

“You said you want Cory to change,” came a voice from the back, yanking Lou from his thoughts. It was Yusuf, who had finally joined the group.

“Yes,” Lou answered.

“Don’t blame you,” Yusuf said. “But if that is what you want, there is something you need to know.”

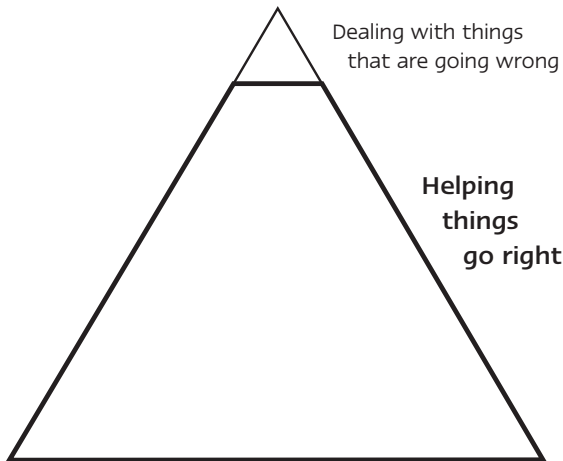
“What’s that?”

“If you are going to invite change in him, there is something that first must change in you.”

“Oh yeah?” Lou challenged. “And what would that be?”

Yusuf walked to the whiteboard that covered nearly the entire front wall of the room. “Let me draw something for you,” he said.

THE INFLUENCE PYRAMID



“By the end of the day tomorrow,” Yusuf said, turning to face the group, “we will have formulated a detailed strategy for helping others to change. That strategy will be illustrated by

“When we start seeing others as objects,” Avi continued, “we begin provoking them to make our lives difficult. We actually start inviting others to make us miserable. We begin provoking in others the very things we say we hate.”

“How so?” Lou asked.

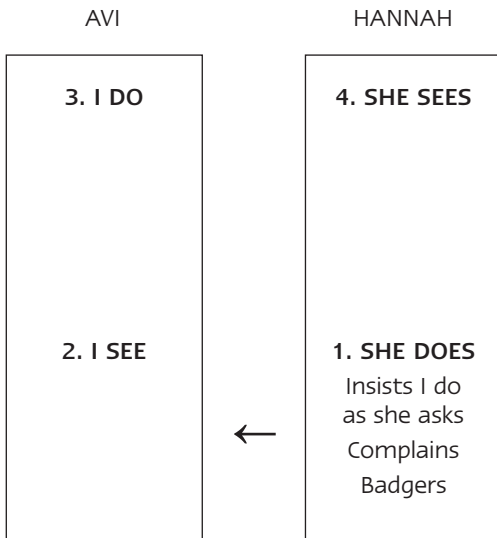
“Can’t you feel it?” Avi asked. “How our emotions are beginning to run away from us, and how we are beginning to provoke hostile comments and feelings in each other?”

Lou had to admit he could feel it.

“We see the same pattern in my story with Hannah,” he continued. “Let’s diagram it, and I think you’ll see what I mean.

“To begin with,” he said, “Hannah asked me to edge, didn’t she? And then complained and badgered me when I objected.” He then drew the following on the board:

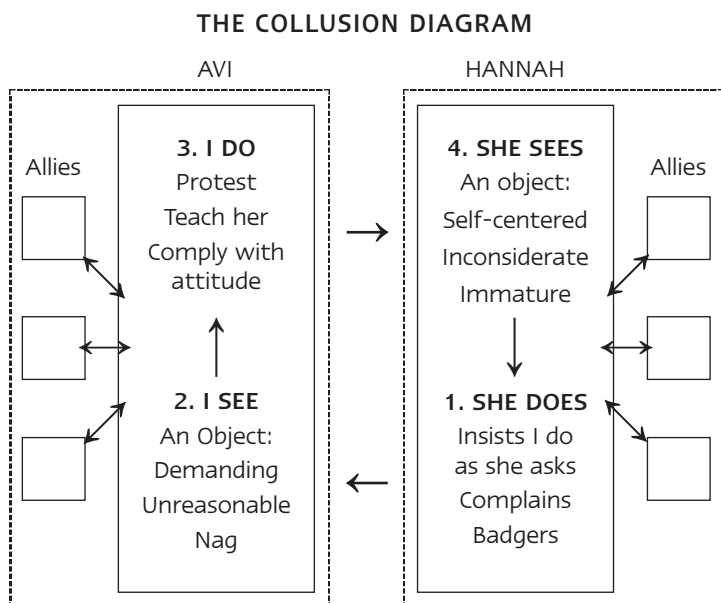
THE COLLUSION DIAGRAM



are each being treated unfairly or unjustly by someone else. We end up gathering with allies—actual, perceived, or potential—as a way of feeling justified in our own accusing views of others.

“As a result of this fact, conflicts try to spread.”

Adding more boxes to the diagram on the board, he said, “Like this.”



“So what begins as a conflict between two people spreads to a conflict between many as each person enlists others to his or her side. Everyone begins acting in ways that invite more of the very problem from the other side that each is complaining about! We have seen it happen here in this room in the last few minutes. It certainly happened that way in my home as Hannah and I found ways to recruit our children into the fray. I

Yusuf nodded. “Which is to say that I felt justified in my anger, my depression, and my bitterness. I felt justified in my judgmental view of Mordechai.”

At this, he added the word “Justified” to the diagram. “That’s what my entire experience here was telling me,” he said, pointing at the board. “That I didn’t do anything wrong, and that others were to blame. That is what I was believing, was it not?”

<p>View of Myself Better than A victim (so owed) Bad (but made to be) Need to be seen well</p>	<p>View of Mordechai No right to be there Robs me of peace Zionist threat Bigot</p>
<p>Feelings Angry Depressed Bitter Justified</p>	<p>View of World Unfair Unjust Burdensome Against me</p>

“Probably—” Pettis answered, giving voice to the prevailing thought in the room.

“That I wasn’t responsible for how I was seeing and feeling?” Yusuf followed up.

“Yes.”

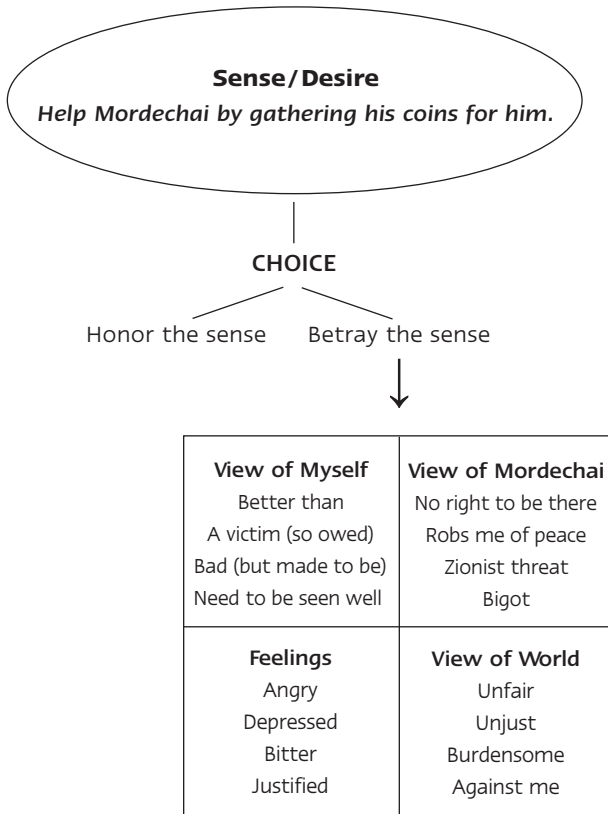
“But is that true?” Yusuf asked. “Was I really caused by outside forces to see and feel in these ways—the way I believed when I was in this box here? Or was I rather choosing to see and feel in these ways?”

“You’re suggesting you were actually choosing to be angry, depressed, and bitter?” Gwyn asked incredulously.

“I’m suggesting I was making a choice that resulted in my feeling angry, depressed, and bitter. A choice that was my choice, and no one else’s—not Mordechai’s, not the Israelis’.”

Yusuf looked around at a room full of perplexed faces. “Perhaps it would help,” he said, “to put the diagram in context.” He then added the following:

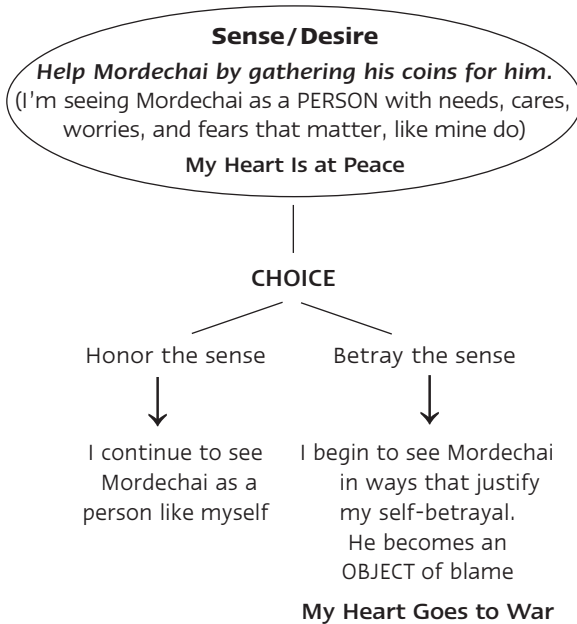
THE CHOICE DIAGRAM



“Which brings me back to Mordechai,” he said. “Would you say I was filled with resentment or contempt when I had the sense to help him?”

The group looked back at the diagram.

THE CHOICE DIAGRAM



View of Myself Better than A victim (so owed) Bad (but made to be) Want to be seen well	View of Mordechai No right to be there Robs me of peace Zionist threat Bigot
Feelings Angry Depressed Bitter Justified	View of World Unfair Unjust Burdensome Against me

justification does not allow us to see others as people because we must see them prejudicially, as less than we are—less skilled perhaps, or less important, less knowledgeable, less righteous, and so on; but always less, and therefore always objects.”

At that, Yusuf drew the following:

THE BETTER-THAN BOX

<p>View of Myself Superior Important Virtuous/Right</p>	<p>View of Others Inferior Incapable/Irrelevant False/Wrong</p>
<p>Feelings Impatient Disdainful Indifferent</p>	<p>View of World Competitive Troubled Needs me</p>

“I have a question,” Pettis said, as Yusuf completed the quadrants of the box.

“Sure, go ahead.”

“What if someone really is less talented at something, for example, and if I really am better in that area? Are you suggesting it’s a self-justification simply to note that?”

“Not necessarily,” Yusuf responded. “I can notice people’s relative strengths and weaknesses when I’m seeing them as people. What’s different when I’m in this box, however, is that I feel superior to or better than others because of these strengths

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“In fact,” Yusuf replied, “Avi will tell you that his most common justification style invites him to go soft.”

The group looked over at Avi.

“True,” Avi nodded. “Shall I share some thoughts about it?” he asked Yusuf.

“Please.”

“When we find justification in softness,” Avi began, “it’s usually because we’re carrying around a third basic kind of justification box, a box we call the need-to-be-seen-as box.

“It looks something like this.”

THE NEED-TO-BE-SEEN-AS BOX

View of Myself Need to be well thought of Fake	View of Others Judgmental Threatening My audience
Feelings Anxious/Afraid Needy/Stressed Overwhelmed	View of World Dangerous Watching Judging me

Avi's voice pulled Lou back into the present. "Finally, there is a fourth common category of self-justification. It came up in our Mordechai discussion when one of you mentioned that Yusuf might have become depressed by the thought that he was actually a bad person. This style is illustrated by the worse-than box." He then drew the following:

THE WORSE-THAN BOX

<p>View of Myself Not as good Broken/Deficient Fated</p>	<p>View of Others Advantaged Privileged Blessed</p>
<p>Feelings Helpless Jealous/Bitter Depressed</p>	<p>View of World Hard/Difficult Against me Ignoring me</p>

"Can I ask a question about this one?" Carol said.

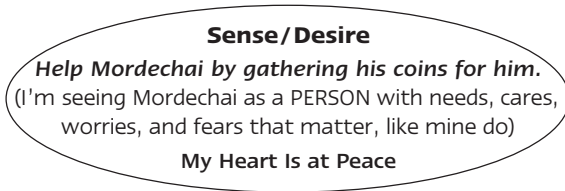
"Of course, Carol, anything."

"I've been wondering about this kind of view since the Mordechai story," she continued. "Frankly, I see a lot of myself in this one, but I don't see how I feel justified when I'm seeing things in this way. In fact, if anything, I feel just the opposite. For example, when I was in the middle of my eating disorder, I just felt worthless and no good. I didn't feel justified at all."

“Perhaps” Yusuf allowed. “Yet it could mean something else.”
 “What?”

Yusuf pointed at the Choice Diagram.

THE CHOICE DIAGRAM



CHOICE

Honor the sense

Betray the sense

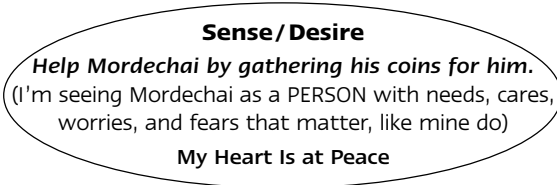
I continue to see
 Mordechai as a
 person like myself

I begin to see Mordechai
 in ways that justify
 my self-betrayal.
 He becomes an
 OBJECT of blame

My Heart Goes to War

<p>View of Myself Better than A victim (so owed) Bad (but made to be) Want to be seen well</p>	<p>View of Mordechai No right to be there Robs me of peace Zionist threat Bigot</p>
<p>Feelings Angry Depressed Bitter Justified</p>	<p>View of World Unfair Unjust Burdensome Against me</p>

THE CHOICE DIAGRAM



CHOICE

Honor the sense

Betray the sense



I continue to see
 Mordechai as a
 person like myself

I begin to see Mordechai
 in ways that justify
 my self-betrayal.
 He becomes an
 OBJECT of blame

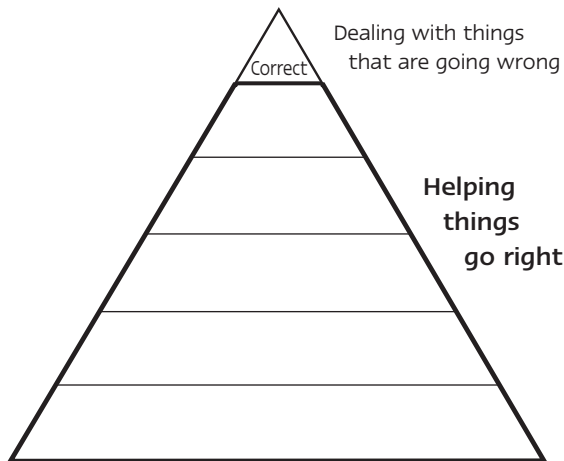
My Heart Goes to War

<p>View of Myself Better than A victim (so owed) Bad (but made to be) Want to be seen well</p>	<p>View of Mordechai No right to be there Robs me of peace Zionist threat Bigot</p>
<p>Feelings Angry Depressed Bitter Justified</p>	<p>View of World Unfair Unjust Burdensome Against me</p>

Common Heart-at-War Styles

- Better-Than
 - I-Deserve
 - Worse-Than
 - Need-to-Be-Seen-As
-

THE INFLUENCE PYRAMID



Turning back to the group, he said, “When we’re trying to effect change in others, whether in a child, in a team at work, or in a region of the world, we are trying to correct them, are we not? We are believing that circumstances would be better if another changed. Right?”

“Yes,” they all answered.

“But that’s wrong, isn’t it?” Ria asked. “Thinking that others need to change is already a problem. Right?”

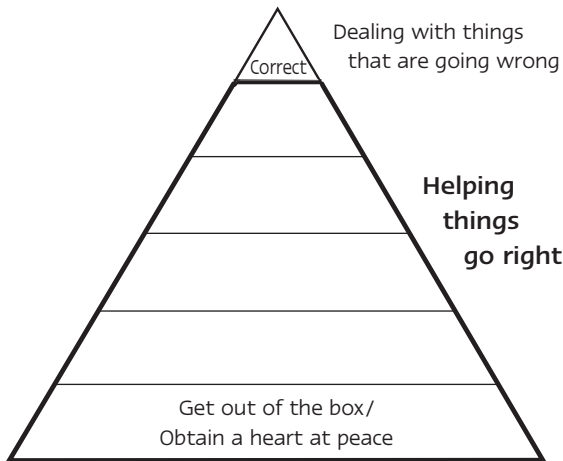
Yusuf smiled. “Do you think it’s a problem that you want your boy to change?” Yusuf asked Ria.

She frowned. “No, not really,” she said.

“If he doesn’t,” Miguel grunted, “his life’ll be a mess.”

Yusuf nodded. “So it isn’t as simple as saying that wanting others to change is a problem, is it?” he asked.

THE INFLUENCE PYRAMID



“For our purposes here,” he continued, “this is also the biggest thing that has been going wrong in each of our families. Our hearts have been too often at war toward our children and toward each other. So everything we’ve done together has been with the purpose of trying to correct that. And everything we’ve done to invite that change is detailed by these middle levels of the Influence Pyramid.”

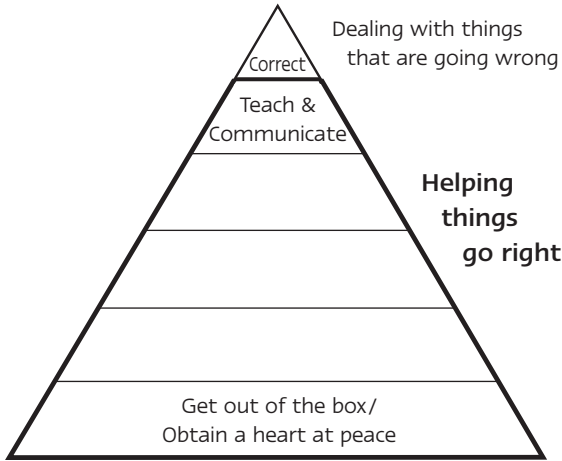
“But they’re blank,” Lou objected, only half in jest.

“Let’s fill them in by considering an example, Lou,” Yusuf smiled. “Let’s say, for example, that you needed to change something about yourself.”

“Purely hypothetical,” Lou cracked. “I understand.”

“Yes,” Yusuf smiled again. “Let’s suppose when you came in and sat down yesterday morning that Avi had said to you, ‘Lou,

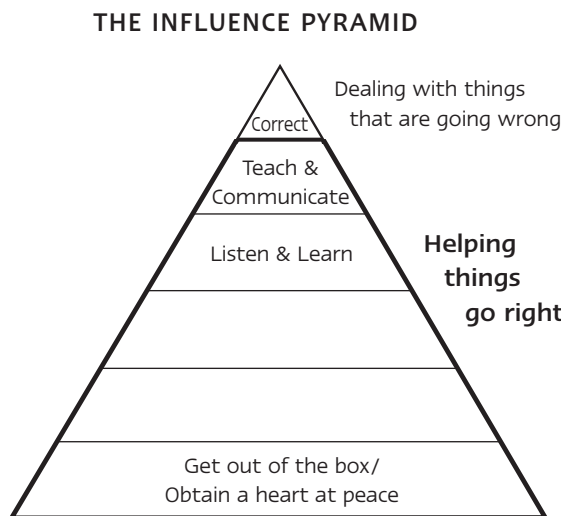
THE INFLUENCE PYRAMID



“It is no help to tell you to get out of the box,” Yusuf continued, “if you don’t even know what the box is. Likewise, any correction at work will be for naught if the people I am trying to correct lack the information they need to perform their jobs. It is the same in the realm of world events. If a country doesn’t clearly and persuasively communicate the reasons for actions it is taking in the world community, it invites resistance to those efforts. Whatever the context, if I am failing in my teaching, my correction will likely fail as well.

“Going deeper,” Yusuf continued, “it is no good trying to teach if I myself am not listening and learning. We’ve had some ideas to teach you while we are together, of course, but it wouldn’t have helped much if we ignored your issues and questions and simply taught according to our plan.”

At this, Yusuf added “Listen & Learn” to the next level of the pyramid.



Yusuf turned to face the group again. “We’ve been trying to listen to you all the way along,” he said, “and to speak to the issues you have been concerned about. Yesterday, I think I must not have been doing that very well, as you’ll remember that Lou thought I was ducking his questions.”

“Actually, I think it was more a case of him ducking your answers,” Elizabeth joked.

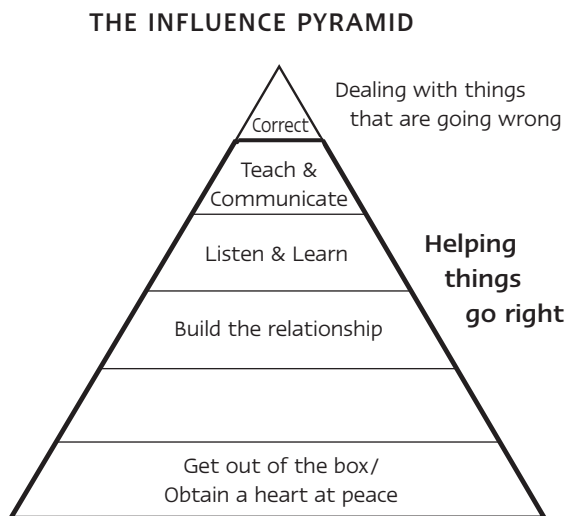
“Touché, Elizabeth,” Lou laughed. “Touché.”

Yusuf smiled as well. “This attempt to learn from you,” he continued, “actually goes back to well before you came here yesterday. Remember how we had you write to us about your children?”

undercut my willingness or ability to learn from others and therefore the effectiveness of my teaching?”

No one responded immediately.

“How about this?” he asked, writing “Build the relationship” in the next level of the pyramid.

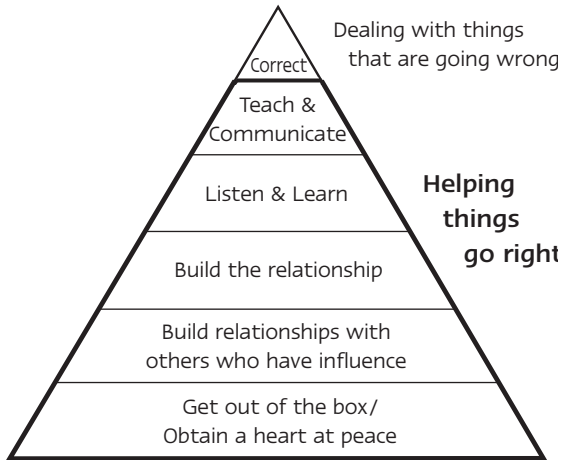


“What if my relationship with the people who work for me, for example, is poor?” he continued. “What impact do you think that might have on my ability to learn from them and the effectiveness of my teaching?”

Lou’s mind went immediately to John Rencher. It was clear to Lou that his poor personal relationship with Rencher made all of Lou’s work with the union more difficult.

“Or how about your relationship with the child you brought to us?” Yusuf continued. “Would you say it is strong and healthy?”

THE INFLUENCE PYRAMID



Looking at Pettis, Yusuf continued. “I take it you’ve been trying to correct your daughter’s choice of friends—maybe by talking her friends down, for example, or by limiting her ability to be with them.”

Pettis nodded slightly.

“My guess is that although you’ve tried to talk with her about this, the communication hasn’t gone very well.”

“That’s mostly true, yes,” Pettis admitted.

“If so, the pyramid invites us to think deeper,” Yusuf responded. “The next level deeper invites you to consider how well you have been listening to and learning from your daughter. Do you know what she likes in those friends, for example? Do you know what her interests are and why she has therefore chosen the friends she has? Do you know what struggles she is having? Do you know, for example, how your divorce has affected her?”

APPENDIX

Resources for Readers

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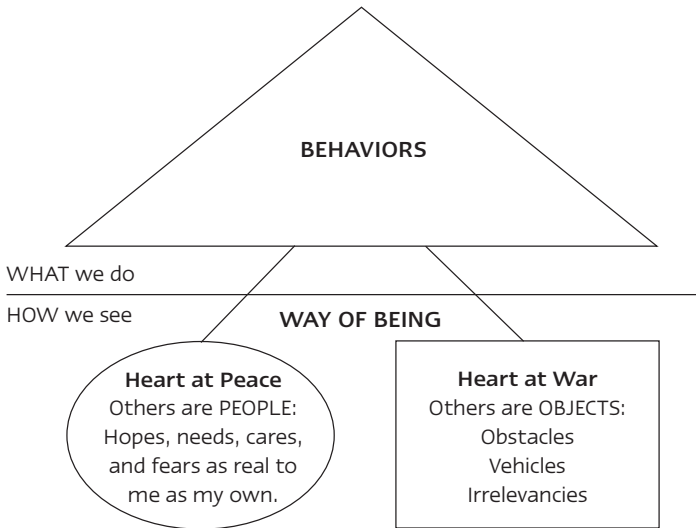
Exploring the Arbinger Diagrams

We hope you enjoyed the book. In this section, we have reproduced each of the diagrams in the book so that you can access them in one place. (Below the title of each diagram we reference the chapters in the book where the diagram is explored.) In a few cases, we present the diagrams in a slightly different form, with appropriate explanations. We also provide some additional thoughts and thought questions regarding each diagram. Following this section, we include two “Going Deeper” sections that take some of the ideas in the book to a deeper level. In those sections we have added for your consideration two diagrams that are not included in the book.

The Way-of-Being Diagram

(See chapter 4, “Beneath Behavior.”)

The Way-of-Being Diagram is formed through a combination of two distinctions. The first distinction is between our behavior and our way of being—that is, between *what* we are doing on the one hand and *how* we see others while we are doing what we are doing on the other. The diagram then draws a second distinction within our way of being: we can see others either as people, who matter like we ourselves matter, or as objects that don’t matter like we matter. When we see others as counting like we ourselves count, our hearts are at peace. When we see others as not counting like we count, our hearts are at war.



One of the important points illustrated by this diagram is that getting behavior right is only half of the story. There is almost nothing so common, for example, as people engaging in otherwise good or helpful behavior while mad at those they are doing it for. People who have done this before, and who have been upset at others' responses to them, know that good behavior is undercut by a poor way of being—every time.

Another important issue is that way-of-being-level problems cannot be solved merely by behavioral solutions. The problem of sexual assault is an example of this. The military, for instance, has made a big push to eradicate this terrible crime. Until now, however, most of the well-meaning efforts to address the problem have been behavioral in nature. This doesn't make these efforts wrong, per se, but it does make them incomplete.

A person who sexually abuses another sees that person as an object. Unless the problem of objectification of others is solved, sexual assaults will not be curbed, no matter the behavioral efforts to address the issue.

In business, a company's survival depends on its being behaviorally competitive. That is, if what it sells and what it does to produce its products and bring them to market are not sufficiently competitive, the company will go out of business. At the level of *what* they are doing, the market forces competitors to catch up with each other's innovations in order to survive. So over time, at the level of the *what*, competitors end up resembling each other. (Consider how the products and services in most competitive industries—medicine, consumer electronics, automobiles, and so on—more or less resemble each other.) This implies that lasting competitive advantage is not a function of the *what* but a function of the *how*. A company that operationalizes seeing others as people sees differently in a way that allows it to achieve a competitive advantage. The gulf between its own performance and its nearest competitors' cannot be bridged merely by mimicking the company's behavior. Competitors have to be willing to give up all the objectifications of others that have, until that moment, characterized their enterprises. From strategy to internal processes and systems to customer service, competitors have to be willing to see others as people, with all that implies, to cross the chasm. This is why lasting competitive advantage is a function of the *how*.

Thoughts and Thought Questions

Consider how common it is to inadvertently ignore the issue of way of being. When faced with difficult situations, we often

ask, What should we do to handle this? The question sends us searching for only behavioral solutions. As with the problem of sexual assault discussed above, way-of-being-level problems cannot be solved by behavioral solutions alone. Individuals and organizations that realize and act upon this understanding are able to achieve much higher levels of performance than those that don't.

You may find it helpful to ask questions that keep you aware of the importance of our way of being.

For example, in your opinion, do the other people at work matter like you matter? What would others say about how you see them?

How about at home? Do the things that matter to your family members matter as well to you? Are you aware of their needs as much as you are of your own?

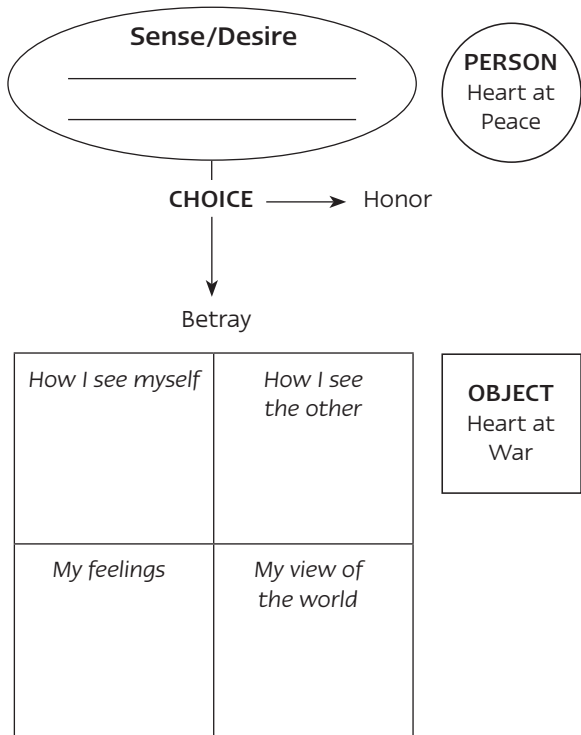
Are the strategies, systems, and processes in your company built upon the assumption that people are people or on the assumption that people are objects?

For each of your relationships, is your heart mostly at peace or mostly at war? What do you need to do to improve any of those relationships?

The Choice Diagram

(See chapters 10, "Choosing War"; 11, "A Need for War"; 14, "The Path to War"; and 21, "Action.")

The Choice Diagram illustrates how we go into the box and shift from seeing others as people to seeing them as objects. When we see others as people, from time to time we will have impressions of appropriate things to do for others. When we are seeing others as people and see that they are in need, for example, we will



naturally desire to do something to help them if we can. This was the Yusuf and Mordechai situation in the book.

Such situations present us with a choice. We can act on the sense to help, or, like Yusuf, we can resist or betray this sense. The diagram illustrates how, when we betray this sense, we go into the box and justify ourselves. You will see this is the case by testing this diagram with your own stories. Think of a time when you resisted a sense to help someone in some way. Write that sense in the oval at the top of the diagram. Then think about how you started to see this other person after you betrayed this sense to help. List the ways you started to see the person in the

upper right quadrant of the box. Then think of how you started to see yourself after you betrayed this sense, and list those responses in the box's upper left quadrant. You can also add the kinds of feelings you experienced after you betrayed yourself as well as how you viewed the world. After you have completed those quadrants, ask yourself, Do these thoughts and feelings invite me to go back and do what I was originally feeling I should do? If the answer to this question is no, this is likely an example of what we call self-betrayal, with the hallmark sign of feeling justified.

Thoughts and Thought Questions

Pay attention to the senses you have to help others, and see what happens as you try to honor those senses.

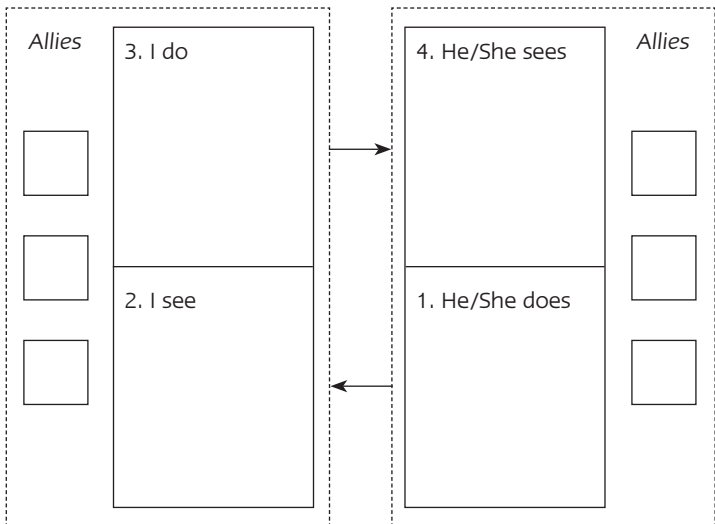
Use this diagram to record an example of self-betrayal from your own life. After you have done so, look at the upper-right quadrant of the box and ask this question: After I betrayed myself, is this person now a person or an object to me? Then look at the upper-left quadrant and ask the same question about yourself: After I betrayed myself, am I seeing *myself* as a person or an object? (As you think about this question, you can consider it this way: Do the things I've listed about myself really capture who I am, or is this characterization of myself only half of a picture?)

What about when you have a sense to do something for yourself but don't do it? For example, what if you have a sense to work out but then don't do it? Could this also be a self-betrayal? Use the diagram to explore that kind of example as well. How do you end up seeing others? How do you end up seeing yourself? What kinds of feelings do you have, and so on? Do you feel justified at the end of the story? All things considered, does this seem like a self-betrayal or not?

Pay attention to the kinds of things that show up in the two left-hand quadrants of the box in your stories. Do the ways you see yourself and your emotions seem more like better-than symptoms or worse-than symptoms? Do you see any I-deserve or need-to-be-seen-as justifications? If so, consider what those boxes might do to others. How might they invite others to respond to you for example?

The Collusion Diagram

(See chapters 5, “The Pattern of Conflict,” and 6, “Escalation.”)



The Collusion Diagram illustrates how one person in the box invites others to get in the box in response. In addition, the diagram shows how when two parties are in the box toward each

other, they each invite the very mistreatment they are blaming the other party for! This raises the question of why we would ever do that. Why would we ever invite others to do the very things we are complaining about? The answer is that when we are in the box, we have a need that trumps all others: the need to be justified. While we complain about what the other party is doing, his or her mistreatment of us gives us justification for our mistreatment of that person. Each party gives the other reason to keep doing exactly what he or she is doing.

This has a haunting implication: When we are in the box and have the need to feel justified, being justified becomes more important to us than being successful or happy. We don't believe that this is true when we are in the box, of course. And it seems crazy even to say it. However, you can test this premise with any collusion situation.

You can use this diagram to chart a situation. Think of someone you are in the box toward. Write the person's name on the line in the middle of the box on the right. Then write your name on the middle line in the left-hand box. Then in quadrant 1 list something the person does that bothers you when you are in the box—something you wish he or she would quit doing. In quadrant 2 list how you see this person and what he or she is doing when you are in the box. In quadrant 3 list the kinds of things you do in response when you are seeing the person in the ways you listed in quadrant 2. Finally, do your best to put yourself in the other person's shoes. Ask yourself this question: If the other person is in the box toward me, how is he or she likely to see me and what I am doing? Write your responses to this question in quadrant 4.

Once you have filled in each of the quadrants, consider this question: If the person is seeing you in the ways you've listed in quadrant 4, is he or she likely to do less or more of the behaviors you listed in quadrant 1? If the answer is "more," it suggests that you are inviting the very things you are complaining about and that justification is therefore more important to you than solution. That may sound crazy. Then again, to be in the box is to be a bit crazy.

The other point to notice about collusion is that we often gather allies to our side to bolster our justification claims. Although we may like the people we are gathering, we are not really seeing them as people when we gather them. Rather, we are valuing them as vehicles that help us feel right in our positions.

Thoughts and Thought Questions

Finding collusions is very easy. All you have to do is think of something that someone else is doing that bothers you—something you wish he or she would quit doing. Write that person's name in the box on the right and whatever he or she is doing that bothers you in quadrant 1. Then move to quadrant 2 and then 3 and then 4. Once you have filled in quadrant 4, you can tell whether you have a collusion by whether the items you listed in quadrant 4 lead to more of what you listed in quadrant 1.

Whom do you think you may be in collusion with in your work life?

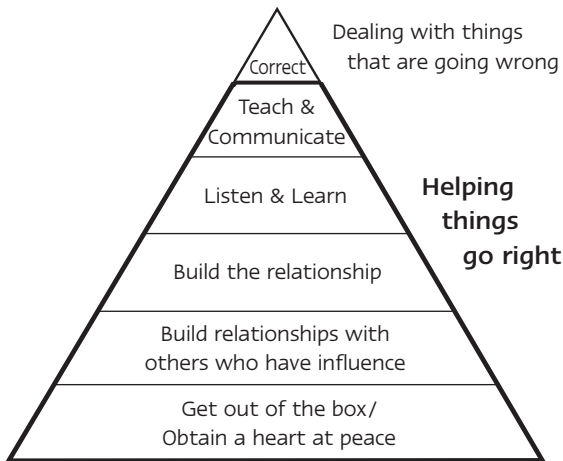
Whom do you think you may be in collusion with in your family life?

For each of the collusions you can identify, whom have you gathered as allies?

One strategy for breaking a collusion is to do the following: Assume that you are out of the box. Then, when you get to quadrant 2, ask, If I weren't in the box, how might I see this person and the things he or she is doing in quadrant 1? Write your responses to that question in quadrant 2. Then ask, If I were seeing this person in the ways I've listed in quadrant 2, how might I act toward him or her? Write those responses in quadrant 3. What you will likely find is that your responses in quadrants 2 and 3 when you ask these questions are entirely different from your responses when you filled in the Collusion Diagram before. Seeing and acting in these different ways will be the way out of the collusion.

The Influence Pyramid

(See chapters 2, “Deeper Matters,” and 22, “A Strategy of Peace.”)



The Influence Pyramid is a strategic framework for helping other people to change. We can think of the pyramid as

something we are always living from the bottom up. Then, when things are going wrong, we can locate what we need to do to help things go right by thinking from the top of the pyramid down.

The SWAT teams of a major metropolitan police department, for example, use this structure as a guiding framework for their work. SWAT teams usually engage in the community at the top level of the pyramid—correction. They break into homes, they issue arrest warrants, they work to resolve hostage situations, and so on. Since they began operationalizing the pyramid from the bottom up on a day-to-day basis, and applying the pyramid from the top down in all of their interventions, the SWAT teams have seen dramatically improved results. Since structuring their work this way, they have recovered guns and drugs at almost double the rate as before and in such a way that the number of complaints filed against them by members of the community has plummeted. It turns out that people whose homes are broken into by the police respond much better when the police are seeing and regarding them as people. Instead of just taking corrective actions, as had been their approach in years past, now, after establishing safety, the teams quickly move down the pyramid—teaching and communicating, listening and learning, building relationships, and so on. Instead of turning streets and neighborhoods against them, they build relationships in the community that strengthen their ability to help.

In a situation that inspired the story shared by Yusuf on page 219 of the book, a father who didn't like the boy his daughter was dating did what many fathers in such situations do—he kept asking his daughter why she was dating such a loser. Not surprisingly, the more he tried to correct her, the more she became

attached to the boy. When the father began considering this situation with the Influence Pyramid in mind, he realized that to help the situation go right, he needed to start spending more time at the lower levels of the pyramid. He realized that one of the areas he had been completely neglecting was building relationships with others who have influence with his daughter. He knew he needed to try to build a relationship with this boy. So the next time the boy came to get his daughter, this father invited him in. The next time he invited him to stay for dinner, and so on. Then two very interesting things happened. The first was that this father actually started to like the boy! The second was that his daughter decided that she didn't like the boy anymore.

Thoughts and Thought Questions

The Influence Pyramid gives very helpful guidance in difficult situations. As discussed in the book, three lessons help in its application. First, most time and effort should be spent at the lower levels of the pyramid. Second, the solution to a problem at one level of the pyramid is always below that level of the pyramid. And third, one's effectiveness at each level of the pyramid ultimately depends on the lowest level of the pyramid—one's way of being.

Think of someone you wish would change in some way. The first thing to do would be to consider why you want the person to change. For example, do you want the person to change because it will help you or because it will help him or her? This is a pretty good indicator of one's way of being.

Look at the pyramid and identify the areas of the pyramid where you probably should be spending more time and effort

regarding this person. What might you do to improve your efforts in those areas?

What is the state of your relationship with this person and with others who have influence with this person?

Have you really been listening to this person? Are you open to learning from him or her?

How has your communication been with this person? What might you do to improve it?

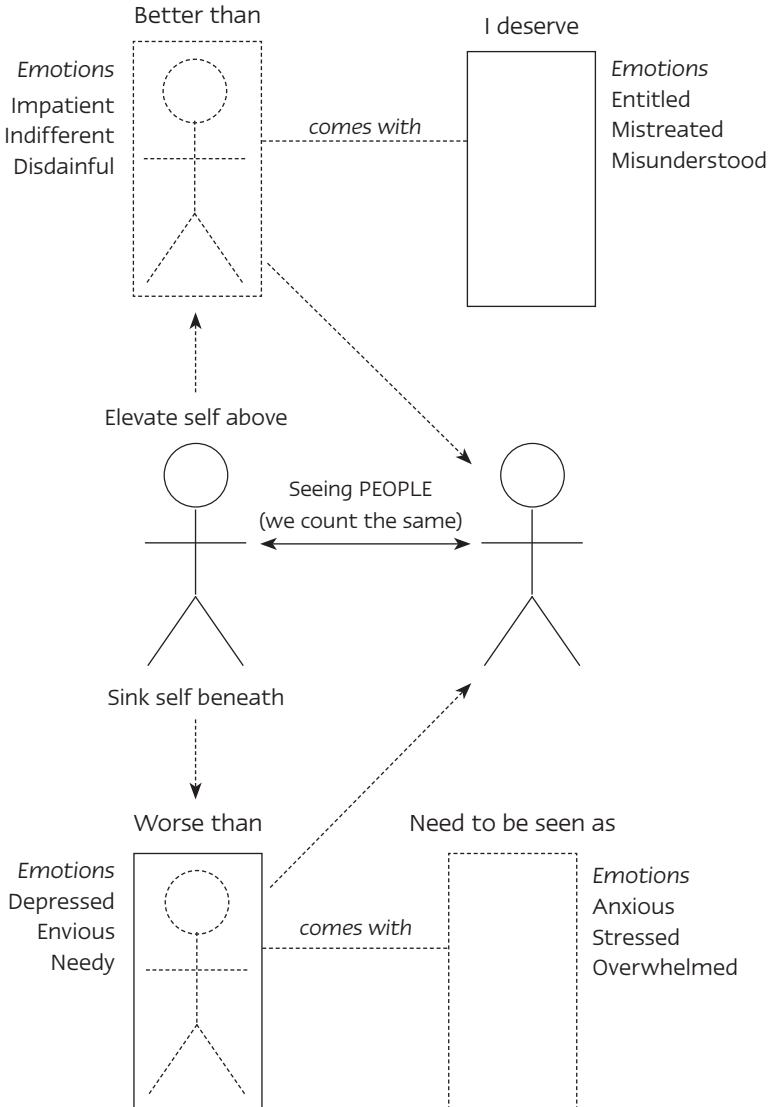
Going Deeper: The Four Styles of Justification

Chapters 12 and 13 introduce the four common styles of justification: better-than, worse-than, I-deserve, and need-to-be-seen-as. Many readers have told us how helpful it has been to understand these different kinds of boxes—especially to learn about the worse-than style of justification, as we didn’t explore that kind of box in our first book, *Leadership and Self-Deception*. Since two of the characters in *The Anatomy of Peace*, Carol and Avi, tend toward the worse-than style and also toward its common companion, the need-to-be-seen-as box, we were able to explore these kinds of boxes in more depth in this book.

The book discusses how better-than and I-deserve boxes, and worse-than and need-to-be-seen-as boxes, often come together. After the publication of the first edition, we developed the Carry-Box Diagram to help people see how these different box styles interrelate. We call these various styles of justification carry boxes because they are box styles that we acquire and carry with us over a lifetime of betraying ourselves. Most people have acquired versions of each of these styles of justification, although one or two styles may be more common for them.

In our workshops, we always introduce these boxes through the Carry-Box Diagram. We considered including the diagram in the body of this new edition of the book but finally decided to keep the flow of the original story through that section and to include this diagram and some further explanation here.

THE CARRY-BOX DIAGRAM



When teaching people about this diagram, we build it element by element, beginning with the two figures in the center. The person on the center left represents each of us. The person on the center right represents people we are out of the box toward. When we are out of the box, we regard others as mattering like we matter. We capture this idea in the diagram by placing both of these figures on the same level; each of us counts like the other.

This means that when we go into the box, we move away from this core truth that others matter like we matter. We can move away from this core truth in two different ways. In the first of these ways, we go into the box by elevating ourselves above others. When we do this, others no longer count like we count. We feel superior and look down on them. This is the stance that we call the better-than box.

When we feel that we are better than others, we very naturally feel like we deserve things that others don't—more praise, for example, or an apology, a bigger paycheck, a nicer house, more free time, and so on. This is why we connect the I-deserve box to the better-than box in the diagram.

The other way we can move away from the core truth that others count like we count is to sink ourselves beneath others. Instead of counting the same, we now feel that we count less than others. We see others as being way up on a pedestal as compared to ourselves. We call this stance the worse-than box. From within the worse-than box, we feel justified for our separation from others on the grounds that we aren't smart enough, funny enough, successful enough, and so on.

The worse-than box has its own companion box. When we feel that we are worse than others, we can find ourselves in situations

where it is very important to us not to be seen as worse than others. For example, let's suppose that a person in the workplace has a worse-than box around his or her intelligence. Since in a corporate setting there is likely little benefit gained from being seen as less intelligent than others, someone with such a worse-than box is likely to take on another box around wanting to be seen as *not* being less intelligent. We call this kind of box a need-to-be-seen-as box. One can have this kind of box around almost anything—needing to be seen as smart, funny, popular, attractive, hardworking, one who never makes mistakes, and so on.

We can recognize what kind of boxes we might be in by paying attention to the emotions we are experiencing, as certain kinds of emotions often correspond to specific boxes. In the diagram, we list a few emotions for each box style that can very often be indicative of that particular style.

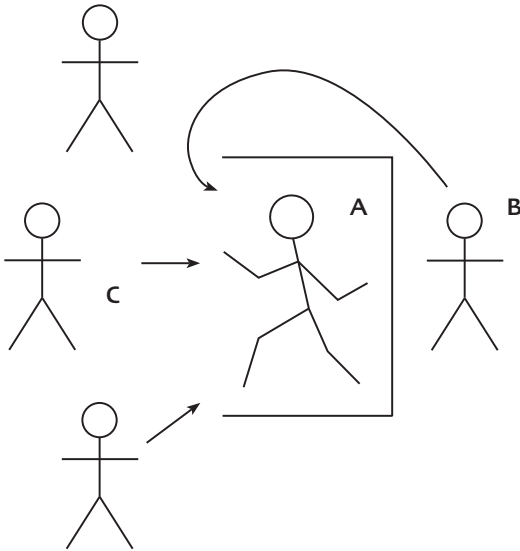
We see these various box styles at play in the characters in the story. When Lou is in the box, he most often defaults to a better-than or I-deserve style. Carol, on the other hand, more often goes into the worse-than or need-to-be-seen-as box.

You might think about what box styles are most common for you—at home, at work, and in the community.

Going Deeper: Getting Out of the Box

By the end of chapter 18, Lou and others in the group really want to learn how to get out of the box. Avi and Yusuf explain how to get out of the box over the next three chapters. Because of the number of diagrams that already appear in the book, we made a judgment that it would be better for the reader if we didn't include in those chapters an additional diagram about how we get out of the box. Once you have read the book, however, you may find this additional diagram interesting and helpful. Many of our client organizations use this Getting-Out-of-the-Box Diagram as a strategic framework for this process.

THE GETTING-OUT-OF-THE-BOX DIAGRAM



Person A represents a person who is in the box. The three-sided box represents how we are always both in the box and out of the box at the same time—in the box toward some people but out of the box toward others.

Person B represents a person whom person A is in the box toward.

The people in area C represent people in person A's life toward whom person A is out of the box (and vice versa). This direction also represents the out-of-the-box space that is available for person A to find.

The arrow represents how the humanity of person B can get in, as it were, through the open side of the box. This can happen when person A has accessed an out-of-the-box vantage point from which he or she can see and think about person B differently than before.

The Getting-Out-of-the-Box Process

The following four steps can be helpful when one is trying to get out of the box.

Step 1: Notice the Indications of the Box

Many indications of the box are covered in this book—for example, how we blame and “horribilize” others; the emotions that characterize the different carry boxes; the ways we see others, ourselves, and our circumstances when we are carrying those boxes; and so on. However, at a very basic level, the most telling indication is the difference we feel within ourselves when our hearts are at war as compared to when they're at peace. As the diagram illustrates, we can be (and usually are) both in and out of the box at the same time—in the box toward some and out

of the box toward others. This provides each of us with a very clear barometer moment to moment: in effect, we are always able to evaluate the thoughts and feelings we are having toward one person in comparison to the thoughts and feelings we are having toward others. Given that we know what being out of the box feels like, our own comparative experience illuminates where we may be in a box—the relationship with person B, for example, feels different than the relationship with person C. Step 1 is simply to pay attention to this.

Step 2: Find Out-of-the-Box Space

The relationships between person A in the diagram and the persons in category C represent out-of-the-box space—that is, a dimension of ourselves uncorrupted by warring feelings and the need to be justified.

In Avi's story, by the time he met Yusuf, he was in the box toward many people—Arabs, religious Jews, Americans, and his childhood friend Hamish, for example. Each of these persons can be represented by person B in the diagram. Jenny, who ran away barefoot to escape enrollment in Camp Moriah, was in the box toward her parents and anyone associated with Camp Moriah.

Avi found out-of-the-box space with Yusuf, and Jenny found the same with Mike and Mei Li. Those persons were like the figures in area C of the diagram—they helped create space for Avi and for Jenny to see and think differently about the people they were in the box toward.

One of the implications of this diagram is that if we want to invite others to change, we need to offer out-of-the-box space to them, which requires, first of all, that we be out of the box toward them ourselves.

The story of Mike and Mei Li with Jenny illustrates this. Although Jenny was running and making matters difficult for Mike and Mei Li, they continued to see her as a person—a person running over hot pavement with no shoes on, no less. Because of this, at one point they felt motivated to take off their own shoes before resuming the chase. Something about their willingness to take off their own shoes humanized Mike and Mei Li for Jenny and allowed her really to see and consider them.

This story is a great illustration of a second point. Once we get out of the box toward others, we can offer out-of-the-box space to them by, in effect, “taking off our shoes” toward them, whatever that might mean in our own situations.

For treatment programs like Camp Moriah, this diagram, including the concept of taking off one’s shoes toward others, represents their work. The people who enroll in such programs are like person A in this diagram—in the box toward some people in their lives. To help them heal, staff members and workers must create out-of-the-box space where enrollees can begin to see their person Bs differently than before. The same principle applies to organizations generally: leaders who create out-of-the-box space enable others to give up their justifications and engage more fully and collaboratively in their work.

Step 3: Ponder the Situation Anew

Once we find an out-of-the-box vantage point within us, we are positioned to be able to see people we have been warring with differently. The questions in chapter 20 of the book are what we call “pondering the situation anew” questions. Once one

has found an out-of-the-box vantage point, these questions offer helpful ways to humanize those we've been objectifying.

When parties in conflict are not helped to an out-of-the-box place, they are unable to ponder their situations anew. Rather, they keep pondering and repondering their situations "a-old," as it were, rather than anew. In such cases, real and lasting resolution and healing remain out of reach.

Step 4: Act—Do What You Are Feeling to Do

You will recall that Ben Arrig's favorite word was *action*. The reason for this, according to Yusuf, was that staying out of the box always ends up requiring action. It requires action because the humanity of others calls us not only to *see* them differently but also to *treat* them differently—as people rather than as objects. Where we might have been seeing objects rather than people, the change to a heart at peace will necessarily mean that we will start doing things differently. Maybe we need to apologize for something or take responsibility for something. Maybe we need to start listening more or following through better. Or maybe we need to rethink our strategy or mission. To see others as people is to be willing to act in accordance with what we now see. A change in seeing that doesn't also bring about a change in doing amounts to no change at all.

So after (1) noticing that we might be in the box, (2) finding an out-of-the-box place, and (3) pondering the situation anew, to stay out of the box we must begin to (4) act upon what we are seeing—that is, to begin doing what we feel we need to begin doing for the people we are now really seeing.

These four steps can be remembered with the acronym NOPE: N for Noticing the red flags, O for finding Out-of-the-box space, P for Pondering the situation anew, and E for Executing, or acting upon what we are now seeing.

To get out and stay out of the box, say NOPE to the box.

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About the Arbinger Institute

In the 1970s, a team of scholars embarked on an exploration into a core problem at the heart of the human sciences—the problem of self-deception. The research explored how we end up creating and sustaining problems we don't know we are causing and how and why people resist helpful solutions.

Initially, all attempts to understand the phenomenon of self-deception failed, just as all attempts had for over one hundred years. After years of work, however, the research team discovered a solution no one expected. They discovered the clear and surprising way that people begin to evade responsibility without thinking that they are doing so, and therefore end up blaming others or circumstances they themselves are helping to create. More importantly, they discovered how this could be corrected.

Following this scholarly discovery, Arbinger's founding members began teaching the principles in academic circles and within the university environment. This soon led to demand from individuals and requests for organizational applications. The resulting demand led first to the creation of The Arbinger Institute and then, over the years, to the formation of a family of Arbinger organizations.

The Arbinger family of organizations includes the following:

- The Arbinger Institute, which is responsible for the Arbinger intellectual property

- Arbinger Training and Consulting, which is a full-service consultancy (with offices around the world) that helps organizations operationalize the Arbinger ideas
- Arbinger Social Partners, which equips socially conscious organizations to share Arbinger's work with the populations they serve
- The Reconciliation Project, a cause launched to help individuals, families, and communities learn and apply Arbinger principles

As a result of the global impact of Arbinger's international best-sellers, *Leadership and Self-Deception* and *The Anatomy of Peace*, and Arbinger Training and Consulting's long track record with clients, Arbinger is now recognized as a world leader in the areas of leadership, team building, conflict resolution, crisis management, and culture change and integration. Arbinger offers help to organizations and individuals through training, consulting, mentoring, coaching, implementation support, certification processes, and digital tools. Arbinger's clients range from individuals who are seeking help in their lives to many of the largest companies and governmental institutions in the world.

Headquartered in the United States, Arbinger has offices around the world, including across Europe, the Middle East, Africa, India, Asia, Southeast Asia, Oceania, and the Americas.

Arbinger Training and Consulting Programs and Services

Arbinger helps organizations improve their performance through its training programs, consulting services, coaching offerings, and implementation tools, including those described below.

Developing an Outward Mindset™

In this workshop, participants learn the difference between an inward mindset and an outward mindset and begin to see the extent to which they have been operating and leading from an inward mindset. Participants learn a series of frameworks that they then apply to a key workplace objective they are trying to achieve over the next six to twelve months. Participants develop a mentality of responsibility in their work rather than one of blame and build a plan for achieving their objective in an outward mindset way.

Implementing an Outward Mindset™

In this workshop, which builds on the foundation of *Developing an Outward Mindset*, participants reconceive their roles and strategies in an outward mindset way. They plan their work with others in a way that overcomes conflict and invites collaboration. Finally, they begin to implement a series of tools to move them more fully to an Outward Mindset way of working.

Transforming Conflict with an Outward Mindset™

In this workshop, participants learn how to deploy the Arbinger frameworks to resolve conflicts. They work on resolving a current conflict at work and become equipped to marshal Arbinger concepts effectively in difficult situations in the organization

to overcome conflict and build enthusiastic collaboration and teamwork.

Leading with an Outward Mindset™

This self-paced program provides leaders with step-by-step guidance in effectively working with their teams with an outward mindset. The program includes segments of video instruction as well as examples from leaders from other organizations who have successfully applied this approach. The program walks leaders through an accompanying workbook in which they complete key assignments as they work with an outward mindset toward their direct reports.

Teaming with an Outward Mindset™

This program guides leaders in reinforcing and helping team members to implement the models introduced in the *Developing an Outward Mindset* and *Implementing an Outward Mindset* workshops. Teams implement the outward mindset concepts together as guided by video-based instruction and vignettes in team meetings.

Outward Mindset Skills for Managers

This self-paced program equips managers with the essential skills necessary to select, onboard, and manage employees with an outward mindset. The program includes segments of video instruction and is illustrated with examples from organizational leaders who have successfully applied these skills in their own management. The program directs participants through an accompanying workbook that serves as a key guide to continued use of the skills.

Coaching and Mentoring with an Outward Mindset™

In this telephone course, participants engage with a cohort group of organizational leaders (either from their own organization or other organizations). They learn to become more effective as mentors and coaches in their management and leadership roles. Participants practice their skills with their cohort group over the weeks of the course and receive personal one-on-one coaching with an Arbinger coach over that period as well.

Implementation Consulting

In addition to the above training offerings, Arbinger helps executive teams with strategy, planning, conflict resolution, and design of systems and processes so that organizational structures reinforce and reward outward mindset work.

Executive Coaching

Arbinger provides executive and leadership coaching to help key leaders implement outward mindset strategies in their individual and leadership roles.

How to Become an Arbinger Facilitator

Arbinger embeds its expertise within client organizations in part by preparing internal experts to be able to deliver Arbinger's training programs and help provide consulting and coaching services within the organization. Arbinger offers the certification courses described below.

Developing and Implementing an Outward Mindset Facilitator Training

Participants are trained and certified to deliver the *Developing an Outward Mindset* and *Implementing an Outward Mindset* workshops.

Transforming Conflict with an Outward Mindset Facilitator Training

Participants learn how to leverage and apply the Arbinger frameworks to help resolve and transform conflicts. They use these frameworks to resolve a conflict of their own and also learn how to facilitate the *Transforming Conflict with an Outward Mindset* workshop to help colleagues in their organizations resolve their conflicts.

For more information about Arbinger and its services, products, and offerings, please call Arbinger's worldwide headquarters at 801-447-9244 or visit Arbinger on the web at www.arbinger.com.

How to Become Involved with Arbinger Social Partners and The Reconciliation Project

In 2010 Arbinger Training and Consulting launched a sister organization, Arbinger Social Partners (ASP), to equip socially minded organizations to offer Arbinger services to the populations they serve. ASP provides Arbinger-based curriculums to these organizations and trains and licenses them to use these curriculums in their programs.

For example, Arbinger Social Partners works with treatment programs that inspired the fictional Camp Moriah in *The Anatomy of Peace*. ASP provides a parent-program curriculum for these organizations to use with the family members of those in their care. In addition to providing treatment services, these partners offer Arbinger training and support both to those in their care and to the family members of those they are caring for. Experience in the treatment industry shows that where no such program is used, treated family members return to the same family environment and systems that existed before, which makes relapse not only more likely but probable. Programs that use Arbinger Social Partners' family curriculum have much higher levels of long-term client success. Organizations interested in using ASP family programs and resources can get information at www.arbingersocialpartners.org.

ASP provides similar services outside the treatment space. Peace Players International (PPI), for example, is an award-winning nongovernmental organization that brings youth in

conflict-torn regions together through basketball. Arbinger Social Partners helped PPI expand its effectiveness and reach by developing a curriculum that allows PPI coaches to train their teams in Arbinger principles through a series of minilessons and drills. In addition to helping the teams integrate and perform at a higher level, this understanding enables the youth to bring Arbinger's principles of reconciliation to their homes and communities. ASP works with similar organizations around the world.

Another ASP partner, the documentary film *Beyond Right & Wrong*, commissioned Arbinger to create a curriculum around the film to support reconciliation efforts around the world. After making the film, the film's director read *The Anatomy of Peace* and saw in Arbinger a body of work that captured what she had learned about peace and reconciliation through making the film. Through Arbinger Social Partners, Arbinger created a curriculum about reconciliation that can be used in conjunction with the film. Arbinger Social Partners now trains and licenses people to deliver this reconciliation workshop within their circles of influence. Facilitators deliver this workshop in prisons, schools, friend circles, and so on. Details about this initiative and how to become a reconciliation workshop facilitator are available online at www.arbingersocialpartners.org.

An Arbinger Institute–founded partner of ASP is The Reconciliation Project. The Reconciliation Project provides direct Arbinger-based services to families and individuals. These services are focused on strengthening interpersonal and family relationships. The Reconciliation Project offers public workshops, individual and relationship coaching, publications, and digital and other products designed to help strengthen relationships. A calendar of events and details about available services are available at www.thereconciliationproject.org.