We chose ‘Crossing Borders’ as the theme for this edition, because we sense that Crossing Borders resonates deeply with society today. Borders are experienced as becoming more unstable. Today we have more borders than ever to navigate, and at the same time borders are being undone at a rapid rate, creating a social confusion that is being played out in people’s lives across the world, sometimes with devastating impacts.

We are delighted to have three very thoughtful articles in this edition. The first article, ‘The making and unmaking of borders’, written by Dr Simon Western explores this border phenomenon from a psycho-social perspective. The second article by Pooja Sachdev ‘Where are you from’ explores crossing borders from a personal and identity perspective. The third article by Doug Hemming reflects on how words create borders via mission statements and creeds and he looks at getting beyond these limitations.

We hope you enjoy the articles, poems, pictures and events in this thought provoking issue.

Crossing Borders

We live in a world of borders. Territorial, political, juridical and economic borders of all kinds quite literally define every aspect of life in the 21st century (Nail 2016).

This short essay explores how borders are increasingly important in today’s world. Individual and social anxieties are rising in response to borders being ‘made and unmade’ at a phenomenal pace in the past few years. The phrase ‘Crossing borders’ unleashes a chain of associations and meanings in society today. When we think of crossing borders, national boundaries, immigrants and passport controls may immediately come to mind. Walls, fences, security barriers and checkpoints are all associated with borders, yet many other borders exist that we have to cross multiple times each day.

Borders are becoming more unstable and fluid. Paradoxically many are becoming more porous whilst others are becoming more restrictive. The unmaking of borders and the dismantling and loosening of border regimes, can remove obstacles and create radical new possibilities and opportunities for some, whilst be threatening to others. Conversely, the making of new borders and the tightening of border regimes, creates hardship and marginalisation for some, and a feeling of security for others.

Borders and movement

A border controls flows of movement (Nail 2016). It can act as a barrier, returning a flow of movement back on itself, or as a filter that allows some things to pass and others not. A border
may also be a boundary or an edge, it can be man-made or occur naturally such as the Himalayan mountains bordering between India and China. Borders are not only material manifestations, they are also found all over the virtual world. Borders also inhabit the space between physical and virtual spaces, controlling the flow of accessibility to the virtual world via passwords (for example). Borders also occur within us and between us. Emotions, affects and thought flows across internal borders within each of us, and also flow as relational phenomena crossing borders between individuals, within groups and at meta-social levels.

Border regimes within us

In my work as a coach, therapist and consultant, I am constantly crossing the border lands between the conscious and unconscious worlds. When exploring a client’s unconscious, psychosanalytic teachings teach us that something important is at stake when the client defends mechanisms kick in, and they offer resistance. These psychosanalytic concepts ‘defences and resistance’ echo military language, for example when a force encounters an enemies border, they too meet defences and resistance. This revealing of language reveals how closely our internal borders relate to external borders. Our internal worlds impact and shape the external world. Internal mindsets produce external realities. Internal anxieties and fears produce nationalist politicians, external walls, scapegoats and repressive laws. This also happens in reverse. Our internal worlds are shaped by external realities. When physical borders impose themselves on us each day, for example the Berlin wall during communism, or the Israeli security wall or apartheid wall (depending on which side you live on), or the gated communities of Johannesburg where high walls, razor wire and security guards dominate the landscape, an unconscious internalisation process takes place. We internalise the walls and border regimes and they create normative mindsets that limit and shape how we live. Internalising restrictive border walls, creates defensive and fearful mindsets.

Luxurious Prisons

Interestingly, when the powerful build border walls to defend themselves against an undesirable other, the wall impacts on both sides. The gated community in a city acts as a defence against the poor, but it also encloses the rich in a luxurious prison, and both sides internalise this. A border controls both the flow in and out. Whilst walking in Johannesburg’s wealthy districts I experienced the dystopian future that is becoming normal in other cities. High walls, razor wire, security gates, security guards and nobody walking or cycling, just people locked in their houses and cars. What mindsets and cultures are internalised when we live with border regimes that are so pervasive, defensive and also aesthetically destructive?

Digital Border Regimes

This internalisation of border regimes also occurs in our encounters within the virtual and financial world. In recent years we find ourselves constantly crossing virtual borders, signing in and using security passwords. Each time we shop, buy something online, visit a website we cross a border. Each border controlling and restricting the flow of movement. We internalise the experience of being constantly monitored by these digital border regimes, checking we are human and not robots, and expelling us from places beyond our reach. These new online border regimes are a dominant feature of our daily existence. Hyper-connectedness to the virtual world means we internalise a sense of the world being a place of restrictive borders. The constant boundary crossing, the warnings of dangerous viruses, cyber-attacks and the fears of being shut out, discriminated against and the frustration at not able to cross the border, creates new anxieties, frustrations and even rage in the digital age. Yet the paradox is that it’s the internet, social media and mobile communications can also erase borders, making connections possible that were once impossible. Techno-utopians still dream of new radical democracies, and open societies modelled on open-source technology and new possibilities of the commons. Wikipedia, for example opens the borders that once restricted the flow of information to millions, and enables anybody to engage in creating and sharing knowledge, whereas previous encyclopaedias were policed by academic gatekeepers, and available only to those who could afford them. Knowledge and information is now freely accessible at the click of a mouse, that was once only available to elites, and required difficult border crossings. We live in times where huge new potential exists and vast open spaces appear as so many borders have been dismantled and loosened in this digital era, whilst at the same time more borders exist that we could have possibly imagined in the past.

Shifting Borders

This is an age when as Naidoo (2011) says; borders are being made and unmade unprecedented rates. Despite the celebration of globalisation and the increasing necessity of global mobility, there are more types of borders today than ever before in history. Yet borders are both being made, and being unmade, at an un-precedented rate. This relationship between the making and unmaking of borders is symbiotic, each force impacting on the other. As borders are unmade, new anxieties are unleashed that create a drive to make more borders. As borders are being made, activities strive to open up new spaces and loosen border regimes.

Making and Unmaking Borders

Three examples revealing how borders are being made and unmade.

1. Trade borders

Globalisation, neo-liberal free trade, mass air travel and the EU’s four freedoms of movement (finance, people, goods and services) are examples of a radical unmaking of borders in recent times. Neo-liberal capitalism offers a vision, at least on the surface, of open-trade and free-markets, (finance, people, goods and services) are examples of new radical democracies, and open societies modelled on open-source technology and new possibilities of the commons. Wikipedia, for example opens the borders that once restricted the flow of information to millions, and enables anybody to engage in creating and sharing knowledge, whereas previous encyclopaedias were policed by academic gatekeepers, and available only to those who could afford them. Knowledge and information is now freely accessible at the click of a mouse, that was once only available to elites, and required difficult border crossings. We live in times where huge new potential exists and vast open spaces appear as so many borders have been dismantled and loosened in this digital era, whilst at the same time more borders exist that we could have possibly imagined in the past.

2. The Digital age

unmakes borders in ways we couldn’t imagine in the last decade, unleashing new possibilities, huge opportunities and also unforeseen consequences. As discussed earlier there is also a rapid proliferation of borders in the virtual world. Microsoft is a good example of a company that managed to exploit the virtual world of border-making to create vast profits. Through the licensing of their software (word, excel etc) and creating restrictive borders that prevented open use, they created vast business empire.

3. Identity Borders

Another unmaking of borders comes about through a radical changing of legal and emotional identity borders. Same-sex marriage and transgender rights are examples of the unmaking of border regimes both legal and cultural, which defined identity norms for past decades. The unmaking of these borders is hugely liberating for many and threatens the identity of others. The speed of this change is phenomenal. For example in Ireland, a conservative catholic country until recent years recently voted in a gay Taoiseach (Prime minister) and held a referendum that allowed same-sex marriage. These changing border-regimes are part of what some call ‘culture wars’ taking place in the USA and the West. Some fighting for more borders, some for less borders. Interestingly those who fight for less borders for marginalised people to gain rights (such as transgender rights) are seen by others to be imposing new border regimes that restrict free speech and thinking (Westerm 2011). Borders are not straightforward, they are complex and enmeshed in power relations.

Our individual and collective identities are at stake when border regimes change, for better or for worse.

Conclusion and Reflections

Crossing borders in the recent past was probably less confusing and demanding. Institutions, social norms and rituals, made borders more rigid and prior to the digital revolution and hyper-globalisation borders were more stable. They were never fixed but were less fluid than in today’s disruptive world. We live in confusing times where more borders are appearing all the time, and where many borders are disappearing or becoming more porous.

In today’s world we have to accommodate fast changing border regimes, which requires sensitivity and prior to the digital revolution and hyper-globalisation borders were more stable. They were never fixed but were less fluid than in today’s disruptive world. We live in confusing times where more borders are appearing all the time, and where many borders are disappearing or becoming more porous.

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About Analytic-Network Coaching

www.analyticnetwork.com

Analytic-Network coaching is an avant-garde coaching company that offers coach training and direct leadership coaching to individual clients and organizations at the most advanced level in the market. We work from a rigorous theoretical base drawing on the latest thinking on leadership and organizations, and the first ‘meta-theory of coaching’ (Western 2012).

A-N Coaching Network Delivery Network

We have a growing international body of trained and registered A-N Coaches, committed to developing ‘new leaders for new times’. We offer individual and ‘organizational coaching’, that delivers deep individual change, alongside an OD approach that strategically aims to deliver bespoke culture change and improved business/service outcomes.

Learning Network

Our coaches are committed to ongoing learning and development, sharing best practice with each other and pushing the boundaries of knowledge transfer.

We currently have over 200 coaches in our network.

POETRY Connections

Skeletons
Pooja Sachdev, 16 Nov 2005

I walk in a huff to my closet
And pull open wide both doors
Sweep the shelves so they all fall out
A heap of bones on my bedroom floor
I pick them up and try to put together
All the pieces into a cast
Some of them take shape and form, a row
Of skeletons staring at me from the past
I am puzzled trying to reconstruct
The places from where they came
The stories they have to tell me now
But they just won’t play my game
Instead they sit there smiling, laughing
Big broad skeleton grins
Taunting my painful introspection
Almost revelling in my sins
Even humans I have met claim to know me
And have an explanation for my soul
But my own skeletons evade any indication
Of why things are the way they are, let alone of things to come
They are dead relics of the past
Flawed with the failings of human memory
Blessed with the failings of human memory
I shove them back onto the shelves where they belong
And start again.

All Watched Over by Machines of Loving Grace

I like to think (and the sooner the better!)
of a cybernetic meadow
where mammals and computers
live together in mutually programming harmony
like pure water touching clear sky.
I like to think (right now, please!)
of a cybernetic forest
filled with pines and electronics
where deer stroll peacefully
past computers
as if they were flowers
with spinning blossoms.
I like to think (it has to be!)
of a cybernetic ecology
where we are free of our labors
and joined back to nature,
returned to our mammal brothers and sisters,
and all watched over
by machines of loving grace.

Richard Brautigan 1967

Border

Oh Dear brother & sister
See,
How a border separates
A land from land
People from people
BORDER IS NOT REAL
It is imaginary
It is drawn by (man) people
It is for divide
But see the breeze
Can the border
Stop it to blow across
Can the border
Stop the sunlight
To illuminate across
Like breeze

Like sunlight
Love transcends
It is never confined
It is not limited
Oh brothers & sisters
Come
Let us hold hands
Let us make
This world
One country.

Bharati Nayak Born 1962,
Bharati is from Odisha, an eastern state of India.
Poem slightly adapted by Lynne Sedgmore to be more gender inclusive

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Leadership a Critical Text
Sage 2nd edition 2013
Author Dr Simon Western

Coaching and Mentoring
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EDGYIDEAS | Issue 3
Where are you from? Pooja Sachdev

Whenever I fly, I always try to get a window seat. Looking out at the world from that high vantage point has always had a magical effect on me.

I’ve been fortunate in being able to travel from a very early age. My father worked for an airline, and his staff discounts and annual free tickets brought air travel into our financial reach! So, by the time I was 20 years old, I had visited almost as many countries and taken three or four times as many flights. There is something about the ‘view from above’ that always gives me a liberating sensation I know.

Not in a specific country. And that is the most sense of perspective I can’t seem to get from anywhere else.

I moved from India to the U.S. at the age of 17, and I’ve been fortunate in being able to travel from India to the U.S. at the age of 17, and to have discovered new places and friends, and experienced different ways of living and thinking — this has made my sense of self more complicated but also richer. Yet, I have to live as we all do, with not knowing what I would have been, or what I would have seen, or, rather, how I would have seen, had I not crossed those borders.

Often when I’m overwhelmed or rushed with everyday stressors, I close my eyes and take myself back to the view from above — to being in the airplane, looking out at the tiny houses, away from everything. Being nowhere. Where I can just be. Paradoxically, it takes thousands of miles away from the earth to make me feel truly grounded.

As immigrants, we don’t consciously seek to adopt our way of speaking, thinking, or being according to where we are — or perhaps some of it is a conscious adjustment to help the transition — but most of it happens unconsciously, and in subtle ways. It’s not just about picking up local linguistic accents or culinary preferences (though that is a part of it). It’s about the miniscule ways in which our way of writing our personal narrative shifts. It’s like the way in which your eyes slowly weaken as you age, and you don’t really know it’s happening until you get them tested one day and put on new glasses. Did I ever see this clearly before?

Here, I am the central character of my personal narrative — but elsewhere, I am a part of a wider web of characters and connections, and a bigger story. I was talking to an old friend from India, who has kids the same age as mine, and we were talking about living in the West, childcare pressures, and how we juggle work and home — she said, ‘in the U.K., you have this idea of “primary carer” and each child has one or two, but in India, each child has at least five “primary carers” who are equally important: parents, grandparents, uncles, aunties and sometimes nannies, who become a part of the family’. I know this, and this is how I grew up, and yet my children’s stories are now being written with space only for two primary carers in their life.

And then there is the loss of clarity of your past. I sometimes speak with people I went to school with, who I have only seen in one or two decades. Some have moved to other places, like I have, but the ones who always stay in Mumbai always seem to have much clearer memories of our shared experiences — they remember the names of teachers I had long forgotten and of events that took place when we were in school. Perhaps staying in the same environment and seeing the same surrounding cues (driving past the old school gate whilst going to work) helps to preserve and solidify those memories whereas moving away physically from the place they occurred has pushed them back into the darker recesses of my mind. Or perhaps more of my metal space has been taken up by newer experiences and surroundings. Whatever the reason, it is always puzzling and interesting, and a little unsettling when I have these conversations and am reminded of the pieces of my personal history that have been lost or faded, particularly from my moving days.

The crucial point of crossing, however, is not about geography. It’s that point at which you become — in the mind — no longer ‘from there’ and ‘from here’.

For some, it happens straight away — as soon as they cross the threshold in the immigration queue. For others — when they obtain the new passport, I was never really able to pinpoint whether or when it happened. I sometimes say in trying to be rational that my mental turning point was when I crossed the border away from my place of birth longer than I had actually lived there before I moved (which happened for me a few years ago). I say that is when my mind caught up with my body in crossing that border. But the truth is, my mind refuses to conform to where my body takes it and so I am always dancing on the boundary, playing with being on this side and that, and refusing to be defined or pigeon-holed by place.

It has been an exciting journey — and I wouldn’t have it any other way. Because I have always been an ‘explorer’ at heart, I count myself lucky to have discovered new places and friends, and experienced different ways of living and thinking — this has made my sense of self more complicated but also richer. Yet, I have to live as we all do, with not knowing what I would have been, or what I would have seen, or, rather, how I would have seen, had I not crossed those borders.

About Pooja

Pooja Sachdev is a therapist, coach and business psychologist, passionate about helping people and organisations to fulfill their potential. She specialises in diversity & inclusion, gender at work, culture, employee engagement and wellbeing.

Her book ‘Rewire: A Radical Approach to Tackling Diversity and Difference’ (published by Bloomsbury in 2015) was described by the FT as “the most refreshing approach to diversity I have read” (Nov 4, 2015).

www.ft.com/content/5a79a666-7e55-4a2b-a741-8e0f16072f7d

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www.bloomsbury.com/uk/rewire-9781472913999/

A-N Coaching Purpose

Coaching leaders to act in ‘Good Faith’ to create the ‘Good Society’

We break our purpose into three parts.

Coaching Leaders

We embrace the belief that everybody can be a leader, not just a few people at the top of organisations. Our purpose is to discover and foster leadership in unexpected places, to radically distribute leadership and to enable it to flourish across organisations. We call this Eco-Leadership (Western 2013) because the new paradigm of leadership we require means leaders understanding organisational change in terms of influencing networks and eco-systems made up of technology, people and the environment.

‘‘Good Faith’’

To be the best leader (and the best human being we can be) we have to live and work from a place of ‘Good Faith’. This is based on Jean Paul Sartre’s writing, and it means to live with authenticity, values, courage and integrity. Our coaching purpose is work in good faith, and to coach clients to work in Good Faith, by focusing on self-knowledge, and helping them consciously embrace sadness and difficulties, as well as celebrate life’s beauty, joys and gifts, so that they can feel authentic, confident and centred, both personally and in their work.

‘Good Society’

The ‘Good Society’ is not a utopian end point to achieve; it is an ethical statement of purpose about creating a better world. Creating the Good Society is both an aspiration and a here and now reality. For example, ending world hunger is an aspiration we can strive for. We can also create the ‘Good Society’ in our everyday experiences, by co-creating with others spaces and places of good-will. When we help another or share something mutually good such as experiencing generosity, community and friendship, we are creating the Good Society in the ‘here and now’.

A-N Coaching Purpose

Leadership (Western 2013) because the new paradigm of leadership we require means leaders understanding organisational change in terms of influencing networks and eco-systems made up of technology, people and the environment.
mission without Statement

Our need for a non-verbal space at the edges of religious and secular organisations.

Doug Heming

I vividly remember stepping off the train onto the platform of Lahore station in Pakistan in my late teens and becoming alive to what can happen when you ‘cross boundaries’. Whenever we cross over to the ‘other side’ an immediate assault is launched on the senses, not least because of the limits that are imposed on communication with words. Perhaps it is the inability to decipher the language of the new environment that opens our other senses to learn and communicate in new ways. It soon becomes clear when we step into new worlds that words can create but also limit our experiences.

For me successfully crossing boundaries is always about a capacity to step beyond not only a physical line in the sand but also the psychological boundary of a safe space. That safety is often achieved through a sense of inherent belonging. We create cultural, organisational, national, social boundaries to demarcate where the safe spaces end for us. But this risk adverse behaviour can so often limit our experience of understanding and interacting with our wider world. When we call one another back from the edge we restrict the need for deeper faith and livelier creativity in the world. After all a leap of faith is never required from the centre – it is only required when we reach the edge.

The recent trend towards ‘Mission Statements’ in our organisations and institutions has done much to exacerbate this idea that boundaries are important to contain and protect us. Over time the ‘Mission Statement’ has become less a creative ideal towards which we strive and more a set of ‘core assumptions’ contained in words and phrases which then form a box for thinking about things according to a particular set of rules. This has been a phenomenon found in religious communities for some time in the form of dogmas. Dogmatic thinking relies upon language to create a compartmentalized system of beliefs and disbeliefs, absolutist ethics combined with authoritarian outlooks, and intolerance for contradictory or conflicting beliefs. Both religious and secular organisations in the modern world rely heavily on this method of making the space at the edge a restricted and controlled space. Crossing boundaries is thought to put us at risk of being tainted, polluted or diluted by what is on the other side. Interaction with the edges is therefore discouraged in case you stray too far and come into contact with the unclean or the impure.

One of the main problems with this kind of thinking about life is that it restricts or ignores the creative possibilities that arise when we violate the rules. Once we commit ourselves to a particular ‘statement’ of how the world is, or should be, we establish boundaries and limits to what is acceptable, achievable, believable or desirable. These kinds of boundaries are as formidable as militarist checkpoints in seeking solutions to the challenges to our world in the decades ahead. So, what if we did away with ‘mission statements’ and created a non-dogmatic space for our organisations and communities where boundaries could be crossed without fear of shame or reprisal or punishment? What if religions gave up on creeds, allowing people to engage with their spirituality beyond the limits of dogmatic words?

What if, by giving up on propositional containment, we opened up the potential for the rules to be broken, the checkpoints to be crossed, without danger to our sense of belonging? What if life need not be expressed in terms of commitments to a set of rules which limit our contact with the other? What if communities or businesses or places of education, were to move beyond words, to create a sense of belonging without a mission statement, or a creed, or a formula which must be adhered to?

When we build our sense of belonging around inscribed limits and rules about what is acceptable, achievable, believable etc. we impose boundaries that are not easy to be crossed. It feels like we need to invest in a new sense of belonging in an era where absolutes are under increased attack. One way in which we might create such a sense of belonging is through acknowledgement of a non-verbal space at the edges of our belonging. A space which embraces metaphor and imagery not as a second best to literal narrative but as useful when belonging cannot be created or expressed in official ‘mission statements’ or ‘creeds’. We may need to accept that belief ‘is’ in more important than belief ‘that’, and that this kind of belief does not require intellectual acquiescence to particular principles.

In my late life I have continued to step over national, cultural, philosophical and theological lines in the sand, always with some sense of trepidation and fear alongside the excitement and possibilities I trust will come from this act of faith. I have travelled to some of the most contested physical boundaries in the world in such places as Kurdistan and Kashmir and Gaza. But it was in 2012 when I attended a conference held in Bethlehem behind the wall that separates the West Bank from the State of Israel that I saw the greatest example of how crossing boundaries despite the limits of ‘stated’ intent can make a difference. The security wall is an imposing wall, an impenetrable wall, a formidable boundary. But in a powerful act towards reconciliation and peace at this conference a handful of Jewish participants passed through the Bethlehem checkpoint into the Arab town to participate in the conference. This move beyond dialogue and opposing rhetoric was an act of crossing over that meant more than any of the words that would be spoken in commitment to the pursuit of peace that week.

Mission without Statement

Doug Heming is an Anglican Priest. His journey of faith has its roots in the concept of ‘Pilgrimage’ and has taken him to some of the most remote and dangerous places in the world.

In his late teens as an itinerant preacher he travelled widely across Europe in Turkey and it’s Eastern region of Anatolia on the border with Syria. His Pilgrimage extended further East to South East Asia across Pakistan, India, Nepal and Bangladesh before returning to the UK to undertake a Degree in Peace Studies at Bradford University. On graduation with a BA Hons Doug spent the next five years supporting Christian communities in and around the City of Bethlehem as well as travelling to Cuba and working with churches in Havana . Doug returned to academia to reflect on his faith and received an MA in Systematic Theology from Kings College London for his work on Zionism and an MTh in Applied Theology from Oxford University. He went on to be ordained in the Church of England in 2013.

Since being ordained Doug has run in the Bethlehem marathon on behalf of the ‘right to movement’ campaign, has been a facilitator for the SORI course offering Restorative Justice opportunities for lifers in prison, and has climbed to meet the Trappist monks of the Grand Cîte Bernard monastery in the Alps. His perspective of a life of faith assumes Christian discipleship is itinerant in nature and is built on the principle of ‘Pilgrimage’ as the basis for followers of the way as the early Christians called their faith.

EDGYIDEAS | Issue 3
Events

Analytic-Network Advanced Coach Trainings
Our flagship 3-day courses have a global footprint. Book early for the most advanced coach training on the market!
1. London 7, 8, 9th December 2018 - Selling out fast!
2. Melbourne 7, 8, 9th February 2019
3. Warsaw April 2019

What course participants say:
“One of the most powerful learning experiences I have had.”
“Profound, stretching, intriguing. Deep work. Too important to miss”
Contact simon@analyticnetwork.com for more information

Analytic-Network Leadership Hackathon
15th October - London UK
This Leadership developmental hackathon will have a unique design drawing on our Eco-Leadership and A-N coaching approaches.
We invite leaders, managers, HR and OD professionals, coaches, consultants, social activists, academics and all who desire to co-create a dynamic learning and sharing experience.
More information will follow soon, please register your interest to simon@analyticnetwork.com

Analytic-Network Annual Coach Gathering
We invite all registered A-N coaches to this international networked event to share their work using the A-N Coaching System, and develop our coaching together.
14th October - All Day - London UK 2019
Purpose Power Presence: Leadership Programmes for Women
With Hetty Einzig and Liz Rivers
“Don’t lean in – change the system”
Helena Morrissey, one of Fortune Magazine’s go world leaders
Join us www.purpose-power-presence.com

New Books

Global Leadership Perspectives: Insights and Analysis
Simon Western, Eric-Jean Garcia
For anyone interested in leadership, this is an outstanding book, offering a brand new sense of leadership in and for the twenty-first century.
Ronald Barnett, Emeritus Professor of Higher Education, UCL

The Theory and Practice of Relational Coaching
Simon Cavicchia, Maria Gilbert
In ‘The Theory and Practice of Relational Coaching -Complexity, Paradox and Integration’ Simon Cavicchia and Maria Gilbert expand existing coaching theory and practice to focus on the implications of the relational turn for how coaches and clients think about the nature of identity, the self, change, learning and individual and organisational development.

Dr Simon Western
Simon has international experience as a strategic consultant and leadership coach and delivers keynote speaking on the topic of ‘Eco-Leadership’ and creating ‘new leadership for new times’. Having authored two internationally acclaimed books on leadership and coaching, his expertise is in developing leadership for today’s networked society.

Simon’s diverse career history gives him a deep understanding of the human issues and challenges of today’s workplaces. Previously a general and psychiatric nurse, psychotherapist and family therapist; and university academic teaching internationally, Simon draws on an unusual depth and breadth of experience when coaching and consulting to leaders and their organizations. Recent Clients include Hewlett Packard, Global OD Team HSBC Bank, Global OD and HR team, Caterpillar, Sr leaders London Business School, Health CEO’s, National Educational leaders, coaching ex-CEO of a Global Bank and IMD business school leadership team.

His main role now is developing Analytic-Network Coaching Ltd which he founded to radically change the way coaches work with leaders and organizations. Within the first 2 years over 200 international coaches are trained and registered with A-N Coaching Ltd.

International Publications
Leadership a Critical Text Sage 2nd edition 2013
Coaching and Mentoring a Critical Text Sage 2012
Global Leadership Perspectives (forthcoming Sage 2016)