SELF-COACHING GUIDE #3: MOTIVATION

A compilation of posts from www.edbatista.com

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1. Pema Chödrön and Mario Andretti on Control

I don't think we realize how much Buddhist nuns and champion auto racers have in common. From Pema Chödrön's When Things Fall Apart:

> From an awakened perspective, trying to tie up all the loose ends and get it together is death, because it involves rejecting a lot of your basic experience. There is something aggressive about that approach to life, trying to flatten out all the rough spots and imperfections into a nice smooth ride.

> To be fully alive, fully human, and completely awake is to be continually thrown out of the nest...

> Death is wanting to hold on to what you have and to have every experience confirm you and congratulate you and make you feel completely together.

And from Mario Andretti:

> If everything seems under control, you're just not going fast enough.

A little less spiritual, perhaps, but the underlying sentiment's the same: There's a zero-sum relationship between *exerting control* and *living life to its fullest*. Whether we're searching for enlightenment or just trying to go faster, we have to let go a little (or a lot), accept loose ends and rough spots, and embrace it all.

Photo of eagle's nest by pfly, and photo of auto race by anonfx. Yay Flickr and Creative Commons.

Original Post: http://www.edbatista.com/2006/09/pema_chodron_an.html

2. Doug Sundheim on Taking Risks

In August 2006 Doug Sundheim of Clarity Consulting wrote at Fast Company about the value of taking risks:

> I have asked hundreds of people ["When in your life did you feel most alive?"] and have been struck by the similarity of their answers. In particular I've noticed 3 themes. (1) Nearly everyone describes a scenario in which they pushed themselves out of their comfort zone and took risks. (2) The OUTCOME of taking the risk is rarely the main thrust of the story - it's usually the process of taking them that they remember most fondly. (3) When people finish their story, they've often got a big smile on their face.

Sure, this brings to mind some dramatic adventures I've had while motorcycling or hiking, but at a deeper level it reminds me of important personal and professional risks I've taken over the years. Most notably, several times I've chosen to leave a perfectly good job to pursue something I was more passionate about, and in every case, Sundheim's three-point checklist applies: 1) I pushed past my comfort zone to make the decision--sometimes **way** past, 2) the act of taking the leap was more important than how smoothly I landed, 3) and although each transition was challenging and stressful at the time, I look back on them all today and can't help but smile.

I don't think of myself as a risk-taker--I'm not a thrill-seeking daredevil, a gambler, or a high-stakes financier. But it's instructive to ask Sundheim's question--*When in my life have I felt most alive?*--and to realize that when I've quelled my fears and pushed myself to take meaningful risks, the reward has been a renewed sense of passion, a clearer sense of purpose, and a deeper connection with life. Thanks, Doug.

Original Post: http://www.edbatista.com/2006/08/doug_sundheim_o.html

3. On Failing and Trying Again

Jeffrey Zaslow's "Moving On" column in the March 2, 2006 *Wall Street Journal* discusses the challenges faced by Dan Doctoroff, who led New York City's ultimately futile bid for the 2012 Olympics.

Doctoroff spent 11 years on the effort, as well as $4 million of his own money, and he's grappling with the question of whether to support another bid for the 2016 games after such an exhausting and high-profile failure. Zaslow wonders what insights can be gleaned from Doctoroff's example:
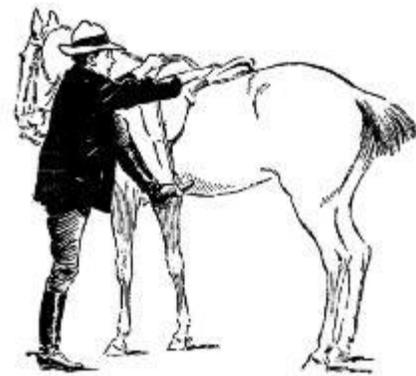
Researchers have advice for high-achievers who fail: Try self-deprecating humor. Do extensive postmortems. Allow yourself to dream big again. If you fear being a two-time loser, create a team strategy, so others share the risk. And ask yourself: What was your failure? Was it not reaching your goal, or not giving your all?

Zaslow also talks with [Rosabeth Moss Kanter](), a professor at Harvard Business School who's done some very inspiring and thought-provoking work on leadership and organizational change:

> Before trying again after failing, Prof. Kanter says, people must ask: Is there still evidence that the dream makes sense? Are you gaining or losing support? Is there more or less competition now? And are you so enthralled with your own abilities that you're unrealistically optimistic?

This analytical approach to post-failure analysis seems particularly relevant in light of [a recent comment by David Bradford](), senior lecturer in organizational behavior at Stanford's Graduate School of Business:

Bradford says he sees differences between teaching MBAs and alumni who have learned more life lessons. "**If you live long enough, you realize that you can fall off the horse and get back on again**," he said. "I think many of our MBAs are very much afraid of failure. But those of us who have been around awhile realize that **failure is inevitable, and what's important is how you handle it, not how you avoid it.**"

Zaslow and Kanter's valuable advice can help us understand why we failed and whether any given challenge is worth tackling again. But Bradford's telling us something even more important: We **will** fail, at some point, and it's not the end of the world. Risky ventures are often the most rewarding--psychologically as well as materially--and never failing may simply mean that you never attempted anything worthwhile.

Original Post: [http://www.edbatista.com/2006/03/on_failing_and_.html]()

4. Rev. William Swing on Failure and Daydreams

From [Rev. William Swing's baccalaureate address](#) at Stanford on June 16, 2007:

> Isn't it great to fail when you are 19 years old in front of your parents, peers and professors, and then to discover that life goes on, that the sun comes up again, that there is much more ahead of you? Some people don't conspicuously fail until they are 45 years old, and it devastates them. That's what I want to tell you graduates. Fail early and get it all over with! If you learn to deal with failure, you can raise teenagers, you can abide in intimate relationships, and you can have a worthwhile career. You learn to breathe again when you embrace failure as a part of life, not as the determining moment of life.
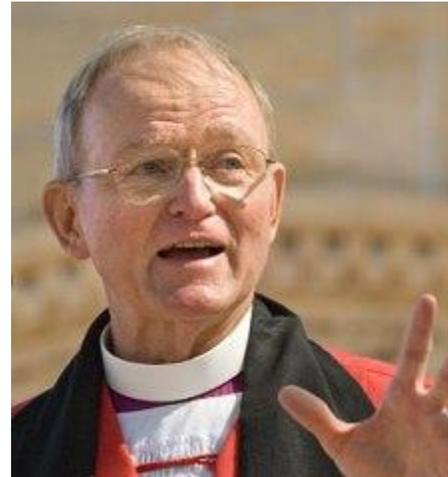
> [A] second learning... [Isn't] it great to spend a lifetime working firsthand on your own passion, rather than working secondhand or thirdhand on somebody else's passion? Whether comedy or faith or youthful idealism or whatever, be an apprentice in something that beckons your heart to pursue with endless fascination... My advice to you: Stay with things that draw you like a magnet. Trust your DNA. Pay attention to your daydreams.

Fail early and get it over with. I love that advice, even though [I've heard it before](#). Quite a few of the MBA students I work with haven't yet failed conspicuously, and I think unfamiliarity with failure tends to result in one of two equally problematic outcomes: We either give ourselves too much credit and become dangerously overconfident, or we don't give ourselves *enough* credit and become dangerously risk-averse. And in both cases, we miss out on the opportunity to learn that failure isn't fatal (and can be both liberating and educational.)

Pay attention to your daydreams. More great advice--and related to Swing's first point. If we're pursuing our own vision and not merely working to fulfill someone else's, we're probably taking some big risks. Those risks are essential to our ultimate success, but by definition they also make failure more likely. But is failure the worst possible outcome? Not necessarily. At least if we fail, we can close that chapter, move on and pursue another path to fulfillment. It may be worse to succeed *just enough* to keep us tied up but not enough to truly realize our vision. Clearly, at times it makes sense to put our daydreams on hold and minimize the risk of failure, but at other times that's simply a recipe for insuring that we never really succeed.

Photo by [L.A. Cicero](#). © Stanford University. All Rights Reserved.

Original Post: http://www.edbatista.com/2007/07/rev-william-swi.html

5. Steve Martin on Self-Delusion

Steve Martin in the [Oct. 29, 2007 *New Yorker*](#)...

> *Through the years, I have learned that there is no harm in charging oneself up with delusions between moments of valid inspiration.*

...which strikes me as another (albeit much funnier) way to say, "*Perform the acts of faith, and faith will come*," distilled from St. Ignatius Loyola's [Spiritual Exercises](#).

Whatever we hope to believe in--whether our own creative powers or an almighty Creator--we will at some point be required to suspend our disbelief. The hackneyed phrase "leap of faith" suggests that this suspension can be overcome in an instant simply by stepping out into the void.

Bullshit.

Faith in anything, particularly ourselves, requires hard work, daily practice, and regular doses of self-delusion that sustain us until the next valid inspiration comes along.

In the wrong hands, that's obviously a dangerous philosophy, and yet I believe the damage done by people who put too much faith in themselves is outweighed by the good left undone by people who don't trust themselves enough to act on their inspirations.

And when we're wrong? Very well, then--we're wrong. [We contain multitudes](#). Apologize, make amends, clean up the mess, and try again.

Original Post: http://www.edbatista.com/2007/10/steve-martin.html
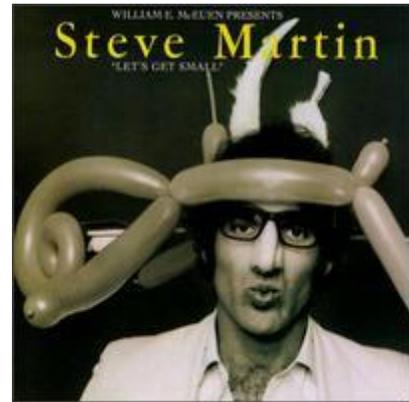
6. Joel Peterson on What's Important

Important: *Strongly affecting the course of events or the nature of things.*

Urgent: *Compelling immediate action or attention.*

What's important isn't necessarily urgent...and what's urgent isn't necessarily important. We all have plenty of *urgent* matters we're compelled to deal with, despite the fact that they don't really have much bearing on the course of events. But what about those truly *important* matters that go neglected because they don't compel our immediate attention?
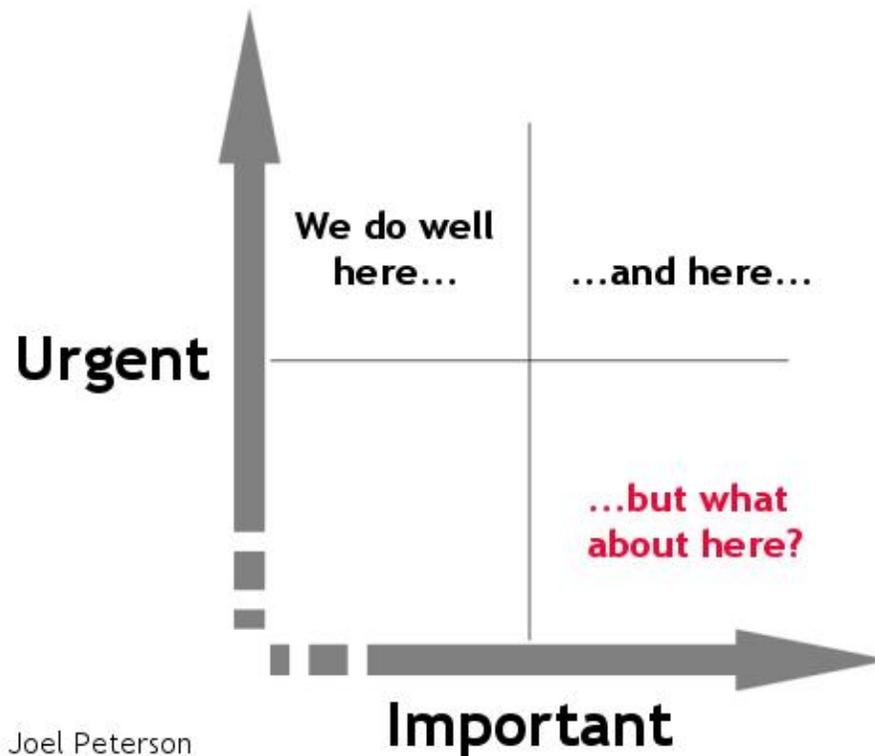
The distinction between importance and urgency seems obvious, but I didn't put it in such stark terms until I took a class in grad school with Joel Peterson, a business heavyweight who's been lecturing at Stanford since 1992. The subject of the class was real estate, but Peterson's final lecture was sort of a free-floating life lesson--a summary of his accumulated wisdom. I refer back to my notes from that lecture on a regular basis and one of the concepts that stands out is this distinction between what's important and what's urgent. (Here's a one-page PowerPoint of the graphic above, 70 KB.)

I find it a helpful reminder to spend less time and attention on all the urgent crap that isn't truly important, and to devote more to the truly important things that nevertheless lack urgency. (Awareness may not be sufficient--but it's a start.)

Original Post: http://www.edbatista.com/2006/09/joel_peterson.html

7. Joel Peterson on Why We Work

Another lesson extracted from Joel Peterson's final lecture: Why do we work? And what do we expect in return? Peterson addressed these questions by sketching the graphic below on the board, showing a spectrum of reasons for working and what we obtain in exchange. (Here's a one-page PowerPoint, 98 KB.)

Why We Work…

Force – Fear – Reward – Duty – Love

Pleasure – Happiness – Joy – Peace

…& What We Receive

Where are you?

Is that where you want to be?

Joel Peterson

Peterson essentially used this concept to pose two challenges to the class. First, he asked us explicitly, *"If you're not where you want to be, what can you do to get there?"*

But he also implicitly challenged us to keep pushing further to the right: *"Don't settle for work that's merely rewarding; find what you **love** to do and do it. Don't settle for superficial good feelings; strive for a deeper sense of meaning and purpose."*

Original Post: http://www.edbatista.com/2006/10/joel_peterson.html

8. The Inner Game of Work: Who Are You Working For?

Tim Gallwey's [The Inner Game of Work](#) ends with a chapter titled "The Inherent Ambition," in which he discusses the nature of our desire to work and conducts a dialogue between his inner voice and his conscious self on his own attitudes toward work:

> *I am not a slave to anything. I do not work under pressure. I am someone who has something to reveal and who wants to reveal it. I am free and only work freely.*

Brave and confident words from this voice that seems so faint and gentle. It appears so much smaller than the voices demanding that I must get my work done. It is distinctly different from the voice of obligation and duty that counsels me to meet my responsibilities to others. That voice comes through loud and clear. The one I am listening to now has another tone and another message...

> *I work for myself. I love what I do. I consider work one of the most wonderful opportunities of being alive. Work is my play. But it is play with a purpose. The purpose is mine...*

What is also surprising to me about this voice is that it is speaking in the present tense. It is not saying, "I want to be free." It is saying, "I am already free." I continue to listen to what it has to say to me...

> *You have a choice about who you are working for, the outer demands or for me--the me that is you, the me that is already free. There is one other choice--to ignore that you have a choice. But then you will be the force of that other river of demands--or rebellion against them, which is just a tributary of that same muddy water.*

As I've written elsewhere, choosing to work for yourself "doesn't mean simply making yourself happy and telling everyone else to stuff it." I wholly agree with [Glen Sartain](#) that "in meeting other's needs we find true happiness." But there's a paradox here that we each must confront and resolve in our own way: We need to listen to our inner voice and work freely for ourselves without simply giving in to indulgent whims. And we need to be of service and to create value for others without simply responding to external demands and obligations.

Original Post: http://www.edbatista.com/2006/09/the_inner_game_.html
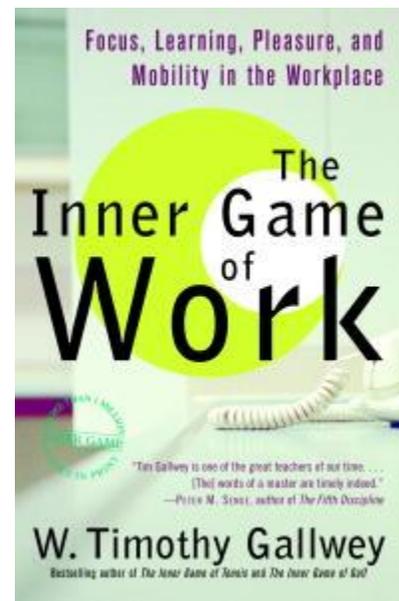
9. Alain de Botton on Status Anxiety

Alain de Botton's Status Anxiety, first published in 2004, remains a thought-provoking and helpful text as I continue to think about happiness (and its absence.) De Botton, "a philosopher of everyday life," seeks in this book to acknowledge the intensity of status anxiety in contemporary Western society, to explore its causes, and to suggest some means of relief.

He begins with a brief set of definitions and a concise statement of his thesis:

> Status [is] one's position in society... In a narrow sense, the word refers to one's legal or professional standing within a group... But in the broader--and here more relevant--sense, to one's value and importance in the eyes of the world...

> Status anxiety [is] a worry, so pernicious as to be capable of ruining extended stretches of our lives, that we are in danger of failing to conform to the ideals of success laid down by our society and that we may as a result be stripped of dignity and respect; a worry that we are currently occupying too low a rung or are about to fall to a lower one... Like confessing to envy (to which the emotion is related), it can be socially imprudent to reveal the extent of any anxiety and, therefore, evidence of the inner drama is uncommon, limited usually to a preoccupied gaze, a brittle smile or an over-extended pause after news of another's achievement.

> [The book's thesis is] that status anxiety possesses an exceptional capability to inspire sorrow; that the hunger for status, like all appetites, can have its uses...[b]ut, like all appetites, its excesses can also kill; [and] that the most profitable way of addressing the condition may be to attempt to understand and to speak of it.

I suspect that the fears that "we are in danger of failing to conform to the ideals of success" or that "we are currently occupying too low a rung or are about to fall to a lower one" are close at hand for many of us at the very best of times. But today, with the economy poised on the brink of ruin, with layoffs mounting and 401Ks melting away, these fears are lurking just below the surface (and bubbling over) almost everywhere we turn.

But my reading of de Botton suggests that our status anxiety and our fear of failure isn't purely--or even primarily--an economic phenomenon. The first half of the book covers five causes of status anxiety, beginning with "Lovelessness":

> **1.** Every adult life could be said to be defined by two great love stories. The first--the story of our quest for sexual love--is well known and well charted, its vagaries for the staple of music and literature, it is socially accepted and celebrated. The second--the story of our quest for love from the world--is a more secret and shameful tale. If mentioned, it tends to be in caustic, mocking terms, as something of interest chiefly to envious or deficient souls, or else the drive for status is interpreted in an economic
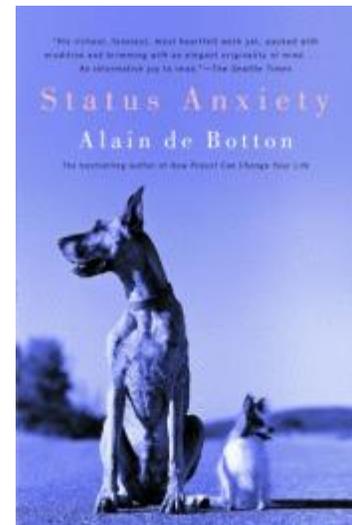
sense alone. And yet this second love story is no less intense than the first, it is no less complicated, important or universal, and its setbacks are no less painful. There is heartbreak here, too.

2. Adam Smith, *The theory of Moral Sentiments* (Edinburgh, 1759): "To what purpose is all the toil and bustle of this world? What is the end of avarice and ambition, of the pursuit of wealth, of power and pre-eminence? Is it to supply the necessities of nature? The wages of the meanest laborer can supply them. What then are the advantages of that great purpose of human life which we call *bettering our condition*?

"To be observed, to be attended to, to be taken notice of with sympathy, complacency and approbation, are all the advantages which we can propose to derive from it. The rich man glories in his riches because he feels that they naturally draw upon him the attention of the world. The poor man on the contrary is ashamed of his poverty. He feels that it places him out of sight of mankind. To feel that we are taken no notice of necessarily disappoints the most ardent desires of human nature..."

3. The predominant impulse behind our desire to rise in the social hierarchy may be rooted not so much in the material goods we can accrue or the power we can wield as in the amount of love we stand to receive as a consequence of high status. Money, fame and influence may be valued more as tokens of--and means to--love rather than ends in themselves...

4. William James, *The Principles of Psychology* (Boston, 1890): "No more fiendish punishment could be devised, were such a thing physically possible, than that one should be turned loose in society and remain absolutely unnoticed by all the members thereof. If no one turned around when we entered, answered when we spoke, or minded what we did, but if every person we met 'cut us dead,' and acted as if we were non-existent things, a kind of rage and impotent despair would before long well up in us, from which the cruellest bodily torture would be a relief."

De Botton goes on to discuss four other causes of status anxiety--Expectation, Meritocracy, Snobbery and Dependence--but it's noteworthy that he addresses Lovelessness first. Our drive to succeed and our quest to attain (and maintain) positions of high status are fueled by our need for attention, for recognition, for love. We need to be assured that *we matter*, to someone.

At a time when we may legitimately wonder how long our wages will be sufficient "to supply the necessities of nature," I don't expect a clearer understanding of status anxiety to alleviate more fundamental economic concerns. But I do find it helpful to distinguish between the two and uncouple them. When we worry about "the economy," to what extent are we truly concerned about our ability to feed, house, and clothe ourselves, and to what extent are we concerned about our status (current and future)? And if we can't do much about the former, what means are at our disposal to address the latter?

In the second half of "Status Anxiety," De Botton explores five ways of relieving status anxiety through Philosophy, Art, Politics, Religion and Bohemia. I don't disagree with any of these strategies, but I also think it's important to strive to [be happier](#) in any number of small ways on a daily basis and to insure that our needs for attention,

recognition and love are being met by people who truly care about us, rather than by those who take notice primarily of our status.

And I fully agree with de Botton's assertion that "the most profitable way of addressing [status anxiety] may be to attempt to understand and to speak of it." And the first step in that process is acknowledging the status differences that exist--never an easy task in the United States, but particularly at a time when many traditional status markers have disappeared or even inverted. (For example, in many professional settings here in the Bay Area only low-status service people [and a handful of die-hard traditionalists] "dress up." The ability to dress without regard to convention in a professional setting is an assertion of power and a clear status marker. It's also a way for us to collectively pretend that status differences don't exist.)

Some final thoughts from de Botton:

> However unpleasant anxieties over status may be, it is difficult to imagine a good life entirely free of them, for the fear of failing and disgracing oneself in the eyes of others is an inevitable consequence of harboring ambitions, of favouring one set of outcomes over another...[of] acknowledging that there is a public distinction between a successful and an unsuccessful life.

> Yet if our need for status is a fixed thing, we nevertheless retain all say over where we will fulfill that need. We are at liberty to ensure that our worries about being disgraced will arise principally in relation to an audience whose methods of judgment we both understand and respect. Status anxiety may be defined as problematic only insofar as it is inspired by values that we uphold because we are terrified and preternaturally obedient; because we have been anaesthetized into believing that they are natural, perhaps even God-given; because those around us are in thrall to them; or because we have grown too imaginatively timid to conceive of alternatives.

I'm reminded that as an undergrad I dropped out of Duke to go to art school in Boston and to be closer to a girl who went to Dartmouth, and in the years since then I've quit four jobs--all very rewarding--without knowing what I was going to do next, knowing only that it was time for a change. I was certainly terrified during some of those transitions, but I wasn't obedient or anesthetized.

This winding path hasn't necessarily resulted in success, by some measures, and at my most "imaginatively timid" I can feel like I've failed. But then I ask, failed at what? I've failed "to conform to the ideals of success laid down by [my] society," in some ways, but I sure as hell have succeeded at upholding the values that matter most to me--a commitment to be my authentic self, a passion for growth and renewal, a desire to make positive change in the world. (And I'm still with the girl.)

Original Post: http://www.edbatista.com/2009/03/status-anxiety.html

10. Feeling Sorry for Yourself?

From my brilliant friend Sage Cohen:

> At the rehab vet's office tonight, I met a Corgie on wheels. His hind feet were wrapped in bandages and covered with neon socks; they dragged behind him as the little metal cart supported his rear end. By compensating for his back legs with wheels, the cart allowed him to leverage his front legs for complete mobility. His "wheelchair" had a little American flag poking out of it. This crippled, happy, well-loved dog was the metaphor I needed today to reconcile my 9/11 unease. There is cruelty in this world, and there is joy; we can feel unlucky that our legs don't work or lucky that we are fortunate enough to have wheels.
>
> This dog's parents were there in the waiting room together (you almost never see both parents at the vet's office) and they were in such a damned jolly mood about everything - including the hour + backlog of waiting, that I was shaken out of my own small thinking about what had seemed earlier today like insurmountable struggle. I was reminded that people can simply be happy together; that this is the brick and mortar upon which our world is built and built again. Kindness is our most precious natural resource. It can never be taken from us, no matter what falls from the sky.

We can feel unlucky that our legs don't work or lucky that we are fortunate enough to have wheels.

It's pretty tough to read that and not feel inspired to 1) be thankful for my blessings and 2) get off my ass and get busy putting those blessings to good use. Thanks, Sage.

Photo of Lily courtesy of Pawprints, which is supporting the efforts of the Humane Society of South Mississippi and the SPCA of Louisiana as they deal with the continued aftereffects of Hurricanes Katrina and Rita.

Original Post: http://www.edbatista.com/2006/09/feeling_sorry_f.html

11. Stephen Colbert on Saying Yes

In 2006 Stephen Colbert gave the [commencement address](#) at Knox College in Galesburg, Illinois. (Apparently I'm [fixated](#) on performers from *The Daily Show* and their commencement addresses.) It's damn funny--much better than his [White House Correspondents Association performance](#)--but I particularly liked the deft way he wove a serious note into his conclusion:

> ...[Y]ou seem nice enough, so I'll try to give you some advice. First of all, when you go to apply for your first job, don't wear these robes. Medieval garb does not instill confidence in future employers—unless you're applying to be a scrivener. And if someone does offer you a job, say yes. You can always quit later. Then at least you'll be one of the unemployed as opposed to one of the never-employed. Nothing looks worse on a resume than nothing.

> So, say "yes." In fact, say "yes" as often as you can. When I was starting out in Chicago, doing improvisational theatre with Second City and other places, there was really only one rule I was taught about improv. That was, "yes-and." In this case, "yes-and" is a verb. To "yes-and." I yes-and, you yes-and, he, she or it yes-ands. And yes-anding means that when you go onstage to improvise a scene with no script, you have no idea what's going to happen, maybe with someone you've never met before. To build a scene, you have to accept. To build anything onstage, you have to accept what the other improviser initiates on stage. They say you're doctors—you're doctors. And then, you add to that: We're doctors and we're trapped in an ice cave. That's the "-and." And then hopefully they "yes-and" you back. You have to keep your eyes open when you do this. You have to be aware of what the other performer is offering you, so that you can agree and add to it. And through these agreements, you can improvise a scene or a one-act play. And because, by following each other's lead, neither of you are really in control. It's more of a mutual discovery than a solo adventure. What happens in a scene is often as much a surprise to you as it is to the audience.

> Well, you are about to start the greatest improvisation of all. With no script. No idea what's going to happen, often with people and places you have never seen before. And you are not in control. So say "yes." And if you're lucky, you'll find people who will say "yes" back.

> Now will saying "yes" get you in trouble at times? Will saying "yes" lead you to doing some foolish things? Yes it will. But don't be afraid to be a fool. Remember, you cannot be both young and wise. Young people who pretend to be wise to the ways of the world are mostly just cynics. Cynicism masquerades as wisdom, but it is the farthest thing from it. Because cynics don't learn anything. Because cynicism is a self-imposed blindness, a rejection of the world

because we are afraid it will hurt us or disappoint us. Cynics always say no. But saying "yes" begins things. Saying "yes" is how things grow. Saying "yes" leads to knowledge. "Yes" is for young people. So for as long as you have the strength to, say "yes."

I'm nearly 20 years removed from my college graduation, and I hardly think of myself as young, but Colbert's advice still resonates deeply with me. I've said "yes" to a lot of things in my life that have taken me far beyond my comfort zone and my competencies, and some of those experiences have turned out to be grave disappointments, if not outright disasters. But I don't regret those mistakes half as much as I regret the times I played it safe and said "no" when facing a challenge or an intriguing opportunity.

By saying "yes," even when--**especially** when--I tried and failed, I learned something about myself and came away from the experience better prepared for whatever came next. That's not to say my failures have simply been a character-building series of learning experiences. They've hurt, sometimes bitterly, and I've often wished I'd said "no" and spared myself the agony and the embarrassment of failure. But ultimately I know I'm a better person for having said "yes," for having tried to get more out of life and to contribute more to the world around me.

Original Post: http://www.edbatista.com/2006/06/stephen_colbert_1.html

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Professional
I'm an executive coach, a change management consultant, and a Leadership Coach at Stanford's Graduate School of Business. I help individuals find professional fulfillment and develop their leadership and interpersonal skills; I help people work together more effectively as members of a team; and I help companies and nonprofits adapt their management practices and organizational culture to better fit their changing needs.

My work as a coach began after a 15-year career in management, during which I took two years off to earn an MBA at Stanford, and I've helped launch three new organizations. In addition to coaching and change management, I'm particularly interested in the intersection of organizational culture and social technology.

Personal
I've lived in San Francisco since 1990; I'm married to Amy Wright, a recovering corporate attorney-turned-law school librarian; and I'm passionate about listening to music (particularly jazz, but I love punk, blues and bluegrass as well), hiking throughout the Bay Area, and visiting New Orleans whenever possible.

What I Do   services.edbatista.com

I help individuals find professional fulfillment; I help people work together more effectively as members of a team; and I help companies and nonprofits adapt their management practices and organizational culture to better fit their changing needs.

My coaching services are aimed at helping people be as fulfilled and as effective as possible in their professional lives. I work with individuals to assist them in unlocking their full potential, meeting new challenges, and developing their skills. People often find an executive coach a helpful resource when they're...

- Starting a new job
- Taking on new responsibilities
- Coping with a changing environment

- Considering a new position or career
- Addressing areas for improvement
- Simply trying to get "unstuck"

I'd be happy to have an initial conversation to discuss your needs and how we might work together. My contact information is above, or you can reach me at contact.edbatista.com.