

Ongoing reflection about learned mental structures and behaviours can be a possible response to environmental challenges. In the experiential learning approach, learners reflectively observe their experience in order to generate abstract concepts or theories that may be tested in new situations. This forms a cyclical process²² out of which learning from problem solving is incorporated into cognitive schema through assimilation or accommodation²³. What each of us makes of all these experiences depends partly on the way in which they reflect and confirm our inner world (or intra-personal experience). There is a dynamic relationship between the way we relate inter-personally. Our intra-personal experience and reflection plays a key role in this relationship. “Reflection involves the whole person, connecting more body and mind so to speak: thoughts, feelings, values, intuitions and experiences are taken into consideration when reflecting. It's a holistic process usually indicated by some kind of emotional intensity in which learners demonstrate the connection between themselves and that-which-is-at-stake (the actual topic of reflection). This inten-

sity can sometimes be expressed only in their non-verbal body language”²⁴. In this perspective, reflection becomes a holistic process where the wisdom of our body becomes the key to the emergence of unconscious activity. Tom Lucken states that “conscious thinking covers only a small part of the capacity of our brain. Unconscious processes have much more capacity. According to Dijksterhuis [...] we can process unconsciously 200,000 times more quickly compared to conscious processing. The conscious mind works with serial processes, whereas the unconscious brain works with parallel processes. The conscious brain should necessarily limit itself to a few aspects, whereby there is always a certain arbitrariness. [...] The conscious thinking is inclined to use logic, also for questions, paradoxes and dilemma's that can't be answered with logical thinking. One of the consequences is that in order to get to a solution inconsistent information gets 'pushed away', whereby the eventual decision is based on a distorted representation [of reality]”²⁵.

In the search for equilibrium, reflection and reflective practices become a possi-

ble way of creating the necessary space for noticing with attention and intention what is happening in the present moment from a “helicopter view”. Leaders that learn how to pause and reflect enable their body and intuitive wisdom to emerge and support them in befriending the uncertainty and ambiguity that are part of the complexity of reality. In an organisational context, leaders need to foster a culture of openness and trust that allow reflection, whether before, in or after an action, to become a collective practice. In order to do this leaders need to let go of their need for prediction and control because complex, dynamic systems are fundamentally unpredictable and uncontrollable.

Knowledge and information, no matter how detailed, will remain an insufficient and uncertain basis for guiding our path into the future. Leaders should keep in mind the words that Pericles spoke to his fellow Athenians more than 2,500 years ago: “we may not be able to predict the future, but we can prepare for it”.

- 17 Wolfe, P. (2006). The role of meaning and emotion in learning. In S. Johnson & K. Taylor (Eds.), *The Neuroscience of adult learning* (pp. 35-41). San Francisco, CA: Jossey-Bass
- 18 Cozolino, L., & Sprokay, S. (2006). Neuroscience and adult learning. *New Directions for Adult and Continuing Education*, (pp 14).
- 19 J.L Luckner & R. S. Nadler (1997). Processing the experience. *Strategies to enhance and generalize learning*. Kendall/Hunt Publishing Company (pp 23)
- 20 Perry, B. D. (2006). Fear and learning: Trauma related factors in adult learning. *New Directions for Adult and Continuing Education*
- 21 Von Glaserfeld, E. (2005). Introduction: Aspects of constructivism. In C. Twomey (Ed.), *Constructivism: Theory, perspectives, and practices* (2nd ed., pp. 3-7). New York: Teacher College, Columbia University.
- 22 Kolb, D.A. (1976). *The learning Style Inventory: Technical Manual*, McBer, Boston
- 23 Kolb, D.A. & Fry, R. (1975). Towards an applied theory of experiential learning, in Cooper, C. (Ed.) *Theories of Group Processes*, Wiley, London
- 24 Aurelija Jakube Ginte Jasiene Mark E. Taylor Bert Vandenbussche (eds), *Holding the space. Facilitating reflection and inner readiness for learning*. Erasmus+ project publication REFLECT 2014-2015
- 25 Luken, Tom. (2010). Problemen met reflecteren. De risico's van reflectie nader bezien. In Luken, Tom & Reynaert, W. (2010) *Puzzelstukjes voor een nieuw paradigma? Aardverschuiving in loopbaandenken*. Eindhoven-Tilburg: Lectoraat Career Development Fontys Hogeschool HRM en Psychologie, 9-34.

Bibliography

- Caine, R. N., & Caine, G. (1990, Oct.). Understanding a brain-based approach to learning and teaching. Educational Leadership.
- Cozolino, L., & Sprokay, S. (2006). Neuroscience and adult learning. New Directions for Adult and Continuing Education.
- Damasio, A. R. (1994). Descartes' error: Emotion, reason, and the human brain. NY: Avon Books.
- Dirkx, J. (2001). The power of feelings: Emotion, imagination, and the construction of meaning in adult learning. New Directions for Adult and Continuing Education,
- Dirkx, J. (2006). Engaging emotions in adult learning: A Jungian perspective on emotion and transformative learning. New Directions for Adult and Continuing Education. San Francisco: Jossey-Bass
- Goffman, E. (1959). The presentation of self in everyday life. Garden City, NY: Doubleday
- J.L Luckner & R. S. Nadler (1997). Processing the experience. Strategies to enhance and generalize learning. Kendall/Hunt Publishing Company.
- Jakube Aurelija, Jasiene Ginte, Taylor Mark, Vandenbussche Bert (eds), Holding the space. Facilitating reflection and inner readiness for learning. Erasmus+ project publication REFLECT 2014-2015
- Jensen, E. (1998). Teaching with the brain in mind. Alexandria, VA: Association for Supervision and Curriculum Development.
- Kolb, D.A. (1976). The learning Style Inventory: Technical Manual, McBer, Boston
- Kolb, D.A. & Fry, R. (1975). Towards an applied theory of experiential learning, in Cooper, C. (Ed.) Theories of Group Processes, Wiley, London
- Laloux Frederic (2014) Reinventing organisations. A Guide to Creating Organisations. Nelson Parker. Brussels
- Luken, Tom. (2010). Problemen met reflecteren. De risico's van reflectie nader bezien. In Luken, Tom & Reynaert, W. (2010) Puzzelstukjes voor een nieuw paradigma? Aardverschuiving in loopbaandenken. Eindhoven-Tilburg: Lectoraat Career Development Fontys Hogeschool HRM en Psychologie.
- Merriam, S. B., & Caffarella, R. S. (1999). Learning in adulthood: A comprehensive guide (2nd ed.). San Francisco: Jossey-Bass
- Perry, B. D. (2006). Fear and learning: Trauma related factors in adult learning. New Directions for Adult and Continuing Education
- Scharmer Otto (2016) Theory U: leading from the future as it emerges. Berrett-Koehler Publishers. San Francisco.
- Scharmer Otto, Kaufer Katrin (2013) Leading from the Emerging Future. From Ego-System to Eco-System Economies. Berrett-Koehler Publishers. San Francisco.
- Von Glaserfeld, E. (2005). Introduction: Aspects of constructivism. In C. Twomey (Ed.), Constructivism: Theory, perspectives, and practices (2nd ed). New York: Teacher College, Columbia University.
- Wolfe, P. (2006). The role of meaning and emotion in learning. In S. Johnson & K. Taylor (Eds.), The Neuroscience of adult learning San Francisco, CA: Jossey-Bass
- Zull, J. E. (2006). Key aspects of how the brain learns. In S. Johnson & K. Taylor (Eds.), The neuroscience of adult learning. San Francisco, CA: Jossey-Bass

Leaders that learn how to pause and reflect enable their body and intuitive wisdom to emerge and support them in befriending the uncertainty and ambiguity that are part of the complexity of reality.

Music, emotions and Leadership

How we experience music and how the brain processes it

Irene Rojnik

irene@alp-network.org
www.irene-rojnik.at



Communication is my strength, key to which is active listening and asking the right questions at the right time. I have 20 years of professional experience at an international level in several non-profit organisations from Africa to Eastern Europe, as well as several years' experience abroad, all of which has sharpened my intercultural senses. As a coach, trainer, facilitator and consultant I support individuals, teams and organisations in their development. My current focus is on inclusive leadership and emotional intelligence, specifically on allowing our bodies to help us find the right path. I hold a master's degree in communication, a degree in mediation and a master's degree in systemic coaching and organisational development.

This article does not answer the question of whether music causes emotions since this is relatively undisputed. It explains instead how we experience music and how the brain processes it.

"The fact that music has a special effect on our emotional world is clear and almost trivial for everyone. Almost every event is initiated and accompanied by music. One is emotionally harmonised by music and put in the same mood with the listeners. Through suitable music, one can calm oneself and others, stimulate oneself, create joy or make oneself aggressive."¹

Music has always been a part of human culture and can be found in every known civilisation, both past and present. Music is strongly influenced by the culture of a region or country and by the time period it was created in. The societal function of music and the emotions it created vary considerably between regions and time periods. It is most likely that the first instrument was the human voice. The oldest musical instrument found is a flute, which is estimated to be about 35,000 years old.

Music has a lot of power. Music is deliberately used in advertising to create emotions that lead to a purchase. In one experiment, "test persons were shown a picture of a light blue or a beige pen while at the same time music was played that the participants liked or disliked. After the test

the participants were allowed to choose a pen (either light blue or beige) as a thank you for their participation in the experiment. By varying the music and colours, it could be shown that the test person selected in 79% of the cases the pen whose image they had previously seen while listening to their favourite music. The music influenced the choice."² This experiment shows how powerful music is and how it can unconsciously influence our decision-making, especially when we are in shops and supermarkets but also when we come across advertising.

Unfortunately, it is not always easy to predict the influence of music, because it is experienced emotionally in different ways. Lutz³ differentiates between learned preferences and biological given reactions.

In the second case, biological given reactions, our brain is programmed to identify specific acoustic stimuli quickly and accurately. Typical stimuli that trigger defence and escape reactions in humans are, for example, loud noises, bangs, hollow, low notes or dissonant sounds.⁴ Stimuli which trigger positive reactions are, for example, regular patterns, medium volume range, slow starting and changing stimuli and consonant sounds. There is no way to escape the impact of these sounds in a first instance. Taking time to observe and understand the situation can help us to over-

come our initial reaction.

Learned preferences are about experiences. We like what we hear often. This was demonstrated in 1903 by the social psychologist Meyer, who rehearsed different styles of music repeatedly and found that music played more frequently was rated more positively than that which was played only once. This has been demonstrated for different styles of music, including jazz, tonal and atonal classical music, Korean and Pakistani music, and even random sequences of notes.⁵

This means that the emotional power of music is highly dependent on past experience. "For citizens educated in Western cultures some sounds from Asian or Arabic countries seem foreign and often provoke reserve or even aversion, while for Arabs and Asians the same music triggers the highest ecstasy. [...] This does not mean that citizens of other cultures cannot appreciate the music of other cultural groups, but it requires intense experience with this type of music."⁶

In addition to experience, emotional reactions in music also vary considerably between people or even one and the same person. There are various reasons for this, which include the listener's current mood, their personality, other activities conducted alongside listening to music, cultural and personal fluctuations.⁷

Sequences that trigger emotions

"However, research on the emotional responses to music has also shown that certain characteristics of the music itself can evoke emotions. Even if music does not recall anything in particular, and if it does not imitate anything specific, it can evoke

emotions."⁸ Musical highlights, a certain harmonic or melodic sequence or a new or unprepared harmony can cause physical reactions, such as tears, goose bumps or an increased heart rate. One can experience this regularly in films, which music

is used to arouse heightened emotions in a love scene or a dangerous situation. Music also has the power to heal and is being used more and more in medicine, for example to reduce stress after chemotherapy or to restore speech after a stroke.⁹

1 Lutz Jäncke, P. 237

2 Spitzer Manfred, P. 379

3 Lutz Jäncke, P. 240 ff

4 In music, a distinction is made between consonant and dissonant sounds. It's about the harmony of sounds. Consonant intervals are considered self-contained, while dissonant sounds call for continuation into a consonance.

5 Lutz Jäncke, S. 247

6 Lutz Jäncke S. 239f

7 Lutz S. 249

8 Spitzer Manfred, P. 365ff.

9 Merz, Beverly

Music activates a network in the brain

Neuropsychologist Lutz Jäncke¹⁰ states that when listening to emotional music, the limbic system¹¹ is activated strongly. He defines the limbic system as a combination of different brain structures that are central to processing emotions.

“During music perception, the individual music stimuli are processed at different levels. Within the first 900 milliseconds after stimulus, elementary (pitch, timbre, intensity, etc.) but also complex characteristics of the music (melody, rhythm) and their mental processing results (semantics and memory) are noticed. At each stage of processing there are links to many other areas, in particular to movement but also to speech. Many brain areas are responsible for the perception of music. Interestingly, these brain areas are not only involved in the processing of music, but also in many other functions. Therefore, one cannot identify a typical area for the recognition of music in the human brain. Today, we’re talking about a network for music perception.”¹²

Example: In one study (Blood and Zatorre, 2001), 10 people listened to pieces of music that caused “goose bumps” while, among others things, the cerebral blood flow of these participants were measured. While listening to this music, the heart rate, muscle tone and breathing depth increased as expected. It was interesting, however, that the circulation in the brain areas, which is of central importance for the control of motivation and excitement, also increased. (The ventral striatum, the orbital frontal cortex, the ventromedial prefrontal cortex, and the island area).

These are the areas of the brain that are also active in many other situations where extremely pleasant emotions prevail. An example of this is an orgasm, when a drug addict takes drugs, when one wins something or looks at the image of a beautiful woman, etc.¹³ This shows again the power of music to create intensive moments of well-being and happiness, and to prompt the healing and transformation of our brains.

Music and Leadership

What does that mean for leadership? As a leader, it is important to be aware of the emotional impact of music. Music can trigger deep emotions. As an individual, one can use music to put oneself in certain moods, to activate oneself, to be happy or thoughtful or to calm oneself down. Music can support personal well-being and accelerate healing processes.

Music can also be used for its emotional impact. One can use energising music to

accompany creative processes in order to inspire team planning. This music could also help one to get up in the morning, for example, while after work relaxing and softer music might be preferred. Lutz¹⁴ also describes seasonal variations for music. In the autumn and winter, reflective music, which also demands the sentimental-associative listening habit, is preferred. One thinks about the past year, about life in general or about specific life events.

Bibliography

- Blood, A.J., Zatorre, R.J., Bermudez P., Evans AC (1999): Emotional responses to pleasant and unpleasant music correlate with activity in paralimbic brain regions. *Nature Neuroscience* 2: 382 – 387.
- Blood, A.J., Zatorre, R.J. (2001): Intensely pleasurable responses to music correlate with activity in brain regions implicated in reward and emotion. *Proceedings of the National Academy of Sciences of the United States of America*, 20(98), 11818-11823.
- Gorn GJ (1982) the effect of music in advertising on choice behavior: a classical conditioning approach. *Journal of Marketing* 46: 94 – 101.
- Jäncke, Lutz (2008): *Macht Musik schlau? Neue Erkenntnisse aus den Neurowissenschaften und der kognitiven Psychologie*. Bern: Huber.
- Merz, Beverly (2015): *Healing through Music*. Link: <https://www.health.harvard.edu/blog/healing-through-music-201511058556>
- Sloboda, JA (1991): Music structure and emotional response: some empirical findings. *Psychology of Music* 19: 110 – 120.
- Spitzer, Manfred (2014): *Musik im Kopf. Hören, Musizieren, Verstehen und Erleben im neuronalen Netzwerk*. 2. Auflage. München: Schattauer.

¹⁰ Lutz Jäncke, P. 260

¹¹ The limbic system includes hippocampus, fornix, corpora mamillare, cingulate gyrus, amygdala, and frontal parts of the thalamus.

¹² Lutz Jäncke, P. 408

¹³ Lutz, Jäncke, S. 261f.

¹⁴ Lutz, S. 256

Music touches us emotionally, where words alone can't.
Johnny Depp

The project

“ConnEQt - Connecting Emotional Intelligence to Leadership Development” has developed an up-to-date and sustainable concept for educational opportunities for adult leaders, culminating in a 12-week-long blended learning course that is unique in delivering personal leadership development opportunities for individuals. Its purpose is to raise awareness about combining leadership activities with emotional intelligence. This is a relevant skill for both leaders themselves and team members.

This personal development journey also provides skills for leading and managing team members with different amounts and awareness of their emotional intelligences. It is necessary that the course be this length in order to give participants time to discover, practice, digest, reflect and evaluate personal learning in order to optimise professional and/or volunteer leadership activities. While the period of learning is 12 weeks, only one of these weeks is set aside for the participants to be physically present on site. All other learning activities, including supervision, coaching, and networking, are intended to be remote, either online or offline, although they will still be in close connection with a personal coach or supervisor.

The project has carried out a thorough

literature study about the combination of leadership activity and emotional intelligence when it comes to inventing, describing and piloting learning activities that can assist a holistic personal development of emotional intelligence. The additional aspect of human senses to support the full body learning was made possible through physical, visual, olfactory, and auditive activity development.

Before piloting the concept, all the staff, facilitators, coaches and lecturers involved went through intense staff training themselves in order both to create the concept and to practice potential activities with the aim of refining and prioritising the learning activities.

The concept was piloted by 17 individuals in leadership positions through a 12-week-long blended learning experience with a residential seminar in Spain. Alongside these activities there were also 5 national multiplier events in Spain, Italy, Austria, and Denmark. The online contents and learning materials of the blended learning are contained in an interactive i-Book.

The products of the project are all available and released under a Creative Commons Attribution - nonCommercial - ShareAlike 4.0 International licence on the partners' websites and here www.eqttolead.eu.

Partners

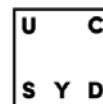
University College South Denmark (Denmark)

University College South Denmark offers a wide range of higher education study programmes at all levels, with an emphasis of 13 first-cycle bachelor degrees in Educational Sciences, Health Sciences, Social Sciences, and Communication Sciences as well as a large range of post-educational courses and further education. Along with

this, there are 8 centres of science and research, a centre of educational material, and a centre for educational choice supervision. There are more than 6,000 students (among these are more than 500 international students) on the main programmes, and more than 5,000 students at post-educational programmes at the 5 main campuses in 5 cities

spread across the south western region of Denmark. The Leadership School is one of the Centres of Science and Research. The Erasmus Student Network is integrated at UCSYD.

www.ucsyd.dk



alp - activating leadership potential (Austria)

alp is a European network of professionals who are passionate about leadership development, emotional intelligence and learning. alp's members combine academics and practitioners with backgrounds in and experiences of the field of education, personal and organisational development from all over the world. alp's members share a common passion for new approaches to leadership and non-formal learning

supporting the "opening up" of people's potential.

alp was formally set up in 2011 in Austria as a non-profit organisation and has a wide European network with organisations and individuals active in the field of emotional intelligence and leadership.

alp's method is based on experience, embodiment activities, deep reflection,

promoting authenticity and self-discovery. alp's members have a proven record in supporting adults in exploring their inner potential and leadership.

info@alp-network.org
www.alp-network.org



Kamaleonte (Italy)

Kamaleonte is an organisation that promotes the growth and psycho-physical health of groups and individuals through outdoor experiential learning programs, held at a local, national and international level. Some of the topics addressed by the programs are personal and professional development, problem solving, team building, effective communication and leadership,

intercultural learning, diversity, conflict management, inclusion, and group dynamics.

Kamaleonte is also a member of the informal network "International Academy of Experiential Education" (www.viaexperientia.net), that has been researching on experiential learning as an innovative and holistic methodology

for developing the transversal competences of adult trainers and educators.

info@kamaleonte.org
www.kamaleonte.org



Euroaccion Murcia (Spain)

Euroaccion is a non-governmental, independent organisation for the support of youth and adult learning, professional and personal development of people with fewer opportunities. We promote experiential learning, volunteering service and social inclusion projects.

Our mission is to foster social change by inspiring and stimulating human potential through a humanistic approach, combining Gestalt in theatre, body expression and music.

www.euroaccion.com
euroaccion@gmail.com





Erasmus+

This article has been created in the framework of the project "ConnEQt - connecting Emotional Intelligence to Leadership Development" project code 2017-1-DK01-KA204-034278 funded with the support of the European Commission. This communication reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.
