Maria Spindler[1]
## Growing Transformation and Co-Creation Capacities
## Two Case Studies in Business Consulting

There are essential conditions for growth from the viewpoint of consulting and counseling. For instance, anarchy and dizziness can enable personal co-evolution in connection with others and within the wider context of organisational systems. Both are essential conditions for deep transformation.[2] On the one hand, power relations are conditions that either delimit or open up development. On the other hand, we can become aware of these conditions and transform them actively through self-empowerment and co-creation.

In this paper, knowledge development is treated from a phenomenological perspective. Theory and practice (qualitative empirical data) inform each other. The cases described derive from my work as consultant and coach. I differentiate and connect three levels of awareness:[3] Individual, self "I" awareness; Collaborative, interpersonal "We" awareness; and Organisational, systemic "Us" awareness. My desire is to create a complex approach to meet complex challenges by telling the human story about becoming aware of potentials. That requires the renewal of power patterns through anarchy and dizziness.

**Conditions for Growing Transformation and Co-creation Capacities**

### 1. How Anarchy Gives Space for Dizziness

Anarchy[4] is a daring call to give away the power we are used to, to turn loose given and old patterns and make space inside our minds and our systems for something new. It is key to gaining ownership and becoming active instead of following. Providing space for anarchy means setting the stage, preparing conditions for something new to take place, and for future forms to emerge.[5]

Experiencing anarchy comes with the lack of known power patterns, well-known leadership cultures, structural clarity, and designed processes. In this void, the moment before dizziness kicks in, anarchy holds the nothingness that contains everything, all potential. Simultaneously, nobody knows what this potential of everything could be. As a consultant, I have experienced this moment as crucial, and sometimes cruel. For a moment, it takes one's breath away, like diving into a new atmosphere, like changing worlds. Sometimes people say it out loud: "aha" or "ooh" or "wow" or "I didn't expect this" or "It's simple, but …"

In order to be able to leave well-known, deeply imprinted patterns behind, a first, inner seed is needed that dares to be different and nonconforming compared to the well-known. If this inner seed can be anchored, new space will be captured with which the individual inner space can be newly connected. We

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[2] In philosophy, we call this "conditions of the possibilities of knowledge," originally formulated by Immanuel Kant in "The Critique of Pure Reason" (1781). His book deals with conditions that must be fulfilled in order for a thing to be known by reason. Kant argues that only on this basis of rational understanding deep transformation of human moral agency becomes possible.
[3] Maria Spindler, "How Do You Embrace the Big Picture? The Development of Awareness as a Potential of Collective Growth through Senior Management," February 2016, https://www.maria-spindler.at/how-do-you-embrace-the-big-picture/.
[4] Cf. Maria Spindler and Chris Stary, "SoS: Anarchy: Active Inner Spacing for Co-creating Future Outer Space," *Challenging Organisations and Society: Reflective Hybrids* 6/1 (2017): 1014–1064.
[5] Otto Scharmer, *Theory U: Leading from the Future as It Emerges* (San Francisco: Berret-Koehler, 2009).

transform in quality when we move from non-thought (routines and conformity) to our own active seeding. Anarchy is the condition for space liberation and self-engagement.[6]

*Routine – Pattern = Anarchy*

### 2.  How Dizziness Feeds Transformation

Anarchy is a condition for dizziness. When dizziness kicks in, confusion, overreaction, too much of everything and nothing come to the surface. Not knowing what is right or wrong to say or do, not knowing how to fill the void, not knowing how big the risk is, not knowing what is behind this dizzy, foggy, misty, noisy nothingness. Dizziness is essential for transformation; it is needed for the process of destruction of old patterns. Ruth Anderwald, Karoline Feyertag and Leonhard Grond see dizziness as a resource for creativity. They describe "a conception of dizziness as movement through spatial, emotional and social surroundings movements," and thus "gain new perspectives on the affects and effects of thought […] thinking-in-motion holds the potential to overcome the traditional opposites of motion and standstill, certainty and uncertainty, knowing and not-knowing, because there is space and movement 'in between' professed opposites, which can become productive in moving towards new knowledge and meaning."[7] Movement acknowledges the grey, undefined, unknown zone required for creativity and innovative potential.

Dizziness leads us beyond two-dimensional, linear, logical, cognitive thinking as it embraces all potentials and more, without judgement, without preference. It is a multidimensional approach, urging body recognition, body movement and embodiment as processes of freeing, showing, and materialising the potential. Body awareness provides the next level of complexity and thus the next level of dealing with uncertainty. Connecting our body-mind-system relations anew allows us to experience more complexity and thus more connections within us and outside of us.

We must have the grit[8] to destroy old patterns so that dizziness can unfold its potential, reinventing us as humans, co-creating our shared future collectively. Daring to experience dizziness, looking into our own unknown, into the core of our vulnerability[9] lets us emerge more complex, multidimensional, and more integrated at the same time. Stepping into dizziness is risky for leaders and organisations, simultaneously not knowing and hoping that it could be the basis for new qualitative growing.

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[6] "Anarchism […] stands for the liberation of the human mind from the dominion of religion; the liberation of the human body from the dominion of property; liberation from the shackles and restraint of government. Anarchism stands for a social order based on the free grouping of individuals for the purpose of producing real social wealth; an order that will guarantee to every human being free access to the earth and full enjoyment of the necessities of life, according to individual desires, tastes, and inclinations." (Emma Goldman, *Anarchism and Other Essays* (New York: Dover Publications, *1969*), 83)

[7] Ruth Anderwald, Karoline Feyertag and Leonhard Grond, "Dizziness—A Resource: Dizziness and the compossible space in research-creation*," Emotion, Space and Society* 28 (2018), 129.

[8] Angela Duckworth, *GRIT: Why passion and resilience are the secrets to success* (New York: Scribner, 2016).

[9] Brown, Brené, *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent and Lead.* (New York: Gotham Books. 2012)

*Routine – pattern = anarchy & dizziness x body awareness = multidimensional awareness of potentials*

**Two Case Studies: How To Transform and Empower Ourselves?**

**Case 1: Self-Empowering from Within**

This case illustrates the process of finding and conquering one's own inner anarchy and beauty. Edmund,[10] a CEO, was fired from his position; he was wounded, suffered, and did not understand how this could have happened. He was shaken and sought professional coaching. After several sessions searching for explanations and looking inward, following up on the discomfort of his body, his stomach aches, back pains, headaches and tensions, an inner image became obvious: there was a wheel spinning in his head, a rat race, and he did not know how to stop it. The process was not always painless for him. On the one hand, this wheel was the source of constant production of great ideas about himself, but, on the other hand, it led to negative images about his behaviour and negative projections about his co-workers, bosses, employees, and environment. This caused stress, increased pressure, micromanagement, and narcissistic behaviour that, in the long run, his business and private surroundings did not appreciate.

At this point, I asked his permission to take a deeper step, following the deeper flow of his inner nature. He agreed to go into more unknown territory. The process started with breathing consciously, relaxing, looking inward, connecting to his body. The wheel's spinning decreased slowly, and it felt to him as if the wheel was melting down his neck, back and chest. This process took approximately fifteen minutes, his conscious mind shifted into the background and his attention opened up an inner place. I asked him to let his good future arise from the inside. He poured out the words: "My positive way of life." Now something new emerged: a green meadow with fragrant flowers became clearer and bigger and outgrew his skin. He was lying in the meadow, at the same time overgrown by it, looking into the sky. A new positive inner space was born.

I witnessed his face and body relaxing, changing, and the smiling mask dropped into a serious, soft expression. He talked slowly, was able to relax, lying there in the grass among the flowers and smelling them intensely, feeling the soft warm wind on his skin, looking into blue eternity. It was an experience he had never had in his life before, becoming aware of his senses and body in a soft and self-loving way. Several times during this process he felt a loss of control. He wanted to fade out, had to overcome some inner obstacles, as there was something happening that was not steered by his cognition. The final image was a green meadow with a white fence that was at his disposal as a gift from himself.

He left my office very happy, dancing into his life. The next day he called, slightly shaken, talking about his uncertainties, asking if he was still a normal human being and man. He said that he had looked at old pictures from his childhood and that he had tears in his eyes looking at himself and seeing and feeling this tiny vulnerable boy. He recognized a shift that felt painful but simultaneously was a relief. The first inner seed was sown, and it grew a meadow and thus changed his rat race to a life-affirming pace.

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[10] All names in this article have been changed.

Edmund had experienced in the outer world a massive breakdown of his routines, his well-known patterns. Anarchy grew step by step. First, he lost his job, without seeing this coming or knowing why. He was so shaken up that he sought the help of a coach, focusing on himself as the cause. Secondly, the more consequential and deeper transformed the unconscious rat race thinking routine and opened up a new space, a complex world as conscious body-awareness.

Dizziness had taken over as the rat race started slowing down, melting and moving into the background. This process of decomposition has its inner narrative, which one cannot speed up. One loses one's sense of time; the mask one wears for the outer world disappears,[11] and the inner face surfaces. When everything decomposes, the inner, multidimensional world can slowly expand and something new can emerge; the positive intention appears as an image, in this case a meadow with its smells and positive feelings. This inner journey was not superimposed by two-dimensional, fast-paced, centralising mind control (the rat race). The multidimensional awareness is the process of freeing his deeper, more complex narrative.

For the process, it was important that as his coach I kept the inner space open for the narrative to perform its necessary ritual. I opened the session with breathing, relaxing, and connecting exercises. I kept it open the entire seventy minutes by accompanying him through the process, slowing him down when he became tense, following his bodily awareness, telling him he was doing fine and that everything was welcome, that this was his own process, and he had all the time needed. It is important that a coach does not judge and trusts the client's narrative: the rat race, the melting down, the growing—even higher grass and fragrant flowers. Edmund's growing into this new, colourful inner space simultaneously increased uncertainty and hope. Looking at his family pictures the next day showed that he was open to wider and deeper integrated multidimensional awareness making its way into his daily life. Edmund's case shows there is a decision for each of us to make when it comes to power: Do I want to follow patterns through unquestioned acceptance, or do I want to step up, question patterns, and act in self-awareness?

*Routine – pattern = anarchy and dizziness x Body awareness = multidimensional awareness of potentials & intention & overcoming obstacles & opening unknown potentials x integration = self-empowerment (individual transformation capability)*

**Case 1: Interpretation and Consequences**
*Power over* relations[12] alter their "objects", be they individuals, groups, organisations, or nations. Dominance and coercion are used. Power over relations focus on polarity, opposite views, and differences

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[11] In *The Transparency Society*, Byung-Chul Han (Stanford: Stanford University Press: 2015) analyses loss of inner life, inner connection, and trust for others that result from the focus on being transparent and recognized in a certain way by the outer world. Edmund's mask and rat race were the perfect solution for this transparency society. With the mask and rat race, Edmund blocked his inner beauty.

[12] Mary Parker Follett. *Prophet of Management: A Celebration of Writings from the 1920s.* Edited by Pauline Graham. Washington: Beard Books, 2013.

in power that attract each other from a position of distrust. One side vies for power over the other; this can be influencing the other to concede its position but also using brute force to get its way. Max Weber (1957) defines power as the probability that one actor in the social relationship is positioned to carry out his will despite resistance, regardless of the basis on which this probability rests.[13] Power over works with fear: fear that one will be worse off than one already is, will be punished, will lose status, one's job, or one's good and comfortable life, or will experience even more conflicts. Unquestioned dominance-organised relation patterns disintegrate. *Power under* occurs when we give up our own power. When complex interconnections and the need for equal cooperation and a person's own dignity come into play, an active move and responsibility shift of everyone is required.

*Power with* requires from everyone a "stepping up," taking responsibility, and not following blindly, shutting down, or stepping back. It is self-empowerment from within. Power with is a form of collaboration and participation that we today call stakeholder engagement, multi-sector approaches and co-creation.[14] Mary Parker Follett argues in her "power with" concept that reciprocal influence could lead to creative synthesis. This includes concepts like:

- Collaboration on an equal level as system with all differences (diversity, inclusion, etc.), negotiation, dialogue, and shared decision-making.
- Self-empowerment of individuals, active participation, motivation, and responsibility for self-learning as a condition for stepping up and being able to collaborate on an equal level.

These *co-creative* processes bring groups of people together for closer and better equal relations. This can happen in a government, an enterprise, or an NGO. It also means constant integration and differentiation, overcoming and involving what seems strange or frightens.

Arendt defined practical wisdom as a certain orientation and perspective in connection with the world.[15] The highest and most important relation is an active life that embraces the potential of human freedom. Each mutual action finds its meaning in recognising the action as part of a larger movement. In Arendt's concept, power can be realised when we actively co-create our reality. This approach defines power as a shared interest and intention for potential that can emerge among us. An active social life (practical wisdom) is a condition of power and vice versa. Through acting together, we gain power potential, which corresponds to the condition of plurality in relating to each other. For the same reason, power can be divided without decreasing it. And living this co-creation is a condition for and result of individual freedom and dignity within organisations and thus in society. Arendt argued that freedom does not pre-exist in the organised community but is constructed there, as seen in the common space in which people bring their own uniqueness and create something of lasting value, such as an organisation or a state.

In fact, Arendt sees this power as the element that gives us a reason to co-create our future.[16] It is the reason we build organisations. Whenever I experience "power for," I feel the potential it carries within itself. I interpret Arendt's definition as connecting us anew with our human dignity, our individuality, and responsibility for our collectives beyond repeating old, shared power patterns.[17] The term "power for our

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[13] Max Weber, *Society and Economy. An Outline of Interpretative Sociology.* Ed. by Guenther Roth and Claus Wittich (Berkeley: University of California Press, 1978),

[14] Follett, Mary Parker, ibid.

[15] See Hannah Arendt, *The Human Condition* (Chicago & London: University of Chicago Press, 1958),

[16] Hannah Arendt, Ibid.

shared future" is here understood to mean creating new realities, as a lively nexus between the world and energy for life creation. This gives leadership systems and organisations a different sense in our complex society. The possibility for "power for" must be given and taken and if necessary defended; the space for it must be guaranteed and fostered.

**Case 2: Co-creating from the Inside Out and the Outside In**

This case shows how complexity awareness for co-creation and systems grows through anarchy, dizziness and transformation.[18] The case follows the growth from unawareness to two-dimensional system logic to multidimensional, integrative awareness. It addresses the transformation of the top leader, the management system, the development team, and the whole system, this means of all members, functions, and connections of the entire organisation. It is "a turnaround organisation." The entire process took eight years and is still ongoing. It also shows the conditions needed for deep transformation in order to experience power as future potential, rather than a threat.

Everything that constitutes and builds top management can become a capacity. Rita has a desire for development. She is intelligent, warm-hearted, witty, including, challenging and knows that her responsibilities are "leadership, organisation, and future."

### Phase 1: Top Management as Complexity Opener

Rita started taking coaching sessions on her own in order to get an idea what her best leadership function could be in this system, and how she could help herself, the management system, and the organisation grow. Her intention was to develop the entire organisation from unawareness to shared development where co-working and developing the entire system into future strategy would show through daily practice. She decided for a long-term process so that no one would have to be fired, and that each person's dignity and motivation would grow.

### Phase 2: From Mechanical Leadership to a Logical Leadership System

We decided to take small steps, installing teams along the hierarchical structure. The first two-day workshop was to set up the leadership team around the director. The following workshops, with top and middle management, stabilised line-oriented organisation: moving from an unconscious mechanic power relation to clearly defined responsibilities for tasks and systems, logical processes. The management team gained enough overview to provide orientation for their middle-management teams to do their jobs without fear of making mistakes.

The director developed and showed multiple power awareness and actions:
- Power with: when to share power and invite ideas, initiatives, co-creation.
- Power for shared future: inviting the leadership system to grow, pull strings of developments together and focus.

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[18] Starting with approximately 250 employees and headquarters in Vienna, the size of the organization and the number of staff members and clients grew 7 percent in these eight years. Due to client-consultant privilege, I am not permitted to give more information about the nature of the business.

- Power over and power against when needed to protect developments and topics against negativity and a culture of blaming.

Individual fear and negative, destructive loops (e.g. downgrading or hindering other people and projects) slowly lost their magic, and it was possible to take on more complex responsibilities and collaborations within the leadership system. This second phase created a foundation on which the multidimensional complexity could be built.

### Phase 3: From Two- to Multidimensional Awareness as Whole System

The organisational narrative, the deep flow of the system and its individuals connected so that shared future could arrive through the power of self-organisation and collaboration. It started with the director's quest for the company to become a more innovative, future-oriented organisation. She called the initiative "Our Future 2025." She introduced a new vessel: "the development team" and handpicked fourteen people: they were good networkers, highly respected experts, or lower managers and cared about the organisation. I focus here on the most crucial moments of four events that show the process of increasing transformational capabilities. The director, the management team, and I prepared the three-day workshop set up to institutionalise this development team.

**Development Team Workshop 1**: Participants of the workshop were the handpicked fourteen plus Rita with the management team and the middle management, making twenty-six people altogether. The first day was for orientation (individual, team, whole system) and to discuss the following questions: What is the idea for this team? Who is here? Why and in what capacity? What are the individual intentions for the future of the entire organisation? What could be the shared intention, and how is it connected to the rest of the people of the organisation? On the second day, I introduced a tailor-made method for self-organisation in the style of open space,[19] which creates anarchy by expanding space and time. One cannot predict specific outcomes: only the framework "Our Future 2025" was set in this case.

I introduced the method and invited the participants to introduce topics they would like to work on. They took responsibility for naming the issue and posting it on a pin board, which simultaneously served as the space in which to meet. The hosts introduced the topics and kicked off the conversation, taking notes which were placed on the pin board, and presenting the topic to the plenary.

And off we went. For a moment they were stunned: three hours of self-organisation; everyone was supposed to follow her or his energy and interest; if someone had no interest/energy, he or she could take a break, chat with others, or develop new topics. And after this moment and energy outburst came an explosion. I had the impression that the walls of our seminar room were bending outward. The room was filled with words, movements, laughter, material collecting, chatting, plotting. It was a wild, slow-motion dance, secret romantic talks, child's play, serious talk, and more.

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[19] Harrison Owen, originator of the term and the approach open space technology in 1984, says open space works because it harnesses and acknowledges the power of self-organisation, which he suggests is substantially aligned with the deepest process of life itself, as described by leading-edge complexity science as well as ancient spiritual teachings (see Owen, H. (2008) Open Space Technology. A User`s Guide. Barrett-Koehler, San Francisco, 2008).

After three hours, eleven topics had emerged and some of the participants had already started working on initiatives: strategy development, leadership concept, architecture, social environment concept, core competences, handbook for trainees, culture from negative loop to positive loop, landscape gardening for the courtyard. Some of the topics were already merged during this process. People were stunned by their own outcomes. The management was more than satisfied seeing the commitment. A multidimensional flow had opened, and we had to bring it into different streams in order to build bridges into the next steps of development for the entire system.

The **Whole System Event 1** (one day, four months later) was the most important vessel that brought those initiatives into an even more complex environment. The team and management were doubtful that the open space could also work with 250 people, that they would follow their passion and contribute in whatever way they felt was right. This large-scale event required a lot of preparation, such as which auditorium to use, how to arrange the room, how to proceed step-by-step, how to secure results, and how to engage the people. It was a mix of excitement and fear; tension was high.

The members of the development group presented their topics at the whole system event with the entire crew of 250. We replicated the core part of the tailor-made development-team workshop. Some people were lost; the other two facilitators and I accompanied them from time to time so they would not become lost in their own fear. It was a huge success for the system and the people: anarchy and dizziness opened further, and the whole system development became more complex and deeply rooted.

To connect those two events so closely meant having to build bridges between the members of the development team, the management, and the entire system, the motto "Future 2025," the topics, and the actors. After three hours in the "open space," one could feel that the dizziness and fear were slowly being replaced by a growing awareness and acceptance of the task's complexity. More positive collaboration and laughter arose, and new opportunities surfaced. Fewer people were lost in space. They dared to say what was important to them. As fear was replaced by joy in collaboration, the power over/under was overwritten by the power for shared future.

The final presentation of fourteen initiatives made the people proud; they clapped, whistled, and sang songs, surprised by the range of topics and connections among them across the entire organisation. The loop was positive; even unpleasant issues could be addressed without being judgemental. The flow into the future became deeper and wider and opportunities materialised: each topic had one or two responsible people from the development team. They had been working in self-organised project groups with members throughout the entire organisation over the entire year.

**Development Team Workshop 2** (2 days): One Year Later

All team members maintained their commitment over the year. The projects performed more strongly than expected. Some projects for the entire organisation had already successfully ended. The members of the development group had taken on responsibilities throughout the year and had been supported by Rita and the management team. The presentations at the beginning of the workshop were already an

emotional highlight; one member hung a huge banner over each project pin board with comments like "successfully ended" or "work in progress" or "already implemented."

I suggested going one layer deeper and asked them to build three groups that would plan a ritual for overcoming obstacles to reach "Our Future 2025." They had enough space and time until the next morning to prepare the rituals to allow for dizziness to happen. The three rituals followed a narrative of a three-part ceremony: from past to present to future. They were performed in following order:

- Ritual 1: Transforming old habits into growing new plants out of the ashes and earth.
- Ritual 2: Three arrangements building sculptures based on the three letters in the organisation's acronym.
- Ritual 3: Connecting the words (represented by people) of the strategy for "Our Future 2025," and connecting the institution with society and the intention. It was a ritual process of developing the strategy one step further.

Rituals mark transitions for people and systems. They interweave individuals with the system in its depths. Through rituals, individual meanings and a shared collective sense are connected. Barriers and obstacles become zones of death, of transformation, of hope for something new. Rituals are narrative processes; they develop their own rhythms and drumbeats. The transitions in this case were:

- Letting go of old patterns, freeing ourselves from past restrictions to let new life grow.
- From standing alone to standing together in the sculpture of the whole system of the letters and the future value sentence.
- Co-creating and embodying the future together and bringing it into the here and now among ourselves. Shared intentions are the internal compass of a system.

The people were changed, simultaneously connected to each other and able to stand alone. Their togetherness had a new quality of trust. They decided to facilitate the next large system event themselves. I was hired to prepare the event with them and wished them well. The event took place in February 2018, and according to Rita it was a huge success. This eight-year process shows how important passion and perseverance are, especially from top management, to increase joy, to give purpose, and to have success together throughout the entire system.

Routine – pattern = anarchy & dizziness x body awareness = multidimensional awareness x Intention & overcoming obstacles & opening unknown potentials x integration = self-empowerment x whole system x shared intention & co-creation x resilience/endurance/perseverance = new power for a shared sustainable future (collective transformation capabilities)

**Conclusion**

Power and its patterns are not inherited or given by a higher being but are a choice. We put ourselves into a position where we can gain a perspective on power by coming together as individuals and through organisations with action, reflection, and decision-making. We generate establishments in the here and now for shared future opportunities. The two cases showed different movements, emerging from

unconscious habits, growing into two-dimensional logical awareness, decomposing again, and growing into multidimensional, integrative awareness.

- For the individual, it requires decentralisation from centralised mind-control; multidimensional body awareness allows for individual "I" awareness.
- For the collaboration, it requires a co-creation of the future in order to experience trust and the deep connectedness of "We" awareness.
- For the system, it requires embracing the whole and daring to lose ourselves in it, which allows us to grow individually through and with it: I am part of it, and I can co-create it.

Anarchy and dizziness are two sides of the same coin: an inner state of humans and social systems, a capability and a resource that transform from reaction to action, from a mechanical knowing (the rat race pursuit) to not-knowing to growing life-awareness. Thus, anarchy and dizziness invite us from the inside to transform the awareness of power relations in order to create more anarchy and dizziness and thus more growing. Awareness of one's own inner place is essential for growing one's own anarchy and dizziness. And it is the place from which we create and bring the foundations for future leadership possibilities into reality. The development of awareness requires conscious perception of one's own thinking, feeling, and acting in relation to oneself, other human beings, and the world. Allowing oneself to be touched by inner anarchy and dizziness is in accordance with one's awareness of patterns, such as conventions, rules, structures, processes, principles, cultures, values and norms, and of individuals and social systems (teams, organisations, and society). To increase transformational capabilities and to support other people and systems growing these capabilities, I suggest to:

- Be deviant and let go of well-known patterns, even if others cannot understand your approach and interventions.
- Walk into the unknown. Be a role model and show how to deal with insecurity and failure. In this way, the two-dimensional approach can be overcome.
- Give away rigid, expected power. This is a situation in which the narrative process and dynamics can organise themselves. It is an invitation to you and others to expand their capabilities, moving between individual intention and system intention as well as between stability and flow.
- Disappoint expectations, to be rejected with your inner and outer space. When you as leader, coach, or consultant can be comfortable with being different, there is more space for dizziness, discomfort, the unknown, and bewilderment.
- Believe in the whole and its future potentials, provide and hold the space, even when there is the uncomfortable feeling of nothing, of emptiness.
- Put a lot of work into providing and holding anarchy and hold it open so dizziness can pave the way for decomposition.
- Slow down, let go of time and grasp anarchy and dizziness in order to succeed and be sustainable in the long run.

The way we lead and organise ourselves is what our organisations have become in relation to us as individuals in relation to our society. "Power for" focuses on awareness in cooperation, responsibility, and emancipation, mutual actions that expand the freedom and activity of others in any form of collective social construction, in teams, departments, corporations, networks, states, and society. Everybody can grow transformational capacities. There are two interwoven paths: from the inside out and from the outside in. Empower yourself, dare to decompose and grow new clarity through transformation and co-

creation in a way that roots in and embraces power with multi-perspective awareness for a shared human future.

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