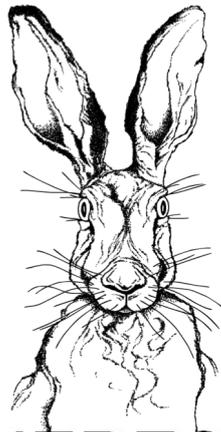


— THE —
HERETIC

Heresy Consulting Almanac
2018

THE GENDER EDITION



HERESY
CONSULTING

WELCOME

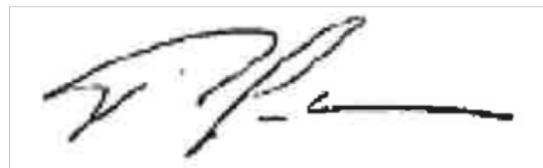
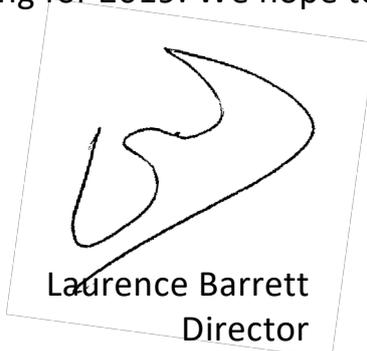
Welcome to the 2018 Heresy Consulting Almanac (web edition), a collection of some of the ideas that have provoked and interested us this year.

As we launched our first Women in Leadership Programme this year, we have been preoccupied with the idea of gender and its implications for organisations.

Gender is a fundamental theme for how we work and how define our identities, and we need to see beyond the commonly held myths, many of which are misleading.

We hope you will find this collection of research interesting, and we look forward to further developing our thinking with our clients in 2019.

At the back of this edition you will find more information on some of the events we are planning for 2019. We hope to see you there!



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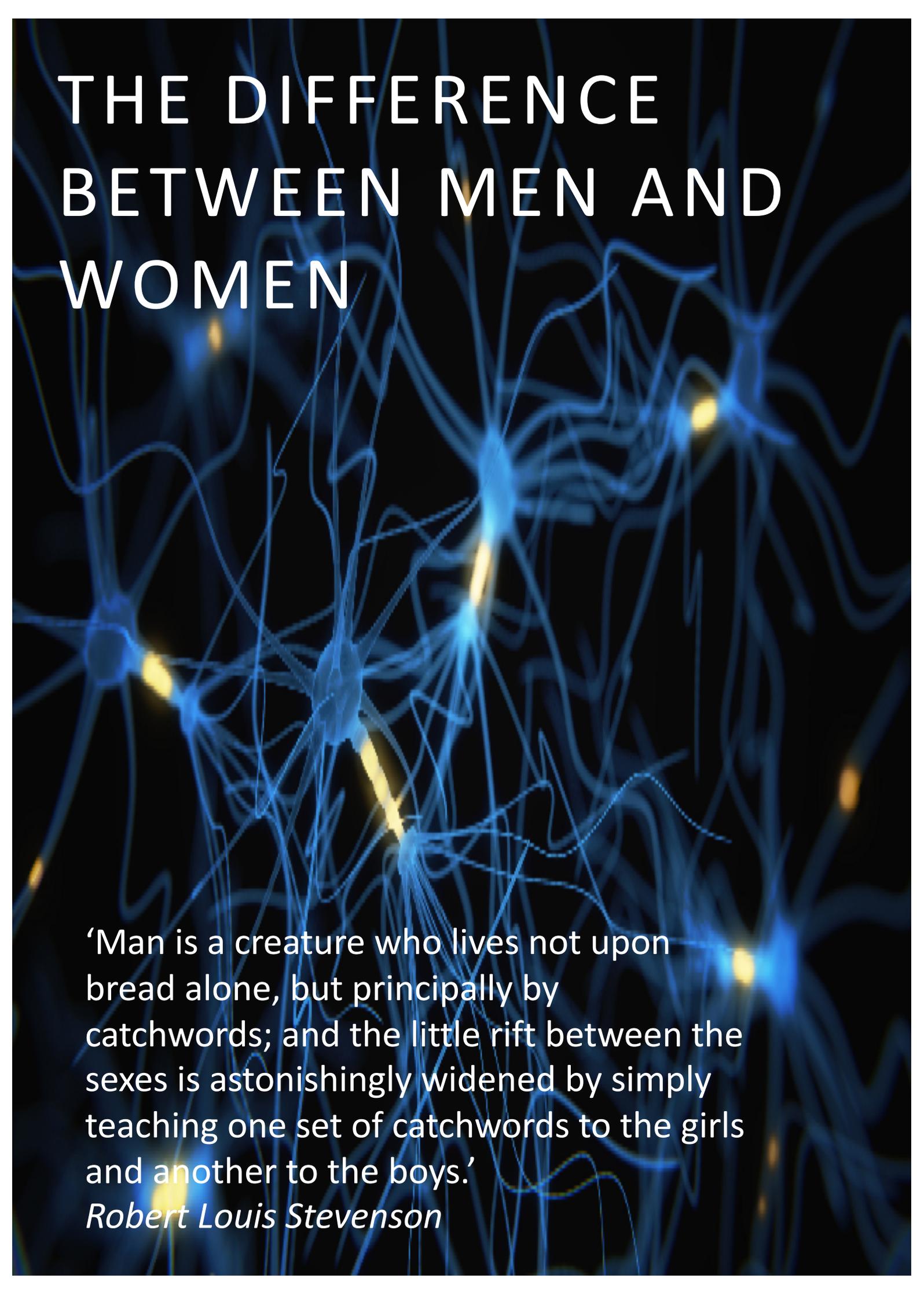
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THE DIFFERENCE BETWEEN MEN AND WOMEN

‘Man is a creature who lives not upon bread alone, but principally by catchwords; and the little rift between the sexes is astonishingly widened by simply teaching one set of catchwords to the girls and another to the boys.’

Robert Louis Stevenson

Every human brain is unique. When we are born our brains are not fully formed, and take time to develop, not just in their function (our psychology) but in their physical structure as well. Our brains evolve to meet the challenges we face.

...BUT THERE ARE SOME INNATE DIFFERENCES BETWEEN THE SEXES



There are some clear differences between male and female brains which shape our early lives and may define patterns of development.

Male brains use nearly **7x**
more grey matter



Female brains use nearly
10x more white matter

Grey matter areas of the brain are information and processing centres. When these areas are deeply engaged, they create a kind of 'tunnel vision' limiting sensitivity to their surroundings.

White matter is the brains networking grid, enabling different parts of the brain to connect quickly to one another.

One effect of this concentration on white matter processing, combined with a higher degree of blood flow in part of the brain linked to concentration, called the *cingulate gyrus*, suggests that the female brain is more likely to revisit and reconsider emotional memories than the male brain.

Males tend, after reflecting more briefly on an emotive memory, to analyze it somewhat, then move onto the next task. During this process, they may also choose to change course and do something active and unrelated to feelings rather than analyze their feelings at all.

Thus, observers may mistakenly believe that boys avoid feelings in comparison to girls or move to problem-solving too quickly.

But...normal males and females perform comparably on intelligence tests. The approach to thought may be different but the outcomes are the same.

'Male' brains seem to facilitate connectivity between perception and coordinated action



...an orientation to sequential action and tangible outputs.

DELIVERING TASKS

...an orientation to interrelatedness.



'Female' brains seem to facilitate connectivity between analytical and intuitive processing

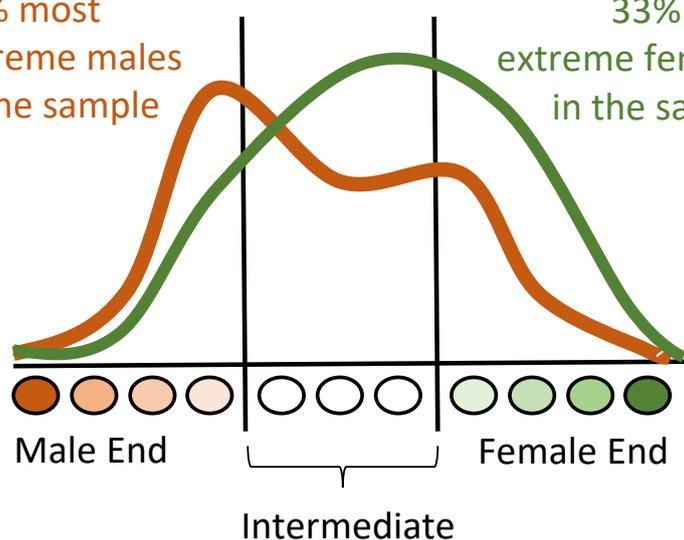
CONNECTING THINGS

However, the differences are not binary. A study by Daphna Joel of Tel Aviv University suggest that an individual's brain is a 'mosiac', combining some 'male' features and some 'female' features. The largest difference was found to be in the left hippocampus; an area of the brain associated with verbal memory.



33% most extreme males in the sample

33% most extreme females in the sample



Joel, D et al. (2015) Sex Beyond the Genitalia: The Human Brain Mosaic. Proceedings of the National Academy of Sciences USA. Vol. 112, No.50, pages 15, 468-15, 473. December.

THESE DIFFERENCES MAY SHAPE THE BEHAVIOUR OF MALE AND FEMALE BABIES



More focus on objects and action

Faster development of motor skills

Less facially and manually expressive

More physically aggressive and risk taking

Less sensitive to gender identity



More eye contact and focus on faces

Faster development of language skills

More facially and manually expressive

Less physically aggressive & risk taking

More sensitive to gender identity

The predisposition of the female brain to language and symbolism may enable girls to understand gender identity before boys.

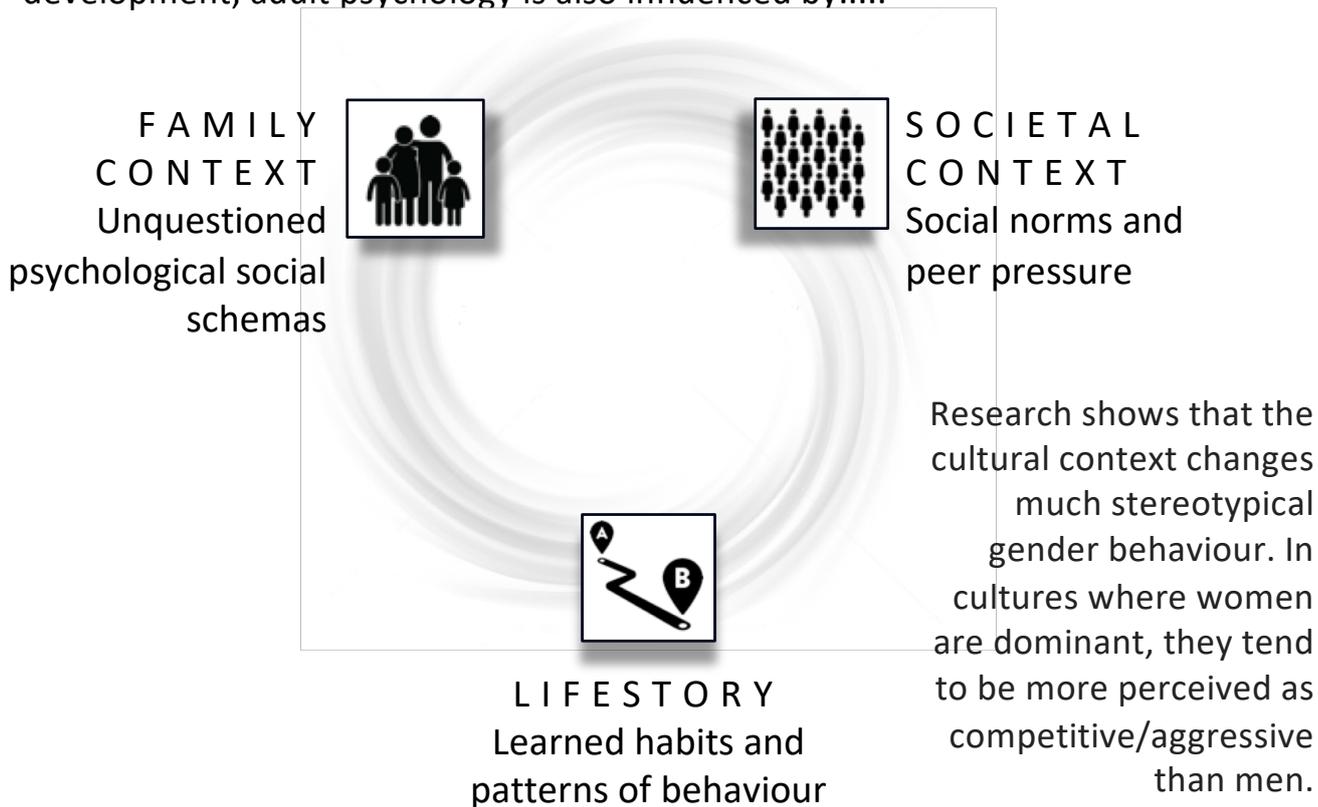
In research, over half of 18 month old girls could understand gender labels like 'lady' and 'man' but most boys at this age do not. Most children understand gender by 22 months.

This may then serve to accelerate the understanding and adoption of gender identification.

But most TED talks on gender seem to be made by men!

Zosuls, K.M. (2009) The Acquisition of Gender Labels in Infancy: Implications for Gender- typed Play. Developmental Psychology 45, 688-701

Differences in adults are harder to ascribe to biological factors alone. While these may form a foundation for development, adult psychology is also influenced by.....



RESEARCH SUGGESTS SOME OBVIOUS ADULT DIFFERENCES

	<p>Norm breaking</p> <p>Higher power motivation</p> <p>Courage as intervention</p> <p>Promotion seen as more desirable (career achievement bias)</p>	<p>Norm conforming</p> <p>Higher affiliation motivation</p> <p>Courage as moral stand</p> <p>Promotion seen as less desirable (lifestyle bias)</p>	
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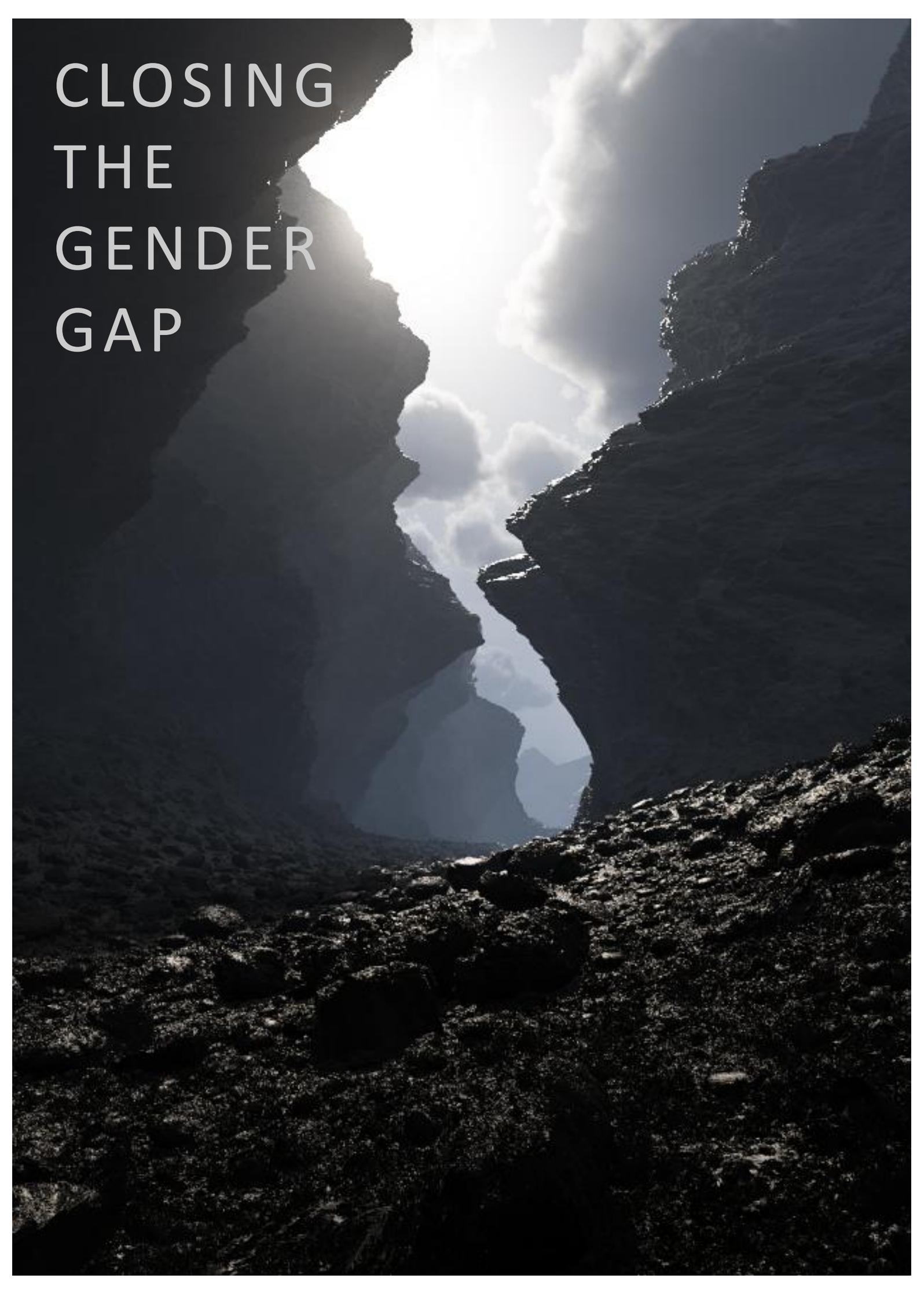
Gino, F. and Wood Brooks, A. (2015) Explaining Gender Differences at the Top. Harvard Business Review. 23 September 2015.

Paustian-Underdahl, S.C., Slattery Walker, L. and Woehr D.J. (2014) Gender and Perceptions of Leadership Effectiveness: A Meta-Analysis of Contextual Moderators. Journal of Applied Psychology. Advance online publication. <http://dx.doi.org/10.1037/a0036751>

In 2012 three times more men than women were sentenced for crimes in the UK

...But men were four times more likely to be given custodial sentences for the same crimes.

CLOSING THE GENDER GAP



On January 1st, 2018, Iceland became the first country in the world to make pay inequality illegal. Companies that cannot prove pay equality will be fined approximately \$500 for each day the gap continues to exist.

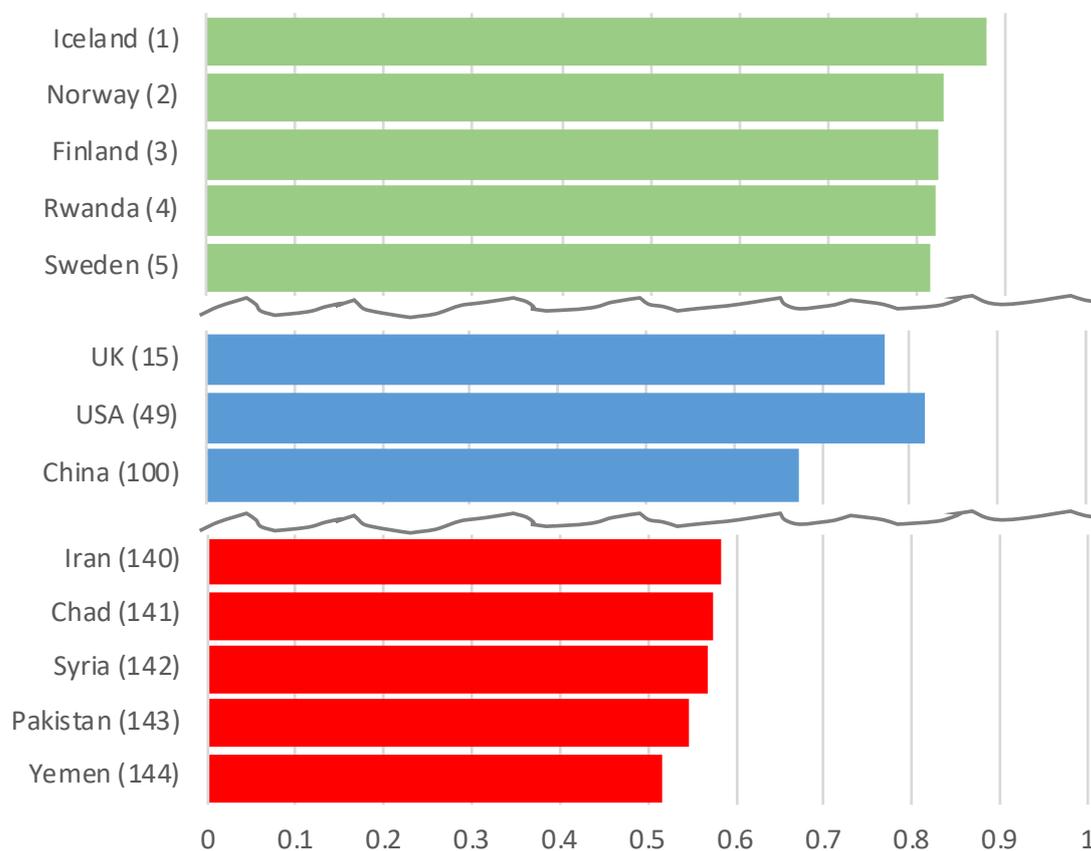
Making pay inequality illegal is not unusual or unique in the world, and is the case for countries such as the United States, the United Kingdom and other major players in the global economy.

What is unique about this Icelandic law is the fine. Never before has there been a countrywide pay equality certification or a fine imposed should a company fail to meet that standard. There are now financial repercussions for companies that do not live up to a basic standard of equality.

Every year, the World Economic Forum publishes The Global Gender Gap which ranks nations on a scale from zero to one in terms of women's economic participation, health, educational attainment, and political empowerment.

In 2017, Iceland, Norway, Finland, Rwanda and Sweden round out the top five while the Islamic Republic of Iran, Chad, Syria, Pakistan and Yemen make up the bottom. The report also suggests that women will have to wait 217 years before they earn as much as men and have equal representation in the workplace.

Progress in closing the gender gap globally is slow





POWER

Ministerial Level Positions

Source: World Bank 2016

18%

82%

National Parliamentary Seats

Source: World Bank 2016

23%

77%

RECOGNITION

Nobel Prizes (1901-2017)

Source: Nobel Prize

49

874

TIME Person of the Year

Source: Time

8

76

EDUCATION

Enrolled in Tertiary Education

Source: World Bank 2016

35%

31%

EMPLOYMENT

Employed persons aged 15+

Source: World Bank 2016

50%

77%

RETHINKING THE GLOBAL GENDER INCOME GAP

According to the World Economic Forum's Global Gender Gap Report 2017, there is an economic gap of 58% between the genders.

While across the world we have seen more women enter the workplace and wages rising, men continue to be paid significantly more than women and this trend is becoming more pronounced. The pay gap is widening, despite numerous initiatives to break glass ceilings and force salary disclosure.

It is not as simple as saying that men and women who are doing the same job are paid differently (although that is part of the story too).

It is also because women are more likely to work in industries with lower average pay, rather than high-income areas such as finance or technology which are traditionally dominated by men.

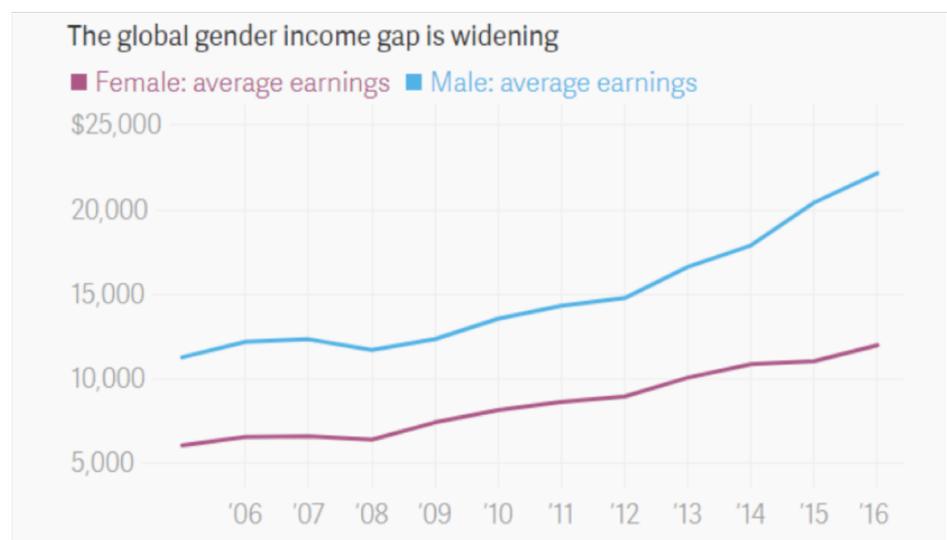
They are more likely to undertake part-time work, due to commitments to care for either children, elderly parents, or both.

Only 22% of individuals holding senior managerial positions are women

They are also less likely to be in highly paid senior positions The Forum's report calls for broad changes to the way in which we think about work and opportunity, in everything from education and parental rights to institutional and policy inertia.

World Economic Forum Global Gender Gap report 2017

The gap continues to widen



However, the solution may require more than simply changing perceptions, hiring more senior women and equalizing pay.

According to Francesca Gino, an Assistant Professor at Harvard Business School, men and women may have different preferences when it comes to achieving high-level positions in the workplace. More specifically, the life goals and outcomes that men and women associate with professional advancement seem to be different.

500 adults in a wide variety of jobs were asked to imagine a promotion to a higher-level position in their current organization that would substantially increase their level of power over others.

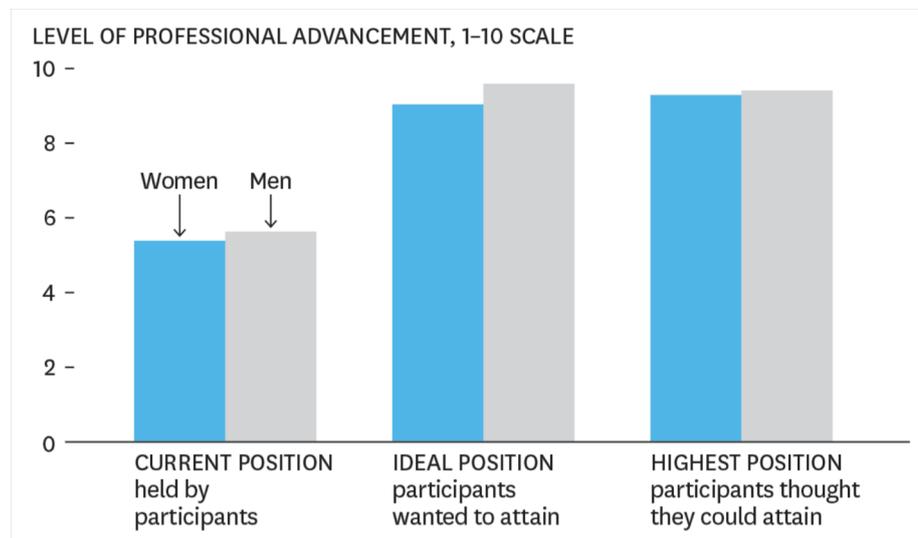
Participants predicted the extent to which they would experience nine different outcomes if they decided to accept the promotion. Some outcomes were positive (such as job satisfaction, money, and status) while others were negative (stress, time constraints,, and conflict with other life goals).

Participants also indicated how desirable the promotion would be to them and their likelihood of pursuing the promotion.

Both men and women expected the same level of positive outcomes from the promotion.

However, the women expected the promotion to bring more negative outcomes than the men, which led them to view the potential promotion as less desirable than men did and to be less likely than men to pursue it.

In another study 630 MBA graduates were asked about their potential and their career aspirations. The men and women rated their potential to advance on a similar basis, but there was a statistically significant difference between men and women with regard to the ideal position they wanted to attain. The women rated their interest in advancement lower than the men.



A follow-up study of over 200 executives, suggested similar results and found women had stronger negative reactions than men to the hypothetical promotion but again the same amount of positive reactions.

Female participants also reported viewing the potential promotion as less desirable and indicated that they would be less likely to accept the promotion as compared to male participants.

Gina conducted nine studies in total, comprised of data from over 4,000 participants. These all suggested a profound and consistent gender gap in men and women's core life goals. The conclusion seemed to be that men were more interested in advancement and power for its own sake, and women in achieving a balance across a range of competing goal..

Gina notes that:

'Based on this data, we cannot make value judgments about whether men and women's differing views of professional advancement are good or bad, or rational or irrational for individuals, organizations, or society'.

Gina, F. et al (2015) Explaining Gender Differences at the Top. Harvard Business Review. September 2015

'It is possible that men and women are correctly predicting the differential experiences that they would encounter with professional advancement and are making sound decisions.

It is also possible that women are overestimating the negative consequences associated with power, or that men are underestimating them, or both.'

The research does however indicate that one potential factor behind the gender gap could be that women are less ready than men, to compromise important life goals for the sacrifices (real or perceived) required by more senior leadership roles.

Perhaps the answer to closing the gender gap lies in reflecting upon whether the demands we place upon senior leaders are worth it.

Perhaps both men and women should in fact 'lean out' a little more.

Are women overestimating the negative consequences associated with power, or are men underestimating them, or both?

ARE VALUES THE ROUTE TO GENDER EQUALITY?

INSEAD Business School had an ongoing concern with its MBA programme.

The grades of female students consistently lagged behind those of the men, and were inconsistent with GMAT predictions. Women should have been attaining similar grades.

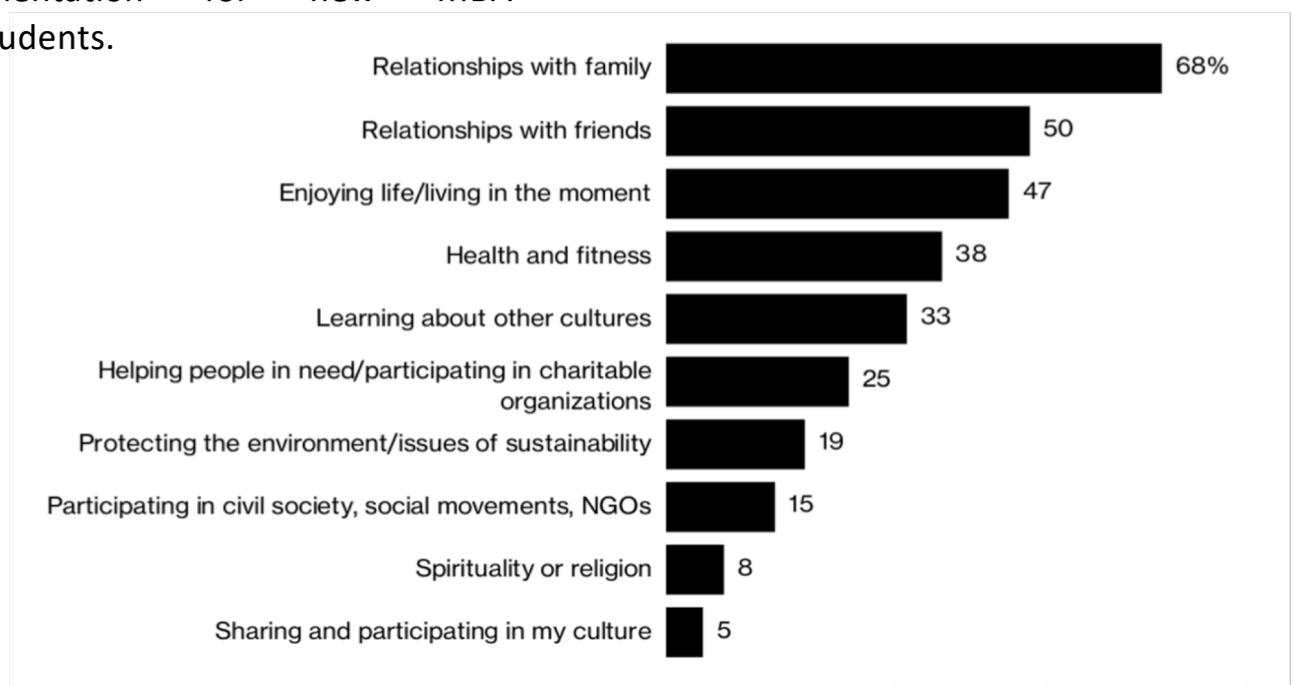
So Zoe Kinias, Associate Professor of Organisational Behaviour at INSEAD, conducted an experiment. She had all students, male and female, do a written exercise to affirm their core values and remind themselves of their motivations.

The exercise is given at INSEAD's orientation for new MBA students.

They are simply asked to pick three values from a list of ten and then explain why and how the values are important and are being implemented in their day to day lives. There is no right answer.

Kinias noticed that the exercise had no measurable effect on men's grades, but women's grades rose to men's levels for campuses in both Singapore and in Fontainebleau, France, narrowing the grade gap by over 89%.

There have been no significant cultural or geographical differences between France and Singapore in the five years since the experiment began.



Source: Bloomberg 15 November 2017

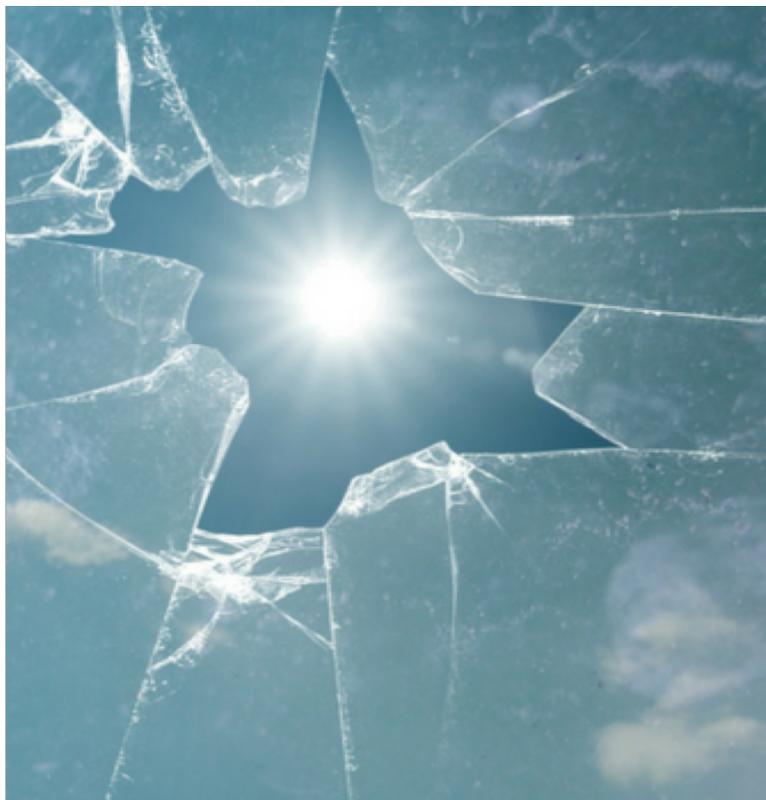
‘an invisible shield’

Kinias suggests that the exercise may provide women with ‘an invisible shield’ against feeling undervalued in environments where there are majority men.

By reflecting on the ideas that define their identity, women were able to boost confidence and therefore performance.

In an interview with Bloomberg, Timothy Van Zandt, INSEADs Dean of Faculty and research said the intervention served to ‘level the playing field in terms of assertiveness and confidence’ and helped INSEAD promote an environment where women felt ‘equally respected and empowered’.

‘Sometimes people imagine looking in the mirror and saying, ‘You’re good enough, you’re smart enough, and people like you,’ which can have its benefits, but this is deeper than that,” said Kinias. ‘It’s getting to ‘I am a person who does things that I think are valuable’.

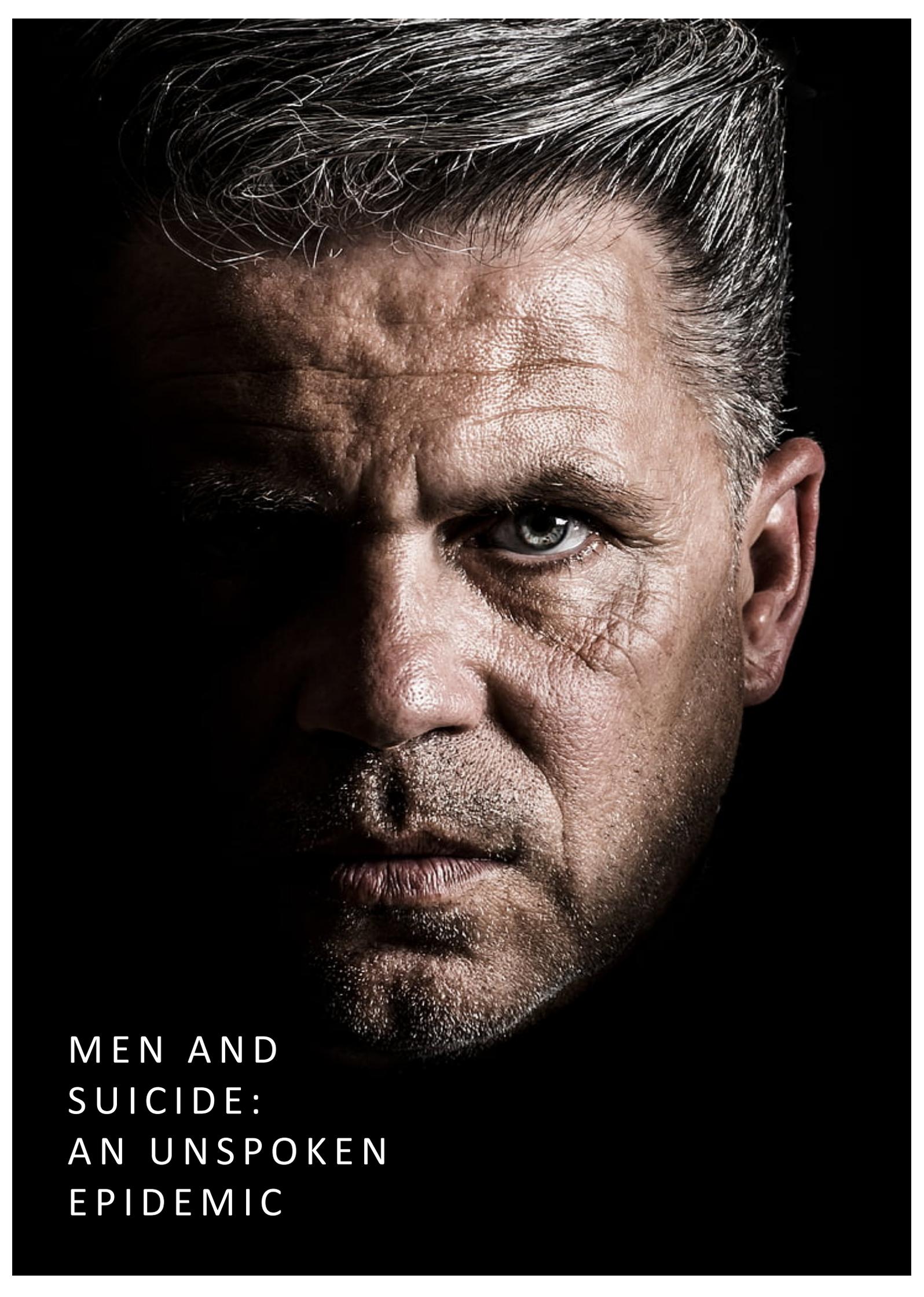


‘Thoughtful introduction of this type of intervention has potential to improve gender balance anywhere women are underrepresented and there are beliefs that men are more suited to the job, including leadership within competitive global business.’ Kinias said.

Now at least one large Singapore-based bank is adapting the exercise for employees, according to the Financial Women’s Association of Singapore.

Source: Bloomberg 15 November 2017

In 2006 research at Stanford University, considered the affect of self-affirmation for African-American students in the United States. Underrepresented groups may experience an underlying fear about confirming stereotypes that may be perceived to exist about that group. This ‘stereotype threat’ may be profoundly demotivating for students and Kinias believes that the INSEAD intervention may have reduced the demotivating impact of that fear: Students ‘no longer end up confirming the stereotype that they’re worried about confirming because they’re not wasting energy doubting themselves’.



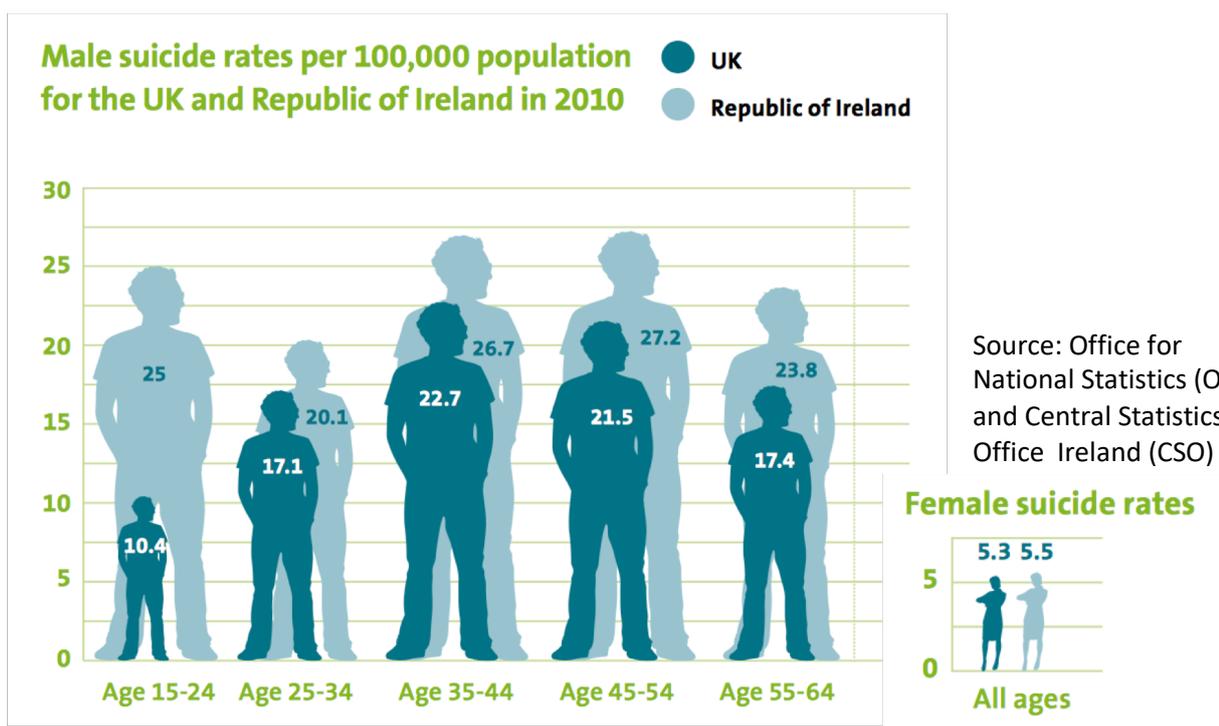
MEN AND
SUICIDE:
AN UNSPOKEN
EPIDEMIC

‘As middle-aged men are less likely than their sons to riot in the streets, they attract relatively less media attention’

According to the World Health Organisation, there were an estimated 793 000 suicide deaths worldwide in 2016. Death by suicide can be described as a problem of men. Suicide incidence is higher among men than women across the world, with China, Burma and Morocco being the only notable exceptions.

In the UK, men are three times more likely than women to end their own lives. The male to female ratio for completed suicide has increased over time in the UK; rates of suicide among women have steadily decreased over the last 50 years, while suicide rates among men overall are at comparable levels to the 1960s, particularly among men at midlife.

Those in the lowest socio-economic group and living in the most deprived areas are 10 times more at risk of suicide than those in the most affluent group living in the most affluent areas



Men in mid-life are the age group most at risk

Research by the Samaritans found that psychiatric illness, particularly depression, underlies many suicides, but only a minority of those who have mental health problems take their own life.

Some personality traits such as perfectionism may interact with factors such as deprivation, unemployment, social isolation, and triggering events such as relationship breakdown or job loss, to increase suicide risk.

A 'MASCULINE GOLD STANDARD'

Most importantly however the research found that many men compare themselves against a masculine 'gold standard' which prizes power, control and invincibility. Having a job and providing for the family is central to this, especially for working class men.

When men believe they are failing to meet that standard they feel a sense of shame and defeat. This feeling may propel men towards suicide, as a way of regaining control in the face of depression.

Mid-life has been seen as the prime of life, but people currently in mid-life are experiencing more mental health problems and unhappiness, compared to younger and older people.

Men in mid-life now are part of the so-called 'buffer' generation, caught between their older, more traditional, strong, silent, austere fathers and their younger, more progressive, individualistic sons. Men are struggling to cope with major social changes.

Beyond the age of 30, men have fewer supportive peer relationships than women, and are dependent on a female partner for emotional support.

Men are far less positive about getting formal emotional support for their problems, compared to women. When they do, it is at the point of crisis.

The key is to encourage men to access informal and formal support before the 'build-up' of problems and the crisis of breakdown.

'Mid-life could be an important time for support services to make a difference in the lives of men, but they need to do so in ways that work with the grain of the way men cope'

Wyllie, C. et al. (2012). Men, Suicide and Society. Why disadvantaged men in mid-life die by suicide. Surrey: Samaritans.

Animus and Anima: Gender as Archetypes of Humanity





Carl Jung, the Swiss Psychologist, suggested that our personalities were shaped by what he termed 'archetypes'; the 'building blocks' derived from our shared human history.

These archetypes form the core unconscious and emotional ideas around which we make associations and shape both our personalities and norms of our societies.

Two particularly powerful archetypes are the ideas of masculine and feminine, the animus and anima. They represent a polarity of behaviour which may be associated with the sexes, but which may be present in both men and women in different ways and to a different degree. Human beings of both sexes carry the images of male or female to some degree.

Myths and fairy tales

In myths and fairy tales we see these archetypes represented in both positive and negative forms.

We may see the archetypal male as bringing direction and heroic results, or as an overbearing tyrant, who murders the young hero or heroine and destroys all possibility for growth and creativity. We may see the archetypal female as the source of all creativity and relationship, or as the witch working poisonous magic in the darkness.

Jung also suggested that every man and woman contained the potential for the opposite gender within them; the anima and animus. Our capacity to acknowledge this possibility and bring it to consciousness, is the key to our development.

If we are able to integrate both archetypes into our lives, we will be more fully adult, and make choices which better suit the challenges we face. We may value and incorporate both rationality and intuition; both force and care.

If we repress the possibility for integration, we may become dominated by them, in their conscious or unconscious forms, and their negative aspects may possess us. We may become caricatures of gender, and over emphasise archetypally male or female attributes and may oppose different expressions of gender in others.

A man may overly identify with his maleness, becoming macho and opinionated, and failing to acknowledge, or worse dismissing, his capacity for sensitivity or intuition.

The projections of others in our societies may provide an additional challenge. We may behave according to gender stereotypes without questioning our given roles, or try to develop a personality based on these gender caricatures at the extreme. We may decide that to be successful in business we need to overly emphasise the patriarchal forms that seem to dominate many industries, and become a cartoon 'tough guy', 'leaning in' assertively when listening and compassion may be a more appropriate response.

Harding, E. (1932) *The Way of All Women*.
New York: Longmans, Green

In her book 'The Way of All Women', Emma Harding described the importance of the idea of these archetypes to the women's emancipation movement of the first part of the last century. She suggested that men projected their repressed anima onto women, seeing this as something that was to be despised and not valued, and that women then received those projections and behaved accordingly.

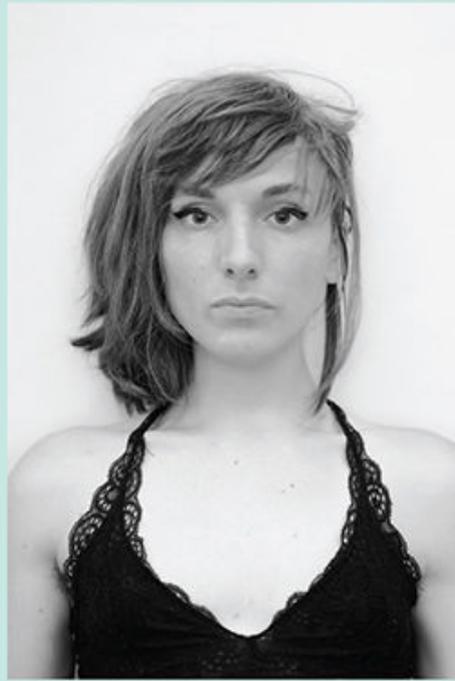
Harding believed that only in freeing herself from that projection and valuing the female archetype on equal terms, would she be able to take responsibility for herself and become truly confident.

Given the value that many of our businesses seem to place upon targets and performance at any cost, it may be that this challenge is still relevant.

If animus and anima are however allowed to become conscious, and we are not dominated by them, we will experience a sense of balance and a wider range of psychological experiences.

Our relationships will have less illusions and we will be better able to appreciate expressions of gender in others.

As adults, we may begin to appreciate that our physical sex does not limit our experience of gender. We may be able to transcend social norms and make choices about our personalities that we truly own.



DECONSTRUCTING GENDER

<https://www.chazen.wisc.edu/index.php?/events-calendar-demo/event/middle-child-photographs-by-alex-orellana/>

Alex Orellana, a photographer and Master of Fine Arts student, began hormone therapy in 2015 as a treatment for depression. A testosterone blocker proved helpful, so a doctor recommended adding estrogen for even better results. But the treatment came with a side effect: Orellana's physical appearance would change.

'I wanted to see how that looked' says Orellana, who is biologically male and identifies as gender-nonconforming.

Orellana started taking photos as the treatment progressed, documenting the subtle transformation as face and body became androgynous.

Orellana noticed that, depending on whether others saw a man or a woman, the nature of any social interactions changed. This change was based on subtle cues such as hairstyle, clothes, posture, mannerisms, and company and came with assumptions about personality, capabilities, orientation, and interests.

In 2017 Orellana launched an exhibition at the Chazon Museum of Art in Wisconsin entitled 'Middle Child'. The exhibition details life as an androgynous individual and differences in treatment based on gender presentation.

'My hope is that it deconstructs these very solidified understandings of men and women and what our appearance means'
Alex Orellana

A RESEARCH
MISCELLANY

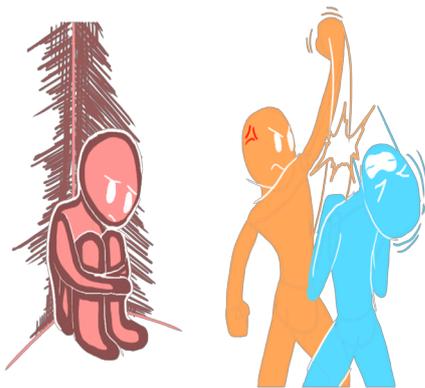


SYMPTOMS ACROSS SOCIETIES

Researchers have been investigating whether or not there were differences in mental health trends across various cultures and national boundaries.

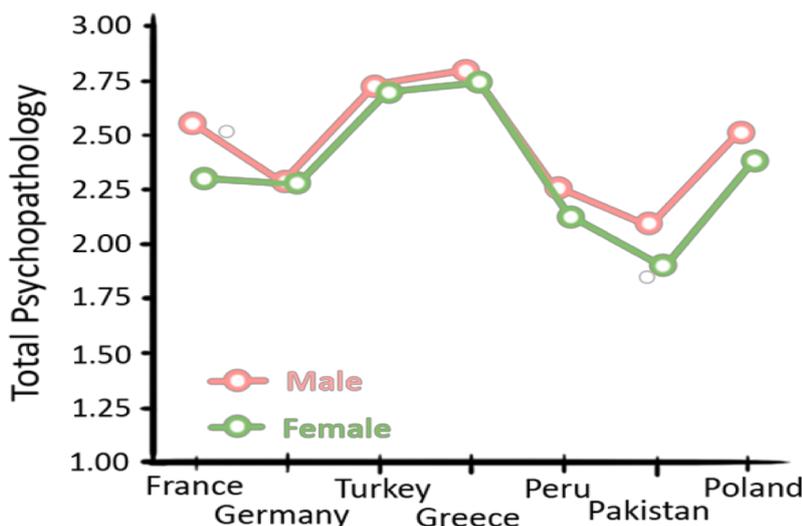
Working with adolescents from seven different countries (France, Germany, Turkey, Greece, Peru, Poland and Pakistan), researchers measured levels of psychopathology by assessing potential:

- Internalising symptoms: Such as being anxious or withdrawn.
- Externalising symptoms: Such as delinquency or aggression.



INTERNALISING EXTERNALISING

Researchers discovered that there were no significant differences between the seven countries.



However, there were significant differences across the countries between male and female participants. On average male participants presented with more psychopathological issues.

There were gender differences between cultures, and in some cultures the gap between males and females was larger than others. Only in Germany was the mental health of genders found to be equivalent. However it is worth noting that there were no countries in which females showed a higher incidence of psychopathology.

The research suggests that across cultures males may struggle with mental health issues more than females.

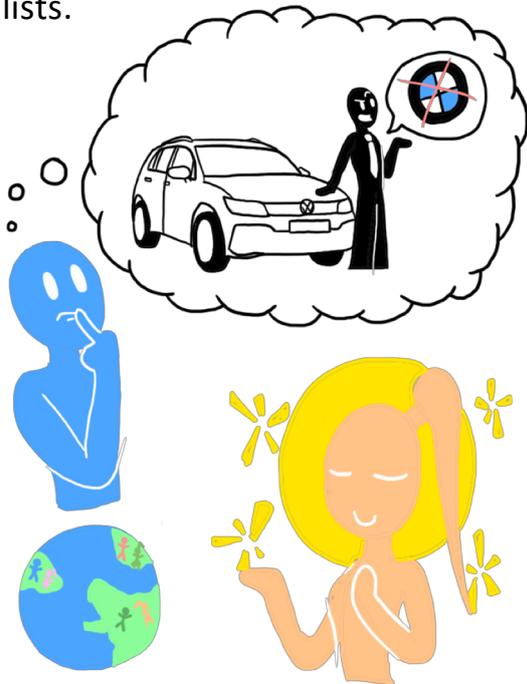
The question is why?

Seiffge-Krenke, I. et al. (2018), Culture Beats Gender? The Importance of Controlling for Identity and Parenting Risk Factors in Adolescent Psychopathology. *Journal of Adolescence*, 63, 194-208

GENDER AND ETHICS

Researchers investigated whether ethical misconduct in sales varied across culture and gender.

The results showed that the culture a participant was from significantly affected their acceptance of unethical sales tactics and significantly, in all cultures, women seemed less accepting of them. Unethical tactics were also more accepted by those who appeared to be moral relativists as opposed to idealists.

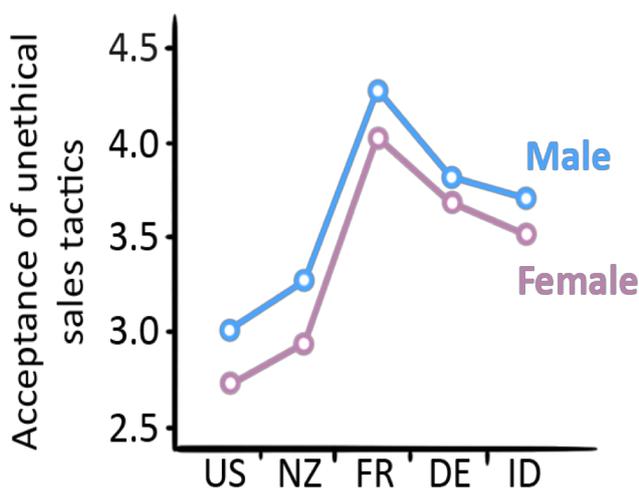


Participants from five countries (the USA, New Zealand, France, Germany and Indonesia) were measured on their sensitivity to sales ethics by being asked how much they approved of a list of unethical sales tactics, such as defamation of competitors or withholding information from potential buyers.

Participants were also measured on their general ethical positions, in terms of whether they were more morally idealistic (i.e. believing that some actions are always immoral, regardless of any positive outcomes) or more morally relative (i.e. believing that morality depends on outcomes even if the actions themselves may be unethical).

The research suggested that women appear less willing to deceive others while making sales. It also demonstrates that sales people from different countries may have remarkably different thresholds for what is and what isn't considered acceptable.

Perhaps if we want a more honest discussion, we should buy our next car from a woman?



Lee, Y. et al. (2018), An International Study of Culture, Gender and Moral Ideology on Sales Ethics Evaluations. Journal of Marketing Education

GENDER AND NEGOTIATING STYLES

It has been reported that men and women initiate negotiations in the workplace at different rates, with women initiating less frequently.

To answer this question, researchers took the results of many studies, including over 17,000 participants from all over the world, and analysed the results together for a clear picture.

They found that overall, women are less likely to initiate negotiations in the workplace than men. There were, however, certain situations that altered the likelihood of women initiating negotiation.

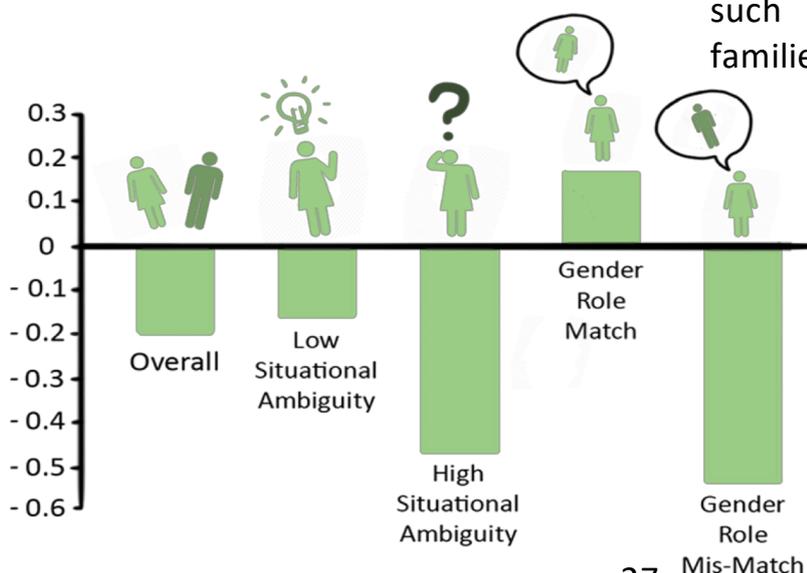
Situations where women were less likely to negotiate included those with high 'situational ambiguity' and when there was a mis-match of gender roles in the negotiating situation.

When situational ambiguity was high, it wasn't clear whether or not negotiations were expected or would be accepted.

A mis-match of gender roles in the situation refers to if the negotiator demonstrated stereotypically masculine behaviour, such as high aggression or assertiveness, or in role areas typically dominated by men, such as technology.

Situations where women were more likely to negotiate were the opposite; where situational ambiguity was low, and negotiations were expected and encouraged.

Significantly women were also more likely to initiate negotiations when the negotiating situation was a good match for stereotypically female gender role, or negotiations regarding more female-typical roles, such as caring for children and families.



Kugler, K.G., Reif, J.A.M., Kaschner, T., Brodbeck, F.C. (2018), Gender differences in the initiation of negotiations: A meta-analysis, *Psychological Bulletin*, 144 (2), 198-222



SEXUALITY AND THE HUMAN HAND

Recent research has suggested that finger length could provide a clue to an individual's sexuality.

A study at Essex University suggested that identical twins with different sexualities also have different hands.

Typically in women the index (second) and ring (fourth) fingers are of similar length, while in men there is a greater difference between the two.

The study looked at 18 sets of female twins and found on average the lesbian twin had more 'male-typical' hands than her straight sister. Researchers also looked at 14 sets of male twins and found the gay twin had slightly more 'male-typical' hands than their straight brother...but the difference between the two was not viewed as significant.

'Looking at someone's hands could provide a clue to their sexuality'

Previous research has uncovered a potential link between pre-natal hormone levels and differences in finger length, with those exposed to higher levels of 'male' hormone more likely to have 'male-typical' hands. Both men and women are exposed to the 'male' hormone testosterone in the womb.

Dr Tuesday Watts said: 'Because identical twins, who share 100% of their genes, can differ in their sexual orientations, factors other than genetics must account for the differences.'

'Research suggests that our sexuality is determined in the womb and is dependent on the amount of male hormone we are exposed to or the way our individual bodies react to that hormone, with those exposed to higher levels of testosterone being more likely to be bisexual or homosexual. Because of the link between hormone levels and difference in finger lengths, looking at someone's hands could provide a clue to their sexuality'.

Watts, T. et al. (2018) Finger Length Ratios of Identical Twins with Discordant Sexual Orientations. Archives of Sexual Behaviour. July 2018

Some recent research has suggested a connection between an individual's own facial mobility and their internal emotional experiences.

BOTOX CAN BLUNT OUR EMOTIONS



Female participants from cosmetic surgery clinics were asked to watch a series of emotional video clips, intended to evoke either strongly positive, mildly positive or strongly negative emotional responses. They were then asked to rate the strength of their feelings to each clip.

Participants then received botox injections, which paralysed facial muscles, reducing facial feedback. They were recalled several days later. And shown new video clips, again intending to evoke the same emotions.

The researchers discovered that although botox injections had no effect on self-reported strongly negative or strongly positive emotional responses to the clips, participants did report significantly lower emotional responses to mildly positive clips,

The researchers believed that when we have certain emotional experiences, we move our facial muscles accordingly, providing our brains with feedback.

They also thought that after receiving botox injections, which paralyse the facial muscles, we will lose this facial feedback and this may reduce the intensity of emotional experiences.



The researchers concluded that while feedback from the facial muscles isn't necessary for emotional experiences, it may influence the strength of these experiences where weaker emotional responses are concerned.

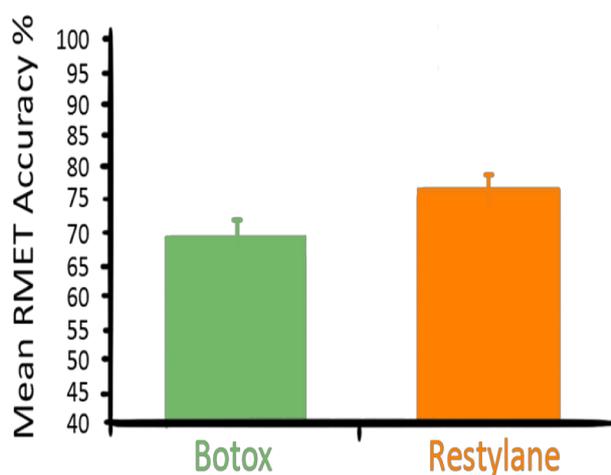
Davis, J.I., Senghas, A., Brandt, F., Ochsner, K.N. (2010), The effects of BOTOX injections on emotional experience, *Emotion*, 10 (3), 433-440

In other research, participants were tested on their perception of facial expressions via the Reading the Mind in the Eyes Test (RMET).

The test involves being shown an image of nothing more than a person’s eyes, and having to guess from a list of options which emotion they are expressing.

One to two weeks before the RMET test, participants had their facial muscles injected with either Botox or Restylane. While Botox paralyzes facial muscles, Restylane allows the facial muscles to move freely.

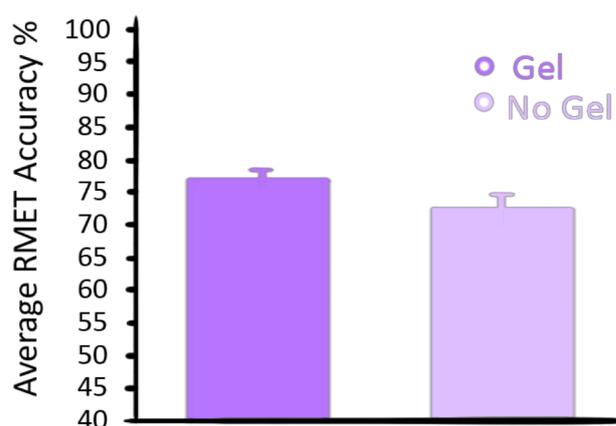
The researchers discovered that women in the Botox group had nearly 10% reduced accuracy on the RMET test, compared to the control group.



Our own facial muscles help us feel the emotions we perceive in others

The researchers also performed a second study, whereby a different set of participants had to complete the RMET, with some of them having a restrictive gel applied to their facial muscles. The gel restricts the muscles and creates a sense of resistance, meaning the muscles must work harder to move, increasing the strength of facial feedback signals.

The researchers found that the accuracy of the participants on the RMET when the facial muscles were resistant was higher than it was when the facial muscles were free to move normally.



The researchers concluded that the the act of muscle movement appears to act as an emotional amplifier, mimicking the expressions we see in others and helping us to understand and feel the meaning of those expressions.

Neal, D.T., Chartrand, T.L. (2011), Embodied Emotion Perception: Amplifying and Dampening Facial Feedback Modulates Emotion Perception Accuracy, *Social Psychological and Personality Science*, 2 (6), 673-678



TWO MINDS, ONE THOUGHT

Increasingly, neuroscientific research is suggesting that the human mind is socially interconnected, meaning that our thoughts may not be entirely our own.

Researchers recorded the brain responses of a woman who was telling an informal story and of individuals who were listening to her.

They noticed that when the listeners understood her story, their brain waves began to resemble those of the speaker; the stronger the understanding, the stronger the resemblance.

They also noticed that in cases where understanding of the story was highest, the brain waves of the listener began to *precede* the storyteller herself, suggesting that the listeners were able to anticipate what she would say.

Communication is a single act produced by two brains

This created a feeling of strong emotional connection in the participants; they 'just clicked'.

The synchronisation of brainwaves could not be fully attributed to the sounds of speech alone in the conversation, and there was no facial signalling involved, as participants could not see each other. In essence, the participants' brain activity was synchronising through the act of conversation itself, and the shared ideas being discussed.

This is a uniquely human capability as apes for example, show no sign that their minds can relate without an external stimulus such as a banana. Language seems to allow us to create an emotional bridge between minds.

This connection has been termed 'neural coupling' and opens the possibility that 'communication is a single act produced by two brains', operating at a level beyond the simple transfer of data.

Subsequent research has duplicated these results and has suggested that the crucial factor is the presence of emotional connectedness rather than simply a rational understanding. The relatedness participants felt to others feelings helped them better understand the message.

This effect is important as it allows us to better predict the behaviour of others. We may estimate others' goals and needs more accurately and adjust our own behaviour accordingly, thus supporting social interaction and coherence.

The evolutionary value of this was described by Joseph Jordania in his book 'Why do People Sing? According to Jordania, our ability to follow the rhythm in big groups, and sing together in harmony allowed the development of trust and relatedness, needed for our ancestors to survive.

It created the conditions where the survival needs of the group could override the instincts of individual survival.

Communication is a single act produced by two brains

The effect however seems to be diminished in high stress states, when individuals focus is directed to the environment or context and not to connections with other individuals.

The implications of the research for leadership and organisation change are considerable, as they point to a need for emotional as well as rational alignment as a foundation for trust, and under conditions where stress is low.

It would seem that our organisations and the human mind may have some compatibility issues in this regard.

Hasson, U., Stephens, G.J. and Silbert, L.J. (2010)
Speaker-listener neural coupling underlies successful communication.
PNAS August 10, 2010 107 (32) 14425-14430

Joseph Jordania, J. (2011) Why do People Sing? Music in Human Evolution. Logos: Tblisi

Pérez, A., Carreiras, M., Andoni Duñabeitia, J.A. (2017), Brain-to-brain entrainment: EEG interbrain synchronization while speaking and listening, *Scientific Reports*, 4190



HERESY EVENTS 19

HERESY OPEN PROGRAMMES

Our Open Programmes explore the underlying drivers of human behaviour and the hidden dynamics of organisations.

They blend psychodynamic theory with an opportunity to share ideas and experience and develop new perspectives.



For more information contact us at:
hello@heresyconsulting.com

HERESY
CONSULTING

FACING THE EDGE

Considering the Psychodynamics of Change

“The Edge...There is no honest way to explain it, because the only people who really know where it is, are the ones who have gone over’

Hunter S. Thompson

23rd March 2019
L O N D O N

hello@heresyconsulting.com



According to research from Harvard*, over 70% of change programmes fail to deliver their intended outcomes.

This one day workshop will explore the human experience of change and consider how organisations can engage employees effectively in turbulent times.

It is intended for leaders and consultants who want to better understand human system and deliver more successful change programmes.

£399 ex. VAT

HERESY
CONSULTING

THE MADNESS OF GROUPS

Exploring Group Dynamics

‘A group is impulsive, changeable and irritable. It is led almost exclusively by the unconscious...it has no critical faculty, and the improbable does not exist for it. The feelings of a group are always very simple and very exaggerated’

Sigmund Freud

14th June 2019
L O N D O N

hello@heresyconsulting.com



Groups can be irrational and driven by the unconscious motivations of their members which may take them off task, or even destroy the group itself.

This one day workshop will explore some of the underlying reasons behind underperformance and failure in working groups, and one critical way in which these can be addressed.

It is intended for leaders and experienced facilitators looking to deepen their understanding of the psychodynamics of human systems.

£399 ex. VAT

The ability to observe and make sense of other peoples' perspectives and states of mind defines our relationships in every part of our lives.

This one day workshop explores ways to deepen our understanding of our working relationships, and develop insights into the unconscious impulses and emotions that define them

It is intended for experienced coaches, leaders and consultants who want to better understand others and use that knowledge to create better organisations.

£399 ex. VAT

Human beings are 'hard wired' to respond to narrative and the stories we tell help us make sense of our world and our place in it. They give us 'roadmaps for life'.

This one day workshop explores the universal themes and symbols of story telling, and its role in shaping us as individuals.

It is intended for anyone who wants to make better sense of their own story and its implications for their personal development.

£399 ex. VAT

HERESY
CONSULTING

BELOW THE SURFACE Noticing the Unconscious in Working Relationships

'Listening is not done by the ears but by the mind. We hear sounds but we listen for meanings'

W. Meissner

28th September 2019

L O N D O N

hello@heresyconsulting.com



HERESY
CONSULTING

THE STORIES WE TELL Considering how narrative shapes personality

'Fairy tales do not tell children that dragons exist. Children already know that dragons exist. Fairy tales tell children the dragons can be killed'

G.K. Chesterton

07th December 2019

L O N D O N

hello@heresyconsulting.com





HERESY EVENING SYMPOSIA

Our evening symposia provide opportunities to listen to provocative speakers and discuss a variety of challenging topics.

Facing the Other

In 2019 we will explore the topic of 'Otherisation' through a variety of lenses. Speakers and venue will be announced soon so keep an eye on our website for details. All the Symposia are free! Dates will be:

14th February 2019

16th May 2019

10th October 2019

5th December 2019

HERESY
EVENTS 19

For more information contact us at:
hello@heresyconsulting.com

Otherise n. to make a person or group of people seem different, or to consider them to be different

In response to the Grenfell Tower effigy burning video, a member of the public used the term "otherisation" to characterise the segregation that seems to be a product of the society in which such videos are produced.

Otherisation is simply a word, originally coined by the neuroscientist Kathleen Taylor, describing the way in which individuals or groups may be perceived as different and separate. When we 'otherise', we focus on that difference and exaggerate it, often as a prelude to dehumanisation.

For Taylor, 'otherisation' is a process grounded in basic human emotions, our bias towards pleasure and avoidance of pain. Perceiving others as 'others' causes fear, anger or disgust, universal 'primitive' responses to threats whose physiological mechanisms are relatively well understood.

These emotions evolved to enable our forebears to escape predators, fight enemies or reject polluted food. "We" therefore respond to others in ways appropriate to these hard-wired responses.

Thus the Nazis regarded Jews and Gypsies as disease vectors, viruses contaminating Aryan society, which needed to be cleansed from such contamination: a metaphor that is repeated by perpetrators of genocide as widely apart as Cambodia and Rwanda.

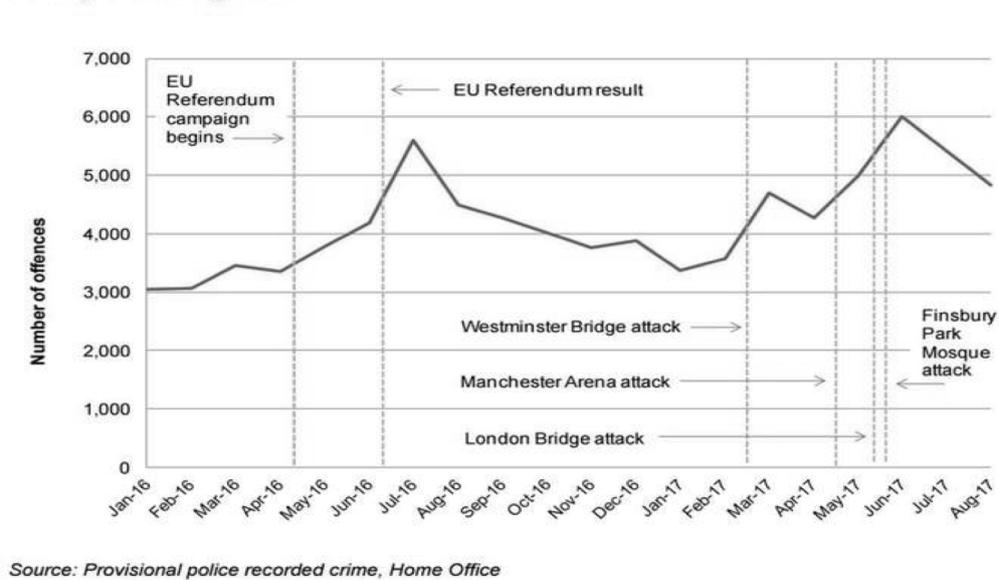
In the UK, since the Brexit vote and one might argue since 9/11, many people have become concerned about those who are not 'us'. The media discourse has begun to change, and we have seen journalists in mainstream media publications begin to categorise groups in highly pejorative terms, with one Journalist in the Sun for example, describing migrants as 'cockroaches'.

Perhaps as a result, we have seen a 29% increase in hate crimes, since the Brexit referendum and a 147% rise in homophobic attacks in the first three months alone.

It is worth remembering that fear of 'other' is nothing new. It has preoccupied philosophers, authors and psychologists alike.

Taylor, K. (2009) *Cruelty: Human Evil and the Human Brain*. Oxford: Oxford University Press

Figure A1: Number of racially or religiously aggravated offences recorded by the police, January 2016 to August 2017



It is possible that there may be something else at play here beyond evolutionary biology. What causes this process to be activated in the first place and how can we hope to avert it?

Sigmund Freud suggested that for a group to function it needed a leader or 'leading idea'. Wilfred Bion developed this thinking further with the suggestion that this 'idea' or 'Primary Task', is the crucial factor that keeps a group 'anchored to a sophisticated and rational level of behaviour".

From a small team to a nation, we may need a sense of what we are here to do together in order to behave rationally.

Without a primary task, a group may revert to what Bion terms a 'Basic Assumption Mentality'; An unconscious and often irrational idea that members may feel will hold the group together.

One form of Basic Assumption is 'Fight or Flight', the tendency to project one's anxieties onto other individuals in the team or more often individuals and or other groups outside the group. We can make others a fantasy enemy in order to avoid thinking about our own problems or lack of direction.

Perhaps "otherisation' then, is simply is a sign of a society that has lost sight of its Primary Task, and no longer knows what it is and where it is going.

Perhaps then, rather than condemn the perpetrators and reinforce the societal drift to "otherisation" or perhaps seek to understand the others, we need to ask the more fundamental and perhaps uncomfortable question what are we, and what do we hope to become?

Bion W.R. (1961) Experiences in Groups. New York, NY: Routledge



BREXIT AND THE OTHER

Melanie Klein suggested that as infants, to survive through a new and frightening world we adopt what is termed a paranoid-schizoid position, where we see things as a binary set of emotionally charged images and ideas; those things that we experience as good and those that are bad.

This provides us with a degree of simplicity and clarity, and gives us a temporary respite from the confusion of our complex and paradoxical surroundings. We split off negative feelings and they become projected or embodied in something or someone else, where they are seen as a threat, plotting against us.

Our parents may be hated one minute and adored the next, with no possibility that they may be both at the same time.

As we mature, we become better able to bear the complexity of life. We begin to recognise that our view of the world is not the only view, and that other people have their own psychological existence.

We become aware of our own behaviour and its effect on others and begin to understand that the world does not revolve around us.

We may recognise that we do not like aspects of our own behaviour, and feel a degree of shame for the negative impact we may occasionally have on others. We may work to build connection and repair damage, without assuming that all fault lies with another.

Klein called this the depressive position and considered it to be a milestone in early development.

As both children and adults, real or perceived threats may cause us to regress at any time to the more infantile state of the paranoid-schizoid. These threats may be tangible and real, or simply illusions based on uncertainty and fear. In regression our world becomes simpler and once again we split off negative feelings and place them into the person of a recognisable 'other', with little rationality underpinning the choices we make.

Anyone or anything with recognisable 'otherness' becomes a suitable repository to take on simplified and exaggerated characteristics. These usually fail to stand up to rational examination.

With this knowledge, we can then watch the Brexit debate unfold with a degree of sadness. The founding idea of the European Union is that of connection and relatedness, to prevent the splitting that led to the carnage of the last century. Our current reality as Europeans is to be part of a complex web of interests and perspectives, requiring mature dialogue to resolve; the discourse of the depressive position.

However, within the United Kingdom at least, we seem to have been sliding with increasing speed towards the binary choices offered by a more infantile perspective.

Exacerbated by the impersonal and anonymous nature of social media, the debate becomes a heady-mix of soundbites and ad hominem attacks. Like children, we idolise those who present a view we are comfortable with and demonise those who do not. Conflicting ideas become irreconcilable and any attempt at rationality is lost in a fog of emotional outpouring.

We may despise the 'greedy eurocrat', the 'lazy migrant', the 'woolly headed liberal' or 'bigoted little Englander'. We may have berated 'remoaners' or mocked 'gammons', as by contrasting these exaggerated stereotypes with our own emotionally charged opinions, we may feel more validated.

In this state, the only thing which appears to have happened, is that we will have sacrificed a rich and comprehensive debate on a binary alter and reduced the range of possible options available to us and our children. Paranoia and splitting do not make for good choices.

HERESY RETREAT

The Heresy Retreat provides the time and space to reflect and explore some of the challenges facing us as individuals, leaders and organisations in more depth

Navigating Midlife

In 2019 our retreat will focus on midlife, that point where we begin to explore some liberating, but often frightening questions:

*Who am I apart from the roles I
have played?*

*What difference do I want to
make to my world?*

The retreat will be held near
Zurich, Switzerland from the 12th
to the 15th September 2019

More details will be available soon.

Check our website for details or
contact us at:

hello@heresyconsulting.com

HERESY
EVENTS 19



ISJCC

International School of Jungian Coaching and Consulting

Heresy Consulting is excited to announce its association with the International School of Jungian Coaching and Consulting

The ISJCC and its programmes are offered in affiliation with the **C.G. Jung Institute of Dallas**. It was founded to take Jungian Psychology beyond the therapy room and into modern organizational coaching and consulting.

The ISJCC trains coaches and consultants in the theory and practice of Analytical Psychology and carry out research within organisations.

One of our Directors, Laurence Barrett, will be a faculty member on a number of ISJCC Training programmes planned for 2019.

Carl Jung, the Swiss psychiatrist and psychoanalyst and the founder of Analytical Psychology, observed that the images and emotions arising from our unconscious serve a purpose. They balance the overly rational perspective of our conscious selves and create new possibilities.

Through dialogue with the unconscious we can begin to discover our full potential and a richer sense of meaning and wholeness.

Jungian psychology creates the opportunity for coaches to help clients give their unconscious a voice and integrate its intuition and insight into their conscious lives.

The ISJCC Foundation Certificate in Jungian Coaching will provide a solid grounding in the theory of Analytical Psychology and its implications for coaching practice with individuals, groups and organisations.

It will help coaches explore how an increased awareness of the unconscious can suggest new pathways to development.

FOUNDATION CERTIFICATE IN JUNGIAN COACHING



PARTICIPANTS

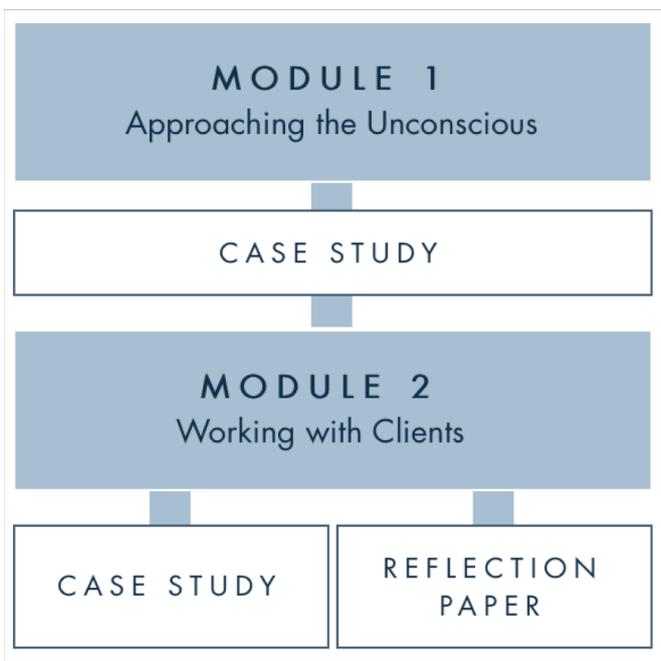
The programme is intended for experienced coaches, seeking to deepen their coaching work and continue their own personal journey.

Participants will be introduced to the core concepts underpinning Jungian psychology, and consider how these can be applied to coaching and consulting.

PROGRAMME SUMMARY

The programme is residential and consists of 2 x 5 day modules run over 3 months.

The 2019 programme will be held in Serbia near Belgrade.



Throughout the programme participants will work together in coaching pairs or small groups, applying learning to their own development in a 'felt experience'.

Participants will also complete two case studies to support discussion during the modules, and a reflection on a chosen piece of Jungian theory and its possible coaching application.

The programme includes 10 hours of Jungian therapeutic dialogue over the course of the programme, with one of the Advisory Board. These allow individuals to further explore aspects of the programme and the personal associations they have made.

2019 DATES

MODULE 1

1st to 5th April 2019

MODULE 2

24th to 28th June 2019

For enquiries and applications for this programme you can find further details at www.isjcc.org

HERESY EVENTS 19



February
Evening Symposium
Facing the Other #1

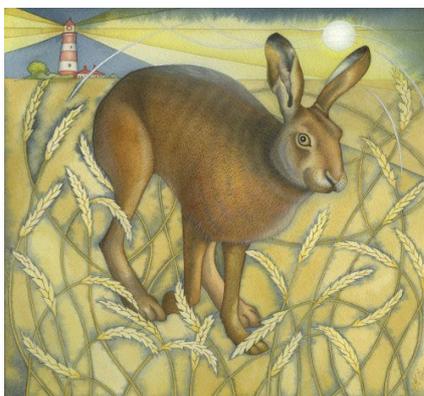
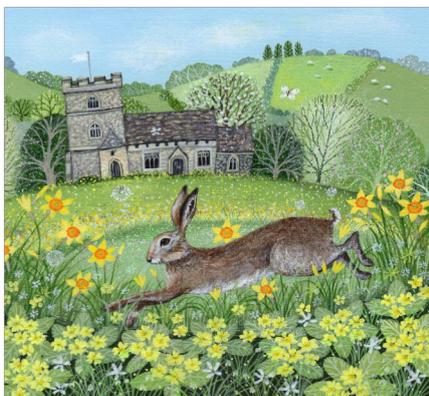
March
Open programme
**The Psychodynamics of
Change**

April
ISJCC
**Foundation in Jungian
Coaching Module 1**

May
Evening Symposium
Facing the Other #2

June
Open programme
**Exploring Group
Dynamics**

ISJCC
**Foundation in Jungian
Coaching Module 2**



September
Open programme
**The Unconscious in
Working Relationships**

Heresy Retreat
Navigating Midlife

October
Evening Symposium
Facing the Other #3



December
Open programme
**How Narrative Shapes
Personality**

Evening Symposium
Facing the Other #4

For more details on our programmes, see pages 41-55