1.   A DIFFERENT APPROACH

Two black cargo vans snake down Wabash Avenue in Kansas City, Missouri. The passengers are members of the Kansas City Police Department (KCPD) SWAT team. They are about to serve a high-risk drug warrant—the fifth warrant service of that day. The targets of this warrant are sufficiently dangerous that the squad has obtained a "no-knock" warrant, meaning that they will storm through the door unannounced. The men are dressed in black from head to toe, their faces covered by masks that leave only their eyes exposed. Bullet-resistant helmets and body armor make them an intimidating sight.

Senior Sergeant Charles "Chip" Huth, who had been leader of the 1910 SWAT Squad for eight years, is driving the lead van. He slows as the target residence comes into view, and his men stream from both vehicles as quietly and quickly as they can.

Three officers sprint around to the back of the house and take cover, supplying containment should the targets attempt to flee. Seven others, including Chip, run to the front door, six of them with their guns drawn. The seventh runs a well-used battering ram up to the door and slams it through.

"Police," they yell. "Everybody down!" Inside is bedlam. Men attempt to scramble out of the room, some to the stairs and others down hallways. Young children stand as if paralyzed, screaming. A number of women cower in terror on the floor, some of them shielding infants who are screaming at the top of their lungs.

Two of the men—the two suspects, it turns out—go for their weapons but are taken down by officers. "Don't even think about it!" the officers shout. Then they pull the men's arms behind them and put them in cuffs.

With all the young children, the scene in this home is more hectic than most, but within five minutes, the two suspects lie facedown on the living-room floor, and the rest of the inhabitants have been gathered into the dining room.

With everyone's safety secured, the officers begin their search. They move with purpose and precision. Chip notices his point man, Bob Evans, leaving the room, and he assumes Bob is simply joining the search.

A couple of minutes later, Chip passes the kitchen as he walks down the hall. Bob is standing at the kitchen sink. A moment earlier, Bob had been rifling through the kitchen cabinets looking for white powder—not for contraband to be used as evidence against those they are arresting but for a white powder that was of much greater immediate importance. He was looking for Similac. With babies crying and their mothers understandably in hysterics, this most alpha male of all the alpha males on Chip's squad was looking for a way to help them. When Chip sees him, Bob is mixing baby bottles.

Bob looks at Chip with a faint smile and shrugs. He then picks up the bottles and begins distributing them to the mothers of the crying infants. Chip is delighted by this. He hadn't thought of baby bottles himself, but he completely understands what Bob is up to and why.

This one act of responsiveness changes the entire scene. Everyone calms down, and Chip and his men are able to explain the situation thoroughly and then smoothly turn the two suspects

over to the detectives. Nevertheless, mixing baby bottles is such an unusual and unpredictable act that many people in police work—including the members of this SWAT team just a few years earlier—would have considered it irrational. But in Chip's squad, this kind of responsiveness is routine.

It wasn't always this way. To appreciate the remarkable transformation that had come to the 1910 SWAT Squad, we need to learn a little of Chip's challenging background and his history in the Kansas City Police Department.

Chip was born in 1970, the son of an alcoholic, abusive career criminal and a bipolar, schizophrenic mother. When Chip's father was around, the family usually was running from the law—moving from state to state around the South. When his father was absent, Chip, his siblings, and their mother often lived out of a car, collecting cans and cardboard for recycling as a way to survive.

One time when his father returned, promising that things would be different, his abuse of the family escalated. Chip, age ten at the time, stood up to him, and this finally prompted Chip's mother to call the one person her husband feared—her ex–Special Forces brother, who came to wrest the family away from the man. "I'm here to get my sister and the kids," he told Chip's father. "If you get up off that couch, it's going to be the last thing you ever do." That was the last time Chip saw his father.

Chip's father hated cops, which is the primary reason Chip became one. He joined KCPD in 1992. After three years as a patrol officer, he was moved to a SWAT team. Four years later, he joined the police academy as a use-of-force and firearms instructor. He was promoted to SWAT sergeant in 2004. The chief of police thought that the 1910 and 1920 SWAT Squads, which

act as the strong arm of the Investigations Bureau of the police department, were out of control. Chip came in as a hatchet man to fix them.

What the chief may not have known, however, was that at the time, Chip was psychologically better suited to *lead* such a group than he was to change it. He made sure to outwork all his men so that he could kick their butts if necessary. Whenever he felt threatened, he responded with threats of violence, and he was just unstable enough that his team members were kept in line.

He was even more severe with the public. The way he saw things, there really are bad guys in the world (he should know since he grew up with one), and they need to be dealt with in a way that makes them sorry they ever committed a crime. Everyone the team members arrested, they took down *hard*. And they didn't much care how they treated people's property or pets. It wasn't uncommon for some of Chip's men to spit tobacco on suspects' furniture, for example, or to put a bullet through the skull of a potentially dangerous dog.

Chip's squad was one of the most complained-about units in KCPD. Some of that was to be expected, since SWAT officers tend to do more damage than regular officers on the street. But even so, the rate of complaints against the squad was alarming, and the cost of the associated litigation was a drain on the department. Chip didn't see a problem with this. He believed his squad was working with people in the only way it could. In fact, he thought the more complaints he and his squad received, the more proof they had that they were doing something right!

A couple of years after Chip took over the SWAT squad, another KCPD officer, Jack Colwell, helped Chip see some truths about himself that startled him—about the person Chip

had become and how his attitude and methods were actually undercutting his effectiveness and putting his men and their missions at risk. This revelation coincided with a troubling encounter Chip had with his fifteen-year-old son. Driving his son home from school one day, Chip could tell that something was on his mind and began asking question after question of his son, with no response. "Why won't you tell me what's bothering you?" Chip asked. "You wouldn't understand," his son responded. "Why?" Chip asked. "Why do you think I wouldn't understand?" Then his son gave Chip the answer that perhaps prepared him to hear what Jack had to say: "Because you're a robot, Dad."

This comment cut deep. Chip began thinking about the kind of person he had become. He had believed that suspicion and aggression were necessary for survival and success in a vicious, combative, and violent world. But now he started to see that being this kind of person did not put a stop to the viciousness and combat; it actually accelerated it.

These events started Chip on a journey of change, an endeavor that resulted in a complete transformation of the work of his squad. The team used to receive two to three complaints a month, many of them regarding excessive use of force. On average, these complaints cost the department $70,000 per incident. However, because of the team members' new way of working, they haven't had a complaint filed against them in twelve years. It is rare, now, that they leave others' personal property in shambles or shoot a dog. They even hired a dog specialist to teach them ways to control potentially dangerous animals. And they never spit tobacco. Chip told his men, "Unless you can tell me that chewing tobacco in people's homes advances the mission, we're not doing that anymore." And, of course, they prepare baby bottles.

These changes have increased the cooperation Chip and his team receive from suspects and from the community, and the results have been astounding. In addition to shrinking community complaints against them to zero, in the first three years after adopting this approach, the 1910 SWAT Squad recovered more illegal drugs and guns than it had in the previous decade.

What transformed the team's approach and effectiveness? A different kind of mindset than the members ever had before: a way of seeing and thinking that we call an *outward mindset*.

Mark Ballif and Paul Hubbard, co-CEOs of a highly respected healthcare company, have built their organization utilizing an outward-mindset approach similar to the one Chip has used with his squad. A few years ago, they were meeting with the principals of a venerable private equity firm in New York City. With 32 percent and 30 percent compound annual growth rates in top-line revenue and profitability, respectively, over the prior five years, getting meetings like this one with potential capital investors hadn't been difficult for Mark and Paul.

"So you have turned around over fifty healthcare facilities?" the firm's managing partner asked.

Mark and Paul nodded.

"How?"

Mark and Paul looked at each other, waiting for the other to answer. "It all hinges on finding and developing the right leaders," Mark finally said.

"And what is the most important qualification you look for in a leader?" Mark and Paul felt as if they were being cross-examined.

"Humility," Paul answered. "That's what distinguishes those who can turn these facilities around from those who can't.

Leaders who succeed are those who are humble enough to be able to see beyond themselves and perceive the true capacities and capabilities of their people. They don't pretend to have all the answers. Rather, they create an environment that encourages their people to take on the primary responsibility for finding answers to the challenges they and their facilities face."

The other members of the equity firm in the meeting looked at the managing partner, who sat poker-faced.

"Humility?" he finally said, his tone condescending. "You're telling me that you've acquired fifty failing facilities and turned each of them around by finding leaders who have *humility*?"

"Yes," Mark and Paul replied without hesitation.

The managing partner stared at them for a moment. Then he pushed his chair back from the table and rose to his feet. "That doesn't compute to me." Without even a handshake, he turned and strode out of the room, leaving behind a compelling investment opportunity in a company with a proven track record. What he couldn't comprehend was how the company's results depended on humble leaders who "see beyond themselves," as Paul had described.

Nearly fifteen years earlier, Mark, Paul, and another early partner decided to try their hand at building their own company. They had less than ten years of experience in healthcare between them, but they saw an opportunity to create a unique organization in an industry plagued with problems. So they began purchasing the clinically and financially beleaguered facilities their competitors were desperate to be rid of. They were convinced that the key missing ingredient in failing healthcare operations was not an absence of the right people or even the right location but an absence of the right mindset. They engaged in a

systematic approach to apply the principles that are presented in this book.

Mark explains their experience this way: "Some of our competition couldn't get rid of facilities and their teams fast enough because they thought that the teams were simply defective. Our thesis was that we could take a poorly led and therefore underperforming facility and, by helping the existing team see what was possible, *they* could turn it around."

As they acquired their first facilities, they encountered a pattern that would repeat itself, almost without exception, acquisition after acquisition. The outgoing leader, trying to do them a favor, would give them a list of the five or so staff members they would need to fire if they stood any chance of turning things around. "We would thank them for the list and then go to work," Mark and Paul reminisced. "Invariably, four of the five people would turn out to be our best performers."

Consider what this demonstrates. If those who had been identified as problems could, when working under new leadership and a new approach, become star performers, then organizational improvement, even turnaround, is less a matter of getting the wrong people off the bus than a matter of helping people see. It is a matter of changing mindset.

"Leaders fail," Paul explains, "by coming in saying, 'Here's the vision. Now you go execute what I see.' That's just wrong in our view of the world." Continuing, he says, "Although leaders should provide a mission or context and point toward what is possible, what humble, good leaders *also* do is to help people see. When people see, they are able to exercise all their human agency and initiative. When they do that, they own their work. When people are free to execute what they see, rather

than simply to enact the instructions of the leader, they can change course in the moment to respond to ever-changing, situation-specific needs. That kind of nimbleness and responsiveness is something you can't manage, force, or orchestrate."

Mark and Paul learned these lessons early on as they operated their first few facilities themselves. Reading situations attentively, they found themselves mixing plenty of baby bottles—taking responsibility to do whatever each situation required. As they acquired more facilities, they needed other leaders who could operate with an outward mindset—people who would mix baby bottles as necessary and help others learn to do the same.

This book is about how to help unlock this kind of collaboration, innovation, and responsiveness—how to experience a way of seeing, thinking, working, and leading that helps individuals, teams, and organizations significantly improve performance.

At first, you might feel like the private equity firm leader who walked out of the meeting with Mark and Paul. The ideas we will cover may not make perfect sense to you early on, and you might wonder whether these concepts can help you with the challenges you are currently facing. We invite you to stay in the meeting. You will learn an actionable, repeatable, and scalable way to transform your personal, team, and organizational performance.

Just as importantly, you will begin seeing situations outside of work differently as well. You will see new and better ways to interact with those you care most about, including those you find most difficult. Everything in this book that applies to people in organizations applies to people in their home and family lives as well—and vice versa. This is why we include corporate, home, and individual stories. Lessons learned from each will apply across the board.

Our journey begins with an idea that Chip, Mark, and Paul believe to be foundational: *mindset drives and shapes all that we do—how we engage with others and how we behave in every moment and situation.*

2. WHAT DRIVES PERFORMANCE

Given external realities, achievement is driven by two things, one of which is well understood and one of which is not. The obvious contributing factor to success is a person's actions or behaviors—the things one chooses to do. Most modern approaches to success treat this *first* success factor—behavior—as if it were the *only* factor to success. Even while acknowledging that other factors such as attitudes and values also matter, people who believe in a purely behavioral approach to performance end up recommending behavioral formulas for improving attitudes or defining values. For behaviorists, all problems—and therefore, all solutions—are behavioral.

You might wonder what is wrong with this, as the idea that behaviors drive results is almost self-evident. You might argue (rightfully, in our view) that focusing on behavior change is beneficial since the *observability* of behaviors allows one to measure progress by measuring whether or not key behaviors are changing. Our work over three decades of helping client organizations improve their performance confirms the importance of focusing on improving behaviors. The collective behaviors of an organization's members do, in fact, drive the organization's results. And the same is true for individuals: their behaviors drive their achievements (as well as their failures).

To understand why a purely behavioral approach to human performance is nevertheless problematic, let's consider two cases. The first case is the story we shared in chapter 1 about Chip Huth

and his SWAT squad. Their story is powerful in part because it is so surprising. We don't imagine SWAT officers stopping in the middle of an operation to mix baby bottles. It's not just that most SWAT officers would choose not to mix baby bottles; it's that the very idea would never occur to them in the first place. Why not? Because it is not an idea that would spring from the prevailing mindsets of most people who operate in that kind of role. The way we use the term, *mindset* is more than a belief about oneself. It refers to the way people see and regard the world—how they see circumstances, challenges, opportunities, other people, and themselves. Their behaviors are always a function of how they see their situations, relationships, and possibilities.

Consider what this story reveals: while it is true that behaviors drive outcomes, it is also true that another factor—mindset—determines what behavioral options will occur to a person in the first place *and* what behavioral choices one will then make from among those options. So while it's true that behavior drives results, it's also true that mindset drives behavior. Consequently, any solution to human problems that ignores this reality ignores too much of what's true to produce reliable results.

Approaches that ignore the importance of mindset fail to account for not only why people are choosing to behave as they do but also why people respond as they do to others. To illustrate this, consider a second story.

A person we'll call Mia attends a workshop on improving communication. Over the course of two days, she learns an array of new skills. She learns to ask more open and inviting questions. She is taught how to respond when someone becomes verbally aggressive or, on the other hand, when someone becomes evasive or completely shuts down. She practices paraphrasing what

others say to demonstrate that she is paying attention. She learns to use more tentative language to invite better responses from others. She also learns how to offer better nonverbal cues: presenting a pleasant look and demeanor, maintaining better eye contact, and so on.

Mia returns to work determined to put her learning into practice. In particular, she wants to see if these skills will help her in her interactions with a colleague named Carl, with whom she has struggled. The truth is that she very much dislikes and distrusts Carl. She tenses up whenever he is around.

What do you think is likely to happen when Mia begins to apply these new skills in her conversations with Carl? Could Mia's behavioral changes make her seem so different to Carl that their interactions will significantly improve as a result? Perhaps. However, Mia is likely to feel different *to* Carl only to the extent that she actually feels differently *about* Carl, regardless of what new skills she uses or behaviors she adopts.

If Mia feels the same way about Carl as she always has, and if Carl senses this, he might begin to wonder what Mia is up to. He might even get upset, feeling that Mia is trying to hide significant issues beneath a veneer of superficial change.

If Carl were to respond to Mia in this way, one would say that the new behaviors Mia adopted ended up not making much of a difference. In fact, the whole experience could even *increase* the tension between them. Mia's new and better skills could result in *worse* outcomes rather than better outcomes.

This doesn't mean that Mia's new skills were damaging in and of themselves. It does suggest, however, that something in addition to behavior plays an essential role in both our successes and our failures. And if that's true, then the effectiveness of our

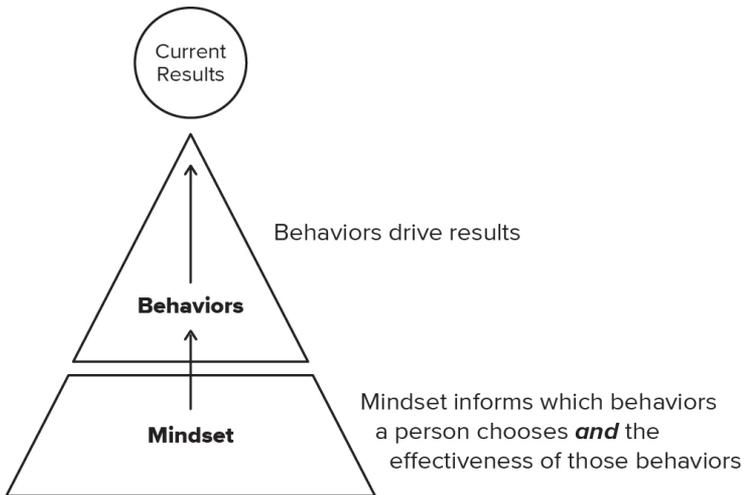behaviors depends to some significant degree on something that is deeper than behavior.

So we are suggesting two core problems with a purely behavioral approach for improving performance:

1. As in Chip's experience with the baby bottles, the behaviors people choose to engage in (that they sense are right and helpful given their situation) will depend on how they see their situation and those with whom they interact. So while behaviors drive results, behaviors themselves are informed and shaped by one's mindset.

2. As in Mia's story, in whatever a person does, his or her mindset comes through, and others respond to this combination of behavior *and* mindset. This means that the effectiveness of an individual's behaviors will depend to some significant degree on that individual's mindset.

We capture these realities in diagram 1: the mindset model. In the area of organizational change, what does the mindset model suggest? It at least suggests that change efforts built upon the incomplete behavioral approach, where a person or organization tries to improve performance by focusing only on behavior change, will fail much more often in comparison to efforts that focus on changing both behavior *and* mindset.

Studies conducted by McKinsey & Company corroborate this. One study finds that "failure to recognize and shift mindsets can stall the change efforts of an entire organization."[1] A second McKinsey study finds that organizations that "identify and address pervasive mindsets at the outset are four times more likely to succeed in organizational-change efforts than are
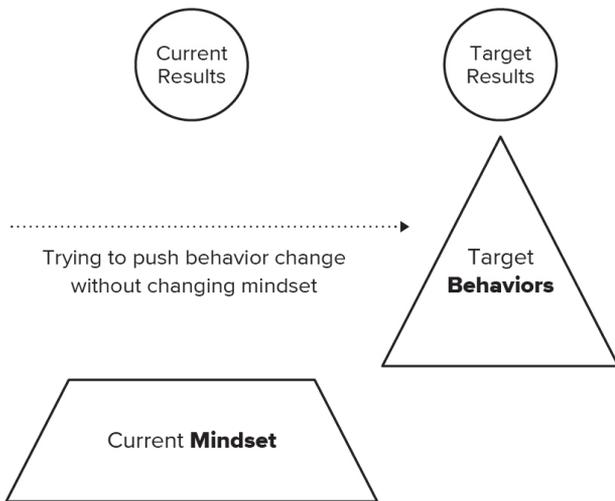
DIAGRAM 1. **THE MINDSET MODEL**

Current
Results

Behaviors drive results

Behaviors

Mindset informs which behaviors
a person chooses ***and*** the
effectiveness of those behaviors

Mindset

companies that overlook this stage."[2] Think about that. Those who attempt to effect change by concentrating on changing mindsets are *four times* more likely to succeed than those who focus only on changing behavior.

With these findings in mind, consider two different performance-improvement approaches. In the first approach, a person or organization attempts to push behavior change while neglecting mindset change, as shown in diagram 2 on the next page.

If a person or company tries to get people to adopt new behaviors that aren't supported by their underlying mindsets, how successful do you think such a change effort will be?

In response to this question, one executive we were meeting with said, "Some leaders, through charisma, willpower, or constant micromanaging, may be able to drive this kind of change in

DIAGRAM 2. **THE BEHAVIOR-PUSH APPROACH**

Current
Results

Target
Results

Trying to push behavior change
without changing mindset

Target
Behaviors

Current **Mindset**

the short term, even without an accompanying degree of mindset change. But in my experience, it won't last. When that leader leaves, if not sooner, things will snap back to where they were."

Others in the meeting agreed. "Without a change in the prevailing mindset in an organization," one of them said, "behavior-change efforts tend to be resisted. While 'compliant' behavior by employees might be achievable, at least to some degree, 'committed' behavior won't happen without a change in mindset. And it's *committed* behavior that makes the biggest difference."

Is the same thing true in your experience? In your work life and in your home life, what have you noticed happens (or doesn't happen) when people try to push behavior change in a culture where the mindset remains unchanged?

Contrast the behavior-push approach with an approach that includes a focus on mindset change. Diagram 3 shows the approach Chip initiated within his SWAT squad when he started working on mindset change.

A focus on mindset change among Chip's team members led to dramatic improvements in their behaviors and results. As their story illustrates, when you sufficiently improve the mindset— either of an individual or of an organization—you no longer have to specify everything each team member is supposed to do (the way those who operate from a behavioral model often assume). As the mindset changes, so does the behavior, *without having to prescribe the change*. And where certain behaviors still need to be stipulated, the suggestions won't be systematically resisted.

DIAGRAM 3. **THE LEADING-WITH-MINDSET APPROACH**
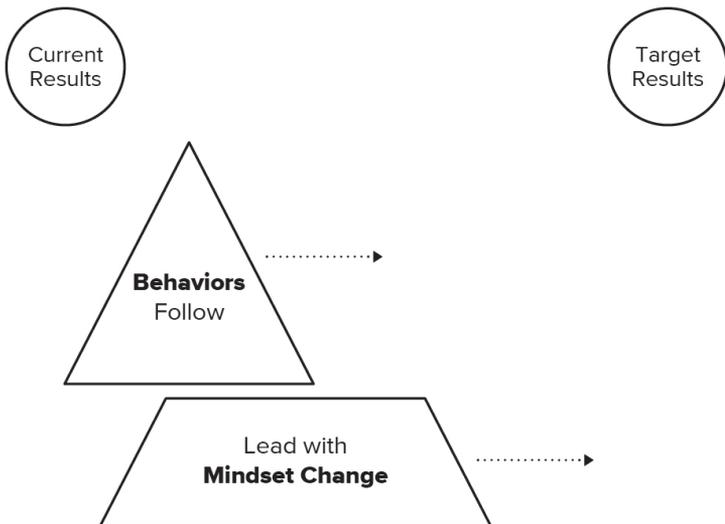
For these reasons, mindset change facilitates sustainable behavior change.

Moreover, as their mindsets change, people begin thinking and acting in ways they hadn't imagined before. Chip, for example, had never thought about a scenario where his team might need to prepare baby bottles to help mothers calm screaming children. Consequently, he'd never taught or mentioned this to his team. However, because he had put in the effort to establish a different mindset in the members of his team (beginning with his own), he didn't have to think about or mandate it in advance. When this new and unanticipated situation came up, one of his men thought of the right thing to do on his own. The underlying mindset prompted the most helpful behaviors in the moment.

Most approaches to leadership share two common problems. As we've discussed in this chapter, they fail to account adequately for mindset and therefore put too much faith in our ability to change behavior without addressing mindset. In addition, however, a problem that originated in Western thought some four hundred years ago has led to mindset and leadership approaches that are built on a mistake.

3. ISOLATED OR TOGETHER?

The father of modern philosophy, René Descartes, made assumptions that have so saturated Western culture since his time that few people even realize the premises they have accepted. Descartes's presumptions are part of the cultural air we now breathe. In this chapter, we will explore a problem with that cultural air—a mistake about the nature of the self that has infected modern leadership and self-help theories. That mistake is the widely accepted conception of the self as an inherently separate and isolated entity independent from others. As we will explain, such a "self" doesn't actually exist. People are at once independent and dependent, both alone and fundamentally together, at the same time influencing others and being influenced by them. Our connections with others are integral to who we are. As a result, mindsets and leadership practices that discount this reality create many interpersonal and organizational problems.

Let's begin by considering a few of the ways human beings are fundamentally connected with each other. No one gives birth to oneself, of course, which means that life itself depends on other people. The creation of life, too, takes more than one person. And then consider how human bodies, which seem to belong to people individually, actually are made up of the genetic histories and markers of those who have come before. As a result, although a person's weight, for example, depends in part on how much one eats and exercises, the genetic predisposition one inherits from others has a significant impact as well.

This means that our bodies depend on other people—for their existence, their properties, and to some significant extent, even their abilities.

Our thoughts, too, depend on others. Consider how our minds are shaped fundamentally by the cultures into which we are born and the languages that we acquire through interactions with others. A person's worldview, for example, is powerfully influenced by the beliefs of one's primary caretakers. We can formulate thoughts in part because we have learned languages by which thoughts can be conceived and expressed, and we have acquired those languages from others. Imagine a person alone on an island, with no human connection or interaction from birth until death. What thoughts could such a person think? With no knowledge of mathematics or logic or nutrition, and with no language by which to formulate cogent and nuanced ideas, consider how different such a person would be from anyone else in the world. The extent of that enormous difference illustrates the extent to which our entire cognitive experience depends upon other people.

Our emotional experience involves others to the same degree. Think about how much your day depends on the thoughts and feelings you are having about others—a difficult boss, a threatening coworker, a challenging teenager, or a critical or wonderful partner. Even when alone, we have thoughts and feelings about our interactions with others that color the ways we experience every moment. Love, hate, frustration, happiness, irritation, sorrow, joy—all are emotional expressions of our experiences with other people.

Everything we have said about others' influence on us applies as well to our influence on others. Friedrich Nietzsche famously said that "a 'thing' is the sum of its effects." A person's impact

travels way beyond his or her physical body. Voices travel. Communications touch minds. Emotions move hearts. The influences we have on others send ripples across the world. Humankind mingles together almost on the wind, individual and collective human impact reverberating through homes, companies, communities, and nations.

If there is one truism about life, surely it is that we are inextricably and inescapably *together*. The story of how Western thought developed to a point where it seems to contradict the inherently connected lives that we live is a story of man-made boundaries and imagined separations that split mankind from the world, from each other, and finally even from oneself. It is a nihilistic path, and many modern self-help and leadership theories walk it.

Incredibly, a large percentage of people today can quote the starting point of Descartes's four hundred-year-old philosophical work: "I think, therefore I am." This short sentence may seem benign, but Descartes's statement positioned the isolated human self as the fundamental unit of existence. Over time, a number of philosophers began to question this assumption. Hegel, Kierkegaard, Nietzsche, Heidegger, and Buber, among others, started to undercut the logic of the individualistic separations inherent in modern thought. Given that no one is born into this world without others, that one's ability to think requires language learned from others, and that one's cognitive and emotional experiences are shaped by thoughts and feelings about others, thinkers began to argue that individualistic approaches miss the mark. What is fundamental is not an isolated self but rather a kind of brute fact that just is—the reality of being in the world with others. Who we are is *who we are with others*.

Martin Buber, who studied the reality of humankind's con-
nectedness, observed that there are basically two ways of being
with others: we can be in the world seeing others as they are, as
people, or we can be in the world seeing others as they are not,
as objects. He called the first way of being the *I-You* way and the
second the *I-It* way. The hyphen in *I-You* on the one hand and
I-It on the other means that, contrary to Descartes's view, there
is no separate "I" way. We are always in relation, inescapably and
reciprocally together, both affecting and being affected by others.
We can be connected to others as with people or connected to
others as with objects, but we are always connected. Separation is
an abstraction. Together is our reality."[1]

Let's pause here to explore why this philosophical history mat-
ters, even today. Specifically, let's think about what it means for
leadership. Consider two different leaders, one of whom is iso-
lated and inherently distinct from those he or she leads (as many
modern approaches imply) and one of whom is not. We will call
the first leader the *Isolated Leader* and the second leader the
Together Leader.

Let's examine the differences between these leaders, illustrated
in diagram 4.

The Isolated Leader is an inherently isolated human mind,
necessarily apart and disconnected from those he leads. He occu-
pies the position of *subject* in his experience, which makes those
he leads *objects* in the world of his experience. Which is to say
that the leader experiences himself as inherently separate from
those he leads. He is *the leader* and others are *the led*. From his
separated stance, the Isolated Leader keeps leader-like opportuni-
ties, responsibilities, and benefits to himself. He does this not out
of malice but as the logical extension of his worldview: leader-like

DIAGRAM 4. **TWO TYPES OF LEADERS**

Isolated Leader

Together Leader
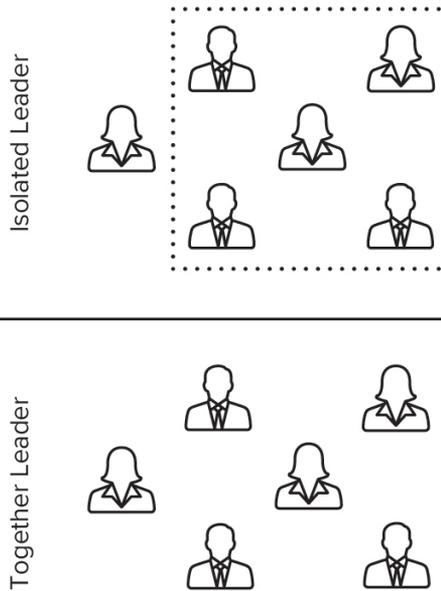
things necessarily attach to the one who is the leader. His respon-
sibilities, obligations, opportunities, and rewards are unique to his
leader-self. The Isolated Leader also believes in his own ability to
ascertain the truth about the objects on his team. The division
between himself and others gives him a vantage point from which
to observe and, he believes, comprehend them. Circumscribing
them as objects, they seem contained and manageable.

The Together Leader sees an entirely different world. She
understands that she occupies the leadership seat at this point in

time, but she also realizes that this makes her no different from those she leads. She and her team members are doing something *together*. She realizes that the people she leads are people like herself—that is, subjects in their own right—with boundless possibilities and perspectives. And she understands that her status as a leader actually is granted her by those she would lead. She is not bewitched by her position to think that she has abilities or insights unique to herself. Responsibilities, obligations, opportunities, and rewards are shared in ways that make the most sense for the mission of the team. Since the Together Leader realizes that those she leads are people like herself and are subjects in their own right, she is under no illusion that she can categorize or totalize or mechanically circumscribe them. She lives in the presence of wonder at their thoughts and abilities and therefore provides space for them to create and grow and for her to create and grow in response to them.

With Buber's observations in mind, we can see that both of these leaders are connected with others rather than split from them. It's just that one of them—the Isolated leader—is together with others as with objects, while the Together Leader is together with others as with people. The latter version of leadership is congruent with reality, while the former—the one that presumes the individualism of modern thought—is at war with reality.

It follows from this that in our leadership and general approach to life, we are always either dividing or bringing together—either assuming and wielding splits that don't exist or seeing and valuing the equal humanity in ourselves and others.

As foreshadowed by Martin Buber, which of these we are doing, and the resulting influence we are having on ourselves and others, depends on which of two mindsets we are carrying.