Journal “Challenging Organisations and Society . reflective hybrids® (COS)”

COS is the first journal to be dedicated to the rapidly growing requirements of reflective hybrids in our complex 21st-century organisations and society. Its international and multidisciplinary approaches balance theory and practice and show a wide range of perspectives in and between organisations and society. Being global and diverse in thinking and acting outside the box are the targets for its authors and readers in management, consulting and science.

Editor-in-Chief: Maria Spindler (AT)
email: m.spindler@cos-journal.com

Deputy Editors-in-Chief: Gary Wagenheim (CA), Tonnie van der Zouwen (NL)

Editorial Board: Ann Feyerherm (US), Ilse Schröttesser (AT), Maria Spindler (AT), Chris Stary (AT), Gary Wagenheim (CA), Nancy Wallis (US), Tonnie van der Zouwen (NL)

Guest Editor: Tom Brown


Proofreading: Deborah Starkey

Layout: www.kronsteiner-lohmer.at

Terms of Publication: Before publication authors are requested to assign copyright to “Challenging Organisations and Society . reflective hybrids®“. Beginning one year after initial publication in “Challenging Organisations and Society . reflective hybrids®“ authors have the right to reuse their papers in other publications. Authors are responsible for obtaining permission from copyright holders for reproducing any illustrations, figures, tables, etc. previously published elsewhere. Authors will receive an e-mailed proof of their articles and a copy of the final version.

Disclaimer: The authors, editors, and publisher take no legal responsibility for errors or omissions that may be made in this issue. The publisher makes no warranty, expressed or implied, regarding the material contained herein.

Copyright: COS . reflective hybrids®, Vienna 2016
Heesoon Bai, David Chang, and Avraham Cohen

When the Immeasurable Leads: A Pedagogical Dialogue

Abstract
This article offers the concept of the immeasurable as an antidote to the hegemonic presence of the measurable and its contributions of dehumanization to the current civilization. We propose that the right balance of the immeasurable and the measurable, wherein the former takes priority, is a pressing educational goal in all spheres of institutional and organizational settings and life. We discuss and describe the process way of working with the immeasurable. We provide illustrations of our points and case-making with real life examples from the authors' professional work in schools, psychotherapy practice, and graduate teaching and student supervision. We demonstrate how we integrate the immeasurable in our work through dialogue, contemplative practices, and deep democracy.

Keywords: Measurement, the immeasurable, quantification, objectivity, empiricism, intersubjectivity, democracy, dialogue

Preamble
Much has been written about the hurts and damage perpetrated on humans, animals, and the biosphere itself as a result of human adherence to worldviews that include positivism, empiricism, rationalism, progressivism, materialism, industrialism, liberalism, anthropocentricism, and instrumentalism (Berry, 2006; Macy, 2007). While distinct on one theoretical level, these philosophical views all stand on a common foundation known as Modernism, the inception of which traces to the 17th century with the confluence of humanism and scientific materialism (Borgmann, 1993; Usher & Edwards, 1994). These combined doctrines put forth a picture of the world
as knowable, predictable, and controllable through a human cognition that excels in naming, counting, measuring, and manipulating the world; such capabilities have been applied to the conquest and exploitation of the planet in the service of human progress.

Entering the 21st century, many thoughtful theorists and seers are making a compelling argument that humanity’s big experiment, Modernism, has failed insofar as it has resulted in a deeply hurt and devastated world. Signs of destruction are increasingly hard to ignore; at the same time, we struggle to get ourselves out of this Venus flytrap. The three authors of this chapter, veritable Socratic gadflies, are meeting to dialogue about the nature of this trap, prospects of escape, and the kind of escape effort that each of us as educational leaders in institutions of higher learning has been making.

LET’S GIVE THE IMMEASURABLE A TRY!
Heesoon: Colleagues, it is hard to know what to focus on in order to tackle the gargantuan problems of the 21st century. Many frankly believe, as you know, that it’s too late, and that humanity is on a now inevitable, self-destruct course. Indeed, this may be the case, but in this world where complexity and chaos dynamics seem to operate, there is always a chance that we may hit the right nerve endings, like a skilled acupuncturist, and initiate a whole series of changes that will reverse the self-destructive course.

Avraham: That’s right! I recall the words of my father: “The difficult will take some time. The impossible will take a little longer.” I recall some other words from my dad when I was quite ill and very unhappy: “You can’t give up. You have to fight!”

Heesoon: That’s the spirit! May your father’s spirit be with us as we engage with the impossible. Regarding not giving up the fight, I am reminded of the late paleontologist and evolutionary biologist Stephen Jay Gould’s words (1993):
...we cannot win this battle to save species and environments without forging an emotional bond between ourselves and nature as well—for we will not fight to save what we do not love (but only appreciate in some abstract sense). [...] we must have visceral contact in order to love. We really must make room for nature in our hearts. (p. 39)

Thankfully there is increasing consensus that environmental degradation and ecosystem’s destruction determines human survival. If the ecosystem can’t carry and support what humans are doing, then it has the final say. Since the industrialism that modern humanity has been serving for the past two hundred years is directly related to conspicuous consumption, itself a consequence of accelerated production, I believe industrialism along with hegemony of the measurability culture needs to be phased out. Of course, people will say: “You’re dreaming! Another one of those crazy idealists! Industrialism is as firmly established in the world as the Rocky Mountains! There is no way we can phase out or wipe out a mountain range like the Rockies.”

But industrialism is not like the Rocky Mountains. Industrialism is just a worldview. It’s an idea, however complexly and pervasively enacted, a way of seeing ourselves and our world. Worldviews are conceptualizations—constructs, comprised of habits of heart and desires. Constructs are not part of the empirical world. They exist within human consciousness. However, they are most powerful in that they move us to create an empirical world. If we want to challenge industrialism, then we need to make fundamental changes to the way we understand and see the world. We need to change the blueprint in our minds.

Avraham: I would add that, as a psychotherapist, I have learned from experience that “changing our minds,” as Heesoon put it, is really about identifying the edges of one’s way of being, going into the unknown, and transforming one’s identity. Let’s take a look the features of this problematic identity, then try to usher in a new consciousness; we cannot merely settle for less
problematic identities, because that is really not an option. Transformational work – that which will heal ourselves and our planet--is what is required.

Heesoon: While there are innumerable possible entry points for beginning the complex, daunting work of transformation, I believe that some are more likely to trigger a cascade of changes than others. As many have pointed out, one of the main philosophical tenets that undergird industrialism is mind-body/matter dualism, and I propose that we make that our point of entry for transformational work. Descartes and his company (e.g., John Locke, Francis Bacon) gave a categorical separation between mind and matter, reducing the latter to a category of lifeless “stuff” that can be exploited and discarded without concern for what some might call collateral damage (Bauman, 2011). Whatever is seen as not having mind, by definition, is matter, and thus, according to this script, available for exploitation. Matter, according to Descartes, only has extension, meaning that it occupies space, and can be therefore measured and counted. And, according to the empiricist worldview, only that which we can measure and count, thereby control, actually count (pun intended) towards valid knowledge. This is the appeal of modern science: that it makes control and domination possible and this is all too often the paradigm from within which industry leaders are conducting business and leading organizations.

David: To pick up on your thoughts on the empiricist worldview, I think the widespread credibility of the physical sciences has influenced many epistemologies. Impressed by the accuracy and applicability of scientific discoveries, many disciplines that traditionally hail from the humanities began to appropriate scientific methods. Widespread enthusiasm over modern science as epistemology par excellence has produced scientistic discourses that are full of the trappings of science but that nevertheless misapprehend both the nature of empiricism and the subjects of investigation.

Advocates of measurement likely aspire to the putative objectivity of science; they hold that claims about reality are only reliable in relation to the objectivity of the investigation. Only objects are amenable to objective study. If
every problem looks like a nail to the person holding a hammer, then many a phenomenon must appear an “object” to the objective investigator. If phenomena are not easily objectified, or “thingified,” then at least certain attributes of the phenomena might be construed as objects, rendered measurable and thus quantifiable. The distortion lies not in the act of measurement, but rather in the reduction of the investigator’s subject from that of living reality to inert article, from vivid complexity to staid simplicity.

Heesoon: Right! In my remonstration against measurability, I’m not arguing that nothing is measurable. Indeed, we can make anything measurable. First, we make a thing measurable by “thingifying” it. For instance, how would we thingify love? Love is not a thing: not an object in the way we usually experience it. Love is a shorthand name given to subjective experience that is all about quality, not quantity. Yet, in the interest of measurement, we could objectify love and give it measurable properties, such as frequency of hugs, number of smiles, rise of heartbeats, and so on. That is, we can come up with these behavioral markers in as complex or simple and comprehensive or esoteric a way as we want. Once love has been empirically treated, then the markers are open to measurement.

Avraham: When our experiences are measured out, explained away, then what’s captured and what remains? Data? I noticed, even in my psychotherapy field, that data talk is pervasive and dominant. Why this fascination with data? Especially in a field that deals primarily with qualia, that is, what is phenomenologically experienced and described as qualities? I believe the problem is not measurement per se; it is the confusion between what is measured and what is experienced. For example, knowing the brain chemistry that occurs during experience is not the same as knowing the actual experience with its associated feelings. All too often the data is confused with the human experience it underlies.

David: This is my tentative response to your question, “Why this fascination with data?”: Data-driven measurement promises clarity and insight; numbers appear to crystallize patterns and outcomes otherwise mired in turbid
complexity. Currently, the operating logic of many institutions requires such data to guide institutional activity—measurements have become features of systems that necessitate the production and consumption of data, which serve the self-governing processes of the institutional apparatus. In education, grades demark a student’s achievement, and by extension, her intelligence, work ethic, employability, even character. Measurement and quantification, at the institutional level, serves primarily the smooth flow of bureaucratic operations. The person, in all her unique strengths, talents and capabilities, is condensed to a number; she becomes a unit that is easily managed by the apparatus. This production and consumption of data can become a defining function of institutions, where the pursuit of results supplants the original purpose of the institution.

As a high school teacher, I have seen how the publication of average scores in English 12 can exert an influence on teachers’ evaluative practices. Some teachers inflate students’ class scores in order to maximize the possibility of favorable final marks after the provincial exam scores have been accounted for. Other teachers may spend inordinate amounts of time preparing students for the exam—a dubious pedagogy that neglects the nobler aspirations of education. These examples illustrate the ways in which quantitative metrics can subvert the original purpose of the organization.

Heesoon: I have a similar observation to make, too. Today, brain science infiltrates and guides many domains of human activity, especially in the sphere of learning. I am not a brain science person, but with so many of my colleagues and students talking about the human brain and neurobiology, I decided to do some reading myself. To my amazement and amusement, I discovered that the contemporary brain science confirms the phenomenology of qualia (subjective experience). The psychiatrist Iain McGilchrist in his book, *The Master and His Emissary*, tells us that experiencing the world with the right brain has the abovementioned characteristics of qualia. In contrast, the left brain experiences the world in terms that lends itself to quantification and abstract measurement. McGilchrist’s contention is that the rise of
modernity and its worldview prioritized the left-brain ways of perceiving and interacting with the world, while marginalizing the right brain. The result is a creation of a civilization that is hell-bent on quantifying, controlling, manipulating, and conquering the world in the quest for mastery and domination. The current outcome-driven, evidence-based, data-centric, and measure-manic culture that affects so many aspects of human life is, simply put, the manifestation of an imbalance dangerously skewed towards the left-brain functions in the ecology of mind.

David: Indeed, everywhere we witness deep suffering induced by this imbalance: idolization of material wealth, viral contagion of the American Dream over the entire planet, deepening delusions of material progress through the conquest of Nature. Thirst for material gratification produces no lasting satisfaction. Nothing is sacred as everything is violable, exploitable, sellable, and disposable. The current unprecedented rate of ecocide that threatens to completely undo the delicate fabric of life on this planet is, I would argue, the logical outcome of this sickness that results from the loss of the sacred.

Heesoon: So what can we do, collectively and individually, to help restore greater balance between the qualitative and the quantitative?

Avraham: As a psychotherapist and a teacher of counselling students, my work has been focused on the inner and interactional or intersubjective dimensions of human activity. We learn to be human beings in the matrix of intersubjective interactions in infancy and early childhood, and it is within this matrix that, I believe, we can learn to practice the immeasurable most fruitfully. Over the course of my training as a psychotherapist, I have been fortunate to learn the art of facilitation with respect to working with the subjective/intersubjective matrix, and I bring this art into my teaching. For example, I practice in my class deep democracy (Mindell, 1995, 2002) that always prioritizes time to discuss feelings and different perspectives.

Heesoon: I like what I am hearing about prioritizing voicing and discussing feelings and perspectives in a formal institutional environment. This is not
the usual, as we all know. Avraham, I wonder if you could share with us the
details of what you do with your students in your institution.

Avraham: Certainly! The cohorts I teach typically consist of 20 students
from diverse socio-cultural backgrounds. It is a microcosm of the world. I
work with the personal, interpersonal, philosophical, theoretical, and prac-
tice dimensions in the task of integrating their personal growth with their
scholarship as graduate students, and their development as professionals.

In my teaching, I start with setting up a pedagogic structure that serves as
a container in which students’ (and my) immeasurable human dimensions
are explored, interchanged, and deeply experienced. Over the course of the
first year of the program, students increasingly investigate their own inner
and intersubjective worlds within the context of their cohort, integrating
and coordinating their learning in all dimensions. Gradually, what I have
held at the outset is naturally taken over by the students, individually and
collectively.

Each class begins with five minutes of personal reflection/meditation fol-
lowed by a few minutes to write any reflections they want to record. Next,
there is a community-building phase. Students have the opportunity to
‘check in’ and share with the group whatever they wish, including their ex-
perience during meditation. This is highly variable in terms of content and
over time has an enormous effect on students being known, knowing each
other, learning the effect of their particular presence on the group. Invari-
ably, students have every year referred to this as “circle time,” a term that,
interestingly, I have never introduced. Following this check for about 30-40
minutes, the class continues with discussion of readings, demonstration by
the educator of practice, opportunities for practice with each other, and dis-
cussion within the group about all aspects of the curriculum material. While
all that I describe here takes place in classroom, I think variations on the
same kind of “pedagogic container” building that includes “circle time” can
take place in other institutional settings or wherever humans come together
to work together.
I turn to you now, Heesoon. I know that you have been an activist, even if you may not want to or like to attach that term to yourself, in wrestling with the culture of measurability.

Heesoon: Thank you for honoring me with the title, ‘activist’! I would have been shy to accept that title in the past, but today, I embrace it wholeheartedly as I believe that activism takes many forms, including “subtle activism” (Nicol, 2012). Over the past two decades, I have been building pockets of a counter-culture of immeasurability theorists and practitioners around me through teaching educational philosophy. I have supervised a couple dozen doctoral and magistral students whose theses addressed the immeasurable (and ineffable) worldviews. And most recently, my colleagues and I set up a Master of Education (MEd) program on the theme of contemplative inquiry and approaches. While traditional academic discursivity is not neglected at all in this program, the development of the immeasurable qualities of our being is given a primary focus and emphasis in this program.

I believe in the power of small-scale counter-culture activism rhizomatically propagated across communities, whether professional or personal, intellectual or practical. Sharing and tasting together and being nourished by the rich and liberating fruits of the immeasurable culture are the real motivating power behind such pocket activism.

David: Avi’s discussion of deep democracy reminds me of my work as a teacher educator, when I provided teacher candidates with descriptive feedback only and partnered with them in the ongoing reflection of their practice. It’s an ongoing conversation. There are no measurements, no percentage points, ranking, or even performance descriptors such as “excellent,” or “satisfactory,” which imply superiority and inferiority. At first, having been acculturated to quantitative rankings, students struggled to make sense of purely qualitative feedback. But the process of reflection, which is a practice of disciplined engagement with complexity, leads to insights that inform development. We practice discernment rather than measurement. Dialogue
with a partner in reflection creates a space of mutual discipline – we support each other while sharpening each other’s viewpoints. We handle complexity by engaging in complexity, not by boiling it down to numbers; and in the process, we become more attuned, aware, pragmatic and sensitive to complexity. What will happen if organizations structure leadership in pairs or teams, building in time for reflective dialogue and conversation? What if there is no point of “decision making” per se, and choices are embedded in the ongoing reflective conversations that are embedded in the life of the organization?

Heesoon: Those are challenging questions and it has been a fascinating dialogue with you both. As a close, I would like to invite you to make poetic offerings or gestures.

David: I very much appreciate this exchange. I conclude by offering the following verse from the *Tao Te Ching*:

> Thirty spokes converge upon a single hub;  
> It is on the hole in the center that the use of the cart hinges.  
> We make a vessel from a lump of clay;  
> It is the empty space within the vessel that makes it useful.  
> We make doors and windows for a room;  
> But it is these empty spaces that make the room livable.  
> Thus, while the tangible has advantages,  
> It is the intangible that makes it useful.

Avraham: I offer a quote from the founder of Aikido, the only martial art based on love:

True victory is not defeating an enemy. True victory gives love and changes the enemy’s heart.

Surely, if as O-Sensei said, we might achieve victory by giving love to transform an enemy’s heart; it makes eminent good sense to apply this transformational idea to classroom and organizational leadership practice.
Heesoon: One of my favorite quotes is a passage from Dogen’s Instructions to the Chief Cook:

Take up a green vegetable leaf and turn it into a sixteen-foot golden body; take the sixteen-foot golden body and turn it into a green leaf. This is the miraculous transformation—a work of Buddha that benefits all sentient beings.

REFERENCES


About the authors

Heesoon Bai, Ph.D. is Professor of Philosophy of Education in the Faculty of Education at Simon Fraser University in Canada. She researches and writes in the intersections of ethics, ecological worldviews, contemplative ways, and Asian philosophies. She is also a practicing psychotherapist. You can find Professor Bai’s published works at http://summit.sfu.ca/collection/204. Her faculty profile at SFU can be found at http://www.sfu.ca/education/faculty-profiles/hbai.html.

Contact: hbai@sfu.ca

Tom Brown holds an MBA and a Doctorate in Educational Leadership from Simon Fraser University. He has an academic and practical background in communications, program development and instructional design. His research interests are located at the intersection of university teaching and business ethics with a particular interest in online education. Since 1998 he has held a variety of senior administrative positions in the Beedie School of Business at Simon Fraser University. Currently he teaches business ethics and serves as Academic Director of the Part Time MBA and the online Graduate Diploma in Business Administration.

David Chang is a doctoral student in the Faculty of Education at Simon Fraser University. His research looks at ecological ethics, contemplative practice and sustainable communities. David has worked as a teacher and teacher educator in both secondary and post-secondary institutions.

Contact: dchangh@sfu.ca

Avraham Cohen, Ph.D., R.C.C., C.C.C. is Professor at City University of Seattle in Vancouver BC, Canada and serves as the Associate-Director for the Master in Counselling program. Since 1987 he has conducted a private psychotherapy practice in Vancouver BC. His recent book publications are Becoming Fully Human Within Educational Environments: Inner Life,
Relationship, and Learning, and Speaking of Learning: Recollections, Revelations, and Realizations.

Contact: acohen@cityu.edu

Larry Green is a psychotherapist in private practice and an Associate Professor at City University of Seattle, Canada. His doctoral dissertation (Simon Fraser University) explored the relationship between the prereflective (intuitive) self and the reflective mind. He believes that the prereflective self is more adept than the latter for registering one’s immediate situation. The reflective mind often fails to recognize any phenomena that can’t be integrated into its pre-existing conceptual categories. Given this orientation, Green’s teaching and therapeutic approach emphasizes attending to one’s immediate situation and then developing a symbol, image or metaphor that communicates an understanding of the team’s situated challenges.

Contact: genero@telus.net

Keith Hunter is an Assistant Professor in the Department of Organization, Leadership and Communication at the University of San Francisco’s School of Management. A veteran of the US Navy, he earned his PhD in Organizational Behavior and Management at Carnegie Mellon University in 2011. His primary research interests involve leadership, organizational culture and social network dynamics. Dr. Hunter’s teaching spans both the graduate and undergraduate levels, featuring courses in management, leadership, team dynamics and power and influence. A modeling and simulation enthusiast, Dr. Hunter also holds BS and MS degrees in computer science from the University of Central Florida.

Contact: keith.o.hunter@gmail.com or kohunter@usfca.edu

Huw Jones is a business and social research consultant and registered casual academic at the University of Newcastle (UON). Dr. Jones earned his Doctor of Business Administration at UON in 2014; his doctoral thesis examined the relationships between authentic corporate social responsibility
and organizational commitment in Australia. Dr. Jones’ primary academic research interests include corporate social responsibility, organizational performance, and management accounting. In practice, Dr. Jones consults in business analytics, market research, and social research.

Contact: huwj001@gmail.com

Anne Litwin, PhD, is an organization development consultant, educator, researcher and executive coach. Anne has been a professional researcher and statistician, the CEO of her family retail business and is past-Chair of the Board of Directors of NTL Institute of Applied Behavioral Science. She is co-editor of the book Managing in the Age of Change and author of the recent book New Rules for Women: Revolutionizing the Way Women Work Together (2014), along with numerous journal articles. Anne received her PhD from Fielding Graduate University in Human and Organizational Systems in 2008. She lives in Boston.

Contact: www.annelitwin.com or annelitwin@earthlink.net

Alice MacGillivray is an independent consultant specializing in leadership and knowledge strategy. She began her formal education in the natural sciences and principles from nature continue to inform her work. Alice is also an Associate Faculty member with Royal Roads University and a Fellow with the Institute for Social Innovation at Fielding Graduate University. She has Master’s degrees in Leadership and in Human Development and a PhD in Human and Organizational Systems. Alice lives on Gabriola Island on Canada’s west coast.

Contact: www.4KM.net or Alice@4KM.net

Christian Stary received his Diploma degree in computer science from the Vienna University of Technology, Austria, in 1984, his Ph.D. degree in usability engineering, and also his Habilitation degree from the Vienna University of Technology, Austria, in 1988 and 1993, respectively. He is currently full Professor of Business Information Systems with the University of Linz.
His current research interests include the area of interactive distributed systems, with a strong focus on method-driven learning and explication technologies for personal capacity building and organizational development.

Leslie Varley, a member of the Killer Whale clan of the Nisga’a Nation, is a social justice advocate. She recently became the Executive Director of British Columbia Association of Aboriginal Friendship Centres. Previously Leslie held the Indigenous health portfolio at Provincial Health Services Authority where she co-lead the development of San’yas Indigenous Cultural Safety Training, a facilitated, online decolonizing anti-racism training program offered to the health and social justice sectors in three Canadian provinces. Leslie’s community work has focused on ending violence against Indigenous women and girls. She holds a Master’s in Business Administration from Simon Fraser University.

Contact: larvarley@gmail.com

Gary Wagenheim is adjunct management professor at the Beedie School of Business at Simon Fraser University and Aalto University Executive Education and former professor of organizational leadership at the School of Technology at Purdue University. His research and teaching interests are reflective practice, leadership, and organizational behavior. He owns and operates Wagenheim Advisory Group that provides corporate training, coaching, and organizational development programs. Dr. Wagenheim received a Ph.D. and a M.A. in Human and Organizational Systems from Fielding Graduate University, and a M.B.A. in Organizational Behavior/ Organizational Change and Development from Syracuse University. He lives in Vancouver, Canada.

Contact: wagenhei@sfu.ca
Next New Action
(3d)

Assess your creative potential for leadership and consulting
dates 2018 forthcoming

COS Curriculum
Creators for Organisations & Society
25 days & 1d/8h coaching for master’s piece

Group in collective flow
(5d)

Deep dive generative group dynamics
Venice, 20.-24.3.2017

COS Conference active participation
(2,5d)

Engage on stage, show your intention and action for organisations & society
Venice, 19.-21.10.2017

Flow peer group
(3 x 1d)

Your homebase for orientation, integration & individual learning

Integrating somatic intelligence in high performance teams
(4d)

Awaken somatic intelligence for generative change
Vienna, 25.-28.5.2017

Creating my Master’s piece
Writers space *
Photography & Film *
Freestyle *
* choose one – or more (optional)
Craft your ideas and developments and bring them into the world. Act!
tbd. with participants

Whole System:
Co-Creating new structures for collaboration
(2,5d)
Futuring, working with large groups and networks for transformational change
Berlin, 27.-29.4.2017
The COS-Certified Curriculum „Creating Organisations & Society“

New Creations in Organisations & Society originate in the undivided source of sensing, feeling, thinking. Acting from there we make a difference. In this curriculum you will touch the source, develop your inner world and come out with new resources for action in the outer world. It’s challenging for you and others!

We designed the curriculum for mindful people who:

- Wish to live and work closer to their calling and aspiration.
- Desire to go on a journey of transformation and tangible action.
- Want to intentionally achieve better, more creative results in the organisations they own or work for.
- Change their surroundings collaboratively, mindfully and powerfully.
- Direct intention and generative power towards shared development.
- Enter uncharted territory.

Here and now modules address individual, group and organisational learning spaces and offer learning on the spot in the here and now. You practice presencing and learn how to intervene in the moment - here and now. This is where immediate change happens.

Flow and grow together through action learning. You come closer to yourself, develop ways to generatively hold your many facets, connect with others in this way and manifest your actions from a fresh, supportive social network. A learning through experiencing and acting, experiencing and acting …
**Craft and manifest:** During your learning journey you are continuously crafting your own masters’ piece. This artistic, scientific or freestyle „piece of work“ is your gift and your challenge to yourself and to Organisations & Society: The one you work or live in or the one you are intending to create. A project development, a new business idea, a book, a new way of working and living.

**Your calling** triggers and shapes your learning journey throughout all modules. We support you in making a pearl-chain, your intentional learning process is the pearl string. – Beautiful!

---

**COS Certified Curriculum:**

**Creators for Organisation & Society**

For more information please contact:
Dr. Andrea Schueller: a.schueller@cos-journal.com
Dr. Maria Spindler: m.spindler@cos-journal.com

Costs approx.: € 5,600,00 + VAT
We are happy to announce:
Fresh COS-Creations in 2017!

March 20 – 24 2017, Venice, Italy

Dr. Andrea Schueller, Dr. Liselotte Zvacek, Prof. Bernadette Brinkmann

In a five days intense joint learning journey you look behind the curtain of co-creating meaningful systems while being an active, sensing and reflective part of this process. You experience highly practical and real-time learning while deepening the connection to your Self and the collective wisdom of the group as it emerges Here and Now. Accessing your conscious and unconscious mind you widen your repertoire for recognizing and changing patterns on a personal, interpersonal and systemic level - and inbetween. Surfing and crashing waves, understanding and moving with and against the currents, you and the collective become more: clear, fluent and (personally) experienced in co-creating (from) collective flow.

Integrating Somatic Intelligence in High Performance Teams.
May 25 – 28 2017, Vienna, Austria

Dr. Steven Gilligan & Team: Dr. Andrea Schueller, Dr. Maria Spindler, Eva Wieprecht, Dr. Liselotte Zvacek

Growing as a team and in team performance through only cognitive action is like swimming without water: it gets very dry...! You deepen your understanding and somatic practice to maintain and regain high levels of creativity nurtured from a state of multiple positive connections beyond ego state. At the heart of this process is attention to a person’s and a team’s state as the core difference that makes a difference; that is, the creative outcomes are only as good as the underlying state. Through cutting edge methodology, integrating Generative Change Work, Somatics and Generative Group Dynamics, you go on an experiential learning journey at the intersection of individual and collective self.
Anticipating the future with the Whole System: Co-creating new structures for collaboration.
April 27 – 29 2017, Berlin, Germany

Dr. Tonnie van der Zouwen, MCM

In this two-and-a-half days interactive training workshop, you explore and seriously play with a unique mix of practical theory and mindful practice: You will get familiar and “cook” with the principles of co-creation for enabling an organization or community to anticipate the future by creating new structures for collaboration. You become familiar with various methods and techniques for facilitating productive meetings with large groups of stakeholders (20 -> 1000 participants). Working with your own cases you start with planning and designing the process, learn how to work with a diverse planning group, opening up for and allowing distributed leadership.

Read more: www.cos-journal.com
Become a Friend & Member of COS!

Join the COS movement and become a Friend&Member of COS! COS is a home for reflective hybrids and a growing platform for co-creation of meaningful, innovative forms of working & living in and for organizations and society, between and beyond theory and practice. We invite you to become an active member of COS.

Being a part of COS you have access to our products and happenings. As a Friend&Member, you carry forward the COS intention of co-creating generative systems through mindful, fresh mind-body action. Let’s connect in and for novel ways around the globe!

Access points for your participation & future contribution are:

- Mutual inspiration & support at the COS-Conference
- Development & transformation at COS-Creations Seminars
- Creative scientific publishing & reading between and beyond theory and practice
- COS LinkedIn Virtual Community
- And more …

The Friend&Membership fee is € 200,– + 20% VAT for 18 months. Why 18 months? We synchronize the Friend&Membership cycle with the COS-conference rhythm and 3 COS journal editions.

Your 18 month COS Friend & Membership includes:

- 3 editions of the COS-journal: 2 hard copies, one for you and one for a friend of yours = 6 hard copies 3 issues for the value of € 169.–
- Conference fee discount of € 150.–
- COS-Creations: Special discount of 25 % for one seminar of your choice each year

Send your application for membership to office@cos-journal.com
Join COS, a Home for Reflective Hybrids

The future is an unknown garment that invites us to weave our lives into it. How these garments will fit, cover, colour, connect and suit us lies in our (collective) hands. Many garments from the past have become too tight, too grey, too something…and the call for new shapes and textures is acknowledged by many. Yet changing clothes leaves one naked, half dressed in between. Let’s connect in this creative, vulnerable space and cut, weave and stitch together.

Our target group is reflective hybrids – leaders, scientists, consultants, and researchers from all over the world who dare to be and act complex. Multi-layered topics require multidimensional approaches that are, on the one hand, interdisciplinary and, on the other hand, linked to theory and practice, making the various truths and perspectives mutually useful.

If you feel you are a reflective hybrid you are very welcome to join our COS movement, for instance by:

- Visiting our website: www.cos-journal.com
- Following our COS-Conference online: www.cos-journal.com/conference2016
- Subscribing to our newsletter: see www.cos-journal.com/newsletter
- Subscribing to the COS Journal: see www.cos-journal.com/buy-subscribe
- Ordering single articles from the COS Journal: www.cos-journal.com/buy-articles-pdf
- Becoming a member of our LinkedIn group: go to www.linkedin.com and type in “Challenging Organisations and Society.reflective hybrids” or contact Tonnie van der Zouwen on t.vanderzouwen@cos-journal.com
Order COS Journals and COS Articles
Challenging Organisations and Society . reflective hybrids®

Mental Leaps into Challenging Organisations and Society
Volume 1, Issue 1, October 2012
Editor: Maria Spindler (A)

Reflective Hybrids in Management and Consulting
Volume 2, Issue 1, May 2013
Editors: Maria Spindler (A), Gary Wagenheim (CA)

Involving Stakeholders to Develop Change Capacity for More Effective Collaboration and Continuous Change
Volume 2, Issue 2, October 2013
Editor: Tonnie van der Zouwen (NL)

Different Culture, Different Rhythms
Volume 3, Issue 1, May 2014
Editor: Karin Lackner (DE)

On the Move: Patterns, Power, Politics
Volume 3, Issue 2, October 2014
Editors: Maria Spindler (A) and Tonnie van der Zouwen (NL)

Positive Deviance Dynamics in Social Systems
Volume 4, Issue 1, May 2015
Editors: Maria Spindler (A) and Gary Wagenheim (CA)

Elaborating the Theory – Practice Space: Professional Competence in Science, Therapy, Consulting and Education
Volume 4, Issue 2, October 2015
Editors: Ilse Schrittesser (A) and Maria Spindler (A)

Change in Flow: How Critical Incidents Transform Organisations
Volume 5, Issue 1, May 2016
Editors: Nancy Wallis (US) & Maria Spindler (A)

Leadership That Counts
Volume 5, Issue 2, October 2016
Editors: Tom Brown (CA), Gary Wagenheim (CA)
each € 28,— plus shipping costs

Subscription of the COS Journal
The journal is published semi-annually (May and October). The price of an annual subscription is € 50,— plus shipping costs (two issues each year).

The subscription can be terminated until 31.12. for the next year.

Order the COS Journal
for € 10,— per article at www.cos-journal.com
www.cos-journal.com/buy-articles-pdf

Order and subscribe the COS Journal
at www.cos-journal.com
www.cos-journal.com/buy-subscribe/
or mail us to sales@cos-journal.com
SAVE THE DATE
3rd COS Conference
19. – 21. October 2017
In Venice, Italy

ANNOUNCEMENT – MAY 2017

Challenging Organisations and Society . reflective hybrids®
Volume 6, Issue 1
Title: Inner Outer Spaces
Editors: Maria Spindler (A), Christian Stary (A)
The Journal with Impact

The Journal “Challenging Organisations and Society . reflective hybrids® (COS)” is the first journal to be dedicated to the rapidly growing requirements of reflective hybrids in our complex 21st-century organisations and society. Its international and multidisciplinary approaches balance theory and practice and show a wide range of perspectives in and between organisations and society. Being global and diverse in thinking and acting outside the box are the targets for its authors and readers in management, consulting and science.

www.cos-journal.com
ISSN 2225-1774