The Leader's Inner Compass:

An Experiential Project Using the Childhood Dream to Develop as a

Facilitative Leader in a Performance Oriented Environment

A final project submitted in partial fulfillment of the requirements for the

Master's degree in Conflict Facilitation and Organizational Change

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June 2015

If Deep Democracy had a bumper sticker, it would be: Democracy begins within.

Julie Diamond

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1 Preface

There were times when I felt split. My profession that I love and that I am passionate about is performance driven and there is something about the performance orientation and competition that is joyful and fascinating. However, I am also a Processworker with a deep longing for personal growth, awareness and Deep Democracy. The project described in this essay developed from a topic that was rather educative (fostering collaboration in science) into a topic that is fully experiential and focused on my personal growth as an individual and as a designated team leader. It describes my first attempt to "merge my worlds", to find Deep Democracy in everyday life. Like a compass is a simple tool to orientate yourself because it always just points north, in this project I aimed to explore how working with my childhood dream energies can be a tool to connect to an attitude of Deep Democracy and support the development of a facilitative leadership style in a competitive performance oriented environment. My vision is to find the place in myself from where it is possible to live my whole self: being a scientist and a facilitator, a high performer with an attitude of Deep Democracy.

2 Introduction

2.1 About the impossibility of being a facilitative leader

Deep Democracy: Beyond participation and majority decisions

The term Deep Democracy was coined by Arnold Mindell in the 1980s and describes both a fundamental attitude and a psycho-social principle within the Processwork paradigm.

As an attitude Deep Democracy is timeless and similarly described in many perennial spiritual traditions like martial arts, Taoism, and Zen Buddhism. It is a sense of responsibility for following the flow of nature (the Tao) and the perception that we have a role in co-creating history (Mindell, 1993). Deep Democracy focuses on increasing awareness for the diversity between and inside people, to roles, feelings and dreams (Mindell, 2002), for voices that are both central and marginal as they all belong to the flow of nature. It values and includes experiences on different levels of consciousness and stresses the importance of developing awareness and appreciation for them: the "measurable" occurrences on the level which A. Mindell calls "consensus reality" (CR), but also dream-like experiences, moods, feelings and projections, which Mindell calls "dreamland" and the subtle experiences of a unified whole or common ground on the level, which Mindell calls "essence".

"Deep Democracy is our sense that the world is here to help us become our entire selves, and that we are here to help the world to become more whole." (Mindell, 1993)

Democracy (from Greek 'rule of the people') is based on the ideal of equality of human beings. It ensures representation of each person in a group or organization via offering options for active participation and mostly works by majority decisions. Deep Democracy as a psycho-social principle goes further and suggests that all voices, states of awareness, and

frameworks of reality are needed to understand the complete process of a system (Schupbach & Schupbach, 2009).

Furthermore, Deep Democracy can be seen as a process of relationship because the meaning of this multi-level information only appears when the various frameworks, the diverse voices of the system are relating to each other.

Facilitator and Leader are not interchangeable roles

In the Processwork paradigm a facilitator (from Latin 'facilitas', someone who makes it easier) raises the awareness of a person or group and supports the unfolding of their process. The facilitator is characterized by her love for nature, which builds the basis for her ability to follow the energy of a person or group. She is also able to detach and maintain awareness in the midst of chaos and confusion so she can have feeling for all voices in the field, even opponents or disavowed parts of herself (Mindell, 1993).

Processwork speaks of leadership when somebody in a group/organization takes the initiative, brings in a strong energy that changes the field and thereby produces followers, people who agree to the suggested path and go along with the energy provided by the person taking over the leadership role (Mindell, 1993).

It is not always easy to clearly distinguish the facilitator and the leader, because they are both people and roles. Also the roles overlap and can be taken temporarily. The designated (and typically paid!) leader of a team, however, is always the leader of the team; she can share some parts of the role and (ideally) can also temporarily take over the facilitator role and support others to step into leadership. However, some parts of the leader role (for example finally taking a decision and the responsibility for it) cannot be shared (Diamond, 2015).

The main difference between the leader and the facilitator might be framed as: The leader always has a goal or a vision that she pursues together with her followers, whereas the facilitator primarily serves the group by following the Tao, increasing the awareness of the

field and supporting and unfolding the process of the group (which does not necessarily have to go along with a previously set goal).

As a consequence a facilitative leader would try what is (nearly) impossible: being aware of, holding, following and unfolding both, the process of the group/organization she is leading and her goal or vision. From a Processwork point of view an attitude of Deep Democracy is prerequisite for being facilitative. Only a person who is able to authentically support the diversity of the field is able to bring all voices into relationship and facilitate the process.

As Deep Democracy begins within (Diamond, 2015), the facilitative leader also strives to become aware of her own biases and marginalized parts, is able to support her inner diversity and to facilitate her own process by gaining access to a deeper sense of herself (ProcessMind) from which she can flow with all parts (Mindell, 2010).

2.2 Objections against directive leadership styles: personal, cultural and global roots

During the development of this project I applied for a new position as a team leader in a hierarchical, performance oriented organization. Therefore I discussed the issue of leadership with my project supervisor. Throughout the discussion I became aware of my strong, fundamental objections against using power to reach goals. This became most obvious while debating the model of "situational leadership" (Blanchard, Zigarmi, & Zigarmi, 2013; Hersey, 1985). Situational leadership "[…] is adapting the combination of directive behaviors and supportive behaviors appropriately to the readiness of others to perform specific tasks or functions." (Schermerhorn, 1997)

Even if I was rationally aware that from an attitude of Deep Democracy all energies and styles belong to a field and are needed, I frankly refused to acknowledge that being directive to pursue a goal at least in certain situations is an appropriate interaction with followers (or human beings in general). I much more appreciated (and was willing to take over) the role of

the supporter of the team. This objection can surely be explained by personal experiences and a family history of power misuse; however it is in some part also a "Zeitgeist" in German society.

Leadership in Germany: No 'Führer', please!

Leadership behavior that is desirable by Germans reflects four aspects rooted in Germanic mythology and history: The Nibelungenlied (Song of the Nibelungs, the most well-known and popular Germanic saga originating from medieval), the Prussian virtues, the honor of Hanseatic merchants and the democratization process that followed the second World War (Sackmann, 2010)

The Nibelungenlied tells the story of the Burgundian kings and the Hun King Etzel, who is described as a leader with financial and political power, (even religious) tolerance and honor.

The Nibelungenlied transports values like honesty, accuracy, reliability and responsibility both for the task and for people.

The Prussian virtues were mainly influenced by two kings, Frederick William I (1688-1740) and his son Frederick the Great (1712-1786). They supported economic development inspired by Calvinistic ideals of work. These include commitment, shrewdness, conscientiousness and diligence. Despite all achievements, the Prussian virtues also have their backside connected to militarism and obedience. These backsides (overly dedication to the task, following orders without questioning) might have later on prevented the development of resistance in the military and civil society during the Third Reich.

The honor of the Hanseatic merchants was based on their pride to be merchant and being distinct from other societal groups. According to their honor, business deals are legal by handshake and oral agreements are kept (even if in disadvantage for the merchant). This is

(like Prussian virtues) connected to Calvinistic ideals of work. To be a reliable business partner (and leader) it is necessary to be predictable and honest.

The experiences under the autocratic dictatorial system of the national socialists and during the Second World War (1933-45) in Germany lead to a profound democratization process. Democratic, participative systems were implemented in politics, economics, education and even in military. In politics legislation and execution are separated. Also in corporate governance the "Vorstand" (group of executives) is democratically organized and the "Aufsichtsrat" (supervisory board) supervises the decisions of the "Vorstand". In addition employees are provided an institutionalized voice through the "Betriebsrat" (workers' council).

The cultural roots described above build the basis for what is expected from "good leaders" in Germany: using power carefully and thoughtfully while respecting the interests of other people (Nibelungenlied), a sense of honor, duty and ambition (the Prussian virtues of integrity), diligence and shrewdness (Hanseatic merchants). In addition, the extensive democratization process after the Third Reich has developed an ideal of leadership that distances itself from a 'Führer' (German translation of leader, a taboo-word in German except for using it in the sense of a tour guide). Instead, it values a team approach, shared leadership and shared power, critical thinking with a focus on the depersonalized aspects of leadership as a way to prevent potential dictatorship in the future (Sackmann, 2010).

Leadership in the information age: between stability and collective intelligence

Screening the literature for general leadership models and definitions is a maddening task. There are incredibly many articles written on what is and what makes an effective leader [for review see (Drucker, 2011; Kotter, 2011)]. Already 50 years ago it was pointed out, that there are almost as many different definitions of *leadership* as there are people who have tried to define it (Stogdill, 1974). In view of that, Neuberger came to the conclusion that 'es mehr

Bücher über leadership gibt, als Wissen' / more books exist about leadership than knowledge and most of these books have 'eher Heizwert als Erkenntiswert' / rather calorific than epistemic value (Neuberger, 2002).

The discussion about leadership, its demands and characteristics, is getting increasingly hot in the recent past as societal changes, due to globalization and accelerated by the increasing significance of the internet, melt down long-grown organizational structures and seem to demand a totally new mode of leadership (Kruse, 2013). Not only is there a tendency to distribute power differently due to the breakdown of hierarchical structures in many (especially corporate) organizations but also the availability of information and the complexity of tasks in many organizations necessitates more and more people to step into and take over leadership.

This is also reflected by the expectations people nowadays have on leaders or leadership. Those who seek security, identity and classical career opportunities in organizations will demand other leadership styles than those who value autonomy over security and individual sense over collective identity. The latter might even discuss the overall value of leadership.

However, leadership is necessary especially in those organizations where the employees are not the owners of the organization, and where an outside authority or power sets goals that need to be accomplished. Thus, in capitalistic systems, profit as a function of performance is an imperative that cannot be (easily) changed bottom-up. Like the limbic system in the brain reduces complexity and guaranties stability, this is the task of leadership in such an organization (Kruse & Reinhard, 2009).

Recent publications very broadly distinguish two forms of leadership: *assigned* and *emergent* (Northouse 2013). *Assigned leadership* is based on a formal title or position in an organization, while e*mergent leadership* results from what one does, and how one acquires support by others. Accordingly, in 'The leader as a martial artist' Arnold Mindell describes

'Leadership [as] a role in the field' (Mindell, 1993). Even if one person in a group occupies the assigned leadership role (e.g. the head of a department), the role can also be taken by anyone in the field at any given point in time (emergent leadership). Therefore the process-oriented definition of the leadership role is in line with the recent understanding of leadership as "[…] a process whereby an individual influences a group of individuals to achieve a common goal." (Northouse, 2013)

With increasing complexity, however, goal definition and decision making needs collective knowledge. A person who takes over leadership in the information age therefore needs also qualities of a learner and a communicator. Thus in order to be effective the (assigned as much as the emergent) leader has to take over different roles at different times (or even at the same time!) to achieve performance according to the goal that has to be accomplished. These roles have a wide spectrum, and at times, even seem to contradict each other or to be in polarization (commander and facilitator, politician and servant, expert and learner …).

In summary, current global changes in work structures and the complexity of tasks in the information age demand a new, much more flexible mode or attitude of leadership. Appreciating and consciously making use of diversity is one of the major keys to solve the complex problems of our time. This demands facilitative leaders, who are able to handle (inner and outer) diversity, use facilitation skills, move fluently between roles and support others to step into the leadership role. However, personal edges/biases (like, in my example, the objections against directive leadership styles, as a consequence of personal history and the history of the field), constrain leaders in their ability to be facilitative, and fully value and support diversity. As a consequence they also limit their followers to fully use their diverse potentials.

2.3 The Leader: a high pressure role

Leadership comes with both, rank/power *and* stress, because a leader stands out and gets seen. In the moment a person takes over the leader role (as an assigned or even an emergent leader), she suddenly has a lot more to handle than just her personal psychology. The role entails a mixture of expectations, emotions, projections, and responsibilities. It is complex to inhabit because it is personal and impersonal, real and imaginary, all at the same time. With the role (position) come power, status and authority. Some of it is personal, our expertise and character, why we were chosen for the role (position), but some of it belongs to the role (position). Using power well depends on our perception of our personal power, and that in turn, depends on our personal history. We do not step into leadership positions in pristine condition. Our history with rank, power and authority, our social identity interacts with the power of the role, creating a potentially perfect chaos of variables (Diamond, 2011).

One dimension of this complexity can be explained with the model of the inner child.

Despite her assigned objective power, the leader hosts (as every human being) a part that represents all the experiences, emotions and feelings that make us personally vulnerable, the so-called inner child. Under stress, and when a person gets triggered, it is no longer the conscious awareness that responds; it is the inner child that defends itself. However, when this happens to a leader, people with lower rank will perceive the trigger reaction as a misuse of rank.

There are several methods to work on trigger reactions, most of which originate from trauma therapy. One suggested step is to befriend the emotional state and (without judgment) recognize when the trigger starts. Then it is possible to use methods that calm down the limbic system and end the trigger cascade (Diamond, 2015).

2.4 The childhood dream in psychology

From the dawn of history, people have regarded dreams as an important source of spiritual wisdom and insight.

At the age of 3-12, most individuals have impressive dreams that make their way to conscious awareness, and remain readily accessible in memory for long periods of time (Bulkeley, Broughten, & Sanchez, 2005). These early childhood dreams have attracted considerable attention from 20th century psychologists such as, Sigmund Freud and Carl Jung, the pioneers of dream research. For Freud, the earliest dreams of childhood are undisguised wish fulfillments, exemplifying what occurs in adult wish-fulfillment dreams. For Jung, in contrary, first dreams are archetypical "big dreams", revelations of transpersonal wisdom from the collective unconscious. For Jung, the childhood dream was a representation of energies coordinating the life path of an individual (Jung, 2010). He states that "These early dreams are most important, and it is not unusual for them to give a prophetic picture of a person's whole life" (Shamdasani, 2003). Arnold Mindell, who was a Jungian analyst before he developed Processwork, describes the childhood dream as a universal energy pattern guiding and directing a person throughout their entire life. In his view, it displays and visualizes the experience of main polarities an individual is aiming to balance and integrate over a lifetime (Mindell, 2013). It can therefore be described as a lifelong challenge, a dynamic mythical story of energies that are trying to get to know each other deeper (Emetchi, 2015).

Dream researchers in the 21st century used early childhood dreams for more general theories about the nature of dreaming and consciousness. Revonsuo's threat simulation theory draws on evolution psychology. He argues that the primary adaptive function of dreaming is to prepare humans for real threats in the waking environment and is therefore a valuable contribution to the adaptive fitness of our species (Revonsuo, 2000).

Simulation of threat recognition during dreaming may fulfill the goal of priming an amygdalo-cortical network to perform rapid and appropriate emotional evaluation of physical or emotional threats. This dreaming threat simulation is believed to support the ability to rapidly select an (evolutionary) appropriate behavioral response like flight, freeze or fight (Zadra, Desjardins, & Marcotte, 2006).

Quantitative studies on early childhood dreams (Bulkeley et al., 2005) support perspectives from all the above mentioned theories. They seem to reflect expressions of primal desires, as Freud stated, they can be psychologically and spiritually transformative experiences that expand awareness, as suggested by Jung and Mindell, and they are evolutionary biased towards the simulation of environmental and emotional threats, as Revonsuo postulates.

Based on the above, one could make the hypothesis that working with and integrating the fundamental polarities represented by the childhood dream energies can support the development of an attitude of Deep Democracy and build up facilitative capacity. If the dream figures train amygdalo-cortical responses (as suggested from evolution psychology), working with them in therapy may also be useful to break or control trigger responses in moments of high pressure.

The authors' childhood dream and main energies

When I was between three to five years old, I frequently dreamed the following dream:

I (as a little child) run down a street in panic, chased by a bunch of witches. The wild, powerful, airy creatures come closer and closer. I run for my life. And I run fast! There, in a distance, my family is waiting for me to escape from the pack. I come closer to my family, nearly safe. I can spot my mother already; see every beloved detail of her face. I reach out with my hand, happy to finally be safe. In that very moment, my family vanishes. I gasp for

air in surprise, look around and see them waiting in a distance again, and again I start running, the witches closer than ever.

The story of my childhood dream is prototypical for recurrent early childhood dreams. In most cases, the dream-self is chased and threatened by some kind of rather supernatural power.

The main energies in my childhood dream are the witches and the family. By working on these dream figures (as it is described in more depth in chapter 4) I identified the witches as standing for power and goal orientation, and the family representing qualities of care, warmth and security. These fundamental polarities seem to need integration in my identity, the (above mentioned) disavowed goal-oriented power, as much as the deep value of security, love and care.

3 Purpose and research question

In the context of Processwork the assigned leader often is the facilitator of the group. However, these roles are not interchangeable. A facilitator brings in an attitude of Deep Democracy and supports the group's process, while a leader brings in or stands for a goal/vision and produces and influences followers.

Assigned, as much as emergent leaders, in nowadays „mainstream" organizations have to handle growing complexity. This necessitates a) appreciation of diversity, as diversity is seen as one of the major keys to solve complex tasks, and b) fluidity between different roles. This can be achieved by a leader with facilitative skills, who, with an attitude of Deep Democracy, values all diverse voices in the field, and at the same time, holds on to a common goal or vision.

Personal or cultural biases, in combination with the high pressure that is immanent in the leadership role, however, limit leaders to use their status, rank and power with awareness and in an attitude of Deep Democracy.

The energies of the childhood dream display a complex „scent" of main energies characterizing an individual. Working with these fundamental polarities and befriending and balancing the energies personified prototypically in the threatening dream figures, might be a powerful tool for self-development and might support the improvement of facilitative capacity, even under stressful conditions, as in the leadership role.

Therefore the research question of this project is:

How does exploring the energies represented in the figures of the childhood dream support an assigned leader in a hierarchical, performance oriented environment to develop a facilitative leadership style and an attitude of Deep Democracy?

4 Research Methodology

This project is a heuristic study of my first 60 days of stepping into the position of an assigned leader in a performance oriented, hierarchical work environment. In the study, I explored if the conscious connection to the energies of the main polarity displayed in the childhood dream, supports me in the development of a facilitative leadership style, and therefore enables me to use my facilitative skills and stay connected to an inner attitude of Deep Democracy, under the pressure of the leadership role.

The different aspects of my experience of being an assigned team leader were kept in a diary format, over these 60 days, focusing on:

-Innerwork on Edges

I explored my internal boundaries (edges) to aspects of the leader role and the childhood dream energies.

-Tracking the connection to the energies of the childhood dream

On a daily basis I consciously connected myself to the childhood dream energies at the workplace, brought these energies into the relationships with my colleagues, and reflected the feedback this evokes in me and in the team.

-Disturbances and supervision

I tracked my learning acquired in supervision, working with the disturbances that occurred in the first 60days of being an assigned leader.

5 Results and Discussion

5.1 Innerwork on edges

The beginning: An edge to directive behavior

As described in the introduction, during the preparation time of the project I became accutely aware of my edges to aspects of the leader role. When trying to link the situational leadership model by Blanchard et al., to the development of my own leadership style it became obvious that there is a strong edge to the directive aspects of leadership, and to the use of power in a hierarchical system. Being directive seemed to be incompatible with my interpretation of Deep Democracy. Even if rationally I was aware that from an attitude of Deep Democracy the directive energy is valuable and needed in the field, I could not imagine using this energy. It was too far from my identity.

In supervision and therapy I explored this edge and discovered that it is not an edge to power per se, but rather to "wanting something" and strongly following a personal goal. This connected to my personal and the collective history of Germany. I have a negative connotation to power and directive behavior because of my family history, where I experienced misuse of power from family members with high rank. Also, the collective field of Germany has a negative connotation to rank, power and following a goal or vision by using directive behavior in regard to the Nazi regime and the Second World War.

Understanding this inner theater, which supported my internal bias against power, was helpful on an intellectual level. However, it was nearly impossible for me to cross this edge, and find a place in myself that is not against using power for a personal goal. Too big were the voices telling me they could be the "wrong" goals and that I might be manipulative or manipulated. Here the childhood dream energies proved helpful for edgework. During a therapy session I experienced the witches from my childhood dream as an energy I can easily access and

connecting to this energy gave me a joyful experience of power that was new and exciting. Role playing the (very goal oriented!) witches I felt incredibly strong and powerful. It was as if pure life was flowing right through me. Embodying this energy, I did not have any doubt about my strength, my goal and my purpose. I could fully enjoy this feeling of power, having a clear goal and purpose and I did not have the urge (as in my normal identity) to hide it or keep it moderate, in order not to be harmful.

Going deeper: Exploration of the childhood dream energies

Through further Innerwork and therapy I became much more aware of the different qualities of my childhood dream energies and worked on several edges arising from the different qualities of both energies.

During these sessions I followed the process as a flow of signals in different channels (modes of perception). Experiences we are aware of, which are closer to our identity, appear in a channel which Mindell has termed "occupied". Experiences we are less aware of, which are more distant from our identity, appear in a different channel, which Mindell has termed "unoccupied" (Mindell, 1989). To unfold the process I amplified the signal in the channel that it first appeared in and then added other channels to fill in and explore the experience.

I explored the energies mainly by beginning with imagination (visual channel), i.e., seeing in my imagination the figures of my childhood dream, and amplifying the experience by role-playing these figures (the energies), thereby switching the channel from visual to movement and proprioception. As the movement channel in my case is less occupied by my identity, which is expressed via the visual/auditory channel (my intellect), once in the movement channel it was easier for me to sense the energies inherent in the figures (associate and dream into the energies in movement channel).

Bunch of witches	Family
wild	safe, secure,
free	connected, protected
nature spirits with power to rule all elements	strength that comes from connection
airy	solid
cool	warm
strong movement, restless	static
challenging	loving
following a clear goal and purpose (and not questioning it)	care is purpose
detached	attached
relationships and the individual are not relevant as everything is part of a bigger unity	relevance of the individual and relationships

Table 1: Qualities of the childhood dream energies I experienced exploring the polarities

Interestingly, when going into both polar energies appearing in the figures in my childhood dream and feeling deeply into them I had essence level experiences that where very similar. Underlying both is a sense of deep acceptance and presence. The polarity vanished or merged in this deeper dimension of my experience, the essence level. Only nuances were different when coming from one or the other polarity. The essence experience of the witches in one therapy session could be described as a more "cold/distant/spiritual" acceptance, and the essence experience of family as "warm/close/nurturing" acceptance. Another time, I experienced the essence of one as "crystal clear but not disconnected" and the essence of the other as "emotionally present but not attached".

Exploring the polarities even further, an experience emerged that connected both energies. Under both, the witch and the family energy, is a strong feeling of belonging, either to nature/ a spiritual unity (witches) or people (family), which on this deep essence level merged to a completely non-polarized (and hard to describe) experience of belonging.
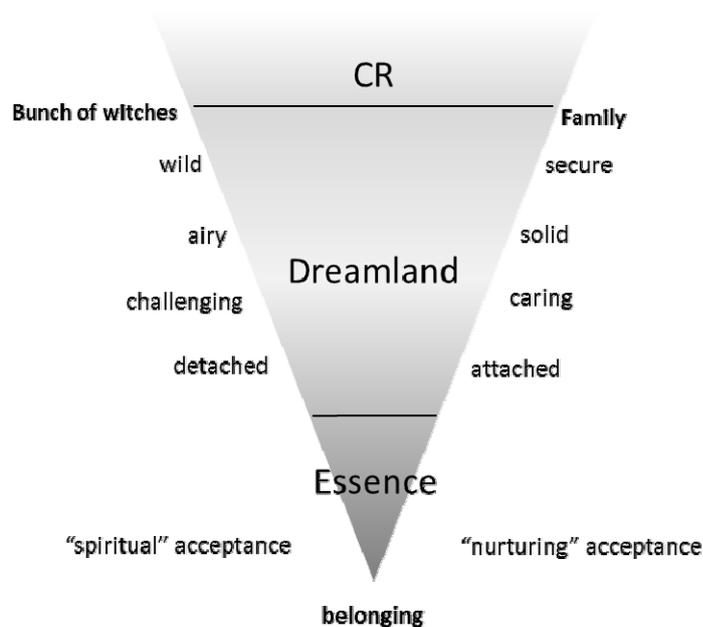
After some therapy sessions and ongoing innerwork, I can now easily connect to both energies and the underlying feeling of belonging, even by small hand movements. For me, the strong polarities of the childhood dream were dream doors to quickly go through the levels of CR and dreamland and access an essence level experience. As the dream figures are part of a recurrent dream that I lived through and experienced many times, they seemed well known to me and even if aspects of them were far from my identity, there was not much inner resistance to connecting to their energies. In the essence level a feeling of centeredness, openness and acceptance emerged. From this inner place an attitude of Deep Democracy was possible even for roles or energies far away from my identity.

Doing innerwork raises awareness for our internal universe and supports the development of a democratic attitude towards all our inner voices, the complexity and diversity of our being.

Innerwork might be framed as "inward Deep Democracy practice" and is therefore a prerequisite for developing facilitative skills.

With regard to my research question this series of innerwork supported my personal growth into an attitude of Deep Democracy, as it helped me to begin the process of befriending the energy of powerful goal orientation. This is probably one of my major, lifelong, mythical edges in view of my personal family history and also in view of the field I live in.

The innerwork was also supportive from a more practical viewpoint. The essence level experience of belonging that I explored during the innerwork with the childhood dream energies, can easily be recalled (e.g. by hand movements), and immediately brings me into a more relaxed and slightly detached state of mind. In the leadership role things easily get messy when we try to handle our personal history, rank, power and authority. This (even with the best of intentions) often makes it hard to hold on to an attitude of Deep Democracy. A practice that momentarily allows escaping from the mess makes it easier to regain awareness and be open to feedback in difficult situations (see section 5.2).

Different edges on different levels of experience

During the first month of the project, I became aware that (in the context of my performance-oriented work environment) I had different edges towards the childhood dream energies, depending on the relationship-level in which I experienced them.

Intrapsychic level

On the intrapsychic level I felt an edge to self-care, love and support, which might be connected to the competitive, performance-oriented spirit of the field. On this internal level, I had no edge to be very powerful and directive to myself. With witch-like energy, I set goals for myself and executed them. However, sometimes this energy has a brutal force, especially if it coalesces with my strong inner critic. The performance imperative of my professional

field was feeding the critic and my fear of becoming a dictator became true on this inside level.

Interpsychic level

In relation to my team members and colleagues, I had the above-described strong personal and cultural edges to power, directive behavior and following purpose. I felt shy to define a vision and goals with my team, telling them about my values and what dreams I have about working together. Especially, naming (and following through) performance aims and quality standards, brought up edge figures screaming "Who do you think you are to evaluate others and to impose your opinion?"

Field level

On the field level (organization, community), I experienced an edge to warmth and personal connection, perhaps connected to the strong value for and bias towards intellectual work in my profession.

During the time of my project I primarily worked on my edges on the interpsychic level. This supported me in the process of creating a mission and vision statement together with my team. It also enabled me to speak about my high dream of working in a team that shares my working standards, and we mutually agreed on quality standards for our work.

During and also after the (official) ending of the project I experienced disturbances particularly in the intrapsychic level. The edges on this level are my current area of growth (see section 5.3).

5.2 Tracking the connection to childhood dream energies at the workplace

During the first days of the project, I realized that constant tracking of the leadership experiences and connecting them intellectually to the childhood dream energies, was too time and attention consuming. It limited my ability to be fully present and open to feedback of my team members. So I developed two habits that were more applicable.

a) Morning ritual

In a morning ritual I connected to both dream energies by hand or body movement and reflected on how they might be useful for the tasks of the day. I used the two energies, for example, to prepare for meetings or conflict situations that I expected to encounter during the day, by allowing me to play out the situation from the perspective of the caring family and from the perspective of the powerful witches, carefully watching my own feedback. Then I dropped the content and moved between the two energies until the development of a small dance. The role-play and/or the dance gave insightful information about the meeting or conflict situation.

Example:

At the end of the project time, a new team member arrived from abroad. I was insecure how to best welcome her and give her sufficient time to arrive and sort out her new situation, while at the same time, being in urgent need for her working force. From the perspective of the family energy, I felt all the warm appreciation I have for this team member, knowing her from former work situations, however there was also a sense of someone who has grown up and is in need of respect rather than motherly care. From the witches' energy perspective, there was no doubt that the new team member and I share the same performance goals, and there was a lot of joy for this shared vision of working together. Picking up the new colleague from the train station, I just welcomed her and said a few words on how much I am aware of and appreciate her expertise, and that I look forward to the fun we will have starting the new

project together. The reaction was unexpected: The new team member took me in her arms (that was really unexpected as the colleague is from a culture where expression of emotion through physical contact is limited!) and said: "Let us go, I cannot wait to start." She visited her workplace immediately and started her work the next morning with a lot of enthusiasm.

Looking back on this incidence, I see that by connecting to the energies beforehand, I was able to appreciate both sides inside myself, my caring, altruistic part and my powerful, performance driven part. Consequently, I also felt open to all the inner experiences of my colleague. Had I been afraid of my drive for performance, I could not have been open to her drive for performance, and I might have forced her to rest, and thereby have misused my rank. Subsequently, I had a fierce discussion with my inner critic, who accused me of being manipulative, in order to make others work, but as I also felt connected to the other polarity, I knew inside me that I would have also accepted and appreciated had she decided to first rest a few days, hence the battle with the critic was resolved.

From this, I conclude that the appreciation of my own inner diversity resulted in a feeling of openness and detachment, which in return also freed and invited my colleague to be more authentic.

b) Quick innerwork exercises

In situations where I caught myself being triggered, demonstrating edge behavior, or becoming aware of my own double signals or biases, I also allowed myself to access the polarities of the childhood dream by small hand movements, or by taking a break and playing out the situation from the perspective of both energies. I experienced a quick relaxation and detachment and was better able to meta-communicate or bring both energies into the relationship afterwards. Connecting to the well-known polarities and the underlying essence of belonging was useful to bring me back into my feeling body and increased my ability to be fluid.

Example:

During a meeting with other group leaders I became aware of the fact that I was the only (relatively) young female in a circle of older men. Nobody took the role of the moderator and the discussion did not really start off. I observed how a feeling of inferiority and anger came up and how I felt stiff, silenced and impatient. This was an important meeting where some budget decisions had to be made, and my critic began pushing me to stand for my needs and the needs of my team. However, I felt stressed and blocked, was unable to speak and got more and more angry. When I noticed my body signals (making a fist), I focused on my inner experience for a moment, and tried to connect to the childhood dream energies. Just making the representing hand movements under the table helped me to value myself and the people at the table, as well as feel a sense of power and purpose. I was able to speak out and clearly ask for what I needed, and what this will cost the organization. Despite my lower social rank (younger, woman) I could speak from a place of appreciation and not fight. Nobody seemed to feel offended. Somebody else stepped forward and asked to stop the meeting because he also had an urgent need but needed to check on the costs. When we came back together, a few days later, it was possible to find a solution that satisfied both peoples' needs.

With regard to my research question, it can be concluded from this that, instead of making intellectual decisions on when to be in which role (be a commander *or* a facilitator, an expert *or* learner…), from a slightly detached but present state of mind, it is easier to flow between roles, which may even merge. This ability is essential for facilitative leadership, as it enables sub-role fluidity and decisions from a place beyond personal hurt and bias. Exploring and anchoring the essence of the fundamental polarities represented by the childhood dream energies, seems to be a method to quickly calm down the limbic system and stop trigger reactions. Being able to access and connect to essence level experiences on the spot, enabled me to be (at least temporarily) fluid between the roles of the leader and the facilitator, in a

stressful environment, pursuing my own goals*, and,* at the same, facilitating myself and (thereby) the field.

5.3 Learning from disturbances and supervision

During the time of my project, I was able to initiate or join an unusual, for me, number of projects (perhaps due to my increased ability to have "powerful/goal oriented" interactions with my colleagues), and my team was working well, right from the beginning, based on their expertise in the field I am working in. However, I became aware that I frequently felt like the chased child in my childhood dream. There were so many things I had to think of and do. I was literally chased by all the possibilities and options that opened up for me in this new position, and I felt breathless and restless.

During a session, my supervisor asked me to think about times when I did not feel chased, and I spontaneously touched my nose. I realized that I do not feel chased when I can just follow my interest (animal-like following my sniffing nose), and feel curiosity and enthusiasm for a topic. I feel chased, when I try to sort things out rationally, try to include all possibilities, and especially when I feel urged to finish all my ideas and projects with the highest performance standard possible. This working style obviously does not work well for me. The next time this feeling came up, I allowed myself to connect to my essence level experience of belonging and from there tried to make gut decisions based on my curiosity.

This strategy, however, was not entirely successful, as states of feeling chased and not having enough energy left for self-care (e.g. getting enough rest, taking time for relationships and physical exercise) came back over and over again.

Further working on this phenomenon in supervision, I found out that I need to democratically value and apply both energies (power/goal orientation *and* care) not only on the *inter*psychic level (in relation to other people), but also on the *intra*psychic level (in relation to myself).

Despite (or because of) my intense attempt to overcome my edge to power and goal orientation, I 'overlooked' internal edges to self-care.

I conclude from this, that complex interdependencies exist between edges that come up in different levels of relationship. In my case, working on the (interpsychic) edge to power and goal orientation lead me into exhaustion and inner dictatorship, as I had not (yet) addressed complementary (intrapsychic) edges to "letting go" or self-care. This hypothesis, however, needs further exploration and research.

As the childhood dream can be seen as a representation of a person's basic energies or perhaps even as a representation of a Life Myth, working on and exploring it cannot be a one shot deal. It will probably take a lifetime working on the task embedded within the basic structural energies, and parts that compose the childhood dream.

During my project I got the notion that there are layers and layers of meaning to each part/energy in the dream, which, like peeling an onion, I will discover at different times in my life. Working on and integrating the power and goal orientation of my childhood dream figures enabled me in the process of authentically stepping into a leadership position as it raised my awareness of my personal power and (in the sense of Deep Democracy) helped me to appreciate goal orientation as a part of myself.

The next "layer" of my dream might be accessible through the energies of the 'dream-self': the child. One energy (again) is a kind of power (running fast) and one is being actually weak, a child seeking and being in need for protection.

So behind the edge to self-care that I experienced so strongly, there might be an actual edge to feeling/being weak.

While writing and finishing up this manuscript, I am working on this edge in therapy using different methods. One of them was creating a new ending for the dream. In this ending, I

dreamed to finally give up and get caught by the witches. So, working on my edge to 'give up' is one path to follow. As I experience frequent migraine attacks that force me to 'give up' completely, this might be a way to explore this edge. I can only guess that being able to consciously 'give up,' might help me in my leadership position to limit my projects to a level that leaves me enough energy for activities that sustain my body and relationships.

Another path to follow shows up on a field level. During a Worldwork seminar in Germany, where people came together to process their history, particularly trauma experiences, I became aware of my edge to fully explore the role of the victim/the one being marginalized, feeling weak and disempowered. Being able to explore this role might be useful to better recognize signals of weakness (that I frequently overrun right now), and enable me to gain allowance for feeling weak and acting appropriately self-caring. Knowing these edges and voices, and even befriending the victim and dictator part in me, might enable me to be connected to my power without becoming righteous, intolerant and insensitive for feedback and boundaries.

Looking back on German history I think this is an essential quality especially for people taking over the leadership role. However, I actually do not know which experiences and new insights await for me in this unknown area, but I am more than curious to explore it.

6 Conclusion

Like the compass is a visible representation of our position in relation to the magnetic field of the earth, the childhood dream can be seen as a visual representation of our personal process in relation to the Tao, the flow of nature. As the Tao is a dynamic flow its representation is also not a static picture but a process itself.

In the process of stepping into a new assigned leadership position, I found my childhood dream precisely representing the experience: Feeling chased, somewhere between power of a certain sort, and care of a certain sort. Running, scared, away from power, towards care, which is not quite reached…

It seems to me, that this is my (or perhaps even *the*) mythic backdrop to existing as a facilitative leader in a competitive performance based work context.

Befriending one of the scary energies within the childhood dream figures was a major learning step for me, in order to grow into an attitude of Deep Democracy, and a prerequisite to authentically take the leadership role and start off with my team.

However, as a person, but especially in my leadership position, I am asked to balance and integrate both, power *and* care, on the outside (in relation to others) and inside (in relation to self). This integration is a lifelong journey, a task for a life and beyond. The essence experience of belonging that I discovered by intensely working with the childhood dream energies supports my trust in the process. Like a compass needle points north, because all the iron particles are aligned to the magnetic field, going deep into the polarities of the childhood dream creates an experience of being (momentarily) aligned to the Tao, the flow of nature. Based on my experience in this project, I can say that *this is the place* from where facilitative leadership is possible, and I guess that is where a facilitative leader needs to develop: becoming more and more aware of how she is aligned to the Tao, and from there being able to

hold and flow between the immanent polarities of burning for a goal or vision *and* supporting

and unfolding the process of the field.

7 Summary

From a Processwork perspective, the leader as well as the facilitator, is a role in the field. While the leader pursues a personal goal, the facilitator primarily serves the group by supporting and unfolding their process. The designated leader of a group ideally is able to be fluid between these two roles.

Becoming a team leader in a hierarchical, performance oriented environment the author was confronted with edges to aspects of the leadership role (e.g. directive behavior). The polarities of care and power can already be found in the author's childhood dream, which in Processwork is seen as a representation of the main energies an individual is aiming to balance and integrate over a lifetime.

This experiential project aimed to explore if working with the childhood dream energies can support the development of an authentic facilitative leadership style, balancing the performance imperative of the group with the maintenance of a healthy team, while allowing the leader to stay connected to her inner resource of Deep Democracy.

The project covers the first 60days in the role of a team leader. The author tracked experiences via journal entries and worked with her childhood dream energies in innerwork, supervision and therapy.

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Acknowledgements

This study would not have been possible without my project supervisor Lesli Mones. Thank you for staying at my side in this project that was under construction for so long. The process of struggling with the topic was very important for me personally and (looking back) could have been a project in itself. "Dear, don't you think you are hiding from something?" Thank you for this question, Lesli. It turned out to be a driving force for the whole study.

I want to thank my Study Committee Emetchi, Lily Vassiliou and Gary Reiss for all their support along this journey. You provided all I needed: love and security, challenge and structure. For me it was just a perfect match and I hope we will accompany each other's journey further.

Special thanks go to my therapist and favorite dance-witch Kate Jobe. I cherish every hour we had together exploring the dream energies, going deeper and deeper.

I thank Katje Wagner for pushing me to make my final project an experiential study. There were times when I wished for an easier way out, but so my final project experience was strange, demanding and… rich.

A very special warm thank you goes to my partner Tobias. For being with me in this deep and vivid process called relationship, for sharing my longing for Deep Democracy and for the revisions, comments and suggestions that greatly shaped this essay.

My thanks also go to the cohort of MACF5, my peer group and the Processwork community for creating something that feels like home.

Last but not least I want to express my deep gratitude to Arny and Amy Mindell for their devotion to Deep Democracy that nourishes the whole field.

You are an inspiration to all of us.