

VIBRANT COLLABORATION

**HOW MORE HONESTY AND INTIMACY
IN TEAMS LEADS TO BETTER COLLABORATION**



Written and compiled by Heinz Robert

with contributions from Sascha Hümbeli, Kaouthar Darmoni,
Hilary Bradbury & Lara Catone, Nilima Bhat, Jeff Hearn, ...

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Prologue

Some day, after we have mastered the winds, the waves, the tides and gravity, we shall harness...the energies of love. Then, for the second time in the history of the world, man will have discovered fire.

- Pierre Teilhard de Chardin

Have you ever felt love at work? Love for the job you do, love for the working environment, love for a colleague, or even your boss? I assume you said Yes to at least one of these questions. And even if you said No to all of them, how did *that* influence the way you did your work, or the relationships to your coworkers?

During collaboration within teams and organizations, sometimes dynamics appear between the co-workers that lead to various conditions that influence how they relate with each other. Conditions which include but are not limited to stagnation, tension, stability, harmony or flow. Particularly, the dynamics between feminine and masculine forces seem to amplify these dynamics. With feminine and masculine, I don't mean women and men, but the essential principles which can be active in different flavors in all genders. Many of these dynamics are generated by feelings and emotions, and even sexual attraction, or its opposite, feelings which often go unnoticed by the people involved but which can have consequences.

In this book I want to explore how such emotions, as well as our life force and our honest and intimate relations in the workplace, are

influencing our collaboration in teams and organizations.

One of the essential factors might be our Eros, the sexual energy and basic vital force. Philosophers, theologians and scientists have explored and studied this life energy for centuries. Our life-force energy which has been given various names in different cultures (Eros, Libido, Élan vital, Chi, Kundalini, Tummo, Orgon, etc.), is alive within us in different levels of intensity, and it can be increased, transformed and moved with practice, and used consciously for a more effective and constructive collaboration and co-creation, through sublimation or transmutation. Applied honesty, authenticity and a more consciously lived intimacy can support the transmutation of this life-force. And, in turn, this can lead to better conditions in the workplace, more inspiration, productivity, etc.

Many books and research papers that I've read since I started to work on this book focus on the subject of sexism, sexual violence, harassment and power games in the workplace. This was almost exclusively the case with publications from the '80s or '90s that dealt with sexuality in the workplace. Even now, though things are slowly shifting, not many look at Eros from a more positive perspective, one in which it could be used in a constructive way. Only recently have there been a few publications with a more positive view. Not many authors have addressed this topic because, as if it was a glowing coal, they have been afraid to burn their fingers. But I believe it is a timely and needed issue, and people are becoming more developed and open to new approaches to leadership and collaboration. Current articles on business websites show that leaders are getting more sensitive to intimacy and emotions during work.

A description for Eros I like a lot comes from the book *Eros/ Power* by Hilary Bradbury and William Torbert. They say:

Eros can be seen as Life's energy unbound, life surging to live and co-create; life connecting with 'others,' that

which lies at the boundary of me and not me, known and unknown, playing in the shadows about to come to light. Eros draws the soul upward/forward in co-creativity. It's a spiritual (but not ascetic) work-play. Eros brings our attention inward into the inter subjective field, because it lives in the space between I and Thou. When fully expressed in connection, it has the potential of co-creating something of true value.

This work-play of exploring boundaries and the space between us is what brings the creative spark into daily encounters and enriches them with high energy, allowing for self-actualization, so that many aspects of our being can come to the surface – including both the bright and the dark.

When Ideas Have Sex

I believe in the power of Love. We need love for the work we do, and we need a loving, intimate environment, where all the feelings and emotions of the various individuals involved are welcome, in order to birth new ideas and visions for this broken economy and devastated world. When Eros is alive in us, creativity is following close behind. Many men and women in the past have experienced the power of Eros flowing while they painted marvelous paintings, wrote glorious poetry, or inventing advanced technologies.

Great artists and inventors have often been inspired by their spouses, assistants, or other muses. An erotic stimulation can empower one to think faster or need less sleep, and it can provoke a longing to penetrate the arising questions in life even deeper. I imagine inspired minds and hearts coming together in a team where the erotic energy can flow freely (without exploiting it), to empower

individual creativity, supporting the co-creation of innovative developments.

Futurist Barbara Marx-Hubbard speaks about Vocational Arousal, the awakening of the attraction of geniuses to each other, in a passage that's highly relevant to what I say in the paragraphs above:

Vocational Arousal is the next step after sexual arousal. It's about specific people. One person attracts you so much more than somebody else. When you are with somebody that attracts you so much that you feel with that person you are more likely to give more of what you want to give, than with anybody else. And that other person feels more likely to give what they want to give by joining with you.

Vocational arousal at the next stage of sexual arousal is really enormous significant. That vocation as you feel it unless you find someone or what, that through giving it, they get to give more of what who they are by doing it with you, they are not just helping you. You are not dominating the other, or the other is submitting to you, there is no domination or control. So vocational arousal is an awakening of that attraction, that actually requires you to begin to cultivate all this prophecies that begin to emerge. If you are attracted to somebody to give and that person is attracted to you, and your egoic reactions pop up—I want to dominate it, I want to control it, I want it like this and so on—unless you are able to shift from your egoic response to your essential self, you will not be able to join the geniuses. Nature has put a code in there.¹

I have experienced this vocational arousal many times in my life, to the point where I have realized what I can do with it if I don't neglect it, or if I don't try to immediately jump in bed with the person who awakens this energy in me. In some of these work relationships I might have given more than I received. But as I liked being in love with this person, be it an attractive female colleague or a boss who supported me in my career, I did not expect much back in return. Even when the "love" was in some cases not mutual, I still got a lot out of it.

Fortunately, we see more and more workplaces emerging where people want not only a creative office space and collaboration on an "eye level" but also to see their own intrinsic need for more authentic expression and deeper connection fulfilled within the workplace. Valuing our feelings and emotions as much as our intelligence and physical strength – this should be part of what we do at work, too. Brilliant ideas come not just from hard thinking but appear also from intuition and sensing into a space, to perceive what is actually needed.

We have seen new methods of collaborations and new kinds of organizational structures popping up in the past few years which are informed by a need and longing for more community and collective responsibility. Organizations become more fluid and departments become circles which are interlinked in a big co-creative meshwork. Even individuals who are self-employed come together in co-working spaces and hubs all around the world to entangle their brilliant minds and restless hearts, co-creating in order to bring out projects for a better world. Corporations learn from these social entrepreneurs, as they are the new generation in the workforce and a powerful source of innovations, new ideas and techniques which might otherwise be lost, if the companies don't catch up with this fast development.

Reinventing Collaboration

The reader might remember all the hype around “Teal organizations” which started around the end of 2015 with the publication of Fredric Laloux’s book *Reinventing Organizations*. Now, as a result, many people who had never heard about developmental stages before are coming to understand what this concept of “Teal” means. Teal is simply the name of a relatively high stage in new and very comprehensive developmental psychology called the Wilber-Combs Matrix, which uses colors to describe the various states. The Teal stage stands for authenticity, systemic thinking (and-and, rather than and/or), building up skills to become an instrument for the greater whole, with access to a free (holistic) consciousness. (You can find a short overview of these stages in Chapter Two of this book, “Understanding Self and Others for More Wholeness in Teams.”)

I see some potential obstacles in the unfolding of Teal in the business setting, especially given that many people who have just discovered it come from a different part of this developmental structure, the rational and success-driven business mindset (Orange is the color for this stage in the models I explain later), and therefore they cannot truly embody the Teal ideals they nevertheless see some of the benefits of. These people are sometimes burned out or discouraged by the working environments they have been in for many years, environments which are still traditional, and they are thus in some ways genuinely ready for the new approach that Teal organizations can offer. However, I often hear people speaking about Teal as if it were just a new way of motivating employees, to make them be more productive and effective, to make the workflow more efficient, so the company can make more revenue. In other words, this perspective on Teal is characteristic of the result-driven and strategic approach, not of Teal itself, which is much broader and not just concerned with the bottom line. Yes, this might and will happen,

but it shouldn't be – in fact can't be, if the health of the organization is important – the main motivation for trying to become a Teal organization. Bringing in awareness of Eros as the primary life force that drives evolution, raising the dialogue about it, and bringing in practices to the workplaces to embody this force in us, can lead to more wholeness, which is one of the three foundational “breakthroughs” common to Teal organizations, apart from Self-management and evolutionary purpose.

Many new approaches towards organizational structures, such as Holacracy, often do leave out the human aspect of collaboration. Holacracy, for example, promotes roles over people and decisions in meetings are made more from an objective, rational justification, based on facts rather than subjective preferences. That might be a good approach to get rid of egoistic thinking and behavior, but it dumps out the baby with the bathwater. As long work is done by humans, we have to value the feelings and emotions which come up in response to events, situations, or statements made by other people. And we have to appreciate the power of our sexual energy, which might influence our moods and consequently the decisions we make. Sometimes we are not very aware of such dynamics, or we even let them play out in unconscious power games. This leads to confusion and tensions that get in the way of the cooperation we need, which does not lead to the desired outcomes of the projects we are working on. We need to understand and harness this powerful erotic force that is there, whether we acknowledge and consciously use it or not.

A New Field to Explore Together

While doing research for this book I started dialogues on the topic with many people from diverse fields. I wanted to know how they deal with intimacy and the various emotions of the team members at

their workplace, and how they support a joyful, creative and intuitive approach to collaboration, one in which individuals can grow in their potential and contribute this growth to the organization and the common good. Most of the conversations I had regarding the topic confirmed how much people need this kind of an approach. Even people in management positions said that, while it might be a hot topic to bring into the corporate world, they themselves see in their daily work many situations in which the dynamics of attraction between colleagues, subtle gender-based power games and various manifestations of erotic energy, are all influencing the way people interact.

Of course, this is a very complex issue, and that's why I'm interested in diverse perspectives on it and why I want to look at it from an Integral perspective. Some people contributed their perspectives for this book as essays or in interviews, and some of my writing is influenced by conversations over the last year. Those I have spoken to are doubtless just a small minority among the many people who continue on this kind of a journey while I write.

Here are some of the questions which I brought into these conversations:

- How can one recognize his or her own feelings and emotions, and find more effective ways to manage, express and include these in a working situation? How can one recognize feelings and emotions in others, deal with them and support others to manage them better, themselves?
- What are the possibilities to express attraction or reluctance to other people, so that they are not hurt in their feelings, and so that a further constructive collaboration is created, maintained, or promoted?
- How can we provide a safe working environment where intimacy between co-workers is fostered without exaggeration, over-

exploitation, and suppression of the driving forces?

- How might teams be put together so the diversity of genders and emerging energetic polarities can be used for co-creation?
- How can we make the dynamics between people visible, to help us to make conscious rather than unconscious choices, and take actions that serve every stakeholder of the organization, and have a positive impact on future innovations and generations?
- How can we live aligned with our personal life purposes, bringing our whole being into the workplace, collaborating in a joyful way and still achieving the most effective performance possible?

These are the kinds of questions I am interested in. And as you read the following chapters of this book I am just as interested and curious about your views and stories as well; I am sure you have had experience of this kind of thing before. In fact, I believe it is a fairly universal experience in the business world, so it's just a matter of how honestly and openly we can bring this topic into our daily conversations and into public dialogue. Indeed, what I'm talking about in this book is happening all around us, but without us talking about it much. My goal here is to start up a dialogue about this essential aspect of business life, so we might benefit from a conscious understanding of the forces involved, which up to now have been happening mostly below the surface of things.

¹ *Barbara Marx-Hubbard, Evolutionary Women Retreat, 2008, <https://www.youtube.com/watch?v=dwJaocdIYA4> (accessed April 1, 2019).*

Chapter 1

Research Findings

Why should I write a book about such a hot topic, which is taboo to speak about for many people? Where could I find literature for my research and who will read that?

I started doing research for this book in February 2016, after I published my first book, which is part autobiography (a look at my own psycho-sexual development) and part self-help book for men. The autobiographical part charted how I went from engaging in what you might call hypersexual behavior to an understanding that I could transform my libido, with “supra-sex,” in a much more fulfilling way. I came across the term *supra-sex* for the first time at a conference in California, when I heard Barbara Marx-Hubbard, by then an 84-year-old futurist, speaking about it as “*a force as great as sex to liberate the vast, dormant potential of humanity.*” Sexuality itself can be seen simply as a natural impulse to reproduce our species, but now, since we have too many people on this planet, it is our duty to dive deeper in the meaning of our existence, to develop our consciousness and to engage in relationships based on co-creation. Marx-Hubbard also speaks about vocational arousal, when one is truly passionate about his or her calling for a higher truth, an idea, or the prospect of co-creating something together with others.

The concept of *Supra-Sex* is closely related to that of transmutation, otherwise known as sublimation. Sigmund Freud believed that sublimation was a sign of maturity, and he defined it as

the process of deflecting sexual instincts into acts of higher social valuation, being “an especially conspicuous feature of cultural development; it is what makes it possible for higher psychical activities, scientific, artistic or ideological, to play such an important part in civilized life.” C. G. Jung, however, believed sublimation to be mystical in nature, thus differing fundamentally from Freud’s view of the concept. For Freud, sublimation helped explain the plasticity of the sexual instincts (and their convertibility to non-sexual ends). The concept also underpinned his psychoanalytical theories which showed the human psyche at the mercy of conflicting impulses (such as the super-ego and the id).²

Sexual sublimation or transmutation, then, is the attempt, especially among members of many religious traditions, to transform sexual impulses or “sexual energy” into a more general kind of creative energy. It is based on the idea that sexual energy can be used to create a spiritual nature, which in turn can create more sensual works, instead of one’s sexuality being unleashed in its “raw” state. But psychologists and spiritual schools aren’t alone in using the concept of sexual transmutation in their writings. In his 1937 book *Think and Grow Rich*, Napoleon Hill writes about transmutation as the “switching of the mind from thoughts of physical expression, to thoughts of some other nature.” He dedicates a whole chapter to the transmutation of the sexual energy in this book about the laws of success – something he learned from Andrew Carnegie, the industrialist, often identified as one of the richest people ever. Hill says, for example, that

[t]he transmutation of sex energy calls for the exercise of will-power, to be sure, but the reward is worth the effort. The desire for sexual expression is inborn and natural. The desire cannot, and should not be submerged or eliminated. But it should be given an outlet through

forms of expression which enrich the body, mind, and spirit of man. If not given this form of outlet, through transmutation, it will seek outlets through purely physical channels.

The difference between transformation, as a change of form, and transmutation, as change in substance, can be described in terms of the image of a lump of clay, which can be formed into a statue or a vessel. I can transform the lump into a vase or jug, let it dry, and then it can serve as an object of decoration or even container for water. However, if it is exposed to water long enough it slowly might resolve into mud again. To be able to hold the water for much longer time it has to be fired. In that process the clay will become ceramic or pottery, which removes all the water from the clay, and induces reactions that lead to permanent changes, including increasing their strength as well as hardening and setting their shape. The original material is clay, but the transformed material is something else, ceramic, which has qualities not found in the clay it was transformed from.

More Recent Literature

The topic of this current book is very complex, and so the range of research I did in the half year before starting to write was very broad. It included books about sexual harassment, studies around sex and intimacy at work, and articles which focus on the management of emotions or intersubjective dynamics within teams. Sexual harassment was a big topic when the Feminist movement started to grow in Europe and the US. Many of the books I found were written by women and focused on this destructive behavior in men. But I was looking for other approaches to the general topic of sexuality in the

workplace, a slightly different focus than just when things go wrong (abuse, harassment), important as these topics are.

One book in particular, *Sex at Work*, by Jeff Hearn and Wendy Parker (1987), attracted my attention, as it discusses sexuality in organizations, and how sexuality as an aspect of gender relations is defined through power, language and imagery. Hearn and Parker tried to redefine what is considered private and invisible in the workplace, to analyze what is “*known and obscure*,” “*seen but unnoticed*,” and to reveal sexuality in the workplace as both public and visible. One of the strengths of the book is its attempt to demonstrate how the existing accounts of organizations and of sexuality are dominated by a “*male sexual narrative*.” By unmasking this narrative, the authors provide a major indictment of the dominance of male power in hierarchical organizations, whether or not it leads to actual, tangible abuses.³

In a later work, Hearn provides a kind of synopsis of this groundbreaking work:

In ‘Sex’ at ‘Work’ and The Sexuality of Organization, the concepts of the sexual (or non-sexual) goals of organizations and sexual work were elaborated. Building on Bland et al., the concept of sexual work, in referring to work done in relation to sexuality, is distinct from that of ‘sex work’, referring to the selling of sex. In particular, the concept of organization sexuality was articulated. Organization sexuality entails the simultaneous, paradoxical and powerful co-occurrence of organizational dynamics/practices and sexual dynamics/practices: sexuality constructs organization and organization constructs sexuality. This simultaneity distinguishes it from organizational sexuality, as the

*latter suggests a particular kind of sexuality in organization(s). In its original formulation the following features of organization sexuality were emphasized: movement and proximity, feelings and emotions, ideology and consciousness, language and imagery.*⁴

In this work, Hearn clearly points to the fact that this is about how sexuality is at play in the workplace, even when abuse of power isn't taking place. It's an important topic and requires the attention of people in leadership roles in business.

Ruled by Hormones, Suppressed by False Morality

One of the things which stood out for me in many books is the assumption that the over-sexualized behavior of men might be responsible for most of the regulations that have led to a general corporate culture with sometimes very dry and serious working relations. Sociologists and psychologists in the last few years have found such sterile ways of relating to each other to be less than optimal for productive collaboration, and even unhealthy in general.

At the same time, researchers are increasingly documenting the beneficial physiological and biochemical effects of positive and supportive touch. This includes a decrease in blood pressure, heart rate, and the stress hormone cortisol, as well as increase of the love hormone oxytocin, a stimulation of the reward regions in the brain, and a reduced activation in stress-related regions. Oxytocin is released in some amount during any social contact and promotes feelings of devotion, trust and bonding.

And it bears repeating that, clearly, the “rules” for physical contact in the workplace change according to what country you are in, so they are not something that is in any way universal. In the U.S., for example, a woman could report “unnecessary touching” to the police if her supervisor gives her a grateful or appreciative soft touch on the back or shoulder, when she has done good work. In some countries people don’t shake hands at all, while in others it’s totally normal to hug each other when colleagues meet in the morning or say goodbye after work.

Of course, when it comes to certain destructive and obviously unwanted behaviors, like women being touched in a sexual way by a colleague, lawmakers have done their job well to prevent them. But, at the same time, it’s a shame that our society has turned away from the positive effects of physical proximity.⁵ We have become emotionally distant in many working environments, particularly in bigger companies, or at least in some sectors like banking and insurance, where numbers count more than people. In such working environments, emotional detachment has become symbolic of strong leadership and power. By the same token, many Human Resources departments have degenerated into payroll departments, and only a few are willing to offer workshops supporting relational practices or their employees’ intrinsic motivations for their work. Human needs like intimacy have for long time not been in the focus of HR and organizational development.

What’s more, even research into organization psychology has often overlooked this aspect of business life:

Although intimacy has been recognized as a central concept in understanding human existence, it has been overlooked in the study of organizations and the workplace. This is even more evident when we refer to the relationships between leaders and followers, since

*leadership and management have been perceived as one of the mechanisms to assure the maintenance of the logic of separation, and a means of reinforcing employees' loyalty and commitment to the organizational sphere and its aims, often at the expense of other spheres.*⁶

In other words, the logic of separation often dominates, and even researchers in the field often accept this as a given and look for ways to promote loyalty in a very top-down way, where all the power resides at the top. Relations between employees at all levels don't seem to count.

I find it interesting, too, that for years masculine-oriented organizations have suppressed erotic emotions, like the Catholic Church has done for centuries. It seems to me that many men have tried hard to emphasize the value of chastity because they don't trust each other, or themselves, to be able to handle the power of the sexual urge. While, obviously, it's best to use our working time for productive business outcomes and not for mating rituals, to leave out some of our basic human emotions from such a major part of our daily life cannot be healthy for our society as a whole, and for business itself.

As author Peter Fleming points out,

A significant avenue of research concludes that organizations have generally suppressed sexuality because it interferes with the axioms of modern work. The proposition here is that capitalist organizations have historically privileged instrumental rationality as a dominant discourse. With the creation of a spatial and symbolic boundary between work and home, labour and leisure, and the public and private in

industrialized economies, sex was increasingly marginalized as an inappropriate activity. It still obviously persisted in the form of flirtation, humour, affairs, harassment and games, but from management's point of view sex is treated as a serious misuse of company time.

Burrell's (1984) excellent article on sexuality extended this line of argument in organization studies and raised the problem of resistance. For Burrell, sexuality is not just genital pleasure or orgasm. It encompasses the full gamut of libidinal excitations, including sensuality and erotic play (Burrell 1984, 1992). Through a colourful array of historical examples including the church, factory and public institutions, Burrell demonstrates how legal-rational authority has attempted to eradicate sex at work. It is maintained, 'human feelings including sexuality have gradually been repulsed from bureaucratic structures and have been relocated in the non-organizational sphere—the world of civil society' (Burrell 1984:99). A number of historical forces have driven this purge: the 'civilizing process' (Elias 1978), the development of religious morality, the spread of calculative rationality and the increased demand to control time and the body. Each of these interrelated forces led to a steady desexualization of organizations.⁷

In other words, the sexual behavior is there in the workplace, but since it doesn't accord with the models for what workplace behavior is supposed to be (rational, dry), it is relegated to the dung heap, it is simply something that is wrong, not permitted. It goes on

nevertheless, but rather than being something potentially useful, it is simply that which is at best a distraction and at worst a problem. According to someone with such a view, nothing good could possibly come of it. This tremendous energy that is everywhere in the workplace is disregarded or suppressed rather than harnessed.

Higher Power, Less Collaboration

When it comes to teamwork, we can often easily see some discrepancy between the power the person holds in her/his position and his or her engagement in participatory decision-making processes. As Hildreth et al point out, more often than not, collaboration isn't a strength of people at the top of organizational hierarchies:

In multiple studies we found that high-power individuals, when working together in groups, performed worse than did other groups: individuals randomly assigned power in an initial task were less creative when they then worked together in groups on a subsequent task. Individuals with higher power who worked together in groups were also less likely to reach agreement on a difficult negotiation task, whether these groups comprised actual executives from an extant organization or participants randomly assigned power in the laboratory. Mediation analyses suggest that groups of high-power individuals performed worse because they fought over their relative status in the group, were less focused on the task, and shared information with each other less effectively. However, high power individuals were more effective when

working on tasks that required less coordination: they were more creative and persisted longer on a difficult task than other groups. Therefore, group processes are the key problem for groups of high-power individuals when they work together.⁸

It's interesting that jockeying for position within the group becomes so much more important the more powerful the individuals within the group are or perceive themselves to be. Equally interesting is the observation that they are less willing to share information than those with less power. Both of these suggest that the individuals being studied here find it difficult to collaborate – which makes a lot of sense, if they are used to working in situations where they simply dictate what happens and then leave the rest to those below them. There is no need for collaboration in such situations.

Moreover, when leaders, for whatever reason, don't exclusively use the top-down approach favored by many higher executives, there's room for collaboration. Indeed, a recent study suggests that if a supervisor lacks charisma and therefore comes off as less powerful, then more intimate relationships with employees substitute for power, and all the people seem to perform better within this team.

Intimacy is not a construct we often associate with work. Yet, in the current study we found that the extent to which an employee perceives their relationship with their manager as intimate is related to performance. The more employees feel they have a close and exclusive relationship with their managers (i.e., a relationship which enables employees to disclose their inner self, to have the freedom to say what one thinks and feels and to sense one is listened to) the more likely they are to perform better.⁹

So there seems to be a positive effect if people work together on the so-called eye level rather than when one of them insists on his/her superior position.

Meeting in a space of personal and emotional generosity opens doors to another realm of cooperation and individual happiness.

Close intimate relationships can shape people by influencing the ways they think, how they think (Agnew, Van Lange, Rusbult, & Langston, 1998), and the ways in which they behave (Berscheid et al., 1989). This implies that workplace intimacy in leader–follower relationships can have perceptual, motivational, behavioral, and health consequences, and can result in a wide range of outcomes at the personal and group or organizational level.¹⁰

All of these studies strongly suggest that moving away from the old style of top-down leadership allows for a more creative kind of workspace, one where collaboration allows many voices with different ideas to be heard.

Leader-follower Relations in Transition

This brings us to the topic of what, exactly, good leadership really is, and how we can redefine it in terms of the emerging Teal organizational structures and in terms of what we are beginning to learn about the power of Eros as a positive force in the workplace.

To begin with, we know that effective leadership has to do with the ability of the leader to create positive relationships within the organization. Leadership is sometimes defined as a relational and ethical process, one that involves guiding people who have entered a

venture together towards accomplishing change or making a difference, often to benefit the common good.

*Leaders enhance the learning of others, helping them to develop their own initiative, strengthening them in the use of their own judgment, and enabling them to grow and to become better contributors to the organization. These leaders, by virtue of their learning, then become leaders and mentors to others.*¹¹

*Leading others to lead themselves is the key to tapping the intelligence, the spirit, the creativity, the commitment, and most of all, the tremendous, unique potential of each individual.*¹²

Each individual in an organization is important, as they concurrently represent and influence the whole. The purpose, vision, and values of the whole come to life as each member of the team describes and applies them. The goal is to build a shared purpose, and to allow the variations and differences among participants to generate creativity and energy, to better fulfill this purpose. We can only imagine what kind of collective potential lies within a group, when every individual is willing and able to bring his or her full power and capacity to the table, in full collaboration.

A very intriguing leadership approach that is somewhat along these lines has been around for a very long time, and perhaps it's worthwhile to look into this approach.

This is the Relational Leadership model, which builds on the work of Mary Parker Follett (1868–1933), a visionary in the field of human relations, democratic organization, and management. She recognized the holistic nature of community and advanced the idea of "reciprocal relationships" in understanding the dynamic aspects of the individual in relationship to others. Follett advocated the principle of what she