

***Being A Leader and the Effective Exercise of Leadership:
An Ontological / Phenomenological Model
(SW 270)***

We will begin at the top of the hour.

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Thank you!



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the Effective Exercise of Leadership:
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Being a Leader and the Effective Exercise of Leadership: An Ontological / Phenomenological Model

The Slide-Deck Textbook

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You Will Leave This Course Being in a New World

Being In A New World

As extraordinary as it may sound, by the end of this course you will find yourself actually ***Being in a new World***.

Given that this is a course on leader and leadership, we are obviously speaking about your Being in (dwelling in) the World of Being a leader and exercising leadership effectively.

Sorry for this aside: What follows explains why the first letter of Being and World in the two paragraphs above are capitalized:

In this course, as in most scholarly writing, it is standard to capitalize the first letter of words that have been given a specialized or more pointed meaning than the standard meaning. Hence in the first two paragraphs the words Being and World, as those words are used in this course, have a specialized meaning or a more pointed meaning than the standard. Exactly what those meanings are will become clearer and clearer as we go through the course. At this point just use the meaning each of those words has for you at the moment.

Being In A New World

Starting at the beginning again: As extraordinary as it may sound, by the end of this course you will find yourself actually ***Being in a new World.***

Given that this is a course on leader and leadership, we are obviously speaking about your Being in (dwelling in) the World of Being a leader and exercising leadership effectively.

In the phrase “Being in or dwelling in the World of Being a leader and exercising leadership effectively”, what we mean by World is what is meant by “world” in the following examples: the world of medicine, the world of football, the art world, the world of plumbing, and the world of management.

The formal meaning of the term World as used in the previous examples is: a coherent (logical and consistent) realm or domain of interest or activity, in which critical know-how and competent action – and even mastery – become possible.
(drawn from Oxford English Dictionary 2021)

Being In (Dwelling In) A New World

To clarify the phrase “Be in a new World”, the word “be” is defined in Webster’s Dictionary (1998) as “live” and “exist”; so to Be in a World would be “to live in that World” or “to exist in that World”.

To clarify the phrase “dwelling in a new World”, the word “dwell” is defined as “live”, “reside”, “make one’s home”. So, to dwell in a World would be to “be part of that world”, to “be at home in that world”, to “come from that world”, to “reside in that world”. In other words, what it is to be you becomes consistent with the World in which you are dwelling. (*Ibid.*)

Obviously *Being in a new World* and *dwelling in a new World* are speaking about the same thing from slightly different perspectives.

In any serious discussion with someone who performs outstandingly in any field it is relatively obvious that that performer is completely *at home* in his or her World. In fact, it is not too much to say that that performer *lives in, is a part of, and expresses* the World in which they are an outstanding performer.

Being In A New World

There is a massive difference when one's *Being* and *performing* comes from **dwelling in** a World as contrasted with when one's being and performance comes from **knowing** even a whole lot about that World.

Even having a powerful *Conceptual Grasp* of the various elements of a World, does not generate the same Being and performing as *dwelling in* (Being a part of that world, coming from that World, being used by that World). No matter how much you know about a World, if you have not come to dwell in that World, you are so to speak outside that World looking in. You can talk cogently about that World, but your Being and action are not given by Being in that *World*.

For example, a master physician does not practice medicine by merely knowing about the human body and medicine. Rather, the master physician has come to **dwell** in the *World* of medicine and the human body, which *World* gives her Being and action (uses her) in her practice of medicine.

Being In A New World

The material presented in this course, the structure of the course, and the teaching method we employ are each specifically designed to leave you dwelling in (Being in) the World of leader and leadership. When you actually **dwell** in the **World** of leader and leadership, Being a leader and the effective exercise of leadership become your natural self-expression.

Saying the same thing in another way, by **dwelling** in the **World** of being a leader and exercising leadership effectively, rather than it being something you know and remember, and then try to apply, being a leader and exercising leadership effectively become your natural self-expression. When you **dwell** in the **World** of leader and leadership, you are actually **used by** what it is to be a leader and **used by** what it takes for the effective exercise of leadership.

In this course we promise to leave you actually **dwelling in** Being a leader and exercising leadership effectively as **your World**.

Being In A New World

Given that this course is designed to leave you Being a leader and exercising leadership effectively as your natural self-expression, it will not work for you to do in this course what one normally does in a course – that is, *learn* in order to *know* what is presented.

In this course we will create an opportunity for you to discover for yourself what is presented. Rather than what is presented becoming received knowledge for you, what is presented will belong to you, it will be yours because you will have discovered it for yourself.

What provides me with Access to leaving this course actually dwelling in the World of Being a leader and exercising leadership effectively?

A Conversational Domain!

What Is A Conversational Domain?

The term Conversational Domain has a specialized meaning beyond the ordinary meaning of each of the two words. In short, a Conversational Domain is a coherent linguistic structure (explained in the next paragraph) that Opens-up and provides Access to a World in which World critical know-how and competent action – and even mastery – become possible.

coherent linguistic structure:

a structure constituted in language,
where the elements of the structure are arranged and interrelated
in ways that are logically connected, consistent, and clearly articulated,
and as such make up as a whole a Complete Conversational
Domain.

(drawn from Oxford English Dictionary 2021)

What Is A Conversational Domain?

Conversational Domain, but now defined more specifically: The *Networking* into a whole all of the elements of a domain (a specific area of interest or activity). The *Networking* of all of the elements includes each of the Worlds opened up by the Specialized Terms and the Carefully-Crafted Statements. The Networking arranges and interrelates all of these elements in ways that are logically connected, consistent, and clearly articulated so that they constitute a Whole World.

coherent linguistic structure: a structure constituted in language, where the elements of the structure are arranged and interrelated in ways that are logically connected, consistent, and clearly articulated, and as such make up as a whole a Complete Conversational Domain. (drawn from Oxford English Dictionary 2021)

The Just Mentioned 3 Distinct Components That Make Up a Complete Conversational Domain Fully Articulated

- 1. Specialized Terms:** *terms with a special, precise, and sometimes technical meaning.* Each Specialized Term itself Opens-up a World. Each such World will become part of a Whole World.
- 2. Carefully-Crafted Statements:** *phrases, sentences, paragraphs, or even entire sections* that often employ one or more Specialized Terms. Each Carefully-Crafted Statement Opens-up an even larger World. Each such World will become part of a Whole World.
- 3. Networking into a Whole World:** all the elements of a specific area of interest or activity – that is, all the elements of a specific domain. All the elements of a specific domain includes each of the Worlds Opened-up by the Specialized Terms and the Carefully-Crafted Statements already generated in that domain.

Networking Into A Whole World

Networking arranges and interrelates all the elements of a specific domain so that the elements are logically connected, consistent, and clearly articulated. In other words, Networking organizes the elements of a specific domain into a coherent linguistic structure that constitutes a Complete Conversational Domain.

Networking Together into a coherent linguistic structure that constitutes a Complete Conversational Domain opens up and provides access to a World – in this case, access to the World of Being a leader and the effective exercise of leadership.

In short, a Complete Conversational Domain is a coherent linguistic structure that Opens-up and provides Access to a Whole World.

The Relation Between *Conversational Domain* and *World*

Both *Conversational Domain* and *World* are speaking about the same thing from two different perspectives. A *World* comes into being (opens up and becomes accessible) as a result of mastering a Complete Conversational Domain.

Conversational domains are specialized conversations, specifically conversations that *constitute* as a *World* a specific coherent sphere (domain) of interest and activity, in which *World* critical know-how and competent action – and even mastery – become possible.

Saying the same thing in the other direction: A *World* – that is, a coherent sphere (domain) of interest and activity, where critical know-how and competent action, and even mastery, become possible – is opened up and becomes accessible as a result of mastering a Complete Conversational Domain.

A Reminder Before We Show You The First Example of a Conversational Domain

Each *Specialized Term* in a Conversational Domain opens up and makes accessible a World, which World will become *part* of the Whole World opened up and made accessible by the *Complete Conversational Domain*.

Each *carefully-crafted statement* often employing one or more Specialized Terms opens up and makes accessible even larger Worlds, which larger Worlds will become *part* of the whole World opened up and made accessible by the *Complete Conversational Domain*.

The Networking Together of the *Carefully-Crafted Statements* with their Specialized Terms into a *coherent linguistic structure* makes a Complete Conversational Domain that opens up and makes accessible a whole World.

You will see these foregoing Worlds in the following example.

An Example of a Complete Conversational Domain Opening Up and Providing Access To a Whole World

$$F = G \frac{m_1 m_2}{r^2}$$

This formula is a Complete Conversational Domain.

It opens up and provides access to Newton's Universal Gravitation as a Whole World.

This is a Complete Conversational Domain (a coherent linguistic structure) constituted in the *language* of mathematics.

The *Specialized Terms* in this Conversational Domain

- F is the force between the masses;
- G is the gravitational constant ($6.674 \times 10^{-11} \text{ N} \cdot (\text{m/kg})^2$);
- m_1 is the first mass;
- m_2 is the second mass;
- r is the distance between the centers of the masses

A Conversational Domain Opens Up a World

$$F = G \frac{m_1 m_2}{r^2}$$

Each *symbol* in that equation is a **Specialized Term**. And, each of those Specialized Terms opens up a World.

Each of the *phrases* (segments) of the equation is a **carefully-crafted statement** employing the Specialized Terms. And, each of those Carefully-Crafted Statements with its Specialized Terms opens up a World.

The equation as a whole **Networks Together** the *Specialized Terms* and *Carefully-Crafted Statements* into a Complete Conversational Domain. And, this Conversational Domain opens up and creates access to a Whole World. In this case, access to the Whole World of Newton’s gravitation.

Another Example of a Complete Conversational Domain Opening Up and Providing Access To a Whole World

$$R_{\mu\nu} - \frac{1}{2} R g_{\mu\nu} + \Lambda g_{\mu\nu} = \frac{8\pi G}{c^4} T_{\mu\nu}$$

The Conversational Domain of Einstein's Gravitation

The *Specialized Terms* in this Conversational Domain

- $R_{\mu\nu}$ (*mu nu*) is the Ricci curvature tensor;
- R is the scalar curvature;
- $g_{\mu\nu}$ is the metric tensor;
- Λ (Lamda) is the cosmological constant;
- G is Newton's gravitational constant;
- c is the speed of light in a vacuum;
- $T_{\mu\nu}$ is the stress-energy tensor.

More About the World of Einstein's Gravitation

$$R_{\mu\nu} - \frac{1}{2} R g_{\mu\nu} + \Lambda g_{\mu\nu} = \frac{8\pi G}{c^4} T_{\mu\nu}$$

Each *symbol* in Einstein's equation is a **Specialized Term**. And, each of those Specialized Terms opens up a World.

Each of the *phrases* (segments) of the equation is a **carefully-crafted statement** employing the Specialized Terms. And, each of those Carefully-Crafted Statements with its Specialized Terms opens up a World.

The equation as a whole **Networks Together** the *Specialized Terms* and *Carefully-Crafted Statements* employing those terms into a Complete Conversational Domain. And, this conversational domain opens up and creates access to a Whole World. In this case, access to the Whole World of Einstein's gravitation.

The Foregoing Examples Illustrate The Following

When a specific coherent sphere domain of interest and activity is constituted by a *Conversational Domain*, critical know-how and competent action – and even mastery – becomes possible.

Saying the same thing in other words, in any specific coherent sphere (domain) of interest and activity, critical know-how and competent action – and even mastery – becomes possible when that sphere (domain) of interest and activity is constituted as a *Conversational Domain*.

And finally, *Whole Worlds* open up and become accessible when existing as a *Conversational Domain*.

Understanding Well Versus Being A Master

You and I may understand what we read in magazines like *Scientific American* or *New Scientist* about physics or cosmology, but to **be** a physicist or a cosmologist – that is, to dwell in and be used by the World of physics or cosmology – we would have to master the specialized Conversational Domain of physics or cosmology.

In fact, while you or I might be able to follow a given field, to be a master of anything – a master teacher, a master welder, a master economist, a master auto mechanic, a master historian, a master musician, in fact a master of anything – you or I would have to master the Conversational Domain that constitutes whatever we are committed to be a master of.

Worlds Are Constituted By Conversational Domains

In the World of medicine masterful performance requires:

a mastery of certain Specialized Terms (each of which distinguishes a World in itself), and

a mastery of Carefully-Crafted Statements (phrases, sentences, paragraphs, and even entire sections) that employ those Specialized Terms (each of which distinguishes a larger World)

such that those statements and the Specialized Terms together opens up and makes accessible a Whole World – in this case, the World of medicine.

If *you* have a World in which you have achieved some significant level of effective competence, you will see that to some significant degree you have mastered the *Conversational Domain* that constitutes that World.

Worlds Are Constituted By Conversational Domains

As is the case with the Worlds in which you have an effective level of competence and the world of medicine, high-level performance in the world of plumbing, and high-level performance in the world of management, and high-level performance in the world of physics are each constituted as specific, unique Conversational Domains, which Conversational Domains *use* those practitioners that function at high levels.

That is to say, in *Worlds* that require high-level performance, such performance is dependent on a mastery of the *Conversational Domain* that *constitutes* that *World*.

The Conversational Domain For **Leader and Leadership**

As is the case with a master physician or master plumber, the Conversational Domain for being a leader and exercising leadership effectively as your natural self-expression is also made up of **Specialized Terms** that are **Networked Together** in a specific way to form the **Conversational Domain** through which a master sees, comprehends, and interacts with life – that is, with the World, others, and himself or herself.

Being in a New World

In short, when you have mastered being a leader and exercising leadership effectively as a Conversational Domain, you will be **used by** being a leader and exercising leadership effectively.

In contrast to trying to figure out how to be a leader, you will find yourself actually being **on the court** in the World of leader and leadership. When you are being **on the court** in the World of leader and leadership, what you are dealing with as a leader occurs (shows up) for you in a very different way than the way the situation occurs (shows up) for those in the stands.

Being in a New World

When you have mastered being a leader and exercising leadership effectively as a Conversational Domain, you will see possibilities for resolving apparently intractable dilemmas or challenges. You will also see openings for effective action that without the mastered Conversational Domain remain concealed. Mastery of a Conversational Domain results in high levels of competence and ultimately expertise, and does so by leaving you *Being in a new World* in that given area of interest.

Being ***on the court***, the way what you are dealing with (a situation calling for leadership) occurs (shows up) for you as possibilities for effectively dealing with the situation and with openings for action that allow those possibilities to be realized.

BREAK

THE PURPOSE OF THE VARIOUS SEGMENTS PRESENTED IN THIS COURSE

What You Are Promised From Your Full Participation in this Course

You will have experienced whatever personal transformation is required for you to leave the course **being who you need to be to be a leader**, and with **what it takes to exercise leadership effectively as your natural self-expression**.

In other words, we promise that when you leave this course, **you will be a leader, and you will have what it takes to exercise leadership effectively as your natural self-expression**.

What is the Purpose of the Various Segments Presented in this Course?

Each of the various segments of this course exists for one and only one purpose, namely, to leave you being a leader and exercising leadership successfully. Everything dealt with in this course and the way it is delivered has been specifically designed and then confirmed as effective in realizing that aim.

As we go through the various parts of the course, you will at first often not see how a given part relates to the aim of the course – creating leaders. If in a given segment you forget that what is being covered in that segment is being covered because it is required to leave you being a leader and exercising leadership successfully, you are likely to fail in mastering that segment. To realize the promise of the course, you must be fully engaged with each part of the course – not just the ones you find engaging or that you think are relevant.

What is the Purpose of the Various Segments Presented in this Course?

If you create the following context for your participation in this course and remember it when you find yourself not engaged or thinking that what is being dealt with is not relevant, the following context will empower and enable you to deal with what you must deal with to realize the promise of this course.

Everything dealt with in this course and the way it is delivered has been specifically designed to leave me being a leader and exercising leadership effectively as my natural self-expression.

What Is Required Of Me To Master A Conversational Domain?

Mastering a Conversational Domain leaves you actually *dwelling* in the *World* constituted by that Conversational Domain.

Dwelling in a World leaves you *being* and *acting* in that World at a high level of effectiveness as your natural self-expression.

This is the way we deliver on our promise to you.

Getting the Meaning Right From the Beginning

In order for us to deliver on what you are being promised, what gets said in this course must be said by us with the rigor required to actually produce a Conversational Domain that constitutes being a leader and the effective exercise of leadership as a World, and which specific Conversational Domain when mastered leaves you in that World.

In order to accomplish this required rigor, a good deal of the content of this course is exactly – word for word – what you see written on the screen in front of you.

What you see on the screen in front of you are the exact Specialized Terms and Carefully-Crafted Statements utilizing those terms, which taken together constitute being a leader and the effective exercise of leadership as a Conversational Domain that constitutes being a leader and the effective exercise of leadership as a World.

The Necessity For Rigor And Exact Language

The result you are promised out of your participation in this course is a product of your fully engaging in and finally mastering what will be for you certain new Conversational Domains, which individual Conversational Domains taken together will leave you dwelling in and being used by the World of leader and leadership.

Consequently, it is critical that you master the Specialized Terms of each of those *Conversational Domains* in the exact words used, and that you master the Carefully-Crafted Statements that employ those terms in the exact way that they are worded. Be clear that the exact words used in the Specialized Terms, and the exact wording of the Carefully-Crafted Statements, are what they are because they are required to actually constitute a Conversational Domain that will leave you in leader and leadership as a World.

The Necessity For Rigor And Exact Language

You could use other more familiar or more comfortable words to understand, or to gain a conceptual grasp of, or to know about what is said by the **Specialized Terms** or the **Carefully-Crafted Statements** that are a part of the **Conversational Domain** that constitutes being a leader and the effective exercise of leadership as a **World**.

However, those more familiar or more comfortable words will not be part of a **Conversational Domain** that actually constitutes being a leader and the effective exercise of leadership as a **World**.

The Necessity For Rigor And Exact Language

What we are saying now is that those Specialized Terms (terms with a special, precise, and sometimes technical meaning), and those Carefully-Crafted Statements (phrases, sentences, paragraphs, entire sections, or even whole discourses) must be dealt with with the rigor in which they are presented.

Using more familiar or more comfortable words **will not work**.

In fact, using more familiar or more comfortable words on the way to mastery, will get in the way of mastery.

When you are confronted by a **word** or a **statement** (phrase, sentence, paragraph, entire section, or even the whole discourse of this course) the meaning of which is not clear for you, put your hand up and engage with us until you are clear about that **word** or **statement**, or better yet are in the **World** opened up by that **word** or **statement**.

In Summary

What makes the rigorous use of certain words, and the rigorous construction of certain phrases, sentences, paragraphs, and sections necessary if you are to master the World made available by a new Conversational Domain?

The use of familiar words and a comfortable or familiar construction of phrases, sentences, etc. will predictably make what you read and hear like what you already know or at least compatible with what you already understand, rather than opening up a new World for you.

What The Experts Say

Speaking about the difference between the use of language that is familiar and comfortable and the kind of language required to open up a new World, the philosopher Martin Heidegger had the following to say:

“... attempt to regain the unimpaired strength of language and words; for words and language are not wrappings in which things are packed for the commerce of those who write and speak. It is in words and language that things first come into being and are.” (Heidegger, 2005)

“Language is the house of being. In its home man dwells.” (Heidegger 1977)

In this course you and I are using words and language in that special way required to bring “into being” the World of being a leader and exercising leadership effectively.

What The Experts Say About *Difficult Language*

As the philosopher Jacques Derrida said:

“I never give in to the temptation to be difficult just for the sake of being difficult. That would be too ridiculous.” (Derrida, 1995)

By the same token, he also said, *“If things were simple, word would have gotten around.”*
(Derrida, 1988)

WHAT IS THE RESULT OF MASTERING SOMETHING?

What Is the Result of Mastering Something?

What it means to master something is to do what is required to make that something “a part of who you are” – that is, a part of your natural self-expression – as contrasted with it being something you know and understand, but must remember or at least have some epistemological relation to, in order to apply.

When you have mastered something, instead of you using it, what you have mastered, so to speak uses you.

A newly licensed plumber has done what she needs to do to use what works; by contrast, a master plumber is used by what works.

When you know and understand something new (are clear and can effectively apply it) you have expanded your function in the World. By contrast, when you have mastered something you have altered the World in which you function.

About Altering the World in which You Function – Creating a New Paradigm for Yourself

Thomas S. Kuhn, the author of *The Structure of Scientific Revolutions* (2012, originally published 1962), in his groundbreaking transformational argument for the actual nature of opening up a new paradigm, had the following to say about what is at stake if one is committed to a new paradigm for oneself.

“They were parts of normal science, an enterprise that, as we have already seen, aims to refine, extend, and articulate a paradigm that is already in existence.

But that interpretive enterprise [normal science] ... can only articulate a paradigm, not correct it. Paradigms are not corrigible [changeable] by normal science at all.

About Altering the World in which You Function – Creating a New Paradigm for Yourself

Thomas S. Kuhn (continued)

“... And these [anomalies and crises that show up within the current paradigm] are terminated, not by deliberation and interpretation, but by a relatively sudden and unstructured event like the gestalt switch. Scientists then often speak of the ‘scales falling from the eyes’ or of the ‘lightning flash’ that ‘inundates’ a previously obscure puzzle, enabling its components to be seen in a new way that for the first time permits its solution. ... No ordinary sense of the term ‘interpretation’ fits these flashes of intuition through which a new paradigm is born.” (p. 120 - 123)

About Altering the World in which You Function – Creating a New Paradigm for Yourself

Kuhn provides an example of a shift in paradigm. In the then prevailing paradigm of *alchemy*, Joseph Priestley isolated a gas that he named “dephlogisticated air”, while in letting go of the prevailing paradigm of alchemy, Antoine Lavoisier discovered this same gas but as “oxygen”, leading to the new World of chemistry.

This shift of paradigm allowed Lavoisier to become the father of chemistry and as a result to discover many new substances not available in the World of alchemy.

About Altering the World in which You Function – Creating a New Paradigm for Yourself

Kuhn continues

“Lavoisier, we said, saw oxygen where Priestley had seen dephlogisticated air and where others had seen nothing at all. In learning to see oxygen, however, Lavoisier also had to change his view of many other more familiar substances. He had, for example, to see a compound ore where Priestly and his contemporaries had seen an elementary earth, and there were other such changes besides. At the very least, as a result of discovering oxygen, Lavoisier saw nature differently. And in the absence of some recourse to that hypothetical fixed nature that he ‘saw differently,’ the principal of economy will urge us to say that after discovering oxygen Lavoisier worked in a different world.” (p. 118)

About Opening Up a New World for Yourself

Kuhn continues:

“Do we, however, really need to describe what separates Galileo from Aristotle, or Lavoisier from Priestley, as a transformation of vision? Did these men really see different things when looking at the same sorts of objects? Is there any legitimate sense in which we can say that they pursued their research in different worlds?” (p. 120)

Kuhn summed up his entire argument as follows:

“... though the world does not change with a change of paradigm, the scientist afterward works in a different world.” (p. 121 emphasis added)

This course is about you creating for yourself (discovering) a World that allows being a leader and the effective exercise of leadership to be **your natural self-expression**.

About Opening Up a New World for Yourself

By and large, the future of a person or other human entity is an extension of the past (of course allowing for “chaos” and “complexity” as they relate to humans and their entities).

Note that for the most part progress (change) is built on the past and is therefore an extension of the past (adding a brick to one’s wall of bricks that fits with the existing bricks). Human beings and other human entities are predictable, or as Shakespeare noted, life “creeps in this petty pace”.

However, there are times when something intervenes and there is a discontinuous future, a future that is not a continuation of the past. As far as we can tell, there are only three things that intervene: accidents of behavior, nature when unpredictable, and language when it brings forth something that revises one’s worldview (model of reality) or a frame of reference (mindset), or that revises one’s “context” or the “showing” one is.

As Thomas Kuhn Said

... though the world does not change with a change of paradigm, the scientist afterward works in a different world.

MASTERY REQUIRES DISCOVERING FOR YOURSELF

Mastery Requires Discovering for Yourself

We have made a very bold promise. Nobody promises that over a hundred people are going to walk out of a six-week course being leaders and exercising leadership effectively as their natural self-expression.

And in our experience of having delivered the course multiple times, we guarantee that this promise will not be fulfilled for you as a result of any of the following: you getting clear on anything that we are presenting, having fabulous insights, thinking in new ways, having clever things to say to other people, understanding new models, theories and information, role-playing scenarios, applying what is presented in this or that situation, and so forth.

What makes it possible for us to make the promise of this course is you discovering for yourself what is presented in this course.

Mastery Requires Discovering for Yourself

What you learn, what you figure out, and what you understand, is wonderful but it does not become a part of your natural self-expression.

If you are like us, by the time you were five years old your mother taught you everything you need to know to be a decent human being. And, hopefully you're not like us in that the knowledge she told us made no difference in our behavior.

In any case, if knowledge equated to natural self-expression, every professor would be at the top of the game of that which they profess.

Mastery Requires Discovering for Yourself

Speaking at the World Innovation Summit for Education, Professor Noam Chomsky stated the following:

“One of the great physicists of the 20th century, Victor Weisskopf, was famous for what he used to tell his introductory classes. If they would ask ‘What are we going to cover this semester?’ his answer was ‘It doesn’t matter what we cover; it matters what you discover.’”

“If you can discover things, you’re on your way to being an independent thinker.” (Noam Chomsky “Independent Thinking Comes Through Discovery”)

Mastery Requires Discovering for Yourself

Moreover, even people who are highly successful are for the most part unable to talk about their success in a way that makes that success available to anyone else.

Their success was gained *on the court!* However, they have no language to express what happened on the court. They can *from the stands*, talk about what made them successful. They cannot say what successful being and action is as it is actually lived on the court. In fact, success on the court is given being and action by being in the world of the game in which one is playing. It has nothing to do with what is going on with them internally. It exists in the land of the fundamental and essential nature and function of being for human beings, not their way of being, which is spoken about in the language of what is going on with one internally. Their success is due to the access they created by discovering for themselves the being related to being effective in their discipline (and the action derived from that being).

What is Meant by Discovering for Yourself

What is presented in this course is analogous to a pointing finger; what it points to is what there is for you to discover for yourself.

Don't get fixated or even fascinated by the pointing finger; rather, engage (try on for yourself, or where required, actually create for yourself) what the finger points to. During the course we will clarify and make fully accessible for you what is meant by "try on for yourself", and "create for yourself".

Dictionary definition of discover: "to find out; learn of the existence of; realize"
(Webster's 1998)

Synonym comparison: "discover implies a finding out, by chance, exploration, etc., of something already existing or known to others" *Ant.* "miss, pass by, overlook"
(Webster's 1998)

What is Meant by Discovering for Yourself

The only way to be effective in mastering something for yourself is to be fully engaged with it as itself as you act on it in life, real time.

For most of us, what we have mastered has been mastered conceptually. That is, we have mastered “knowing it” conceptually and descriptively.

You can have a powerful conceptual grasp of *what it is* to be a leader and *what it is* to exercise leadership effectively as a function of your observation and description of leaders. Or you can master *being* a leader and *exercising* leadership effectively in dealing with life as it comes at you.

The only access to ***being*** a leader and to the *actions* of the effective exercise of leadership is to ***discover for yourself*** leader and leadership as they are called for in one’s engagement with life. This will be challenging and will require intellectual effort and emotional courage.

What is Meant by Discovering for Yourself

We realize that what we are asking you to do is not easy and may even occur for you as difficult, disquieting, uncomfortable, and in some cases, even threatening; it often takes courage to do what we ask.

Many people never challenge themselves in taking on something they find disquieting or uncomfortable because it threatens their worldview (model of reality) or one of their frames of reference (mindsets). However, if you are to master being a leader and the effective exercise of leadership, you must fully embrace the process required to do so, and accept any discomfort experienced along the way.

In summary, for us to keep our promise, and for you to leave this course being a leader and exercising leadership effectively as your natural self-expression, you must **discover for yourself** what is presented in this course.

DEALING WITH COGNITIVE DISSONANCE

Cognitive Dissonance

If a person is confronted with two cognitions (items of knowledge, belief, or explanation) that are inconsistent with each other (are at odds with each other), they experience something called *cognitive dissonance*. Cognitive dissonance is a negative drive state, not unlike hunger or thirst, or being upset. Because the experience of dissonance is unpleasant (like hunger or thirst or being upset is unpleasant), the person will reflexively *strive* to reduce the conflict between the two items of knowledge, belief, or explanation (cognitions). (drawn from Aronson 1997)

What we present in the leadership course almost invariably generates dissonance that results from something we have said being inconsistent with something most participants already know to be true or believe to be true, or is explained or stated in terms significantly inconsistent with the way it is explained or stated in what they know or believe to be true.

As it says in the definition above, cognitive dissonance is a negative drive state and as such provokes people into doing whatever they can to resolve the significant upset of the negative drive state.

Dealing With Cognitive Dissonance

Some participants will deal with this negative drive state by raising their hand and, while not necessarily being able to say that they are experiencing cognitive dissonance, or even being able to articulate the two cognitions that are in conflict, they will say enough for most of us to recognize that they are experiencing cognitive dissonance. This makes it possible to support such participants in mastering the unique material that constitutes much of this course.

In contrast to those participants who raise their hand, many participants will not raise their hand to deal in public with the unpleasantness of the negative drive state of dissonance. Instead, silently in their seat, they will attempt to resolve the unpleasant negative drive state by 1) silently conducting an *ad hominem* attack on the instructor, or what the instructor has said or what is stated on the slide, or 2) without considering what the instructor has said or is stated on the slide as a possibility (as in the first line of a joke) dismiss what has been stated as just plain wrong, or 3) dismiss it as not making sense, or 4) dismiss it as not understandable, or 5) resolving the dissonance by simply deciding to stick with what they already know or believe without dealing with what we are presenting.

The Negative Drive State of the Dissonance Between Explanation and Access

As we said, cognitive dissonance is what goes on with a person when confronted with items of knowledge, belief, or explanation that are inconsistent with each other (are at odds with each other).

In this course cognitive dissonance arises when encountering a somewhat subtle inconsistency, namely the dissonance that people experience between an *explanation* of a subject of interest (a conceptual grasp, a from-the-stands grasp) and actual *access to the World* of that same subject of interest (an as-lived grasp, on-the-court grasp of that subject).

The Last Word On Dealing With Cognitive Dissonance

When dealing with cognitive dissonance problems, allow yourself the courage and freedom (comfort) to say that you are experiencing the need to silently make

- 1) an *ad hominem* attack on the instructor, or what the instructor has said or what is stated on the slide, or
- 2) without considering what the instructor has said or is stated on the slide as a possibility (as in the first line of a joke) dismiss what has been stated as just plain wrong, or dismiss it as not making sense, or dismiss it as not understandable, or
- 3) resolving the dissonance by simply deciding to stick with what they already know or believe without dealing with what we are presenting.

ABOUT DEALING WITH BREAK-TIME ASSIGNMENTS

About Break-Time Assignments

This course is not about being given answers. It is about you being empowered to discover for yourself what is being presented, and to do so in a way that results in expanding your opportunity set of ways of being, thinking, creative imagination, planning, and acting. (On the next slide, we will present what is meant by “discover for yourself”.)

As such, it is vitally important that you come prepared to each session having completed whatever preparatory work is requested of you so that you can engage in classroom dialogue.

This course will not be easy, and in order to fulfill on the promise of the course your full participation is required. The course gets done through your participation.

What is Meant by “Discover For Yourself?”

What is meant by “discover for yourself” is both what those words mean in the everyday common-sense meaning of those words, and at the same time, there is a term-of-art meaning that we will make clear a bit later.

What is meant by “discover for yourself” in its term-of-art sense is fundamental and critical to your achieving being a leader and exercising leadership effectively as your natural self-expression.

However, at this point your understanding of “discover for yourself” in its everyday common-sense meaning will suffice. And for now, “discover for yourself” contrasts with “received knowledge” or mere information.

What is Meant by “Discover For Yourself?”

In this course we will be asking questions that are different than you might be used to and requiring answers that reflect your having dug deeply into what is presented by “discovering for yourself” the as-lived **experience** of what has been presented.

In order to realize the promise of the course, it is critical that you transform what is presented from something you understand and maybe even see the validity of (something conceptual) to something that becomes a part of your natural self-expression (something that, so to speak, uses you).

One practice that will make a difference in your effecting that transformation is to ask yourself “What does this *look like* in the living of it?”, or “What does this *look like* in my life?”, or when appropriate “What does this *look like* in doing it?”

Each time you complete a break-time assignment, be ready to share what you discovered for yourself as a result of engaging with the assignment.

BREAK ASSIGNMENTS

The Temporary Cumulative Slide Deck

Within five hours of the completion of each course day, we will post the Temporary Cumulative Slide Deck on your CCLE Course Page (Common Collaboration and Learning Environment) for this Course.

The Temporary Cumulative Slide Deck will contain all of the slides you have seen to date.

All Break Assignments, the Temporary Cumulative Slide Deck, and the Course Readings will be posted on your CCLE Course Page.

Please note: this Temporary Cumulative Slide Deck is for your personal use only.

Break Assignments

1. Worlds Constituted by Conversational Domains

Take some time to look at a field of interest and activity in your life in which you have performed with critical know-how and competent action, or even mastery.

- A. In what World(s) have you achieved a level of competence or mastery? What is the Conversational Domain that constitutes that World?
- B. What are some of the Specialized Terms and Carefully-Crafted Statements that constitute that World, and what are some examples of those Specialized Terms and Carefully-Crafted Statements Networked Together?

2. The Slide Deck Textbook

Review any sections of the Slide-Deck Textbook that you are unclear about. Either come to our Session with questions regarding those sections or send your questions in your “*What Have You Been Able to Discover for Yourself?*” email. (See Assignment #4 below)

Break Assignments

3. Reading Assignments

Read and engage with Course Readings #1 through 4 (a total of 16 pages). You can locate these readings on your CCLE Course Page.

Reading 1: The Transformational Experiences That Leave Ordinary People *Being* Leaders

Reading 2: Getting Beyond the Limits of the Way You Wound Up Being

Reading 3: Your “Course Leadership Project” Assignment, Part I of II

Reading 4: Integrity: Without It, Nothing Works

Break Assignments

4. What Have You Been Able to Discover for Yourself? email

By midnight (Pacific time zone) **each Friday**, write and send an email of one or more paragraphs regarding what is opening up for you in completing the assignments, in reviewing the Slide Deck, or in trying on what has been presented in the Course so far.

In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

END OF DAY ONE

What You Discovered in Completing Your Break Assignments

1. What Would I See?

If I see discovery on-the-court, if I see discovery as an as-lived experience, what would I see?

(Note: The question above has been revised since you last saw it.)

2. The Slide Deck Textbook

Review any sections of the Slide-Deck Textbook that you are unclear about. Either come to our Session with questions regarding those sections or send your questions in your “*What Have You Been Able to Discover for Yourself?*” email. (See Assignment #4 below)

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THE PURPOSE OF THE VARIOUS SEGMENTS PRESENTED IN THIS COURSE

What You Are Promised From Your Full Participation in this Course

You will have experienced whatever personal transformation is required for you to leave the course **being who you need to be to be a leader**, and with **what it takes to exercise leadership effectively as your natural self-expression**.

In other words, we promise that when you leave this course, **you will be a leader, and you will have what it takes to exercise leadership effectively as your natural self-expression**.

What is the Purpose of the Various Segments Presented in this Course?

Each of the various segments of this course exists for one and only one purpose, namely, to leave you being a leader and exercising leadership successfully. Everything dealt with in this course and the way it is delivered has been specifically designed and then confirmed as effective in realizing that aim.

As we go through the various parts of the course, you will at first often not see how a given part relates to the aim of the course – creating leaders. If in a given segment you forget that what is being covered in that segment is being covered because it is required to leave you being a leader and exercising leadership successfully, you are likely to fail in mastering that segment. To realize the promise of the course, you must be fully engaged with each part of the course – not just the ones you find engaging or that you think are relevant.

What is the Purpose of the Various Segments Presented in this Course?

If you create the following context for your participation in this course and remember it when you find yourself not engaged or thinking that what is being dealt with is not relevant, the following context will empower and enable you to deal with what you must deal with to realize the promise of this course.

Everything dealt with in this course and the way it is delivered has been specifically designed to leave me being a leader and exercising leadership effectively as my natural self-expression.

What Is Required Of Me To Master A Conversational Domain?

Mastering a Conversational Domain leaves you actually *dwelling* in the *World* constituted by that Conversational Domain.

Dwelling in a World leaves you *being* and *acting* in that World at a high level of effectiveness as your natural self-expression.

This is the way we deliver on our promise to you.

Getting the Meaning Right From the Beginning

In order for us to deliver on what you are being promised, what gets said in this course must be said by us with the rigor required to actually produce a Conversational Domain that constitutes being a leader and the effective exercise of leadership as a World, and which specific Conversational Domain when mastered leaves you in that World.

In order to accomplish this required rigor, a good deal of the content of this course is exactly – word for word – what you see written on the screen in front of you.

What you see on the screen in front of you are the exact Specialized Terms and Carefully-Crafted Statements utilizing those terms, which taken together constitute being a leader and the effective exercise of leadership as a Conversational Domain that constitutes being a leader and the effective exercise of leadership as a World.

The Necessity For Rigor And Exact Language

The result you are promised out of your participation in this course is a product of your fully engaging in and finally mastering what will be for you certain new Conversational Domains, which individual Conversational Domains taken together will leave you dwelling in and being used by the World of leader and leadership.

Consequently, it is critical that you master the Specialized Terms of each of those *Conversational Domains* in the exact words used, and that you master the Carefully-Crafted Statements that employ those terms in the exact way that they are worded. Be clear that the exact words used in the Specialized Terms, and the exact wording of the Carefully-Crafted Statements, are what they are because they are required to actually constitute a Conversational Domain that will leave you in leader and leadership as a World.

The Necessity For Rigor And Exact Language

You could use other more familiar or more comfortable words to understand, or to gain a conceptual grasp of, or to know about what is said by the **Specialized Terms** or the **Carefully-Crafted Statements** that are a part of the **Conversational Domain** that constitutes being a leader and the effective exercise of leadership as a **World**.

However, those more familiar or more comfortable words will not be part of a **Conversational Domain** that actually constitutes being a leader and the effective exercise of leadership as a **World**.

The Necessity For Rigor And Exact Language

What we are saying now is that those Specialized Terms (terms with a special, precise, and sometimes technical meaning), and those Carefully-Crafted Statements (phrases, sentences, paragraphs, entire sections, or even whole discourses) must be dealt with with the rigor in which they are presented.

Using more familiar or more comfortable words **will not work**.

In fact, using more familiar or more comfortable words on the way to mastery, will get in the way of mastery.

When you are confronted by a **word** or a **statement** (phrase, sentence, paragraph, entire section, or even the whole discourse of this course) the meaning of which is not clear for you, put your hand up and engage with us until you are clear about that **word** or **statement**, or better yet are in the **World** opened up by that **word** or **statement**.

In Summary

What makes the rigorous use of certain words, and the rigorous construction of certain phrases, sentences, paragraphs, and sections necessary if you are to master the World made available by a new Conversational Domain?

The use of familiar words and a comfortable or familiar construction of phrases, sentences, etc. will predictably make what you read and hear like what you already know or at least compatible with what you already understand, rather than opening up a new World for you.

What The Experts Say

Speaking about the difference between the use of language that is familiar and comfortable and the kind of language required to open up a new World, the philosopher Martin Heidegger had the following to say:

“... attempt to regain the unimpaired strength of language and words; for words and language are not wrappings in which things are packed for the commerce of those who write and speak. It is in words and language that things first come into being and are.” (Heidegger, 2005)

“Language is the house of being. In its home man dwells.” (Heidegger 1977)

In this course you and I are using words and language in that special way required to bring “into being” the World of being a leader and exercising leadership effectively.

What The Experts Say About *Difficult Language*

As the philosopher Jacques Derrida said:

“I never give in to the temptation to be difficult just for the sake of being difficult. That would be too ridiculous.” (Derrida, 1995)

By the same token, he also said, *“If things were simple, word would have gotten around.”*
(Derrida, 1988)

MASTERY REQUIRES DISCOVERING FOR YOURSELF

Mastery Requires Discovering for Yourself

We have made a very bold promise. Nobody promises that over a hundred people are going to walk out of a six-week course being leaders and exercising leadership effectively as their natural self-expression.

And in our experience of having delivered the course multiple times, we guarantee that this promise will not be fulfilled for you as a result of any of the following: you getting clear on anything that we are presenting, having fabulous insights, thinking in new ways, having clever things to say to other people, understanding new models, theories and information, role-playing scenarios, applying what is presented in this or that situation, and so forth.

What makes it possible for us to make the promise of this course is you discovering for yourself what is presented in this course.

Mastery Requires Discovering for Yourself

What you learn, what you figure out, and what you understand, is wonderful but it does not become a part of your natural self-expression.

If you are like us, by the time you were five years old your mother taught you everything you need to know to be a decent human being. And, hopefully you're not like us in that the knowledge she told us made no difference in our behavior.

In any case, if knowledge equated to natural self-expression, every professor would be at the top of the game of that which they profess.

Mastery Requires Discovering for Yourself

Speaking at the World Innovation Summit for Education, Professor Noam Chomsky stated the following:

“One of the great physicists of the 20th century, Victor Weisskopf, was famous for what he used to tell his introductory classes. If they would ask ‘What are we going to cover this semester?’ his answer was ‘It doesn’t matter what we cover; it matters what you discover.’”

“If you can discover things, you’re on your way to being an independent thinker.” (Noam Chomsky “Independent Thinking Comes Through Discovery”)

Mastery Requires Discovering for Yourself

Moreover, even people who are highly successful are for the most part unable to talk about their success in a way that makes that success available to anyone else.

Their success was gained *on the court!* However, they have no language to express what happened on the court. They can *from the stands*, talk about what made them successful. They cannot say what successful being and action is as it is actually lived on the court. In fact, success on the court is given being and action by being in the world of the game in which one is playing. It has nothing to do with what is going on with them internally. It exists in the land of the fundamental and essential nature and function of being for human beings, not their way of being, which is spoken about in the language of what is going on with one internally. Their success is due to the access they created by discovering for themselves the being related to being effective in their discipline (and the action derived from that being).

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The Last Word On Dealing With Cognitive Dissonance

When dealing with cognitive dissonance problems, allow yourself the courage and freedom (comfort) to say that you are experiencing the need to silently make

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ALREADY-ALWAYS LISTENING: AN ONTOLOGICAL PERCEPTUAL CONSTRAINT

Already-Always Listening: An Ontological Perceptual Constraint

Most of us are unaware that our *listening* is not an empty vessel, not a blank slate. We assume that whatever someone says to us (that is, what enters our ears) registers in our *listening* (lands for us) exactly as it was said.

While we may hear what is said as it was said, there is something in our listening about which we are unaware that constrains and shapes what registers for us in our *listening*.

What constrains and shapes our listening is a perceptual constraint that we call *already-always listening*. This constraint is *already* there in our listening before we hear anything. And, it is *always* there in our listening. Hence the name, *already-always listening*.

In short, there is a difference between what we *hear* (what enters our ears) and what we *listen* (what lands for us).

A Simple Example of Already-Always Listening

Some people *listen* to classical music with “I don’t like classical music” already in their listening before they even *hear* a new piece of classical music. Others *listen* to heavy metal music with “heavy metal music is just noise” already in their listening. In either case, one’s ability to *hear* the music is not interfered with, but their *listening* of that music is constrained and shaped by their *already-always listening*.

If you give some thought to it, you will be able to find a personal example by identifying someone in your life for whom you have an *already-always listening* before that person even opens their mouth. That *already-always listening* is likely to be some favorable or unfavorable judgment, evaluation, or opinion you have about that person. Your *already-always listening* for that person, whatever it may be, *constrains* and *shapes* your listening of whatever that person says.

“Already-Always Listening”: an Ontological Perceptual Constraint

Anything that is *already* in your listening before anyone says anything to you, and is *always* in your listening, is an *already-always listening* that produces a constraint on your perception. It prevents you from recreating for yourself precisely what was said to you. In short, any *already-always listening* interferes with your listening.

Using our simple example of an opinion that you have about a given person, if you think about it, it is obvious that your opinion is already there before that person opens their mouth. And, until you change that judgment, evaluation, or opinion it is always there. Moreover, given that whatever that person says is constrained and shaped in your listening to be consistent with that judgment, evaluation, or opinion, it is unlikely that you will change the opinion.

The Distortion of “Already-Always Listening” Extends to Anything Constituted in Language

Note that *already-always listening* constrains and shapes in our listening not only what is said to us and what we overhear, but also constrains and shapes for us what we get out of (what registers for us of) what we read or study.

In summary, most of us are unaware of the distortion of what is said to us and what we overhear, and the distortion of what we read and study, which distortions are the result of the constraining and shaping effects from our *already-always listening*.

While in the rest of this section we will speak about the effects of *already-always listening* as though we are only talking about what is said to us (what we hear), you now know that it also applies to what you read and study.

The **Constraining** Effect of Your Already-Always Listening

With whatever you hear of what is said, your *already-always listening* constrains what lands for you in your listening. For instance, with a person about whom you have a judgment, evaluation, or opinion, anything said by them that is inconsistent with your judgment, evaluation, or opinion will not register for you or will be dismissed in some way. In other words, your *already-always listening* constrains what registers for you.

For example, if you have an opinion about conservative politicians, such as “they do not empathize with people’s suffering”, and a conservative politician says something consistent with empathy for a group’s suffering, while you will hear what is said, it is unlikely to register for you as empathy.

The **Shaping** Effect of Your Already-Always Listening

In addition to constraining your listening so that you don't listen to all that you hear, your *already-always listening* of a person about whom you have a judgment, evaluation, or opinion also shapes (distorts) what does register in your listening to be consistent with your judgment, evaluation, or opinion of that person.

For example, again if you have an opinion about conservative politicians, such as “they do not empathize with people’s suffering”, and a conservative politician says that there is a need to do this or that about a group’s suffering, you are likely to interpret what they say consistent with your already-always listening. For instance, your interpretation could be that the politician is not really concerned with alleviating suffering; rather, that he or she has an alternative agenda and is just trying to appear caring.

Group Already-Always Listening

Each nationality, culture, religion, family, and most other tight-knit groupings of people have an identifiable *already-always listening* shared by most individuals in the group.

While some of us are able to identify the *already-always listening* of various other nationalities, cultures, religions, families, and groups, most of us are unaware of the *already-always-listening* of our own such groupings. The *already-always listening* of such groups is a powerful ontological perceptual constraint, the awareness of which we almost always fail to keep present for ourselves.

Group Already-Always Listening

Consider that “who you wound up being” is shaped by your listening – by your listening as, for example, an Australian, a Russian, an Iranian, an Indian, a German, a Korean, or a North American, by your listening as either a male or a female, by the listening of your religion, by the listening developed as part of your family as contrasted with other families, by the idiosyncratic listening you developed as an individual, and so on.

“Already-Always” is Much More Pervasive Than Just **Listening**

While we have named this ontological perceptual constraint *already-always listening*, the already-always category of perceptual constraint goes well beyond one’s listening.

It is actually **you** (not just your listening) that is not an empty vessel. That is, you are not only not an empty vessel for what you hear, but you are not an empty vessel for any aspect of your perception of whatever you are dealing with.

“Already-Always” is Much More Pervasive Than Just Listening

Instead of *already-always listening*, we could have named this ontological perceptual constraint *already-always interpreting*. That is, there are *already-always interpretations* present in “the way you wound up being” that function as ontological perceptual constraints that distort what you perceive of what you are dealing with.

Already-always interpreting in that “the way you wound up being” includes interpretations that are already there (already there before you encounter a given situation), and those already-there interpretations are always there. “Always there” in the sense that some of the already-there interpretations are present in certain situations or with certain people, and some of the already-there interpretations are always there all the time. Hence the name, *already-always interpreting*.

“Already-Always Interpreting”, An Ontological Perceptual Constraint

Note that if one is not aware of and responsible for the likelihood of *already-always-interpretations* distorting one’s perceptions, one will assign false cause to the breakdowns that result from one’s way of being and acting being correlated with a distortion of what one is dealing with. Then, of course, one is led to “fix” that false cause which results in running around in circles dealing with one breakdown after the other.

While we will say no more about already-always-interpreting, everything we say about already-always listening applies to already-always interpreting.

Your Already-Always Listening *Runs* You

Because your *already-always listening* is **already** there in your listening and **always** there in your listening, it is like air to the bird and water to the fish. We do not notice, and therefore do not take into account, what is omnipresent (already-always there for us). And therefore, your various *already-always listenings* are difficult for you to discern for yourself. They are so to speak hidden from you.

And, what you don't distinguish (that about which you are unaware) runs you.

When your *already-always listening* remains undistinguished, what you hear is distorted (constrained and shaped by your listening), but you go on unaware of the distortion.

Your Already-Always Listening *Runs* You in the Following Way

For each of us, our way of being and our actions are correlated with the way in which what we are dealing with occurs for us. Consequently, when your undistinguished *already-always listening* imposes distortions in your listening, your way of being and your actions are correlated with those distortions, rather than being correlated with what was actually said. Your way of being and your actions are so to speak manipulated by those distortions. But you are unaware that your being and actions are correlated with a distortion.

You are left trying to be effective with a distortion of what was said in the conversation you are dealing with, and being unaware of the distortion imposed by your *already-always listening* you will ascribe “reasons” (false cause) for any difficulty you encounter in being effective in dealing with that conversation.

When Undistinguished Your Already-Always Listening Runs You

To *be* a leader, and to exercise leadership effectively as your natural self-expression, you must distinguish your *already-always listening*, or when you are leading, it will run you.

A Person “Becomes” Their Already-Always Listening

Many people hear what is said to them with “I know”, or “I already know”, or “I know better” already in their listening before they hear almost anything said to them. It is not that they are **thinking** “I already know”, it is that **who they are** is “I already know”.

The consequences of such *already-always listening* are easy to imagine. The consequences are the same as if you said to someone who is about to say something to you, “I already know. Now what did you want to say to me?”, or “I know better. Now what did you want to say to me?”

With such a *listening* it is difficult for you to hear anything that might be new for you. Or, if what is said in fact enhances what you know, it is unlikely that it will register for you as a contribution. Rather, with an “I know” *already-always listening*, even a contribution is likely to land for you as criticism.

A Simple Example of “I Know” Already in One’s Listening

To illustrate this “I know” *already-always listening*, if when you are driving and you know to turn right at the next corner, if your passenger says, “Turn right at the next corner”, you are likely to defensively blurt out, “I know!” – even though letting the passenger know that you know is irrelevant to anything other than defending your *already-always listening* that “I know”.

The entire need to say “I know” comes from “I know” being already always in your listening. It is not that you are **thinking** “I know”, it is that **who you are** is “I know”, and when someone says something that occurs for you as a challenge to **who you are**, you respond defensively.

In a Sense, You **Are** Your Perceptual Constraints

Already-always listening is one of our Perceptual Constraints. We are asking you to consider yourself as your listening, that is to say, your *already-always listening* is a part of who you are – who you wound up being.

And, there's no possibility beyond what you already always are (who you wound up being) until you own what you already always are.

Already-Always Listening Also *Filters* What We Hear

Most of us have an *already-always listening* of “It’s not my fault”, or “I am not to blame”. It is a listening most of us develop in our childhood.

While as adults we know that it is *possible* for it to be our fault or that we are to blame, and while we may not actively be ***thinking*** it is not our fault or that we are not to blame, ***who we are*** is “It’s not my fault”, and “I am not to blame”.

As a consequence, when something goes wrong and there is any discussion about who’s to blame, we listen with the *filter* of “It’s not *my* fault” and “I am not to blame”. If it starts to look like it might be us, this listening causes us to generate rationalizations and justifications for what happened, rather than simply looking at what happened. And, if it turns out that we cannot escape blame, this listening often leaves us upset, and with an unexpressed feeling of resentment.

Already-Always Listening Leaves Us Defensive

Most of us have an *already-always listening* of “I am right”, or for sure, “I am not wrong”.

As a consequence, when something challenges what we think or believe, we are often unable to consider this other view as a real possibility, and to examine it as though it might be right, or worse yet, that we might actually be wrong. We get defensive.

And, if it turns out that we cannot escape the validity of this other view, or that we were actually wrong, this listening often leaves us upset and with an unexpressed feeling of resentment. This universal listening prompted geneticist J.B.S. Haldane to say, “New ideas have four stages of acceptance: i) this is worthless nonsense; ii) this is an interesting, but perverse, point of view; iii) this is true, but quite unimportant; iv) I always said so.” (1963, p. 464)

Already-Always Listening Prevents *Re-Creating* What Was Said

For a final virtually universal example of *already-always listening*, we all listen with a certain question already present in our listening, which question is constantly present as we listen: “Do I agree or do I disagree with what is being said?”, or “Is it right or is it wrong?”, or “Is it true or is it false?”.

You can imagine the consequences of this *listening*. It is as though, when someone is speaking, we are under our breath saying to ourselves over and over as they are speaking, “Do I agree or disagree?”, “Do I agree or disagree?” ...

This “Do I agree or disagree?” *already-always listening* displaces the possibility of simply *getting* what is being said, exactly as it is said, without adding any judgment or evaluation to it – that is, actually *re-creating in our listening* what is said – **before** considering the validity of what is being said.

Already-Always Listening Gets in the Way of Being Effective in Correcting or Adding to What is Said

As a consequence of this “agree or disagree” or “right or wrong” listening, we usually miss some of what is said, and at least a part of what is said will be distorted for us.

If in fact what we hear does require correction, or is valid but can be enhanced, because we have not faithfully re-created what is to be corrected or contributed to exactly as it was said, we are less able to be clear and effective in attempting to make the correction or contribution.

To be a leader, and to exercise leadership effectively, you must be masterful in empowering others to see for themselves actual errors in their thinking, and masterful in enhancing their valid thinking. This is literally impossible if you listen with “Do I agree or do I disagree with what is being said?”, or “Is what is being said right or wrong, or true or false?”

Identify Your Already-Always Listening

The question is, what is the already-always listening that you are? See if you can find yourself in any of the following:

“Do I agree or do I disagree with what is being said?”, “Is it right or is it wrong?”, “Is it true or is it false?”

“It’s not my fault”, “I am not to blame”, “I am not responsible”

“I know”, “I already know”, “I know better”

“I am right”, “I am not wrong”

“I am the leader”, “I am the boss”, “I am in charge”

“You should ...”, “you are supposed to ...”

“I am busy”, “what do you want from me?”, “what’s your point?” or “get to the point”

Identify Your Already-Always Listening

The question is, what is the already-always-listening that you are? See if you can find yourself in any of the following:

“Am I going to like or dislike what is being said?”, “is it going to make me look good or bad?”

“What’s in it for me?”, “what am I going to get out of this?”, “is this going to be a waste of my time?”

“Do I believe what is being said?”, “why are you really saying what you are saying?”, “what do you really mean?”

“Are you going to hurt me?”, “take advantage of me?”, “tell me the truth?”, “what are you really up to?”

“You’re not going to tell me what to do are you?”

“Tell me what to do”, “what's the answer?”, “I want the answer”

Identify Your Already Always Listening

The question is, what is the already-always-listening that you are? See if you can find yourself in any of the following:

What is your *already-always listening* for: other nationalities, other cultures, other religions, men, women, younger than you, older than you, more knowledgeable than you, less knowledgeable than you, developed as part of your family as contrasted with other families, ...

... for individuals and groups about whom you have a judgment, evaluation, opinion, or prejudice?

What is the already-always listening imposed by your field of expertise, or profession?

You Are Your Already-Always Listening Waiting to Happen

Whatever your already-always listening, it shapes the way people and things show up for you.

For example, if my *already-always listening* is: “You don't understand me”, then I become “you don't understand me” waiting to happen.

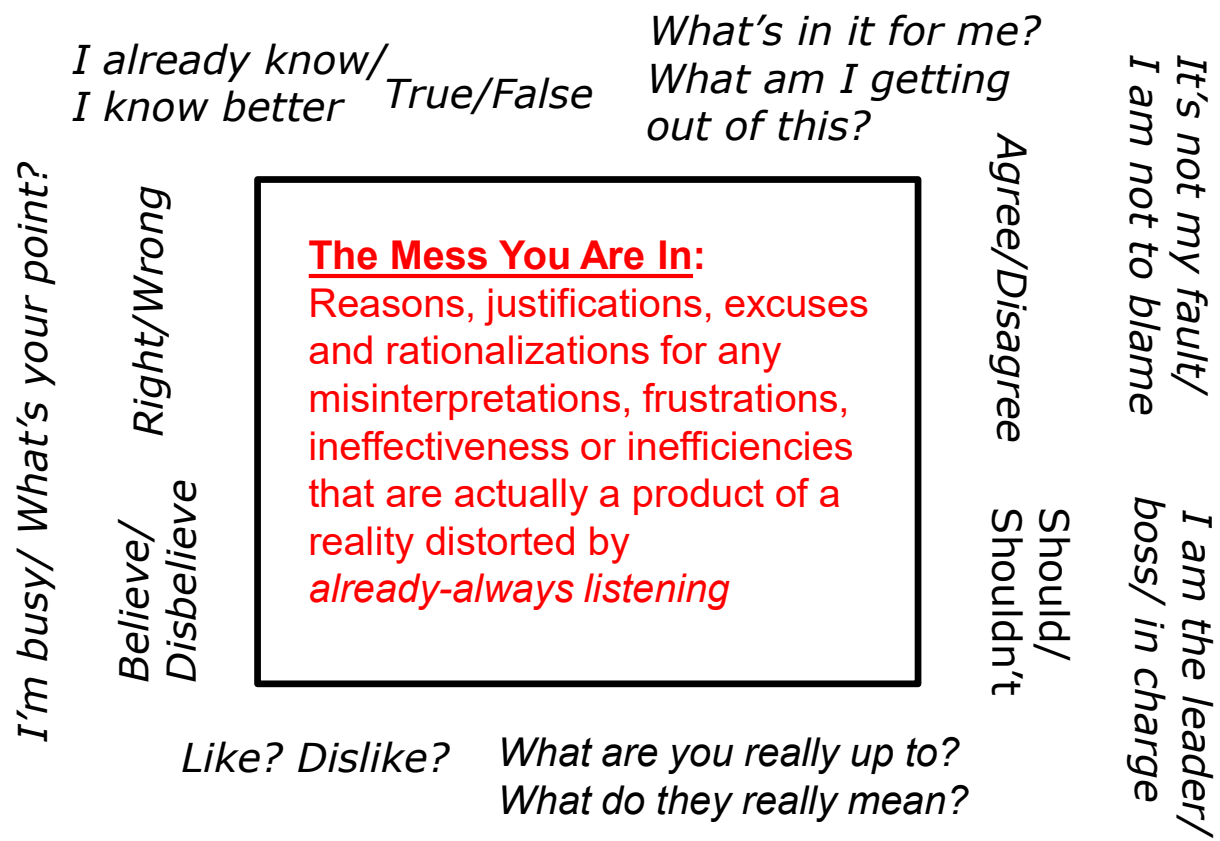
Or, if my *already-always listening* is: “Do you respect me? or Do you disrespect me?”, then I am likely to be oversensitive to anything said that might in any way indicate some question of your respecting or disrespecting me – then I become “you don't respect me, do you?” waiting to happen.

The Impact of Attempting to Lead in the Distorted Reality of Already-Always Listening

The Mess You Are In:

Reasons, justifications, excuses
What's the overall point?
Why are you already
misinterpreting, misstatements,
ineffectiveness or inefficiencies
that are actually a product of a
reality distorted by
already-always listening

The Impact of Attempting to Lead in the Distorted Reality of Already-Always Listening



Mood/atmosphere for human beings: **resigned and cynical**

BREAK

Something Almost Nobody Knows: The Price You Pay for A Lack of Integrity

What is Integrity for a Person?

Integrity for a person is a matter of that person's word, nothing more and nothing less.

For a person to have integrity, the word of that person must be (as integrity is defined in the dictionary) whole, complete, unbroken, unimpaired, sound, in perfect condition.

The question is, in the matter of integrity what constitutes your word?

Integrity: Your Word Defined

- 1. What You Said You Would Do**
- 2. What You Know to Do**
- 3. What Is Expected of You (Unexpressed Requests of You) by All Those with Whom You Wish to Have a Workable Relationship**
- 4. What You Say Is So**
- 5. What You Say You Stand For**
- 6. Moral, Ethical, and Legal Standards**

Integrity: Your Word Defined

- 1. What You Said:** Whatever you said you will do, or will not do (and in the case of do, doing it on time). (Note: Requests of you become your word unless you have responded to them in a timely fashion.)
- 2. What You Know:** Whatever you know to do, or know not to do, and if it is do, doing it as you know it is meant to be done (and doing it on time), unless you have explicitly said to the contrary.
- 3. What Is Expected (Unexpressed Requests Of You):** Whatever you are expected or requested to do or not do by anyone with whom you desire to have a workable relationship (even when not explicitly expressed), and in the case of do, doing it on time, unless you have explicitly said to the contrary. (Note: What you expect of others is not for you their word – with others, you must change your unexpressed requests into explicit requests.)

Integrity: Your Word Defined

- 4. What You Say Is So:** Whenever you have given your word to others as to the existence of some thing or some state of the world, your word includes being willing to be held accountable that the others would find your evidence makes what you have asserted valid for themselves.

- 5. Standing For Something:** What you stand for – that is, what you say that your life is about and for what you can unquestionably be counted on – whether expressed in the form of a declaration made to one or more people, or even to yourself, as well as what you allow people to believe that you stand for, is a part of your word.

- 6. Moral, Ethical, And Legal Standards:** The moral, ethical, and legal standards which you have not explicitly declined are a part of your word.

Integrity is Honoring Your Word, and Honoring Your Word Is

1. **Keeping** your word, and on time

OR:

2. **Whenever you will not** be keeping your word, just as soon as you become aware that you will not be keeping your word (including not keeping your word on time) saying to everyone impacted:

- a. that you will not be keeping your word, and
- b. that you will keep that word in the future, and by when, or, that you won't be keeping that word at all, and
- c. what you will do to deal with the impact on others of the failure to keep your word (or to keep it on time).

Honoring Your Word

Remember, that during the course, honoring your word (starting with the *conditions for realizing the promise of the course*, and the *course rules of the game*) when you are not going to keep your word means that as soon as you know you will not or may not be keeping your word, you let us know, and clean up any mess left for yourself and others.

In fact, to empower and enable yourself as a leader, you will have to be rigorous in honoring your word – with yourself, with those you lead, and with those who lead you. So this is an opportunity for you to practice being a leader, that is, being a person of integrity.

And remember, integrity is one of the four factors of the foundation for leadership.

Cost/Benefit Analysis on Giving Your Word

The time to do a cost/benefit analysis is when you are considering giving your word. Before giving your word it is wise to weigh the benefits of giving your word against the cost of honoring that word. When you give your word, you are in effect saying, “I will make that happen.”

When you are making the choice to continue to be in the course – which will mean you are giving your word to the *conditions for realizing the promise of the course* and the *course rules of the game* – you should weigh the benefits you will realize from being in the course against what it will cost you to honor those conditions and rules.

Cost/Benefit Analysis on Keeping Your Word and on Honoring Your Word

When it comes time to keep your word, there will also be instances when doing a cost/benefit analysis is appropriate.

However, it is never appropriate to do a cost/benefit analysis on honoring your word. Once you have given your word, if you are to be a person of integrity you have no choice but to honor your word, exactly as we have distinguished honoring your word.

After you have given your word, doing a cost/benefit analysis on honoring your word demonstrates that you are untrustworthy, and guarantees that you will not be a person of integrity.

Given that integrity is one of the four factors of the foundation for being a leader and for the effective exercise of leadership, practicing honoring your word is an important opportunity afforded by this course.

Integrity and Performance

As this new model of integrity points out, integrity is the state or condition of being whole, complete, unbroken, unimpaired, sound, in perfect condition. Such a state is the necessary and sufficient condition for workability. And, workability is a necessary condition for performance. As a result, it becomes clear that integrity determines the opportunity set for performance.

Yet one only needs to read the newspaper to be clear about the almost universal lack of integrity. How can this be?

The answer is: The fact that integrity determines one's opportunity for performance is concealed by what (drawing from Rawls) we term the "veil of invisibility". There are eleven factors that contribute to this veil of invisibility.

The Veil of Invisibility

For example, one of the factors contributing to this veil of invisibility is self-deception – a self-deception that leads almost all of us to *believe* that we are persons of integrity. If you take your integrity for granted (even with this and that instance to prove it), you are virtually guaranteed to be out of integrity.

There will be opportunities during this course for you to see this factor in yourself, as well as the other ten factors that make up the veil of invisibility. You read about these factors in the Pre-Classroom reading, and we will review some of them again later in this course.

Mastering the eleven factors contributing to the veil of invisibility will leave you with an authentic opportunity to be a person of integrity. And as we indicated earlier, without integrity you can forget about being a leader.

IN OR OUT, CHOOSE

In Or Out, Choose

Choosing Includes Giving Your Word

We made bold promises for what you will accomplish from your participation in this course. You have our word that we will deliver on those bold promises. But, if you are to realize those promises for yourself you must honor the *Conditions For Your Realizing What We Promised*, and honor the *Course Rules Of The Game*.

Choosing to be in this course **means** that you have given your word to your classmates, to us, and most importantly to yourself, that you will deliver on those *conditions*, and on the *course rules of the game*. And, that you give your word that you will honor that word – starting now through to the end of the course.

Making What You Promise Belong to You

For us to deliver on what we promised to you from your participation in this course, if you choose to be in the course, you must be crystal clear on and operate from what you are promising (giving your word to).

You have likely listened to the *conditions for your realizing what we promised* and the *course rules of the game* as something of *ours* that we are asking *you* to give your word to.

However, if you make the *conditions* and the *course rules of the game* your own – that is, make them your word, rather than someone else's word that you are merely agreeing to – you will find that you have empowered and enabled yourself to honor those words.

In fact, to empower and enable yourself as a leader, you will have to make your own all of the things you “agree” to, so this is an opportunity for you to practice being a leader.

Choosing in the Way a Leader Chooses

There may be various reasons for your being in the room today, but it's now time to put those reasons aside and actually choose. Make being in the course or not your own rather than your being in the course or not belonging to circumstances or your reasons – “I choose to be in this course”, or, “I choose not to be in this course”.

In other words, it is ultimately **you** doing the choosing, not your **reasons** or the **circumstances** doing the choosing.

Your reasons (no matter how valid) do not commit you, only you can commit yourself.

And, you can forget about being effective as a leader until you acquire the ability and power to authentically commit yourself. In order to be committed you need to know what creates being committed, and that is why we are making clear the source of being committed – what it means to authentically choose.

What it Means to Choose Authentically

What it means to choose authentically is different than what it means to rationalize to a conclusion. Webster's Dictionary defines *choose* as: "to select freely and after consideration". Note that the words are "after consideration", not "based on or as a result of consideration".

Of course effective leaders do reason their way to what they ultimately choose, however in the end the choice is theirs, not their reasons'. This is reflected in the dictionary definition which takes consideration (reasons) into account in choosing. However, the definition does not say that choice is to select *based* on or *as a result* of consideration (reasons). To make a choice is to select *freely*, that is free of your reasons.

Having selected freely constitutes what you selected in a way that your natural self-expression is consistent with it.

Choosing to Be a Leader or Not

In a very real sense your choosing to be in this course is you making an authentic choice to be a leader. This distinction – *authentic choice* – is critical in the matter of leader and leadership.

If you are going to be a leader, then each time you are confronted with the opportunity to lead, in order to have the being of a leader and the actions of effective leadership you must actually choose to be a leader – and by choose, we mean it in the exact way that it is discussed on these slides.

To choose authentically, you must be as free to say no as you are to say yes. And to give yourself this freedom, you must put your reasons (no matter how valid) aside and simply make your choice between the alternatives of yes or no. Even if the reason is that leadership has been thrust upon you, or you are simply obligated to lead, in order to be effective you must put that aside and choose to lead.

Your Choice as an Expression of Yourself, Not Your Reasons

When being a leader and acting on your choice, if what you “chose” is an expression of your reasons for choosing rather than an expression of yourself (your word), you will find your commitment to what you chose weak, and without being committed you will find it very difficult to act on your choice with power and integrity.

In addition, leaders whose choices are left wrapped up in their reasons lose the objectivity required to observe with clarity the unfolding of their choices, and the detachment to effectively ongoingly manage their choices. Choosing based on your reasons leaves you needing to be right about the choice and that leaves you stuck with it.

Get your reasons for being here out of the way. Reasons are fine, but now you want to be here because **you** choose to be here.

Leaders are a Stand for What They Have Chosen

To be a leader you have to own your choices – that is, while leaders may reason their way to what they choose, when they finally do choose, they make themselves the chooser, rather than making the reasons the chooser – so this is another opportunity for you to practice being a leader.

It is not easy to be a leader, so get used to it. Being able to choose and stick with your choices is critical to leadership. So start now being tough on yourself if you find yourself creating reasons or excuses to say that you did not really give your word, or that it is too hard, or it is not worth it. Those are the marks of non-leaders, and people who fail as leaders. You should know that this will be especially challenging during those times when the course gets tough for you.

By the way, being a leader starts with being the leader of your own life. You will find opportunities for that between now and the end of the course.

In Summary

Choosing to be in this course means that you choose to enter a partnership with each of your classmates and with us, built on our promises to each other, and our promise to support each other in honoring those promises.

You can count on us to honor our word. And, if you honor your word to deliver on the *conditions for realizing the promise of this course* and the *course rules of the game* – and support your classmates in doing so, and allow your classmates to support you in doing so – you will walk out of the course actually being a leader, and with what it takes for the effective exercise of leadership.

Today you have an opportunity to choose to be in the course or not. If you choose to not be in the course, please go into your MyUCLA Account and withdraw from the course officially. If you wish to speak with someone regarding your choice, please email Jeri or Khush and we will arrange a call with you. If you choose to leave at this point in the course, you will be refunded the tuition for your course. There is no stigma in not being in the course if you choose that option.

Who this Course is For

If you are here for something other than being a leader, and unless you are willing to put at risk anything about yourself (including what you know) that is in the way of your being who you need to be to be a leader and exercise leadership effectively, you should not be in this course.

This course is not for someone who is simply curious, or here merely to see what is in the course. You should only be in this course as a full participant. And, being a full participant is likely to cost you who you “wound up being”, that is, who you have become comfortable in being.

This is the wrong place for anyone who is not authentically committed to dealing with whatever they have to deal with so that they are free to be who they need to be to be a leader.

Making the Choice to Be in the Course or Not

This evening is your opportunity to choose to be in the course or not.

If you return to the course for our next class session, that will mean that you will have given your word to honor the *conditions for realizing the promise of the course* and to honor the *course rules of the game*.

If you have questions, or could use some coaching in making your choice to be in the course or not, please email Jeri at jeronima@comcast.net or Khush at khush.cooper@ucla.edu .

Making the Choice to Be in the Course or Not

If you choose to not be in the course, please go into your “MyUCLA Account” and withdraw from the course officially.

Please note that the last day to drop a course and receive reimbursement is Friday, 13 August.

BREAK ASSIGNMENTS

The Temporary Cumulative Slide Deck

Within five hours of the completion of each course day, we will post the Temporary Cumulative Slide Deck on your CCLE Course Page (Common Collaboration and Learning Environment) for this Course.

The Temporary Cumulative Slide Deck will contain all of the slides you have seen to date.

All Break Assignments, the Temporary Cumulative Slide Deck, and the Course Readings will be posted on your CCLE Course Page.

Please note: this Temporary Cumulative Slide Deck is for your personal use only.

Break Assignments

1. Choosing

See the process for Choosing which is outlined after #5 below.

2. Already-Always Listening

During the next few days, continue looking for those *already-always listenings* that are either there at all times or always there in certain situations. Come back next Tuesday ready to share with us your *already-always listenings*.

3. The Slide Deck Textbook

Review any sections of the Slide-Deck Textbook that you are unclear about. Either come next Tuesday with questions regarding those sections or send your questions in your *What Have You Been Able to Discover for Yourself?* email.

Break Assignments

4. Reading Assignment

Read and engage with Course Reading #5 (a total of 36 pages). You can locate your course readings on your CCLE Course Page.

Reading 5: Integrity: A Positive Model That Incorporates the Normative Phenomena of Morality, Ethics, and Legality - Abridged

5. What Have You Been Able to Discover for Yourself? email

By the end of the day on **Friday (11:59 Pacific)**, write and send an email of one or more paragraphs regarding what you are noticing, anything that is opening up for you in completing the assignment(s), in reviewing the Slide Deck, or in trying on anything presented in the Course so far.

In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

Break Assignment

I. Choosing the way a leader chooses

Start with your “yeah buts”, “how ‘bouts”, and “what ifs”.

Do not stop there. Ask whatever questions you have. Do not worry if your question seems stupid.

Break Assignment

II. Choosing the way a leader chooses

- A. Conduct an experiment to observe the difference in the way in which your word occurs for you when you have *chosen* as contrasted with when you are merely *agreeing to* or simply *accepting* (going-along-with).
1. Take out the handout you received with the *conditions for realizing the promise of this course* and the *course rules of the game*.

With the first two conditions for realizing the promise of this course, give your word to honor those conditions by saying and completing out loud the sentence on the following slide:

Break Assignment

“I choose to give my word to you, the course instructors, the rest of the participants, and myself that I will ... And I give you my word that I will honor that word.”

Fill in the ellipsis (...) with what you are giving your word to – namely, each of the first two conditions for realizing the promise of the course.

2. Now compare the way in which your word occurs for you (shows up for you) when you have agreed to or accepted or gone-along-with (as you probably did when you read the Pre-Classroom material) in contrast with the way in which your word occurs for you when you choose to give your word and actually give it.

Break Assignment

3. For those of you for whom the conditions you worked with occur differently because you chose them as your word, notice any difference in your experience of them (any difference in your attitude or state of mind, or your emotions or feelings, or your body sensations, or your thoughts).
4. Get yourself clear that nothing has changed in the conditions or rules, only in the context in which you hold them. Also get yourself clear that it was nothing more than a certain use of language that left you with a more powerful relation with those conditions and rules, and by the way, also with your word.

Break Assignment

B. Choose to complete this course or choose not to complete this course.

Choose to complete this course or *choose* not to complete this course. And, make that choice the way a leader chooses.

Be clear that if you choose to be in this course that means you have also *chosen* to give your word to honor each of the *conditions for realizing the promise of this course*, and *chosen* to give your word to honor each of the *course rules of the game*.

Reminder: If you choose not to be in the course, please go into your MyUCLA Account and withdraw from the course officially.

If you wish to speak with someone regarding your choice, please email Jeri or Khush and we will arrange a call with you. If you choose to leave at this point in the course, you will be refunded the tuition for your course. You will not be refunded the Summer Session fee, which is \$150 USD for UCLA students and \$350 USD for non-UCLA students.

END OF DAY TWO

What You Discovered in Completing Your Break Assignments

1. Choosing

What did you discover as you completed the process for Choosing on slides numbered 66 through 72?

2. Already-Always Listening

During the next few days, continue looking for those *already-always listenings* that are either there at all times or always there in certain situations. Come back ready to share with us your *already-always listenings*.

3. The Slide Deck Textbook

Review any sections of the Slide Deck Textbook that you are unclear about. Either come next Tuesday with questions regarding those sections or send your questions in your *What Have You Been Able to Discover for Yourself?* email.

What You Discovered in Completing Your Break Assignments

4. Reading Assignment

Read and engage with Course Reading #5 (a total of 36 pages). Locate your course reading on your CCLE Course Page.

Reading 5: Integrity: A Positive Model That Incorporates the Normative Phenomena of Morality, Ethics, and Legality - Abridged

5. What Have You Been Able to Discover for Yourself? email

By the end of the day on **Friday (11:59pm Pacific)**, write and send an email of one or more paragraphs regarding what you are noticing, anything that is opening up for you in completing the assignment(s), in reviewing the Slide Deck, or in trying on anything presented in the Course so far.

In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

What You Discovered in Completing Your Break Assignments

I. Choosing the way a leader chooses

Start with your “yeah buts”, “how ‘bouts”, and “what ifs”.

Do not stop there. Ask whatever questions you have. Do not worry if your question seems stupid.

What You Discovered in Completing Your Break Assignments

II. Choosing the way a leader chooses

- A. Conduct an experiment to observe the difference in the way in which your word occurs for you when you have *chosen* as contrasted with when you are merely *agreeing to* or simply *accepting* (going-along-with).
 1. Take out the handout you received with the *conditions for realizing the promise of this course* and the *course rules of the game*.

With the first two conditions for realizing the promise of this course, give your word to honor those conditions by saying and completing out loud the sentence on the following slide:

What You Discovered in Completing Your Break Assignments

“I choose to give my word to you, the course instructors, the rest of the participants, and myself that I will ... And I give you my word that I will honor that word.”

Fill in the ellipsis (...) with what you are giving your word to – namely, each of the first two conditions for realizing the promise of the course.

2. Now compare the way in which your word occurs for you (shows up for you) when you have agreed to or accepted or gone-along-with (as you probably did when you first read the Conditions and Rules of the Game) in contrast with the way in which your word occurs for you when you choose to give your word and actually give it.

What You Discovered in Completing Your Break Assignments

3. For those of you for whom the conditions you worked with occur differently because you chose them as your word, notice any difference in your experience of them (any difference in your attitude or state of mind, or your emotions or feelings, or your body sensations, or your thoughts).
4. Get yourself clear that nothing has changed in the conditions or rules, only in the context in which you hold them. Also get yourself clear that it was nothing more than a certain use of language that left you with a more powerful relation with those conditions and rules, and by the way, also with your word.

What You Discovered in Completing Your Break Assignments

B. Choose to complete this course or choose not to complete this course.

Choose to complete this course or *choose* not to complete this course. And, make that choice the way a leader chooses.

Be clear that if you choose to be in this course that means you have also *chosen* to give your word to honor each of the *conditions for realizing the promise of this course*, and *chosen* to give your word to honor each of the *course rules of the game*.

Reminder: If you choose not to be in the course, please go into your MyUCLA Account and withdraw from the course officially.

If you wish to speak with someone regarding your choice, please email Jeri or Khush and we will arrange a call with you. If you choose to leave at this point in the course, you will be refunded the tuition for your course. You will not be refunded the Summer Session fee, which is \$150 USD for UCLA students and \$350 USD for non-UCLA students.

About Life, Living, and You

What's Next In The Matter Of Being a Leader And Exercising Leadership Effectively As Your Natural Self-Expression

We are about to conduct an authentic inquiry into the nature and function of *Life, Living, and You*.

In Martin Heidegger's words, authentic inquiry into *Being* always "has the character of doing violence, whether to the claims of the everyday interpretation, or to its complacency and tranquilized obviousness". (Heidegger, *Being and Time*, p. 359)

Investigating the Nature and Function of Life, Living, and You

LIFE: When we speak about “life”, we mean what you and I live in (be in and act in).

LIVING: When we speak about “living”, we mean one’s engagement with what you and I live in (be in and act in) – that is, your and my engagement with life. In short, you and I *live* life.

YOU: When we speak about You (what you might refer to as Self), we mean for whom life exists and who does the living.

(Note that most people believe that who they are is whatever it is that they are referring to when they say “I” or “me”, and we may soon find that that is limiting.)

While there is of course more to each of these *distinctions*, what is on this slide is an initial, simple statement about what in the *Conversational Domain* dealt with in this section’s slides is meant by each of these *Specialized Terms*.

Life, Living, and You (Self)

Said simply, **life** (what you and I live in – be in and act in) is made up of circumstances occurring for us as:

- 1. Stuff: physical objects, purely conscious entities, social or linguistic entities, non-human animal entities, and vegetal entities
- 2. Others: people who are not you
- 3. Situations: those circumstances which when taken together have a distinct identity

Life, Living, and You (Self)

When we say “**living**”, we mean one’s being and doing in life, and the impact that that doing has on life.

In other words, when we say “**living**” we mean your *being and doing* and my *being and doing*, and the *impact* that your doing and my doing has on *stuff, others, situations, and on ourselves in life*.

Saying the same thing in another way, living is your and my engagement with life.

Life, Living, and You (Self)

For now what we mean by **you** or **self** is who you are for yourself.

Most people take themselves to be whatever they are referring to when they say “I” or “me” - that is, the one who thinks and feels. Later in the program we will examine just what it is that you are referring to, but for now do not worry about what that is.

Investigating **Life**, Living, and You

Very simply, one could say that **life** (what you and I live in) is made up of circumstances occurring for us as:

- 1. Stuff
- 2. Others
- 3. Situations

Investigating **Life**, Living, and You

1. Stuff

The Stuff of Life is made up of circumstances occurring for us as:

- physical objects and their arrangements and relationships
- purely conscious entities (e.g., bodily sensations, such as pains; images or notions or ideas of anything that do not exist independent of consciousness; apparitions; illusions)
- social entities, or cultural entities, or perhaps more accessible, linguistic entities (e.g., money, marriage, tennis)
- non-human animate and plant entities (sorry, your dog is included)

2. Others

3. Situations

Investigating **Life**, Living, and You

1. Stuff

2. Others

Others in Life are made up of circumstances occurring as:

- people who are not you

3. Situations

Investigating **Life**, Living, and You

- 1. Stuff
- 2. Others
- 3. Situations

Situations in Life are made up of circumstances occurring for us as:

- those circumstances which when taken together seem to have a distinct identity
- we move through life from situation to situation

(Do not get hung up on the fact that some situations seem to be made up of parts we could call “sub-situations”, or that certain situations seem to repeat, or that some situations unfold as a series of parts interspersed over time.)

Investigating **Life**, Living, and You

Said simply, **life** (what you and I live in) is made up of circumstances occurring for us as:

- 1. Stuff: physical objects, purely conscious entities, social or linguistic entities, non-human animal and plant entities
- 2. Others: people who are not you
- 3. Situations: those circumstances which when taken together have a distinct identity

Investigating Life, Living, and You

When we say “**living**”, we mean one’s doing in life, and the impact that that doing has on life.

In other words, when we say “**living**” we mean both your and my *doing*, and the *impact* that your and my doing has on *stuff, others, situations*, and on *ourselves in life*.

Note that there is a *cascading reciprocal impact* on both life and living from what one does in life. That is, the impact on life (*stuff, others, situations*, and *ourselves in life*) from our living (that is, our doing in life) comes back to have an impact both on life and living. This secondary impact is sometimes spoken about with the term “unintended consequences”.

Also note that living is active (even if at the moment the expression of the activity is being passive or even withdrawn).

Investigating Life, Living, and You

As we get more deeply into what is meant by **you**, what is meant by **you** will occur in a richer and more powerful way – and will even leave the **you** mentioned in the following transformed.

For now what we mean by **you** is for whom life exists and who does the living – or as most people think of it, when someone says “you” they are speaking about whatever it is to which you refer when you say “I” or “me”.

Life, Living, And You as a Unity

Note that what is on this slide speaks about the fundamental and essential nature of being for human beings, as contrasted with any person's individual moment to moment particular way-of-being (what is going on with them internally).

As you will later come to see for yourself, life and living and you ultimately occur as-lived as a unity. (Note that as-lived contrasts with living conceptually, which is the way most people live, even though they may not be aware of it – more to come about this.)

As-lived, life and living and you occur as a unity; as-lived, they are simply a matter for a human being of being in its fullness.

Life, Living, And You as a Unity

Drawing on what is said on the previous slide, when in this Conversational Domain we speak about “life” we mean *stuff*, *others*, and *situations* as each of these actually occur in your experience as life is lived, not as these exist in your concepts or representations or pictures about this or that *stuff*, or this or that *other*, or *yourself*.

And, when in this Conversational Domain we speak about “you” we mean you not taken in isolation or apart from life, but you as engaged with life – that is, engaged with *stuff*, with *others*, with *yourself*, and in *situations*.

A Quote About the Unity of Life, Living, and You

Professor Alva Noë (2008) in an *Edge* talk says,

“... What is life? We can point to all sorts of chemical processes, metabolic processes, reproductive processes that are present where there is life. But we ask, where is the life? You don't say life is a thing inside the organism.

The life is this process that the organism is participating in ... If you want to find the life, look to the dynamic of the animal's engagement with its world. The life is there. The life is not inside the animal. The life is the way the animal is in the world.” [paragraphing added]

Three Ways Of Engaging Life, Others, And Self

There Are Three Different and Distinct Ways of Engaging Life, Others, and Self

First Way:

Our normal everyday just-going-through-the-motions in life (even if we do it with success) – or saying this in another way, taking life for granted.

- Heidegger (1927, trans. 1962, p. 359) spoke of this first way as “... the claims of the everyday interpretation, or to its complacency and its tranquilized obviousness”.
- This is also what Shakespeare was pointing at in *Macbeth* when he wrote, “creeps in this petty pace from day to day”.
- And, professor Mark W. Muesse (2011, p. 3) in his course on “mindfulness” speaks about our normal moving through life as “... the frantic, driven, **semi-conscious** qualities [in] our lives.” [emphasis added]

There Are Three Different and Distinct Ways of Engaging Life, Others, and Self

First Way: (continued)

A somewhat more poetic way of speaking about the first way of engaging life, self and others is encountering life in the normal, day to day, minute by minute, for the most part unexamined going-through-the-motions-way-of-encountering-the-circumstances-from-one-situation-to-the-next.

Of course, most of us have moments of heightened sensitivity – usually when we are very severely challenged or threatened and have a sharpened sense of awareness, or when confronted by an overwhelming experience of nature or being suddenly, profoundly and deeply moved by our experience of a loved one.

There Are Three Different and Distinct Ways of Engaging Life, Others, and Self

Second Way:

Encountering life as standing back from life, standing back from the exercise of living, and even standing back from self to gain a conceptual clarity of life, living and self.

The second way of encountering life is characterized by having an explanation for everything (without noticing that explanations provide access to nothing).

The ultimate objective or fulfillment of the second way of encountering life is to understand, and then explain, and ultimately to know.

There Are Three Different and Distinct Ways of Engaging
Life, Others, and Self

Third Way:

Free to be and free to act.

Encountering life as-lived.

(More to come on this way of encountering life as the course unfolds.)

the Obvious

Discovering the Obvious

As we said earlier today, life is what you and I live in and be in.

Both *living* and *who you are for yourself* are impacted by (are in a dance with) the way in which life exists for you.

When you *encounter* life as obvious – that is, when life exists for you as obvious – your *living of life* and *who you are for yourself* are impacted in a certain very particular way.

One aspect of what we mean by “encounter life as obvious” is the way we almost always encounter what is *familiar* in life. What we have already figured out or encounter day in and day out starts to automatically exist for us as *obvious*.

When we encounter life as obvious, that leaves us somewhat *tranquilized* – that is, it leaves us “going through the motions”, or leaves us “in the everyday unmindful functioning in life”, or as we have termed it, leaves us just “*Going-Through-Life*”.

Hence, one of the *Specialized Terms* used in this event: *tranquilized obviousness* is the way life is perceived and comprehended when life is encountered as *obvious*.

Discovering the Obvious

Shortly you will begin to find out for yourself that the way what is obvious exists is a very different kind of reality to live in and be in, than the way *obvious* exists when you actually discover what had previously been encountered by you as *obvious*.

Saying the same thing in another way, when life is encountered by you as *obvious*, the way you perceive life and comprehend life is very different than when you encounter life as a discovery, and as a result experience life as a *discovery*.

What we are going to do for a while is just that, actually *discover* what has existed as *obvious*.

DISCOVERING DISCOVERING

If You Don't Discover It For Yourself,
You Can't Master It

Discovering What It Is To Have Actually Discovered

What is it to **discover**? How can I tell if I have actually **discovered**, or if I merely understood it or worked it out logically?

By “understanding” we mean to know, to have a conceptual grasp of, or to have received knowledge of, or even to agree with. And none of those is to have **discovered**.

By “worked it out logically” we mean getting at best no further than a *clear conceptual grasp* as a result of having figured it out, or having come to a conclusion, seeing that it is like something else you know or have heard before, or even having experienced it as an insight. None of those is to have **discovered**.

Discovery is not theories, models, hypotheses, propositions, what is known to be true, what you believe to be true, the ideas you have, what you have figured out or concluded, any received knowledge such as what you have been taught or read or have been enculturated to. Also, discovery is not what everyone knows, or what you take for granted, and even not what seems perfectly obvious to you.

Discovering What It Is To Have Actually Discovered

In short, what is the evidence that I have actually **discovered**?

The impact of the experience of actually **discovering** is astounding; metaphorically it is like the experience you would have if you opened your refrigerator door and found the Grand Canyon in there. “Holy Mackerel!”

The experience of **discovering**, even discovering what has been familiar to you, leaves you stunned by the difference between what exists as *discovered* and what exists as *familiar* or *obvious* or *taken for granted* – what exists as **discovered** knocks you back.

What we are saying here is extremely simple. If you are attempting to discover something for yourself, and what you come up with does not astound you – does not “knock you back”; then whatever you have come up with, you have not **discovered**.

Please note that “discover for yourself” does not mean “discover by yourself”.

To Discover Is To Create in The Realm of Language

“What I cannot create, I do not understand.”

Nobel Laureate in Physics, Richard Feynman

This quote was on Dick Feynman’s blackboard when he died. That it had been there for more than 10 years points to the fundamental importance that it held for him.

By the way, what Feynman meant by “understand” was “master”. And, because he was a *theoretical* physicist, for him the word “create” fit better the process of *discovery*. Fortunately, his use of the word “create” contributes to one’s grasp of what in this conversation is actually meant by the word “discover”.

To Discover Is To Create in The Realm of Language

Drawing on Feynman’s quote, we can say:

What I have not discovered for myself, I have not mastered.

The dictionary definitions of discover from four separate dictionaries (shown on the second slide after this slide), do not precisely define what in this conversation is meant by discover. However, taken together they start to point toward what in this conversation is meant by discover.

What In This Conversation Is Meant By Discover

In the definitions of and synonyms for discover you will have noticed a flavor of *surprise* or *novelty*.

Be clear that I can be *surprised* by *discovering* something I already *know*. In fact, I can discover anew something that I had discovered earlier but which has somehow become something I now merely know. This points to the fact that *knowing* is a different state than *discovering*.

What In This Conversation Is Meant By Discover

become aware of (Google)

find unexpectedly or in the course of a search (Oxford English Dictionary)

to obtain sight or knowledge of for the first time (Merriam-Webster's 2018)

to see, find out; gain sight of; to notice or realize (Dictionary.com)

On the next slide are some synonyms of discover, and they start to fill in what in this conversation is meant by discover.

What In This Conversation Is Meant By Discover

Synonyms: find, invent, detect, recognize, distinguish, awake to, become aware of, bring to light, be conscious of, encounter, expose, realize, apprehend

realize = bring into being; apprehend

apprehend = to take hold of; perceive; grasp

The dictionary’s synonym comparison among the following terms – learn, ascertain, determine, unearth, and discover – says about “discover”, that “discover” implies a finding out of something already existing or even something already known to others.

What In This Conversation Is Meant By Discover

The synonym for discover – *realize* – provides a greater sense of what in this conversation is meant by discover.

Think of what the word *realize* means in the utterance, “I just realized ...” and you get a sense of what we mean by discover.

Also, what one has discovered is real (realized) by a direct *apprehending* of.

The definition of *apprehend* – to take hold of; perceive; grasp – also works to improve one’s sense of what we mean by discover.

What I discover I have got my arms around the whole of, and my hands on the levers and dials of.

What In This Conversation Is Meant By Discover

In the Six Day Program there was an exercise that stripped away people’s filters and defenses, and left them empty. When they went outside and looked at the tree that they had walked past and seen when they entered the room, suddenly the tree looked like a TREE! That’s the difference between just a tree and discovering that same tree.

If you opened your refrigerator and what was there inside of your refrigerator was the Grand Canyon, that parallels the impact of the experience of discovery.

What In This Conversation Is Meant By Discover

Most of what I know I did not discover for myself. Most of what I know is *received knowledge*, or surmises or inferences (conclusions drawn from something already known).

What I have learned exists and impacts me, my life, and my behavior in a very different way than what I have *discovered*.

Likewise, what I believe exists and impacts me, my life, and my behavior in a very different way than what I have *discovered*.

It is only what I have discovered for myself that leads to mastery.

The Impact of What Exists as Discovered Contrasted With the Impact of What Exists as Known

The way life **occurs** for you when life occurs as already known, in other words occurs as taken for granted, or *tranquilized obviousness*, or figured out, or occurs as *going through the motions* or as its opposite *hurry up to get somewhere*, or as we would term it, occurs as just *Going-Through-Life*, that leaves you seeing life and making sense of life in a very different way than how you see life and make sense of life, when life *occurs* for you as discovered. In short, you see life and make sense of life differently when life occurs for you as discovered.

You will remember that what makes an ordinary person a master of life is the way that person *interacts with life*; and the way that person interacts with life is a *natural outcome* of the way in which they see life (*perceive* life), and the way in which they make sense of life, (*comprehend* life). Or to put it into a word, the way a master of life interacts with life is a *natural outcome* of the way life **occurs** for a master. And for a master of life, certain aspects of life occur as discovered.

BREAK

You Go Through Life As:
“I Am Here” And “Everything Not Me Is There”

“Here” and “There”

If with my back to you I ask, “Where are you?”, you are likely without any thought to say, “here”. You do not need to figure out where you are, it is *obvious* that where you are is here. Where you are is so obvious that it doesn’t make any difference where you move to in the room; it is obvious that wherever you are is always for you, **here**.

Alternatively, if I am looking around for some object, say a book that is lying around someplace in the room you and I are in, and I say, “Where is that book?”, you are likely to point to where the book is and say, “there”. That it is there is also obvious because whatever is not you is not “here”, whatever is not you is always for you “there”.

In fact, if you check this out in your own experience, you will find that no matter where anything in the world other than you is located, where it will be for you is, **there**.

Right now we are going to give you the opportunity to transform all this from something patently *obvious* into something you have actually *discovered* for yourself.

Where are You? Where is anything that is Not You?

This will be an opportunity to actually *discover* **in your own direct, as-lived experience** where you *go through life* that you are, and where you *go through life* that everything not you is. By you we mean whatever you might be referring to when you say “I” or “me” (and for the moment do not worry about what that is).

Can you put aside the obviousness of the fact that you are here, and actually *question* where you *go through life* that you are? Right now, look at some object and see if there is any of you over there. Is there any of you (whatever you refer to when you say “I” or “me”) *on* that object, or *inside* that object, or in the space *between* you and that object? Or is the object over there, where you are not?

Look at the way you *go through life* day by day, minute by minute, and see if you are for yourself ever over there. Or, do you *go through life* taking for granted that you are here, but taking it for granted without ever having noticed that you take it for granted? It should stun you that, while for your whole life it has been a fact, you have just now become present to – actually *discovered* – that you have *gone through life*, and are *Going-Through-Life* that where you always are is **here**.

Dealing With What Might Look Like An Exception To You Are “Here”, And Everything Not You Is “There”

One thing you have to watch out for in this exercise of discovery is confusing something located very close to you as literally being located “here”.

For example, if someone across the room asks you where some object is (let’s say it’s a hammer you are holding in your hand ready to use), you might say to that someone, “the hammer is here.” You don’t literally mean that the hammer is “here” where you are; you mean that from the perspective of the person who asked, the hammer is very close to where you are – namely, *over here*.

As evidence of this, point to your foot and at the same time say where what you are pointing to is.

I will bet you said “there”. Your foot is close to you, but there is no you in your foot (no whatever you refer to when you say “I” or “me” in your foot). Your foot is *out there*, not *in here* where you are.

Dealing With What Might Look Like An Exception To You Are “Here”, And Everything Not You Is “There”

The other thing you have to watch out for in this exercise is when you mistakenly treat yourself as though you are actually two people – the you who exists now, and the recalled “you” that had existed in the *past* but does not actually exist now, or an imagined “you” that might exist in the future, but does not actually exist now.

If in response to someone’s question you say “I’ve been there” or “I will be there” (referring to a location where you were in the past or will be in the future) you are speaking about a recalled “you” that existed in the *past* but does not actually exist now, or an imagined “you” that might exist in the future, but does not actually exist now. The you that exists now is always here, never there.

When you were there in the past you were *here* for you, and when you get there in the future you will also be *here* for you. The real you is always here.

Just Look

Now that we have resolved what might have been exceptions, look at the way you (whatever you are referring to when you say “I” or “me”) *go through life*, day by day, minute by minute, and **discover** where for you, you are – always. See if you are for yourself *ever* over there, or are you *always* here?

One discovers by *seeing* and *questioning*, not by *figuring* out. In fact, figuring out gets in the way of (damages) your just seeing and questioning, and therefore damages your opportunity to discover.

Discover for yourself if you simply *go through life* taking for granted that you are here, but taking it for granted without ever having it present for yourself that you merely take it for granted.

It should stun you (“knock you back”) that, while for your whole life it has been a fact, you have just now become present to – actually *discovered* for yourself – that you have *gone through life*, and are *Going-Through-Life* that where you always are is **here**.

Where are You? Where is anything that is Not You?

You have discovered for yourself where You already, always are; now we will deal with discovering where Not You always is.

I know that you do not think that you are the people or objects around you, but for the moment put aside what is obvious to you. Look around you to **discover** for yourself what exists that is Not You.

Oh my goodness, as shocking as it is, almost everything that exists, exists as Not Me, and exists not *here*, but out there.

In fact, other than me here, everything else in the universe is Not Me, and is for me out there. And notice that you have just discovered for yourself that other than you here, everything else in the universe is Not You. Amazing, huh?

Where are You? Where is anything that is Not You?

Right now, look at some object and **discover** where it actually is for you.

Is that object here where you are? Or, is the object out there (where you have already discovered that you are not)? Is there any of that object *on* you, or *in* you?

You might argue that there is a perception of that object in you, but a perception of the object is not the object. The object itself stubbornly maintains itself for you, **out there**.

It should stun you (“knock you back”) that, while for your whole life it has been a fact, you have just now become present to – actually *discovered* for yourself – that you have *gone through life*, and are *Going-Through-Life* that where anything not you is, is always **there**.

Summary of this Section So Far

If you have actually been completing looking to discover in your day-in and day-out,
as-lived, on-the-court, direct experience of where you go through life that You
exist (be),
and where you go through life that everything Not You exists (be's),
you have **discovered** that you go through life that you exist Here (that
you be here),
and that You have existed Here at the level of taken for granted,
tranquilized obviousness.

And, you have **discovered** that
everything Not You exists (be's) for you there –
there, where you are not,
and has existed for you as such at the level of taken for granted,
tranquilized obviousness.

Summary of this Section So Far

If you actually **discovered** what is in the previous slide,
 you should be stunned (“knocked back”) that,
 while for your whole life it has been a fact,
 you have just now become present to – actually **discovered** –
 that you have *gone through life*, and are *Going-Through-Life*
 that where You (whatever you are referring to when you say “I” or
 “me”) exists (be’s), is here,
 and that, as “important” as You are,
 almost everything in the vast universe
 is actually Not You, and exists for you There (be’s there)
 where you are not.

What You Discover For Yourself, You Own – It Belongs To You

As you will come to see, the fact that you go through life that you are here and everything not you is there is an important part of what shapes the way in which life **occurs** for you; it impacts the way you perceive and make sense of life, living, and self.

Be aware that you cannot do anything about the way in which life occurs for you until you own the way in which life occurs for you, and you do not own the way in which life occurs for you by knowing it; you only truly own the way in which life occurs for you by discovering it. More on this later.

Try to do nothing with your discovery that you go through life that you always exist here (be here), and everything not you always exists there (be's there). Just stick with the discovery itself. Don't add anything at all to it. More later about this critical factor of discipline required to see life and make sense of life as a leader sees life and makes sense of life.

A Massive Caution

If you have had insights, or if you have had realizations, or if you have decided anything, or made resolutions, or if you have drawn conclusions beyond what it says in the following paragraph, you have gotten seriously in the way of (seriously damaged) accessing and therefore mastering the *Conversational Domain* for discovering who you are, really.

“While it is true that I have always gone through life that I am here and everything not me is there, that has existed for me as tranquilized obviousness. I have now actually **discovered** for myself that I (whatever it is that I refer to when I say “I” or “me”) go through life that I exist here (be here) and everything not me exists there (be’s there).”

Just get what there is to discover. Don’t smear jam over the discovery by adding to it. **No *therefore conclusions* based on what you discover.** No new *insights* about life, or living life, or yourself. No *making up your mind* about anything. Do not try to *fix* what you discover.

The Final Discovery To Be Made In This Section

It is logically inescapable that my access to whatever of life I am engaged with –
be it an object, or a situation, or a person, or even myself –
is not the object itself, situation itself, or person their self (the object,
situation, or person is over there where I am not).

All I can have Here where I am is:
a representation of or the concept of or a picture of that object, situation, or
person.

If you take an honest look at when you see someone you know, you don't look
anew at them, you are related to your picture of them, you already know them as
a concept.

The Final Discovery To Be Made In This Section

Whatever you do, do not try to do something with the discovery that it is logically inescapable that your grasp of life, and living, and self is a representation, a concept, a picture.

Do not add any insights, realizations, resolutions, conclusions, and do not make any decisions.

Do not draw any conclusions from the fact that it is logically inescapable that your access to life, living, and self is a representation, a concept, a picture of life, living, and self.

Summary

You have discovered that you go through life that where *you* are is *here* and where everything *not you* is, is *there*.

Or to say this more fully:

You have discovered for yourself

in your actual on-the-court, as you live it moment by moment, direct experience

that you *go through life*

that where You are (whatever it is that you are referring to when you say “I” or “me”) is always here, and

where everything Not You is, is always there, where you are not.

BREAK ASSIGNMENTS

Break Assignments

1. Here and There

Getting Here as your background way of being and There as your background way of being that is not you.

2. The Tranquilized Obviousness

Discover that you engage life, living, and you as if they are obvious.
 Catch yourself, at least from time to time, having gone through life, encountering life with tranquilized obviousness – in the petty pace of life.

Break Assignments

3. Reading Assignment

Read and engage with Course Reading 6: “Introductory Classroom Reading”, pages 1 through 36. You can locate your course readings on your CCLE Course Page.

Break Assignments

4. What Have You Been Able to Discover for Yourself? email

By the end of the day on **Friday (11:59pm Pacific)**, write and send an email of one or more paragraphs regarding what you are noticing, anything that is opening up for you in completing the assignment(s), in reviewing the Slide Deck, or in trying on anything presented in the Course so far.

In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

END OF DAY THREE

What You Discovered in Completing Your Break Assignments

1. Here and There

Getting Here as your background way of being and There as your background way of being that is not you.

2. The Tranquilized Obviousness

Discover that you engage life, living, and you as if they are obvious.
 Catch yourself, at least from time to time, having gone through life, encountering life with tranquilized obviousness – in the petty pace of life.

What You Discovered in Completing Your Break Assignments

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In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

When Being a Leader and Exercising Leadership
Effectively As Your Natural Self-Expression
What is the *Reality* with which You will be Dealing?

Reality from “In The Stands” versus from “On The Court”

Believe it or not, there are two distinctly different realities. Or, saying the same thing in another way, there are two distinctly different paths to answering the question, “What is real?”

One discipline is accessing what is real, so to speak, from **in the stands**, where reality exists as something observed, and then described, understood (interpreted), and explained. This is reality as something **known**. The formal name for this reality is epistemological objective reality.

The other approach is accessing what is real, so to speak, **on the court**, where what is real exists as what one actually lives in (be’s in) and acts on real-time in life. This is reality **as lived in and experienced in the moment**. The formal name for this reality is ontological as-lived reality.

To at least get this matter up on the mat for us, what we have said so far is a simplification. However, as the late, renowned philosopher Hilary Putnam (Conant 1994) said, “Any philosophy that can be put in a nutshell belongs in one.”

Getting the Two Different Kinds of Reality Out of the Hilary Putnam Nutshell

When you are On The Court

- where reality is encountered as what *in-the-moment* you are *living in*, and what you are *experiencing* and *acting on real-time* –
the way in which what is real occurs for you (shows up for you) is very different from the way what is real occurs for you (shows up for you) when you are observing from the stands
- where reality is encountered as *something to know* –
that is, as *something grasped conceptually*.

When you are on the court you are dealing with reality *directly* (reality as lived in the moment).

When you are in the stands you are dealing with a *concept* of reality, or you might say a representation of reality (or in everyday language, a picture of reality). You are, so to speak, standing back from reality.

Fooling Yourself That When You Are In The Stands You Know What Is Happening On The Court

Note that when in the stands, almost everyone thinks (actually takes for granted) that they are gaining access to the reality that is being experienced and dealt with on the court. One *knows about* the reality on the court, instead of *living it real-time*.

However, what is actually happening on the court as it happens for those on the court is very different from what is happening on the court as it happens for those in the stands.

Discovering for Yourself what we Have Presented So Far

While you may have heard all this before and even fully understand what we have said so far, during the rest of this section we will support you in moving from an understanding (conceptual grasp) to actually *discovering for yourself* both the reality encountered as-lived and the reality encountered as something already known (or to be known) – that is, something conceptual.

When gaining access to reality from in the stands, ordinary everyday language works. After all, that is the reality with which we are usually engaged and therefore familiar.

But, the on-the-court reality you will deal with when being a leader and exercising leadership effectively – at least if it is going to be your natural self-expression – requires a special *Conversational Domain* that is beyond our everyday ordinary language.

A Reminder: The World of Conversational Domains

Conversational Domains are made up of *Specialized Terms*, each of which opens up a World,
 and *Carefully-Crafted Statements* that often employ those terms, each of which Carefully Crafted Statement opens up a World,
 and finally, Networking Into A Whole everything in the domain, including the Worlds opened up by the Specialized Terms and the Carefully Crafted Statements, which Networking opens up and provides access to a whole World.

An area of interest can be grasped conceptually, but when opened up as a World, it becomes a reality in which one can actually dwell.

Dwelling in an area of interest as a World provides powerful new ways of seeing things in that area of interest, leaving you with new opportunities for success and new openings for effective action.

The Conversational Domain For Reality On The Court

To be a leader and exercise leadership effectively, if you are going to do it as your natural self-expression, requires that you *master* the *Conversational Domain* that leaves you in the World of reality *on the court* – that is, reality as it is actually lived in and acted on, real-time. We will support you in this.

In any leadership situation, this is the reality with which you will be confronted, and from which as a World you must act to produce a successful outcome – an outcome that was not going to happen anyhow, at least not in the prevailing *mood* (context) for that reality. For this to happen you must master the Conversational Domain that leaves you naturally in the World of that reality. We will support you in this.

While most people go through life in a from the stands conceptual reality, being a leader and exercising leadership effectively *as your natural self-expression* requires engaging in, and acting on, an on the court as-lived reality.

The Source of Your Being and Acting as a Leader

From-the-stands one is provided with *conceptual* access to what is real, and as a result one winds up with what is real as nothing more than an *understanding* of, or *conceptual* grasp of, what is real.

When being a leader and exercising leadership effectively, your way of *being* and your way of *acting* is given by the reality in which you *dwell*. When your way of being and acting are given by a conceptual reality, being a leader and exercising leadership is anything but natural. It may be figured out, remembered, faked until made, or automatic, but it will *not* be natural.

On the other hand, when your way of *being* and your way of *acting* is given by the reality in which you will actually be and act (the *on-the-court* reality), your being and acting is a *natural* correlate with what you are actually being in and acting on.

One is provided with *experiential, as-lived* access to the nature and function of human beings, and as a result one winds up with an *actionable direct access* to the being and action of human beings.

ANOTHER PERSPECTIVE ON TWO DISTINCT REALITIES

When Being a Leader and Exercising Leadership Effectively
As Your Natural Self-Expression

What is the *Reality* with which You will be Dealing?

What Is Real: Objective versus Subjective

The Common Everyday View

In people's everyday, unexamined, taken-for-granted understanding of what is real, what is real is what is objective. And, vice versa, what is objective is what is real. In today's culture, for most people what is real has become exclusively what has been proven scientifically. Formally, what is *objective* is what has *third person verification*.

By default, this leaves most people's everyday, unexamined, taken-for-granted notion of what is subjective as nothing more than something believed or claimed without verification (proof), and therefore somehow unreal. Formally, what is *subjective* is *first person phenomena*, and as such is not available for *third person verification*, and therefore cannot claim to be objectively real.

What is Real and What Is Unreal?

In our everyday, unexamined, taken-for-granted understanding of what is real, we are quite *certain* that what is *objective* is real and what is *real* is what is objective. But what does that leave us for what is subjective?

By default, what is subjective must somehow be unreal!

That means that the intense pain in your foot is unreal, or that your love for your husband or wife is somehow suspect as being *really* real.

There is certainly something confused here!

Resolving the Confusion

The confusion arises from not knowing that our everyday, unexamined, taken-for-granted understanding of *objective* and *subjective* is about claims and not about what exists.

That is, the confusion that arises is a product of being unaware that what most people think of as objective and subjective is actually about epistemological validity, rather than about reality (i.e., what exists).

Quoting The Eminent Philosopher John Searle

“The distinction between objectivity and subjectivity looms very large in our intellectual culture
but there is a systematic ambiguity in these notions that has existed for centuries. And has done enormous harm.

There is an ambiguous distinction between
an epistemic sense (“epistemic” means having to do with knowledge) and
an ontological sense (“ontological” means having to do with existence).”

(John Searle, 2014)

Epistemological Objective / Subjective

The everyday, unexamined, taken-for-granted understanding of *objective* and *subjective* is actually about claims (what is known and what can be known – that is to say, what is epistemologically valid), and not about what exists.

As Professor Searle said in the quote on the previous slide, “epistemic (a form of the word epistemological) means having to do with knowledge” (claims about reality and unreality) and “ontological means having to do with existence” (simply what exists).

Epistemological Objective / Subjective Contrasts With Ontological Objective / Subjective

While, as we have been saying, there is epistemological objectivity and subjectivity, there is also ontological objectivity and subjectivity.

Epistemological is about *knowing* (actually about claims of reality and unreality).
Ontological is about what *exists* (or being).

What is ontologically objective is what exists without the need for any awareness of it.

What is ontologically subjective is what exists in your consciousness (in your subjectivity).

Now the intense pain in your foot and your love for your husband or wife can exist and as such can be ontologically real.

Epistemological Objective / Subjective Contrasts With Ontological Objective / Subjective

What is epistemologically objective are claims of what is real that have third-person verification (today scientifically proven). What is epistemologically subjective are claims of what is real that cannot be confirmed third-person or that have some degree of acceptance even though they have been proven false.

What is ontologically objective is what exists without the need for any awareness of it.

What is ontologically subjective is what exists in your consciousness (in your subjectivity).

Now the intense pain in your foot and your love for your husband or wife can exist and as such can be ontologically real.

Creating a Context For Your Participation in this Course

The sole objective of this course is to leave participants who complete the course actually being leaders and exercising leadership effectively as their natural self-expression.

If you create the following context for your participation in this course and remember it when you find yourself not engaged, or thinking that what is being dealt with is not relevant, the following context will empower and enable you in dealing with what must be dealt with in order for you to master what must be mastered for you to realize the promise of this course.

Everything dealt with in this course and the way it is delivered has been specifically designed to leave me being a leader and exercising leadership effectively as my natural self-expression.

BREAK

THE POWER OF A CONTEXT TO USE YOU A DEEPER CUT

THE POWER OF A CONTEXT AND ITS IMPACT ON
YOUR WAY OF BEING AND ACTING

What is Meant by Context?

Every situation we deal with shows up for us in some context or another (even when we are not aware of or noticing what that context is). A context functions as a cognitive lens (a powerful filter) through which we see the world, others, and ourselves – highlighting some aspects, dimming other aspects, and blanking out yet other aspects.

For example, if our context for dealing with others is “people can’t be trusted”, we are likely to question any evidence that the person we are dealing with can be trusted, while highlighting anything that comes up that might question their trustworthiness, and when they are actually attempting to be fair with us, we are likely to miss that completely. In order to deal with the way in this context the situation occurs for us, we are likely to be defensive or at least wary in dealing with that person.

The Power of a Context to Use You

On the next three slides there are two simple but clear-cut example of contexts using you. (Later we will provide you with three even more potent examples.) From these examples you will see that a context has the power to shape your way of being and shape the actions you take in dealing with a given situation.

A Simple Illustration of the Power of a Context to Use You

Read and see what you make of the following paragraph:

"A newspaper is better than a magazine. A seashore is a better place than a street. At first it is better to run than to walk. You may have to try several times. It takes some skill, but it is easy to learn. Even young children can enjoy it. Once successful, complications are minimal. Birds seldom get too close. Rain, however, soaks in very fast. Too many people doing the same thing can also cause problems. One needs lots of room. If there are no complications it can be very peaceful. A rock will serve as an anchor. If things break loose from it, however, you will not get a second chance."

We suspect that the paragraph made little or no sense for you.

On the next slide you will see the paragraph again. Please read it to yourself and see what you make of it this time.

KITE

"A newspaper is better than a magazine. A seashore is a better place than a street. At first it is better to run than to walk. You may have to try several times. It takes some skill, but it is easy to learn. Even young children can enjoy it. Once successful, complications are minimal. Birds seldom get too close. Rain, however, soaks in very fast. Too many people doing the same thing can also cause problems. One needs lots of room. If there are no complications it can be very peaceful. A rock will serve as an anchor. If things break loose from it, however, you will not get a second chance."

We suspect that with the context present (the single word at the top of this slide) these 14 sentences now make sense.

As is said, The Context Is Decisive.

This example is from "On Being Certain: Believing You Are Right Even When You Are Not", Robert A. Burton, MD, St. Martin's Press, New York, NY 2008 p.5.

A Context that Uses You: One More Simple Example

When driving, if you have ever gotten annoyed by being held up behind a slow driver, imagine what would happen to you if you suddenly realized that the other driver was your elderly grandmother who you really love and care about.

You are still being held up by a slow driver. However, the context has changed from “I am being held up by a #\$%@!-ing slow driver” to “my elderly grandmother who I really love and care about is the driver in front of me”. Because the context has changed, you will notice that instead of being annoyed, you are being calmly patient.

By the way, don’t confuse creating an empowering context with an attempt at positive thinking. An empowering context alters the impact on you of the facts of the situation with which you are dealing – unlike positive thinking, which attempts to cover over or alter the facts themselves.

A Context that Uses You: One More Simple Example

While this is a rather trivial example of the power of context, the next time you are held up by a slow driver, create the context for yourself that the slow driver is your elderly grandmother, and you will confirm for yourself that:

the context is decisive!

Experiencing For Yourself a Context that Uses You

1. In just a moment, we will give you the time to look into your own life and pick out a) a specific situation or kind of situation, or b) a specific person, or c) a specific category or class of persons. And then:

2. Uncover for yourself the context in which you hold that situation or kind of situation, or person, or category or class of persons. Finally, and most importantly

Right now we'll give you some time to complete steps 1, and 2. Please put your hand up for a moment when you have completed steps 1 and 2.

3. Now, **discover for yourself** the impact of that context on the way in which that situation, or person, or category of persons occurs for you (shows up for you) and/or the impact of that context on the way you act. Please share what you have discovered in the Breakout Room.

The Power of a Prejudice to Use You

By locating a prejudice you have for some category or class of persons or even some specific person you know, you will in fact have discovered for yourself a context that uses you.

By locating that prejudice and then seeing its impact on the way people in that category occur for you and the impact of that prejudice on the way you interact with such people, you will have discovered for yourself the power of a context to use you.

While you may think you are so politically correct that you cannot locate a prejudice of yours, you can certainly see it in others, and thereby discover for yourself the way in which a context uses us human beings – including you.

In Summary

The context for any given situation contributes the, so-to-speak, flavor, smell, and taste of the situation, which shapes one’s way of being in response to that situation and the way one acts in dealing with the situation. In fact, without some context for the situation one is dealing with, one would find it difficult to make sense of what was actually transpiring and what the appropriate action might be in that situation.

Functioning as a cognitive lens, a context impacts, and even distorts, the meaning (intelligibility) of whatever we are dealing with. In other words, contexts make what we are perceiving through our senses meaningful and intelligible to us. As a result, because our brains naturally generate our way of being and our way of acting to be appropriate to the way what we are dealing with occurs for us, contexts have a powerful impact on both our way of being and our actions.

What Has Been Introduced in this Section

In this section you have been introduced to the fact that the context in which a given situation is held by you impacts your way of being and your way of acting in that situation.

To spell out the above more precisely, you have been introduced to:

1. The power of a context to use you, and
2. The fact that every situation is perceived through some context or other, and
3. That contexts impact the way situations occur for us (show up for us), and finally,
4. That the way a situation occurs for us (shows up for us) shapes our way of being and our way of acting in that situation.

What Has Been Introduced in this Section

Earlier, we shared two simple examples of the power of a context to use you (“kite” and “grandmother”).

In addition, we discussed that every set of circumstances (every situation) is a/ways perceived through some context or other, and that that context distorts the way those circumstances occur for you. The context impacts the occurring.

Finally, we discussed that your way of being and your way of acting in any situation are impacted by the way the circumstances you are dealing with occur for you.

What is Meant by “A Context that Uses You”

Merriam-Webster’s Dictionary defines *context* as: 1) “the part or parts of a written or spoken passage preceding or following a particular word or group of words and so intimately associated with them as to throw light upon their meaning”; 2) “the interrelated conditions in which something exists or occurs”.

While this definition hints at how a context functions to influence the way in which something shows up for a person, it falls far short of making available the dramatic power of context; it leaves one with a simple-minded grasp of context.

What we mean by a context for leader and leadership **that uses you** is: Whenever you are in a leadership situation, a context that has the power to shape the way the circumstances of that situation occur or show up for you, such that your naturally correlated way of being and acting in that situation is effective in dealing with those circumstances.

The Power of a Context to Impact the Way a Situation You Are Dealing with Occurs for You

Within the next few slides, we will present three examples of the power of a context to use you – or more specifically, the power of a context to impact the way a situation you are dealing with occurs or shows up for you.

In these examples, you will also see that the way a situation you are dealing with occurs or shows up for you impacts your way of being and your way of acting in that situation.

While the three examples are not examples of being a leader and the effective exercise of leadership, they do make clear that if you have a powerful context for what it is to be a leader and what it is to exercise leadership, it will leave you in leadership situations being a leader and exercising leadership effectively **as your natural self-expression**.

What to Look for in the Next Example

As we read the slides together, you should be looking for:

1. What is the situation being dealt with?
2. For each situation, what are the various contexts in play?
3. In what way does each specific context impact the way the situation being dealt with occurs or shows up? And finally,
4. What is the impact of the-way-the-situation-being-dealt-with-occurs-or-shows-up, on way of being and way of acting in that situation?

Lastly, you will want to put the four pieces together so that you begin to **discover for yourself** that contexts impact the way what you are dealing with occurs or shows up for you, and that the way what you are dealing with shows up for you impacts your way of being and acting in that situation.

Discovering For Yourself

Before we actually get to the three examples, we want to remind you, so that you can function from it in dealing with the three examples, that discovering for yourself what is presented is a critical factor in your leaving this course being a leader and exercising leadership effectively **as your natural self-expression**.

We promised to provide you with a context that when mastered will leave you in any leadership situation being a leader and exercising leadership effectively as your natural self-expression. For us to keep that promise there are four things that you must now discover for yourself in dealing with the three examples.

The Only Thing that Makes a Difference in Your Being a Leader and Exercising Leadership Effectively

The four things in dealing with the examples that you must now **discover for yourself** are:

1. Every set of conditions (every situation) I deal with comes with some context or other (no escaping the context).
2. Every context, whatever it might be, uses me.
3. The way a context uses me is by impacting the way the set of conditions (situation) I am dealing with occurs or shows up for me. And finally,
4. My way of being and my way of acting are a natural correlate of (in-a-dance-with) the way in which what I am dealing with occurs for me.

The Only Thing that Makes a Difference in Your Being a Leader and Exercising Leadership Effectively

When we have completed this section you must have discovered for yourself that your way of being a leader and your way of exercising leadership is an outcome of the way a situation in which you are leading occurs for you. And, that the way a situation in which you are leading occurs for you is distorted by the context you have for being a leader and exercising leadership. In short, you must **discover for yourself** the power of context to impact your way of being and acting.

With a powerful context for what it is to be a leader and what it is to exercise leadership effectively, when you have mastered that context then being a leader and exercising leadership effectively will be your natural self-expression. Q.E.D.

The Only Thing that Makes a Difference in Your Being a Leader and Exercising Leadership Effectively

As we said earlier, when you have learned something, that is, when you have an epistemological or conceptual grasp of it, appropriately you remember what you learned and apply it. However, there can be a point where what you have been trying to learn actually becomes a part of you – or saying this in another way, *instead of you using it, it now uses you* – this is mastery.

To Remind You What to Look for in the Examples

As we read the slides together, you should be looking for:

1. What is the situation being dealt with?
2. For each situation, what are the various contexts in play?
3. In what way does each specific context impact the way the situation being dealt with occurs or shows up? And finally,
4. What is the impact of the-way-the-situation-being-dealt-with-occurs-or-shows-up, on way of being and way of acting in that situation?

Lastly, you will want to put the four pieces together so that you begin to **discover for yourself** that contexts impact the way what you are dealing with occurs or shows up for you, and that the way what you are dealing with shows up for you impacts your way of being and acting in that situation.

Playing the Violin in a Subway

Dressed in jeans and a baseball cap, a 39 year-old “fiddler” stood against a wall next to a trash can at the L’Enfant Plaza metro station in Washington D.C. He looked like any other street musician trying to make a buck. During the 43 minutes that he played his violin, researchers watched 1,097 people pass by during the morning rush hour. It took 3 minutes before someone even gazed in his direction, and even longer before any money was thrown into his violin case.

Most people did not notice the musician. Some were talking on cell phones, others listened to iPods. Masterful pieces such as Bach’s “Chaconne”, Franz Schubert’s “Ave Maria”, and Manuel Ponce’s “Estrellita”, were passed off as nothing more than “generic classical music”. (Weingarten, 2007)

That day, the fiddler made \$32.17, or 75 cents a minute.

Playing the Violin in a Subway

When situated within an upscale concert hall dressed in black, the same 39 year-old ‘fiddler’, Joshua Bell, on the same \$3.5 million Stradivari violin, commands up to \$1,000 a minute playing the exact same masterpieces. This elite musician is said to be “one of the finest classical musicians in the world, playing some of the most elegant music ever written on one of the most valuable violins ever made.” (Weingarten, 2007)

Within the context of a subway street musician, a measly seven people were moved to stop and listen before walking by. Within the context of a famous concert hall musician, thousands of listeners invest significant money to hear and be moved by Bell’s music, often with standing room only.

The context uses you in that it shapes your way of being, which includes your perceptions, imagination, emotions, and thinking, and as a consequence the context shapes your actions.

The Being and Action of Seminararians

Researchers Darley and Batson (1973) met with a group of seminararians and reviewed the “Good Samaritan” parable from the New Testament. Each seminararian was then asked to prepare a short talk on a biblical theme, and then walk to a nearby building to present their talk at a scheduled time. Half of the seminararians were told that they had plenty of time to get to the nearby building, while the other half of the seminararians in the study were told “oh, you’re late” and that they would really need to hurry to get to the talk on time. Along the way, the researchers placed a moaning, slumped-over man.

Would the context in which a given seminararian encountered the troubled man shape the way the man occurred for the seminararians, and would their actions be correlated with that occurring?

The Being and Action of Seminarians

Even after having just heard the “Good Samaritan” parable, if they needed to hurry to get to their talk on time, only 10% of the seminarians stopped to help. In contrast, 63% of the seminarians stopped to help when they believed they could do so and still get to their talk by the scheduled time.

The context *used* the seminarians in that it shaped the way what was present occurred for them, and their way of being and their actions were correlated with the way what was present occurred for them.

The Being and Action of Seminarians

From Malcolm Gladwell, commenting on this study in his book “The Tipping Point”:

“What this study is suggesting, in other words, is that the convictions of your heart and the actual contents of your thoughts are less important, in the end, in guiding your actions than the immediate **context** of your behavior. The words “Oh, you’re late” had the effect of making someone who was ordinarily compassionate into someone who was indifferent to suffering – of turning someone, in that particular moment, into a different person [having a different way of being].” (p. 165, emphasis added)

The context is decisive in determining one’s way of being and one’s actions. The context *used* the seminarians in that it shaped their being and actions.

Crime in the U.S. New York City Subways

In 1984, Bernhard Goetz while riding the New York City subway shot four teenagers who had demanded \$5 from him. When asked why he did it, Goetz said, “They tried to rip me off.” The New York Post ran the pictures of the white gunman and one of his black victims on the front page with the headline, “Led Away in Cuffs While Wounded Mugger Walks to Freedom”. Regarded as a ‘hero’ by many frustrated New York City citizens, Goetz was easily acquitted when tried.

As Gladwell points out, “This was New York City in the 1980s ...” (2002, p. 137). The dimly lit platform was surrounded by graffiti-covered walls, and serviced by trains that would be late due to the over 500 ‘red tape’ areas where the damaged tracks made it impossible to go over 15 miles per hour. If you rode the subway system in those days, you were sure to be harassed by panhandlers and petty criminals.

Crime in the U.S. New York City Subways

Also in 1984, David Gunn was hired as the new subway director. Gunn was strongly advised to start by cleaning up the crime. However, guided by what is known as “the broken windows theory”, Gunn drew up goals and timetables to clean up the graffiti. Once a train was clean, his rule was that if it was vandalized again, it would not be allowed back in service until it was cleaned.

Gladwell commenting on the “broken windows theory”: “If a window is broken and left unrepaired, people walking by will conclude that no one cares and no one is in charge.” (2002 p141)

Over the next decade, New York City officials began to see themselves differently. They were in charge. They started to make arrests, put an end to fare beating, broken windows, etc. This shift in the context that was using the officials, resulted in a shift in their way of being and the actions they took.

Crime in the U.S. New York City Subways

By the end of the decade of the 1990s, there were 75% fewer felonies. The crime rate on the New York City subways plummeted much faster than the national average.

As Gladwell reports, it is hard to imagine that only 10 years after Bernhard Goetz shot four teenagers and was acquitted, “It was simply inconceivable that someone could pull a gun on someone else on the subway and be called a hero for it” (Gladwell 2002, p.138).

The Power of Context to Use You

Many theories say crime is a function of stunted psychological development or genetic predispositions to violence, or bad parenting, or poverty. However, as Gladwell reports:

“In the years between the beginning and the middle of the 1990s, New York City did not get a population transplant. Nobody went out into the streets and successfully taught every would-be delinquent the distinction between right and wrong. There were just as many psychologically damaged people, criminally inclined people, living in the city at the peak of the crime wave as in the trough. But for some reason tens of thousands of those people suddenly stopped committing crimes. ... How did that happen? The answer lies in ... **the Power of Context.**” (Gladwell 2002, pp.138-139 emphasis added)

Are You Now Able to Say?

1. I have discovered for myself that every set of conditions (every situation) I deal with comes with some context or other (I can see for myself that there is no escaping a context).
2. I cannot find a situation that does not have a context that uses me.
3. I have discovered for myself that the way a context uses me is to powerfully impact the way what I am dealing with occurs or shows up for me.
4. I have discovered for myself that my way of being and my way of acting are a natural correlate of (in-a-dance-with) the way in which what I am dealing with occurs for me. And finally,
5. By putting together those four discoveries, I can see that in any situation my way of being and my way of acting are powerfully impacted by my context for what I am dealing with.

BREAK ASSIGNMENTS

Break Assignments

1. What is Real?

Given that in people's everyday, unexamined, taken-for-granted understanding of what is real, what is real is what is objective and what is objective is real, see if you can discover in what way you have gone through life in terms of what is real and what is not real.

2. Objectivity and Subjectivity

Begin to wonder what constitutes life – not as an objective reality – but as the place in which you live and as the place in which you act.

Start to develop some mastery of the subjective reality.

Break Assignments

3. Contexts

During this break, discover at least a few:

- 1.contexts that use you for a group of people;
- 2.contexts that use you for your work or for someone with whom you work; and
- 3.contexts that use you for a member of your family.

Break Assignments

4. What Have You Been Able to Discover for Yourself? email

By the end of the day on **Friday (11:59 Pacific)**, write and send an email of one or more paragraphs regarding what you are noticing, anything that is opening up for you in completing the assignment(s), in reviewing the Slide Deck, or in trying on anything presented in the Course so far.

In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

END OF DAY FOUR

What You Discovered in Completing Your Break Assignments

1. What is Real?

Given that in people’s everyday, unexamined, taken-for-granted understanding of what is real, what is real is what is objective and what is objective is real, see if you can discover in what way you have gone through life in terms of what is real and what is not real.

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What You Discovered in Completing Your Break Assignments

3. Contexts

During this break, discover at least a few:

- A. contexts that use you for a group of people;
- B. contexts that use you for your work or for someone with whom you work;
and
- C. contexts that use you for a member of your family.

What You Discovered in Completing Your Break Assignments

4. What Have You Been Able to Discover for Yourself? email

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In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

THE DIFFERENCE BETWEEN
THE SET OF **CONDITIONS** THAT CONSTITUTE A SITUATION AND
THE **CONTEXT** FOR THAT SITUATION

A Context Is Distinct from What It Is a Context For – that is, a Context is Distinct from the Conditions It Is a Context For

As we have said, every situation (“set of conditions”) you deal with comes with some context or other. However, many people fail to distinguish between “the set of conditions” that constitute a situation and “the context” for those conditions (if they take note at all of the context as a context).

By “set of conditions that constitute a situation” we mean the objective circumstances that make up a situation; sometimes spoken of as “the facts of the matter”.

By “the context for those conditions” we mean what impacts the way the conditions (the objective circumstances of a situation) occur or show up.

A Context Is Distinct from What It Is a Context For – that is, a Context is Distinct from the Conditions It Is a Context For

From now on in this course, when you or we say “the conditions of a situation”, or “set of conditions”, or “the conditions”, or any such, we will all know that we are referring to the objective circumstances (set of conditions) that make up a situation, and not the context for the objective circumstances (set of conditions) that make up the situation.

We will also know that when you or we say “the context” or use the adjectival form “contextual” we are referring to what impacts the way in which the set of conditions that make up a situation occur or show up.

A Context Is Distinct from What It Is a Context For –
that is, a Context is Distinct from the Conditions It Is a Context For

It is important for you to create these two distinctions for yourself right now, namely,

1. The objective circumstances of the situation you are dealing with (what we term “the conditions”).
2. The context that comes with, or the context you bring to, the objective circumstances of the situation you are dealing with.

You have already discovered for yourself: My way of being and my way of acting are powerfully shaped by my context for what I am dealing with.

A Context Is Distinct from What It Is a Context For – that is, a Context is Distinct from the Conditions It Is a Context For

The set of conditions that constitutes a situation you are dealing with includes not only what is ordinarily thought of as “the facts”, but just as importantly includes the way of being and acting of the people who are involved in the situation and of the people who are dealing with the situation. In addition, the conditions that constitute a situation you are dealing with include what outcomes are seen as possible, and, what show up as possible actions for realizing those outcomes.

The way in which all of the foregoing occurs for one depends on the context one has for that situation.

A Context Is Distinct from What It Is a Context For – that is, a Context is Distinct from the Conditions It Is a Context For

In summary, a context is distinct from what it is a context for – that is, there is a difference between “the *conditions* of a situation in which you are leading (the objective circumstances that make up that situation)”, and “the *context* that comes with the situation, or the *context* you as the leader bring to the situation.”

When you are leading, the possibilities for dealing with a situation are determined by the context you have for that situation.

THE DIFFERENCE BETWEEN A DEFAULT CONTEXT AND A CREATED CONTEXT

Two Distinct Types of Contexts: Default and Created

In the world of context, we distinguish between two types, namely, a “default context” and a “created context”.

The “default context” is the context that, so to speak, automatically comes with the conditions of a situation you are dealing with.

The “created context” is a context that is created and brought to the conditions of a situation you are dealing with.

Default Context

As we said, “the default context is the context that, so to speak, automatically comes with the conditions of a situation you are dealing with.”

We say “automatically” because your brain is structured so as to function to make the conditions (circumstances) of a situation intelligible or meaningful with what it has available to form a context for those conditions – and what it has available is nothing more than the past. Remember that in the kite example, the circumstances were meaningless gibberish without the context.

So in summary, a default context (the one that automatically comes with any situation) is a context constructed out of the past.

Default Context

As we said, the *default context* for any situation is only ever derived from the past, and as such

1. constrains what you can perceive of the situation you are dealing with to what is allowed by your past, and
2. constrains the possibilities you can see for dealing with that situation, again to what is allowed by the past.

Default Context

For the most part, one’s default context for a situation remains unexamined, and given that the context is decisive, is more often than not, the reason for the old French proverb, “the more things change, the more they stay the same”.

In other words, one can always hope for the lucky break of an un-planned-for surprising outcome, but surprising outcomes, if they come, come in both varieties, good and bad.

Other than a lucky break, the outcomes that can actually be achieved are limited not only to the outcomes that can be seen as possible in the default context, but the outcome that will actually be achieved is further limited by what actions can be seen in the default context to achieve any of those possible outcomes.

The Difference Between a Default Context and a Created Context

As will become abundantly clear throughout the remainder of the course, a critical part of the effective exercise of leadership is replacing the default context for the situation you are dealing with as a leader with a created context for that situation.

While a default context automatically comes with the conditions of the situation you are dealing with, a created context is something created apart, so to speak, from the conditions and brought to those conditions.

A created context has the power in a situation you are dealing with to reveal what was hidden or obscured by the default context that came along automatically with the situation, and it allows you to see possibilities for dealing with the situation beyond what is allowed by your past.

A Created Context

Whereas the default context in which the conditions are held comes whole-cloth from the past into the present, a created context is something brought from the future back to the present to shed light on what is so in the present and reveal possibilities for dealing with the conditions, which possibilities are not seen in the past-derived context.

ONE MORE FACT ABOUT A CONTEXT

**A CONVERSATIONAL DOMAIN WHEN MASTERED, BECOMES A
CONTEXT THAT USES YOU**

A “Conversational Domain” When Mastered Becomes A “Context That Uses You”

You will remember that we spoke about the specialized Conversational Domain (linguistic domain) through which a physician comprehends and interacts with the human body – that is, the Conversational Domain required for the expert practice of medicine.

This is an example of a Conversational Domain **that when mastered** becomes a context that uses you. Once mastered by a physician, that Conversational Domain uses that physician. That is to say, the context shapes the way the human body and its function occur for the physician, and does so such that the physician’s natural way of being and acting is correlated with the body and its function occurring in that specialized way.

What is on this Slide Should Now Make Sense to You

The Contextual Framework developed for this course is a unique **context** for leader and leadership that, when mastered, leaves you being a leader and exercising leadership effectively **as your natural self-expression**.

Saying that in other words: the Contextual Framework in this course is a **context** for leader and leadership that, when mastered, impacts the occurring of any situation requiring leadership such that your naturally correlated (natural self-expression) way of being and way of acting is you being a leader and exercising leadership effectively.

During the course we will provide you with the opportunity, and support you in using that opportunity, to do what is required to master for yourself the four aspects that make up the Contextual Framework.

THE POWER OF A CONTEXT
TO USE YOU:
AN EVEN DEEPER CUT

THE SOURCE OF
YOUR WAY OF BEING AND YOUR ACTIONS

The Power of a Context to Use You

You have discovered for yourself that the context you have for a given situation, whatever it may be, powerfully shapes the way that situation occurs for you (shows up for you). With that accomplished, the next step in mastering the Contextual Framework for leader and leadership that gives you being a leader and the effective exercise of leadership as your natural self-expression is to **discover for yourself** the source of your way of being and acting, namely:

Your way of being and your actions are naturally, necessarily correlated with (in-a-dance-with) the way the situation you are dealing with occurs for you.

We will now work with you so that, while you continue to be aware of the power that contexts have to use you, you discover for yourself the source of your way of being and acting. We will start with you discovering for yourself what is meant by “way of being”.

What is Meant by **Way Of Being**

A person's "Way Of Being" is what is going on with them internally. It is made up of some combination of that person's:

- 1. Mental State (their mood or outlook on life)
- 2. Emotional State (their feelings or emotions)
- 3. Bodily State (their body sensations and internal bodily functions)
- 4. Thoughts and Thought Processes (and that includes memories that might be present)

In other words, a person's Way Of Being is what is going on with them internally in a given moment or in a given situation.

What is Meant by **Way Of Being**

In any moment, or in any situation, you may not be noticing (paying attention to) your mood or outlook on life, or your feelings or emotions, or to your body sensations, or to your thoughts and memories.

However, if you do take the time to notice (pay attention to) what is going on with you internally, you will see that in each moment, and in each situation, you do in fact have some combination of attitude or outlook on life (mental state), and emotions or feelings (emotional state), and bodily states, and thoughts and thought processes including memories. One of these aspects of what is going on with you internally may be more present for you than the others, nevertheless they are all there.

What is Meant by **Way Of Being**

It is important to remember that your Way Of Being is what is going on with you internally. Your Way Of Being does **not** include what is going on for you externally outside you. That is, your Way Of Being is not what is going on for you out there in the world.

Although you certainly perceive what is going on outside you, what you perceive is out there in the world, external to you. For example, when you see someone, you don't experience them as inside you.

In short, in this Conversational Domain your perceptions are **not** part of your Way of Being. Your Way of Being is what is going on with you internally, not what is going on for you outside you, out there in the world.

What is Meant by **Way Of Being**

It is also important to remember that your Way Of Being is what is going on with you internally moment to moment, or situation to situation.

While you may have a “typical Way Of Being”, the fact is that your Way Of Being (your mental and emotional state, your bodily state, and your thoughts) changes from moment to moment, or situation to situation.

Even though you may have a typical Way of Being You, no one is always being their typical Way of Being. If you look into your own experience, you will see that there have been times you have had a Way of Being that was not like your typical Way of Being. And, when that happened, you were probably even surprised by you being that way.

Summary: What Is Meant By **Way Of Being**

Your “Way of Being” is made up of some combination of your:

- 1. Mental State (your mood or outlook on life)
- 2. Emotional State (your feelings, emotions)
- 3. Bodily State (your body sensations)
- 4. Thoughts and Thought Processes (including memories)

In other words, your Way of Being is what is going on with you internally from moment to moment, or situation to situation.

Who You Know Yourself To Be Is Just **A** Way of Being

About what we might call “your typical way of being”, that is “who you take yourself to be”, or “who you know yourself to be”, that is just **a** Way Of Being.

While we all think that we **are** a certain way, that Way Of Being is just the Way Of Being that we have resigned ourselves to. That is, we think that we **are** like this or like that, but the way we are is nothing more than **a** Way Of Being.

In summary: You are not “who you know yourself to be”, that is, you are not “who you think you are”. “Who you know yourself to be”, “who you think you are”, is nothing more than **a** Way Of Being.

You Have a Choice About Who You Are

One critical point about being a leader in life is getting yourself clear that “who you know yourself to be” is not who you are. “Who you know yourself to be” is simply one Way Of Being that is available to you, and you are not stuck with that Way Of Being.

In this course you will have the opportunity to discover the source of the freedom to be, so that you have a choice about who you choose to be; however, you must be willing to question that who you have known yourself to be might **not** be who you actually are. You must be open to the possibility that you might not be who you think you are, and be wondering what you might discover about who you really are.

ACTIONS OR ACTING

What is Meant by **Actions** or **Acting**

A person's "Actions" or "The Way A Person Is Acting" is meant in its everyday meaning. That is, "Actions" or "Way Of Acting" means the way a person is behaving or acting, or what they are doing.

We could say that the way a person is acting (includes speaking) is the way they are dealing with life (the world, others, or themselves). In fact, your only way of impacting the world, others, or yourself is by acting.

Remember that acting includes speaking (even speaking to yourself, what we call thinking), and speaking also includes what is said by your actions (as in the saying "actions speak louder than words").

Action Is Our Only Access To Impacting Life

As we said in the Pre-Classroom reading about the importance of action: “... it is the way they [extraordinary leaders] **interact** with life – the way they interact with the world, others, and themselves – that makes them extraordinarily effective in dealing with life while enjoying an exceptionally high quality of life.”

It is important that you get clear for yourself that your only access to impacting life is action. The world does not care what you intend, how committed you are, how you feel, or what you think, and certainly it has no interest in what you want and don't want.

Take a look at life **as it is lived** and see for yourself that the world only moves for you when you act.

What is the Relation Between Your Way of Being and The Way You Act?

On the next few slides
we will discuss
the way in which your Way Of Being
and your Way Of Acting
are related to each other.

Your Way of Being and Your Way of Acting

From moment to moment, your Way of Being and your Way of Acting are generally **consistent** with each other.

Said more fully, your actions are **consistent with** (are appropriate to) some combination of your attitude or state of mind, your feelings or emotions, your bodily sensations, and your thoughts and memories.

That is, what is going on with you internally and your actions are consistent with each other. For example, when you are feeling confident, you are likely to act confidently. And, when you are feeling unsure, you are likely to act with hesitation.

Neuroscience Research: Your Way of Being And Your Way of Acting Come Together

Neuroscience research has shown that the neural patterns in our brain that give rise to our Way of Being and the neural patterns in our brain that give rise to our Actions are always Networked Together. (Clancey, 1993, p.5, and Hawkins, 2004, p.157)

That is, our Way of Being and our Way of Acting come together as though one thing.

If you clasp your two hands together by interlacing the fingers of one hand with the fingers of the other hand, you have a metaphor for Networked Together. Notice that one hand does not cause the other hand, and yet they both move together as though one thing.

Beyond The Obvious
On The Relation Between
Your *Way of Being* And Your *Way of Acting*

The Obvious: The Way It Appears

It looks to us like our conscious decisions cause our actions.

It looks that way because when we are in a situation that calls for action, we have the *thought* to act in some way, and only *then* do we act.

For example, when we are driving if we have the option of either turning right or going straight to get where we are going, if we decide to go right, we then turn the wheel to the right.

Because the decision we are aware of comes before the action **and** our action is consistent with the decision, it seems obvious to us that the decision *causes* the action.

That is what leaves us **believing** that what is going on with us internally (mental state, emotional state, bodily state, and thoughts and memories) causes our way of acting.

The Obvious: The Way It Appears

The belief that what is going on with us internally *causes* our way of acting is so strong it makes it difficult for many people to even consider anything contrary to that belief.

After all, haven't we always used what is going on with us internally to explain our behavior?

The Obvious: The Way It Appears

You, and most everybody else, simply go through life taking for granted that when you act, what feels to you voluntarily, the following is what happens: You decide to act, and then you act.

To say this more fully, it seems that what is going on with us internally (our attitude, feelings, bodily state, and our thoughts and memories) determines the way we act. For example, my actions are likely to be consistent with what I like (my attitudes), rather than what I don't like; and my actions are likely to be consistent with what I care about (my feelings); and my actions are likely to be consistent with dealing with my aches and pains (my bodily sensations); and my actions are likely to be consistent with my thoughts and guided by my positive memories and avoiding my negative memories.

The idea that what is going on with you internally causes your actions is formally called "mental causation".

Beyond The Obvious: The Way It Is

The belief (the appearance) that what is going on with you internally determines your way of acting is an illusion.

What makes that belief (that appearance) an illusion is that what is going on in your brain below your level of consciousness is actually contrary to what you and most everybody else believes causes your actions.

What happens in your brain that generates your conscious thought to act *and* what happens in your brain that generates your action happens in a very different way than the way it appears to you at a conscious level.

About Illusions Versus Compelling Experimental Evidence

The powerfully persuasive appearance for believing in “mental causation” – the idea that what is going on with us internally causes our actions – is as compelling as the powerfully persuasive appearance that the sun is *moving* across our sky.

That is to say, the appearance that *deciding* to act is what causes me to act is as compelling as the appearance that the sun *moves* up from behind the horizon in the morning and *moves* down below the horizon in the evening, and *moves* across the sky during the day from where it rose to where it sets.

About Illusions Versus Compelling Experimental Evidence

While it appears to us that the sun *moves* across the sky, based on strong experimental (scientific) evidence, we know better. So, no matter how it appears to us, we no longer believe that the earth is still and the sun moves around the earth. Rather we live and understand life based on the fact that relative to the earth the sun is still, and it is the earth revolving around its axis that gives us the illusion that the sun moves relative to the earth. Note that it was decades after Galileo provided strong experimental evidence for the heliocentric planetary system before most people accepted it.

The fact that, with voluntary action, our conscious deciding or willing comes before our acting has left us believing that what is going on with us internally (our attitude, feelings, bodily state, thoughts and memories) *causes* our way of acting. That belief is so strong it makes it difficult for most people to consider anything contrary to that belief – even in the face of strong experimental evidence.

About “Strong Experimental Evidence”

When someone provides me with
strong experimental evidence
contrary to what I believe,
I change my belief.

What do you do?

The Sole **Cause** of Action & Consciousness

As you probably know, it is a universally accepted scientific fact that all of your conscious experience (for example, deciding to act), and the physical actions you actually take, are both *caused* by networks of activated patterns of neurons in your brain, and nothing else.

In short, your brain is the sole *cause* of both your consciousness (what you are aware of) and your actions.

A Simple Statement Of What Is Meant By The “*Human Brain*”

human brain = essentially, a collection of specialized cells (neurons) that function in activated patterns which are networked together that *cause* a person’s perceptions, actions, and what is going on internally for that person (plus causing a good deal of other effects about which we are never conscious).

Note: We cannot feel what is happening in our brain. In the brain, there is no sensory faculty. Consequently, we have no direct awareness of what is going on in our brain.

What Causes Our Decision To Act, and What Causes Our Action

What is going on in our brain that generates our conscious thought to act, and what is going on in our brain that generates our physical action actually happens in a very different way than the way we believe it happens – that is, it happens in a very different way than the way it appears to happen.

In short, our belief about the relation between deciding to act and our action is very different than the actual relation between these two.

The Neuroscience Research that Reveals What Actually Happens in Our Brain When We Act

In an article in *Scientific American* former Caltech Professor of Neuroscience and current President of the Allen Brain Institute, Christof Koch (2012), talks about the extensive experiments which established the fact that what we believe is a so-called voluntary action is already set in your brain before you consciously decide to take that action.

“The results told an unambiguous story, which was bolstered by later experiments. The beginning of the readiness potential precedes the conscious decision to move by at least half a second and often by much longer. The brain acts before the mind decides! This discovery was a complete reversal of the deeply held intuition of *mental causation*.”

When We Act, What Actually Happens in Our Brain

The following has been confirmed and reconfirmed many times in neuroscience research, most notably starting with Benjamin Libet in 1985:

When we are (our brain is) confronted by a situation that calls for action, below our level of consciousness our brain activates a neural pattern for action called a “readiness-potential”. It is this unconscious neural pattern for action (the readiness-potential) that will generate the action we will wind up taking.

Our brain activates this neural pattern for action (the readiness-potential) up to a half a second **before** activating the neural pattern that causes our thought or decision to act in that way.

When We Act, What Actually Happens in Our Brain

Quoting the neuroscientist that we spoke about in the previous slide, Benjamin Libet (1993), based on his extensive research (repeatedly replicated by others) into the actual relation between conscious decisions (thoughts) and one’s actions:

“... the brain ‘decides’ to initiate or, at least, to prepare to initiate the acts [as a “readiness potential”] before there is any reportable subjective awareness that such a decision has taken place.” (p. 276)

In plain language, Dr. Libet is reporting that your conscious decision to act takes place after your brain has already activated, below your level of consciousness, the pattern of neurons that will result in that action. In short, the brain has already “decided” to act before you do.

When We Act, What Actually Happens in Our Brain

Based on extensively replicated neuroscience experiments as early as the mid-1980s (Libet 1985) researchers found that, when we are in a situation that calls for action, our brain below our level of consciousness activates a pattern of neurons called a “readiness potential”. This pattern of neurons (the readiness potential) will generate the action we will wind up taking. The formulation and activation of the readiness potential that will wind up causing the action we take happens below our level of consciousness (below our awareness).

Our brain generates that neuronal action pattern as a readiness potential at least a half second before activating the pattern of neurons that generates our conscious decision (what is going on with us internally) to act in that way.

In other words, before you consciously decide to act, your brain has already determined the action you will take by activating as a readiness potential the pattern of neurons that will generate the action you will end up taking.

More Recent Neuroscience Research

The following quote is from an article in the premier U.K. science journal, *Nature* (Smith 2011), which article speaks about more recent research regarding the cause of action (in this case using sophisticated modern imaging techniques).

“The conscious decision to push the button was made about a second before the actual act, but the team discovered that a pattern of brain activity seemed to predict that decision by as many as seven seconds. Long before the subjects were even aware of making a choice, it seems, their brains had already decided.”
[underlining added]

More Recent Neuroscience Research

Quoting from the study itself mentioned in the article on the previous slide – “Unconscious Determinants of Free Decisions in the Human Brain” by Siong Soon, Brass, Heinze, and Haynes (2008) – published in the journal *Nature Neuroscience*:

“There has been a long controversy as to whether subjectively ‘free’ decisions are determined by brain activity ahead of time. We found that the outcome of a decision can be encoded in brain activity of prefrontal and parietal cortex up to 10 s before it [the decision to act] enters awareness.” (p.543)

“Taken together, two specific regions in the frontal and parietal cortex of the human brain had considerable information that predicted the outcome of a motor decision the subject had not yet consciously made. [continued on next slide]

More Recent Neuroscience Research

“This suggests that when the subject’s decision reached awareness it had been influenced by unconscious brain activity for up to 10 s, ... Our results go substantially further than those of previous studies. ...

The preparatory time period reveals that this prior [brain] activity is not an unspecific preparation of a response. Instead, it [the brain activity] specifically encodes how a subject is going to decide.” (p.545)

What Happens When A Bear Walks Into Your Life?

When something threatening happens – like a grizzly bear walking into your campground – you feel fear. Your body reacts to the fear by raising your heart rate, moving your blood flow from your digestive system to your muscles, and so forth. As a result of being frightened, your body gets ready for “fight or flight”.

Right?

No, wrong!

According to Nobel Laureate, neuropsychiatrist Eric Kandel: “surprisingly, the physiological response to a threat occurs before you are aware of any emotion (like being frightened)” (Rose 2010). This is more evidence contrary to our idea that our actions (the body preparing for fight or flight) are caused by what is going on with us internally.

Superstitions

Given the experimental, scientific evidence that the sun is not actually rising and setting while the earth stands still, we would say that, in spite of the fact that it looks that way, the belief that the sun rises and sets is a *superstition*. It took nearly a century for that belief to rise to the level of a superstition.

Merriam Webster’s Collegiate Dictionary (2018) defines *superstition* as: a false conception of causation; a notion maintained despite evidence to the contrary

Given the experimental, scientific evidence that, in spite of the way it appears, what is going on with you internally (your mental state, emotional state, bodily state, and your thoughts and memories) is not actually causing your action, believing that it does must be considered a *superstition*.

Critical For Being a Leader and Exercising Leadership Effectively As Your Natural Self-Expression

To realize the promise of this course, you will have to consider as nothing more than a superstition your belief that you are – as a matter of what is going on with you internally – the one calling the shots.

When you have moved that belief to a superstition, you will be left with the question:

If what is going on with me internally (my mental state, emotional state, bodily state, and my thoughts and memories) is not the source of my action, what is?

Before answering this question we need to get clear about the actual relation between 1) what is going on with you internally and 2) the way you act, and get clear about three more terms we will use in the answer.

Critical For Being a Leader and Exercising Leadership Effectively As Your Natural Self-Expression

That your actions **are not caused by** your way of being is a critical point required to be a leader in life. You must get yourself clear about this fact.

Get yourself clear that your way of being and acting are one thing – they come together as one package, that is they arise together.

When you are clear about this, the question becomes: Given that your way of being and acting arise together as though one thing, what is the source of your way of being and acting? Before answering this question we need to get clear about three more terms we will use in the answer.

The Way It Appears

It looks to us like our conscious decisions cause our actions. It looks to us like our *Way of Being* (what is going on with us internally) *causes* our *Way of Acting*. It looks that way because when we are in a situation that calls for action, we have the thought (we decide) to act in some way, and only then do we act. For example, if we have the choice between chocolate and vanilla and we decide on vanilla, then “vanilla” comes out of our mouth; if we are anxious, we tend to act carefully; or if we are annoyed, we tend to act impatiently.

Because the decision we are aware of comes before the action and our action is consistent with the decision, it seems obvious to us that the decision *causes* the action. That is what leads us to **believe** that our Way of Being causes our Way of Acting, and that belief is so strong it makes it difficult for many people to consider anything contrary to that belief.

What is on this Slide Should Now Make Sense to You

The Contextual Framework developed for this course is a unique **context** for leader and leadership that, when mastered, leaves you being a leader and exercising leadership effectively **as your natural self-expression**.

Saying that in other words: the Contextual Framework in this course is a **context** for leader and leadership that, when mastered, impacts the occurring of any situation requiring leadership such that your naturally correlated (natural self-expression) way of being and way of acting is you being a leader and exercising leadership effectively.

During the course we will provide you with the opportunity, and support you in using that opportunity, to do what is required to master for yourself the four aspects that make up the Contextual Framework.

WHAT YOU ARE DEALING WITH

Mastering the Power of Context to Use You

In the following statement, is there any term of art or even any word you are not clear about the meaning of? Is there any part of the idea being conveyed you are not clear about?

The way the situation I am dealing with **occurs** for me
is distorted by my **context** for that situation.

And, my *way of being* and *acting* are
naturally **correlated** with (in-a-dance-with)
the way the situation I am dealing with **occurs** for me.

If there is any term of art or even any word you are not clear about the meaning of, or if there is any part of the idea being conveyed that you are not clear about, raise your hand.

What is Meant by “What You Are Dealing With”

“What You Are Dealing With” includes:

- 1. The circumstances **on** which you are acting
- 2. The circumstances **in** which you are acting on whatever you are acting on
- 3. The way in which **you** occur for yourself in acting on whatever you are acting on in the circumstances in which you are acting

Before we leave this section, get clear for yourself that when you are engaged with life there is nothing else to be dealt with. Those three things are all that there is.

1. Circumstances On Which You Are Acting

The circumstances on which you are acting are the circumstances that you are intending to impact with your actions.

For example, if you intend to impact someone’s performance (produce a breakthrough in that person’s performance), the circumstances on which you are acting are the actions of the person whose performance you intend to impact.

Of course, when you are acting on something, there are also circumstances in which you are acting on that something.

2. Circumstances In Which You Are Acting

The circumstances in which you are acting on something are the circumstances that make up the environment or surroundings in which you are acting on whatever you are acting on.

In the example of acting to impact someone’s performance, the circumstances in which you are acting are for example, the nature of your relationship with the person whose performance you intend to impact, and might also include your boss watching what you do to produce a breakthrough in that person’s performance.

3. The Way In Which You Occur For Yourself

The way in which **you occur for yourself** is the way you (your way of being) shows up for you ***as a part of the situation in which you are acting.*** (Remember that the situation in which you are acting includes whatever you are acting on and the circumstances in which you are acting, as well as the way in which you occur for yourself.)

In the example of acting to impact someone’s performance, the way in which you occur for yourself could be that your mental state is one of uncertainty, and your emotional state is one of feeling a bit angry, and your bodily state is one of tension, and your thoughts are ones of “he is not committed to increasing his performance” and “he doesn’t listen”.

3. The Way In Which You Occur For Yourself

It is important to be clear that here we are speaking about what is going on with you internally (your way of being), but in this case specifically as the way in which what is going on with you internally (your way of being) occurs for you **as part of (integral to) the situation you are dealing with.**

Saying the same thing in another way: We are talking about some combination of your mental state, emotional state, bodily state, and your thoughts and memories **as part of the situation you are dealing with.** This is different from the way we talked about what is going on with you internally (your way of being) earlier when we talked about it as being independent of (not part of) a situation you are dealing with.

3. The Way In Which You Occur For Yourself

It is important for you to be clear about the difference between these two perspectives on your Way of Being.

Earlier we spoke about your way of being as nothing more than what is going on with you internally that you might or might not be noticing, and here we are speaking about your way of being (what is going on with you internally) as a part of what you are dealing with.

Summary Of What Is Meant By “**What You Are Dealing With**”

“What You Are Dealing With” includes each of the following:

1. The circumstances **on** which you are acting.
2. The circumstances **in** which you are acting on whatever you are acting on.
3. The **way in which you occur for yourself** when acting on whatever you are acting on in the circumstances in which you are acting.

WHAT IS MEANT BY THE TERM OCCUR

What Is Meant By “**Occur**”

What we mean by “occur” is:

The way in which “what you are dealing with” registers (exists) in some way for you – whether you take note of it (are conscious of it) or not.

More rigorously, what occurs for you is what is going on **out in life**. That is, what occurs for you is 1) objects and situations out in the world, and 2) other people and yourself out in the world – all these occurring as a whole (a holistic unity).

Note that when you are engaged with life, you occur as an interactive part of the whole, not as something separated from (distinct from) the whole.

What Is Meant By “**Occur**”

Earlier we spoke about your “Way of Being” (what is going on with you internally) as something separate from the whole, but here we are speaking about the way you occur for yourself out in life as part of the whole, and that is a different perspective on you – different than what was meant by your Way of Being.

Also, please don’t think of occur as being another word for perception. “Perception” is a neuroscience term and “occur” speaks about what shows up for you as-life-is-lived by you.

What Is Meant By “Occur”

When we speak about “The way in which what you are dealing with **occurs** for you” we mean the way in which each of the following registers or shows up for you (either consciously or unconsciously):

- 1. the circumstances on which you are acting;
- 2. the circumstances in which you are acting on whatever you are acting on (your environment or surroundings);
- 3. the way in which you show up for yourself in those circumstances.

What Is Meant By “**Occur**”

To repeat, the way in which “what you are dealing with” **occurs** for you includes not only:

1. the way in which the circumstances you are acting on occur for you, but also includes
2. the way in which the circumstances in which you are acting on whatever you are acting on (your environment or surroundings) occur for you, and
3. also includes the way in which you occur for yourself in those circumstances – the way you occur for yourself is another part of the circumstances that you are dealing with.

WHAT IS MEANT BY THE TERM CORRELATED

What is Meant by “**Correlated**”

At the most basic level, “correlated” means connected in some way. That is, if one thing is **correlated** with another thing, these two things are connected in some way.

However, what we mean by “correlated” is a very specific kind of connection.

What **Is Not** Meant by “Correlated”

First, if you have studied statistics, please note that by “correlated” we do not mean a mere statistical correlation. (If you haven’t studied statistics and don’t know what this means, don’t worry about it.)

Second, the special kind of correlation (connection) that we will be speaking about is **not** one of cause and effect. In short, the connection between the two things we will be speaking about that are correlated is something other than cause and effect.

What **Is** Meant by “Correlated”

By “correlated” we mean a specific kind of connection between two things. It is like two things that are “in-a-dance-with” each other. Or said more rigorously, two things that are interrelated by being naturally, necessarily closely connected.

In summary:

What is meant by “correlated” as we will be using the term is: two things that are interrelated by being naturally, necessarily closely connected. Or in everyday language, two things that are always naturally correlated with each other. Or more poetically, two things that are “in-a-dance-with” each other.

NOW WE ARE READY TO ANSWER THE QUESTION:

GIVEN THAT YOUR WAY OF BEING AND ACTING ARISE
TOGETHER AS THOUGH ONE THING, WHAT IS THE SOURCE OF
YOUR WAY OF BEING AND ACTING?

The Beginning of the Source of Being a Leader in Life

The answer to the question “What is the source of my way of being and acting in life?” opens up the possibility of being a leader in life.

We always have an **explanation** that acts as a justification for the way we act and the way we are, but those explanations rarely give us any access to the **source** of our way of being and our way of acting. As a result, we go on pretty much the same as we have always been and have always acted – especially if we are arrogant about it.

The Beginning of the Source of Being a Leader in Life

That you discover for yourself the answer to the question – “What is the **source** of my way of being and acting in life?” – is absolutely critical to your being a leader in life. And to get clear about the answer, you yourself must be asking the question, not simply listening to the question or reading the question to yourself.

Do you really want to know the answer to the question “When I am being a leader, what is the source of my way of being and acting?”

WHEN I AM LEADING,
WHAT IS THE SOURCE OF MY
WAY OF BEING AND ACTING?

The **Source** of Your Way of Being and Acting

The **source** of a person's way of being and acting is that their way of being and acting is **correlated** with the way in which what they are dealing with **occurs** for them.

Using the meaning of correlation that we went over earlier: The kind of **connection** between your way of being and acting and the way in which what you are dealing with occurs for you is:

Your way of being and acting is **naturally, necessarily closely connected** (interrelated) with the way in which what you are dealing with occurs for you.

The **Source** of Your Way Of Being and Acting

Or saying the same thing but in different words: Your way of being and acting is always a match for (in-a-dance-with) the way in which what you are dealing with occurs for you.

To repeat: Your way of being and acting is naturally, necessarily closely connected (interrelated) with the way in which what you are dealing with occurs for you.

The **Source** of Your Way Of Being and Acting

For example, if the way a situation you are dealing with occurs for you as threatening, your way of being and acting will be correlated with (responsive to) the situation occurring for you in that way (as threatening). On the other hand, if the way a situation you are dealing with occurs for you as an opportunity to excel, your way of being and acting will be correlated with the situation occurring for you in that way (as an opportunity to excel).

As we said, your way of being and your actions are correlated with (responsive to, in-a-dance-with) the way in which what you are dealing with occurs (shows up) for you.

Therefore, alter the occurring and one's way of being and action will also be altered.

Quotations From Neuroscience Research

“Perceiving [the occurring], thinking [what is going on with you internally], and moving [action] always occur together as coherent coordinations of activity (Dewey, 1896/1981a).” (Clancey 1993, p.91)

“His [man's] **perception** [the occurring] is dynamic because it is related to **action** ...” (Hall 1966, p.115 - emphasis added)

“It is in fact essential to recognize that the possibilities of **action** subtend the **perceptual process** [that is, the way the world, others, and you yourself occur for you] ...” (Delevoye-Turrell et al. 2010, p.236 - emphasis added)

Putting it All Together – Short Version

Your way of being and your actions (both arising together as though one thing)
are naturally, necessarily closely connected with (in-a-dance-with)
the way in which what you are dealing with
occurs or shows up.

Putting it All Together – Fuller Version

Your way of being and your actions (both arising as one thing)

are naturally, necessarily closely connected with
(interrelated, correlated with, in-a-dance-with)

- 1) the way in which the circumstances on which you are acting, and
- 2) the circumstances in which you are acting (your environment or surroundings) with whatever you are acting on, plus
- 3) the way in which you occur for yourself in those circumstances all occurs or shows up.

The Shortest Version

The source of your way of being and acting is that
they are a correlate of
the way in which what you are dealing with
occurs for you.

Even Shorter and Even More Pointed:

The **source** of your way of being and acting is
the way in which what you are dealing with **occurs**.

PUTTING THIS TOGETHER WITH THE POWER OF A CONTEXT TO USE YOU

The Power of a Context to Use You

As we said, to master the contextual framework that is the context that gives you the being of a leader and the actions of the effective exercise of leadership as your natural self-expression you must first **discover for yourself** that:

The way the situation I am dealing with **occurs** for me
is distorted by my **context** for that situation.

And, my *way of being* and *acting* are
naturally **correlated** with (in-a-dance-with)
the way the situation I am dealing with **occurs** for me.

Mastering the Power of Context to Use You

In the following statement, is there any term of art or even any word you are not clear about the meaning of? Is there any part of the idea being conveyed you are not clear about?

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During the course we will provide you with the opportunity, and support you in using that opportunity, to do what is required to master for yourself the four aspects that make up the Contextual Framework.

BREAK ASSIGNMENTS

Break Assignment

1. What Is Going On With You Internally

For the next few days, discover that Your “Way of Being” is made up of some combination of your:

1. Mental State (your mood or outlook on life)
2. Emotional State (your feelings, emotions)
3. Bodily State (your body sensations)
4. Thoughts and Thought Processes (including memories)

In other words, your Way of Being is what is going on with you internally from moment to moment, or situation to situation.

Break Assignment

2. Strong Experimental Evidence

When someone provides you with strong experimental evidence, such as your brain is the sole *cause* of both your consciousness (what you are aware of) and your actions, what do you do with that evidence?

3. Your Way of Being

For the next few days, take a look at “who you know yourself to be”, that is, “who you think you are”. Discover that “who you know yourself to be” and “who you think you are” is nothing more than **a Way Of Being**.

Break Assignment

4. Discover for Yourself that:

The way the situation I am dealing with **occurs** for me
is distorted by my **context** for that situation.

And, my *way of being and acting* are
naturally **correlated** with (in-a-dance-with)
the way the situation I am dealing with **occurs** for me.

Break Assignment

5. What Have You Been Able to Discover for Yourself? email

By the end of the day on **Friday (11:59 Pacific)**, write and send an email of one or more paragraphs regarding what you are noticing, anything that is opening up for you in completing the assignment(s), in reviewing the Slide Deck, or in trying on anything presented in the Course so far.

In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

END OF DAY FIVE

What You Discovered in Completing Your Break Assignments

1. What Is Going On With You Internally

For the next few days, discover that Your “Way of Being” is made up of some combination of your:

- Mental State (your mood or outlook on life)
- Emotional State (your feelings, emotions)
- Bodily State (your body sensations)
- Thoughts and Thought Processes (including memories)

In other words, your Way of Being is what is going on with you internally from moment to moment, or situation to situation.

What You Discovered in Completing Your Break Assignments

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When someone provides you with strong experimental evidence, such as your brain is the sole *cause* of both your consciousness (what you are aware of) and your actions, what do you do with that evidence?

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For the next few days, take a look at “who you know yourself to be”, that is, “who you think you are”. Discover that “who you know yourself to be” and “who you think you are” is nothing more than **a Way Of Being**.

What You Discovered in Completing Your Break Assignments

4. Discover for Yourself that:

The way the situation I am dealing with **occurs** for me
is distorted by my **context** for that situation.

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In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

I Exist (be) Here. Everything Not Me Exists (Be's) For Me, There.

You have discovered that you go through life that *you* always exist (be) *Here* and everything *not you* always exists for you (be's) *There*. This is for you a way of being.

Or to say this more fully:

You have discovered for yourself

in your actual on-the-court, as you live it moment by moment, existence
that you *go through life*

that whatever it is that you are referring to when you say
“I” or “me” always exists (be's) Here, and

for you, everything Not You exists (be's) There, where you are not.

What You Are Dealing With In Life

It is logically inescapable that your access to whatever of life you are engaged with –

be it an object, or a situation, or a person, or even yourself –
is not the object itself, situation itself, or person their self (the object, situation, or person is over There, where I am not).

All I can have Here where I am is:
a representation of or the concept of or a picture of that object, situation, or person.

For example, if you take an honest look at when you see someone you know, you don't look anew at them, you are related to your picture of them, you already know them as a concept.

Who You Are For Your Self

Most people go through life *identifying with* what is going on with them internally.
What is going on with you internally is made up of some combination of your:

- 1. Mental State (your attitude, your mood or outlook on life)
- 2. Emotional State (your feelings or emotions)
- 3. Bodily State (your body sensations)
- 4. Thoughts and Thought Processes (and that includes memories that might be present)

In other words, for you, you are what is going on with you internally in a given moment or in a given situation.

EACH ASPECT OF WHAT IS GOING ON WITH YOU INTERNALLY IS
GENERATED BY YOUR BRAIN.

Discovering that self
for whom being a leader and exercising
leadership effectively
becomes your natural self-expression

What Is Dealt With On The Next 5 Slides

Shortly, we will all be conducting an experiment to discover for ourselves that Self for whom being a leader and exercising leadership effectively is your natural self-expression. By the way, meeting that Self will startle you, because it will not be the self you have known (the one you walked in here with).

To support you in effectively participating in the experiment we are all about to do, on the next 5 slides you will see a bit of a review of some of what we covered earlier. However, you will now be able to get beyond merely understanding or even knowing what is said on the slides. You will now start to engage more with what is on the slides as it is lived (on-the-court rather than from in-the-stands).

A Reminder of What We Mean By: ***Life***, and ***Living***, and ***You***

LIFE: what you and I live in

LIVING: your and my encounter and engagement with life

YOU: for whom life exists and who does the living

Discovering the Raw, As-Lived On the Court *Experience* of Life, and of Living, and of You

Most of you understand, and some of you even know, that there is a difference between tennis as it exists on the court and tennis as it exists from in the stands.

However, when you have completed this experiment, you will have moved beyond even knowing to having *discovered* for yourself the difference between living from in the stands and living on the court.

This exercise is an opportunity for you to actually live the experience for yourself of the difference between *being in the stands* with life, and living, and you contrasted with *being on the court* with life, and living, and you.

In this exercise you will come face to face for yourself with that Self for whom being a leader and exercising leadership effectively is your natural self-expression.

No Concepts, Theories, or Beliefs – Rather Simply Verify in Your Lived Experience What is Being Investigated

In developing this experiment of Discovery, we have not derived any of the process from or based on any past or current *theory, model, or concept* about the nature and function of *life, living, or you*.

Your conducting this experiment is a simple matter of putting aside what you think you know for sure about yourself and the way you function, and even what you think is obvious, and do this for long enough to wonder what is actually so. In other words, it is critical to look with fresh eyes at what is dealt with in the experiment.

No Concepts, Theories, or Beliefs – Rather Simply Verify in Your Lived Experience What is Being Investigated

Each step of this experiment must be done rigorously or – as is the case with any experiment – it will lead to a false conclusion.

That is, as we go along don't believe anything said, especially if you already agree with it. Rather, verify in your own as-lived, in-the-moment experience what is being investigated before it is established for you as being so. At each step of the experiment, look at what is being investigated at that moment, but look in your real-time, actual experience in that moment to discover what is now verified for you. The only truly valid finding is what you actually **discover** for yourself, but discover in your as-lived, real-time, right-now experience. What it is to *discover* exists in sharp contrast with what it is to *figure out*.

Figuring out the right answer no matter how brilliantly done, or knowing the right answer no matter how well educated you might be, or guessing at the answer even if your guess turns out to be right, or even being told the right answer, are *all* equally worthless.

Last of These 5 Introductory Slides – In Summary

In order to conduct each step of this experiment with the rigor required to arrive at an unbiased verifiable observation, it is critical that your investigation not be influenced by any of your existing **concepts** or **beliefs** about life or living or you. In other words, take nothing for granted.

You must look newly at what is being investigated; you must look with fresh eyes like you don't already know the answer.

Setting Up This Experiment

Now that we have established how to deal rigorously with this exercise of discovery, we are going to get started.

In a moment, we are going to ask for some volunteers to work with the instructor in this experiment. We are looking for volunteers who have no prior idea or even an inkling of what we are doing here.

If you are one of those people, put your hand up.

Setting Up This Experiment

For everyone else, do this experiment right where you are as if *you* were one of the people doing this experiment with the instructor.

Please know that you will get no value from this critical part of the course unless you are actually doing the experiment exactly as the people who volunteered are doing the exercise.

Everyone, please look at the instructor.

If you do not have Speaker View on, please turn it on for this experiment.

Here Is the First Step in this Experiment

What is observed in the first step of this experiment will at first seem to be something obvious. If I ask you to look at the instructor and then ask, “Do you see the instructor?” you will say, “Obviously I see the instructor”.

You have all now answered the question, “Is it obvious that you see the instructor?” But that is not the question being asked. The question being asked is, “Do you see the instructor?” When something is obvious, you don’t really see, it’s obvious so you just look at it.

If you ask yourself the question like you already know the answer, you won’t see beyond the obvious. You must look for the answer to the question like you do not already know the answer.

So now, put its *obviousness* aside, and for real, *ask* yourself the question, “Do I actually see the instructor?”, and ask the question actually searching your experience for the answer. Verify for **yourself** that you are in fact actually experiencing seeing me. By the way, the experience of actually seeing is something like, “Wow, I do really see you!”

The First Step in this Experiment

There are in fact two requirements to this first step of the experiment. First, you have to really be asking the question. That is to say, you have to personally experience asking yourself the question, “Do I see the instructor?” Secondly, you have to answer the question not knowing the answer.

If you actually experience asking the question, “Do I see the instructor?”, and rather than taking the answer for granted, you let yourself discover the answer, your experience of seeing, as we said, will be like the following, “Wow, I do actually see the instructor!”

Notice the difference between encountering life as *taken-for-granted tranquilized obviousness*, as contrasted with encountering life as a *right-now lived experience*.

In the next step of the experiment do keep yourself in the presence of actually seeing the instructor rather than taking *seeing* for granted (as something obvious).

Completing the First Step in this Experiment

So far, you have discovered for yourself that you have what it takes to actually see the instructor. This actual seeing is in sharp contrast to the way you and I normally “see”, where in fact we don’t see because our looking happens in the realm of taken-for-granted tranquilized obviousness rather than actually seeing what we are looking at. Just looking is not seeing, rather merely looking is most likely to be located in the realm of taken-for-granted tranquilized obviousness.

It is critical in the conduct of this experiment that everyone participating is actually able to distinguish between our taken-for-granted tranquilized obviousness normal way of looking, and the experience of actually seeing what we are looking at. So right now the instructor is going to individually ask each of the people who were selected if they can tell for themselves the difference between looking located in taken-for-granted tranquilized obviousness and the experience of actually seeing what is being looked at.

We now want to confirm with the rest of the people in the Course that they actually see the instructor.

The Second Step in this Experiment

Now we are ready for the second step in this experiment. If taken-for-granted seeing happens in *tranquilized obviousness*, where does this actual seeing you have now distinguished happen? Specifically, the second step in this experiment is to discover for yourself where your seeing the instructor actually happens for you. Said more precisely, you will be investigating where **seeing actually happens**.

Note that the investigation is not about where the instructor is located, rather the investigation is about where your seeing of the instructor is located – where seeing actually happens for you.

You do see the instructor, don't you? Well, where is this seeing of the instructor happening? In a moment, we are going to ask you to point to where your seeing the instructor is actually happening for you.

You do see the instructor, don't you? Well, where is this seeing of the instructor happening? Right now, point to where your seeing of the instructor is actually happening and at the same time say that location out loud.

The Second Step in this Experiment

It is critical that you are in fact dealing with the exact question being asked. Given that no one ever asks the question being asked, you might think we couldn't possibly mean that question and therefore we must mean something else. We do *not* mean something else; we mean where is your seeing the instructor **actually happening**.

Yes, we are in fact investigating where seeing happens. However, we are not investigating some theory or explanation about seeing, rather we are investigating where seeing actually happens – that is, where seeing happens in your right-now experience of seeing.

The Second Step in this Experiment

For most of us the question is not worth asking because we already “know” the answer. The answer is a “what everybody knows”, namely, seeing happens in our eyes.

However, if your seeing of the instructor actually happened in your eye, you would see the instructor up there in your eye, and the instructor would be up there as a very little instructor, about a half a centimeter tall, curved concave, and he or she or they would be for you a two-dimensional picture with no depth, because that is the size and shape of your retina which is the part of your eye that registers what you see. In addition, since the lens of your eye inverts the light rays coming into your eye the very little me would be upside down. Not only that, but the pattern of the activated rods and cones in your retina looks nothing like a representation of me. Moreover, because you have two eyes you would be seeing two of me about 7 centimeters apart. Is that what seeing me is like?

No! That is not where seeing the instructor happens. The idea that seeing happens in your eyes is patently absurd.

Absurd = so clearly untrue or unreasonable as to be laughable or ridiculous (*Webster's Dictionary* 1998)

The Second Step in this Experiment

Now that we have reduced to an absurdity the idea that seeing the instructor happens for you in your eyes, as a modern human being relying on science (epistemological objectivity) you are then likely to claim that seeing the instructor happens in your brain.

The volume of the brain is about 1,300 cubic centimeters or 79 cubic inches. That would be a cube each side of which would be 10.8 centimeters or 4.29 inches.

So, if you were *seeing* the instructor in your brain, she would look folded over and very cramped! Is that what you see?

But the brain is not a cube, it is somewhat rectangular in shape, about 15 cm or 6 inches long, 14 cm or 5.5 inches wide, and 9 cm or 3.6 inches tall.

The Second Step in this Experiment

If your *seeing* the instructor happens in your brain, the instructor you see would be *up there* in your brain. The instructor would be for you about 9 cm or 3.6 inches tall (the height of your brain). But, you could be seeing the instructor lying down, where the instructor you see would be about 15 cm or 6 inches long (the length of your brain).

If seeing the instructor really happens for you in your brain, what you would be seeing is a couple of amorphous lumpy patterns of dots (as seen in fMRI pictures of the brain), none of which patterns, or all of which patterns taken together, look anything like a person.

The Second Step in this Experiment

When you are actually experiencing seeing the instructor, all that exists in your brain is a couple of amorphous lumpy patterns of dots. When you do actually see the instructor, do you really see a couple of amorphous lumpy patterns of dots?

Put your hand up, if when you see the instructor what you see is a couple of amorphous lumpy patterns of dots, because for those of you who do, you are right about what you would see if your experience of seeing me happens in your brain.

The Second Step in this Experiment

What finally completely reduces to an absurdity the explanation that your experience of seeing the instructor happens for you in your brain is that you have no **experience** whatsoever of whatever might be happening in your brain. That is why brain surgery can be and mostly is conducted with fully conscious patients.

Saying this more vividly, if a surgeon drilled a hole in your skull, and we pushed a pencil into your brain, while you might feel some pain in your scalp and skull, you would have no experience whatsoever of anything happening in your brain.

You might lose a faculty or two, but you would have no sense of what is happening in your brain.

Look up where your brain is, and see if for you, what you see up there is a little bent over instructor. No! That is not where your *seeing* of the instructor happens for you. Clearly, if that is what you said, what you said is patently absurd.

Absurd = so clearly untrue or unreasonable as to be laughable or ridiculous (*Webster's Dictionary* 1998)

The Second Step in this Experiment

Now that you have reduced to an absurdity the notion that your seeing the instructor happens in your eyes or in your brain, you can do the experiment without that bias, and this time actually discover where your experience of seeing actually happens. In conducting the second step of the experiment this time, instead of relying on what is obvious, or what you have been told, or what you know, actually wonder (“where is my experience of seeing actually happening”) and discover (look, say, and point to) where that experience happens as-lived.

Please look at the instructor. Now if I ask, “Do you see the instructor?” you will no longer say “obviously I do”. Now that you have put obviousness aside, you will actually ask yourself the question, “Do I see the instructor?”, and you will ask like you don’t already know the answer – in other words, you are attempting to discover seeing. First, **verify** for yourself in your experience that you do in fact see the instructor.

Now we are ready to complete the second part of this experiment.

Completing the Second Step in This Exercise

You do see the instructor, don't you? We now want to find out from you where this seeing of the instructor is happening for you. In a moment, I am going to ask you to point to where your seeing the instructor is actually happening for you, but you are going to answer beyond what everybody knows (your eyes), and beyond what modern people know (your brain), and this time discover where your experience of seeing the instructor actually happens.

Saying the same thing in other words, while experiencing seeing the instructor is actually happening for you, you will stand before the question 'where is my seeing happening', but you will stand before that question like you were standing before some awesome monument. And you will stand there in a state of wonder; in this case stand in wonder before the question, where is my seeing happening for me?

Completing the Second Step in This Exercise

You do see the instructor, don't you? Well, where is this seeing of the instructor happening? In a moment, we are going to ask you to point to where your seeing the instructor is actually happening for you. You do actually see the instructor, don't you? Well, where is this seeing of the instructor happening? Right now, point to where your seeing of the instructor is actually happening and at the same time say that location out loud.

This time when I ask you to point to where your experience of seeing the instructor is actually happening, stop trying to tell me **what you know** and stop trying to **figure out** the answer.

Completing the Second Step in this Exercise

First, get yourself fully engaged in the original question, “Do you see the instructor?” Put aside the tranquilized obvious answer. Ask the question like you don’t already know the answer! Do I see the instructor? Ask the question like you are actually going to **discover** the answer, and *discover* for yourself that you do in fact actually have the **experience** of seeing the instructor. And keep asking the question – “Do I see you?” – until your response to seeing me is, “OMG I do actually see you”.

Then, while still in the presence of that experience, point and say where your experience of seeing me is actually happening – point to where this seeing the instructor happens for you.

Completing the Second Step in This Exercise

Now it's time for all of you to discover where your seeing of the instructor actually happens for you. You do see the instructor, don't you? We now want to find out from you where this seeing of instructor is happening for you. In a moment, we are going to ask you to point to where your seeing the instructor is actually happening for you, but you are going to answer beyond what everybody knows (your eyes), and beyond what modern people know (your brain), and this time discover where your experience of seeing the instructor actually happens. Saying the same thing in other words, while experiencing seeing the instructor is actually happening for you, you will stand before the question 'where is my seeing happening', but you will stand before that question like you were standing before some awesome monument. And you will stand there in a state of wonder; in this case stand in wonder before the question, where is my seeing happening for me?

You do see the instructor, don't you? Well, where is this seeing of the instructor happening? Right now, point to where your seeing of the instructor is actually happening and at the same time say that location out loud.

Completing the Second Step in this Exercise

This time when I ask you to point to where your experience of seeing the instructor is actually happening, stop trying to tell me **what you know** and stop trying to **figure out** the answer.

First, get yourself fully engaged in the original question, “Do you see the instructor?” Put aside the tranquilized obvious answer. Ask the question like you don’t already know the answer! Do I see the instructor? Ask the question like you are actually going to **discover** the answer, and *discover* for yourself that you do in fact actually have the **experience** of seeing me. And keep asking the question – “Do I see you?” – until your response to seeing the instructor is, “OMG I do actually see you”.

Then, while still in the presence of that experience, point and say where your experience of seeing the instructor is actually happening – point to where this seeing me happens for you.

Completing the Second Step in this Exercise

I suggest that if you put aside what you think you already know about seeing, and just be with your experience of seeing the instructor, you will point to where I am. Or, you might say “OMG, my seeing you happens out there where you are, not in here where I am!”

Of course, until you get in touch with the actual experience for yourself, this is just another theory – but it is no theory when you get in touch with the actual experience for yourself. The actual experience has the impact of something like opening the refrigerator door and finding the Grand Canyon in there.

In actual practice, with some people it takes a few more trials, but so far with thousands of people in live interactions, given enough trials, each ultimately responds, often with a look of incredulity, by pointing to what they call “out there”, where their experience of seeing what they are looking at is actually happening for them.

Surprisingly, as life is actually lived, where seeing the world and others actually happens for us is what you call “out-there”, and not “in-here” where you have said that you are located.

What We Have Discovered in this Exercise So Far – Point 1

There is a huge difference between living by standing back from life and encountering life and self through explanations (well-developed concepts) as contrasted with encountering life directly, as it exists as-lived, real-time, in-the-moment, on the court.

There is a difference between living life encountered through scientific concepts and explanations (no matter how valid they may be), and living life encountered as life is actually lived – that is, when it *is* actually being *lived*. By the way, even if you are a monk or a hermit, to live well and make a difference, you had better have both ways of living available to you.

While we are used to comprehending life through learned theories and personal beliefs, it is possible for us to interact with life (the world, others, and ourselves) ***as life is actually lived***, rather than as life is interacted with when encountered through our concepts about the nature of the world, others, and ourselves.

What We Have Discovered in this Exercise So Far – Point 2

Up until now you have *gone through life* that seeing happens for you *here*, where you have been claiming that you are. But you have just discovered for yourself that your actual experience of seeing happens not *in here*, but *out there*. In short, your experience of seeing life actually happens for you where what you have called “out-there”, not as you might have believed “in-here”, where you have claimed you are.

You verified for yourself the startling fact that where **you seeing me** actually happens is where what you called “there”, and not “here” where you said you were.

In fact, **as lived**, no matter with which of your senses you perceive the world or others, your experience of what you perceive happens where what you have called “out-there”.

You don’t have the experience of the person reading the slides being located in your ears speaking the words you hear, do you? If you look, I think not. You experience hearing the words out of their mouth, out there where they are.

As you have now verified for yourself, both you seeing me, and you hearing the reader, happens out there.

Discovering the Raw, As-Lived On the Court
Experience of Life, and of Living, and of You

In other words, this exercise is an opportunity for you to discover for yourself the raw, *as-lived, on-the-court experience* of life and living and you. Living in this way is in sharp contrast with the ordinary living *from-the-stands* with observations, descriptions, understandings, and explanations *about* life, living, and you – no matter how valid those understandings and explanations may be from the world of knowledge.

Your Dealing With This Exercise of Discovery

It is important that you be clear that there is a massive difference between the way life is ordinarily lived, when life is observed, described, understood, and explained from the stands, and the way life is lived when it is actually lived on the court. The explanation from the stands is valid from the perspective of standing back from life and explaining what is seen from the stands.

This exercise of discovery is an investigation into *living* as it actually occurs in your as-lived, real-time, in-the-moment experience. This contrasts with encountering and engaging *life* as something understood or already known (something obvious).

Two Ways of *Encountering* and Two Ways of *Engaging*

To encounter = to come upon something or someone; to be confronted by something or someone; to be faced with something or someone. In short, to have life coming at you.

To engage = to connect with something or someone; to interact with something or someone. In short, to throw oneself into life.

Encountering life, living, and you is different than *engaging* life, living, and you.

In other words, to come upon life is different than interacting with life.

But You Have a Massive Problem!

Much earlier in the course you discovered that you have *been Going-Through-Life* that *you are here*, and *everything not you is there*, where you are not.

But you have just discovered for yourself that where *your* seeing happens *is there*. That is, your actual experience of seeing the instructor happens where the instructor is and not where you are.

If it is true that *you* are in fact *here* and not *there*, and if it is true that *everything not you* is *there* and not *here*, but your seeing happens there and not here, you have in effect said something gloriously absurd. You have said, “My seeing you happens where you are, namely out there where I am not. In short, my seeing happens where I am not.” D’ya think?

Said in another way, you go through life that where *you* are *is here*, and *not there*. And you go through life that *everything not you* is *there*, and *not here*. But you have just discovered for yourself that your actual experience of seeing happens *there* where you said you are not – not *here* where you have said you are.

But You Have a Massive Problem!

In short, this would mean that **your** experience happens somewhere other than where **you** are. Obviously, that just cannot be true.

If you were actually located **here**, how is it possible for you to be **there** – where **you** seeing actually happens for **you**?

Or asked in another way, if who you are *really* is located *here* and not *there*, how is it possible for *your* experience of seeing to be happening *there*, where you are not?

But You Have a Massive Problem!

The *structure* of the *dimensions of being* in which whatever you are referring to when you say “I” or “me” has existed turns out to be horribly illogical in the face of your discovery that in that *structure* your seeing happens where you are not.

In short, the dimensions of being in which you have existed are just plain wrong. Given your discovery of where your seeing happens, it does not make sense to continue to be limited to the *in-here* and *out-there* dimensions of being. It simply cannot be that you are in here and you seeing happens out there, where you are not.

When you are with your experience of seeing where your seeing actually happens, it is not too much to say that you have the experience of being Out Here with what you see.

But You Have a Massive Problem!

Maybe who you are *really* functions in a dimension of being other than the epistemological objective reality dimensions of here and there.

Maybe who you are *really* functions in the ontological subjective reality dimension of Out-Here.

Maybe who you are *really* is Out-Here, out-here where you seeing happens.

Maybe you are not who you have known yourself to be, maybe you are not who you have gone through life that you are.

Maybe it is not too much for you to say who I am is *Out Here*.

Are You the Thing You Take Yourself to Be?

You will remember that earlier we asked you to consider that you may not be who you take yourself to be. Maybe, you are not some object (albeit with special properties) that like all other objects has a location, either here or there.

While there is certainly something located here, maybe it is not “**you**”. Maybe the only thing “here” for you is that thing you are referring to when you say “I” or “me”, ***and maybe that is not who you are, really.***

Are You the Thing You Take Yourself to Be?

Now is a good time for you to get clear that you are not that thing (object) that has mental states (attitudes or moods), and not that thing that has feelings or emotions, and not that thing that has bodily sensations, and not that thing that has thoughts.

Given what you have discovered so far, it is starting to show up as another absurd concept that you are a thing, an object, that has mental states (attitudes or moods), and has feelings or emotions, and has bodily sensations, and has thoughts. This is more living conceptually, not as you actually experience life.

No one is saying that there are not mental states (attitudes or moods), and feelings or emotions, and bodily sensations, and thoughts. And, no one is saying that what you are referring to when you say "I" or "me" is not having those things.

Are You the Thing You Take Yourself to Be?

However, that you are a thing, the thing that you refer to when you say “I” or “me”, that thing with the properties of mental states (attitudes or moods), and feelings or emotions, and has bodily sensations, and thoughts is a concept.

It is hard to let go of this concept because you were brought up this way, enculturated this way, and are related to by others in this way, and worst of all you relate to yourself in this way.

If you are to be a master in life, you must get clear that you are not that thing that you refer to when you say "I" or "me", and you are certainly not the mental states (attitudes or moods), or feelings, or bodily sensations, or thoughts that that thing has.

Who is it that Has Your Experience of You?

Who is it that experiences what you are referring to when you say “I” or “me”?

Perhaps the “who” that experiences what you are referring to when you say “I” or “me” is who you are, really.

In fact, the you that you refer to when you say “I” or “me” is nothing more than one of the things that shows up for you in the “who” you are really.

Maybe who you really are is not some object located “here”.

The Resolution to the Puzzle!

Maybe who you are really is the “*clearing*” or the space in which X, and by the way all of the rest of life, shows up – including that thing you call “I” or “me”.

You do show up for yourself, don’t you?

You will undoubtedly confirm in your own experience that you – the you that you are referring to when you say “I” or “me” – does show up for you. This is commonly called “self awareness”.

In any case, what you are referring to when you say “I” or “me” does show up for you, with all the rest of life, in the *clearing* for life that you are really.

Out-Here

Real living happens **Out Here, where life actually occurs living where life actually happens.**

As lived, you are the clearing in which the world, others, and the you that you refer to when you say “I” or “me”, show up for you. And to bring us back to where we started in this presentation, your actions in that clearing are correlated with the way in which what is in the clearing occurs for you.

If you go through life that you are in here and life is out there then what you have in here is a representation of life or one could say life as a concept or in everyday language a picture of life.

Taking a Stand On Who You Are: The Clearing

You – the one for whom life shows up “out-here” – are not located either “here” or “there”.

You, the one for whom life shows up out-here, are a clearing – the clearing in which life shows up. That is, you are the clearing in which the world, others, and what you refer to when you say “I” or “me” show up. As Martin Heidegger, arguably one of the two greatest philosophers of the twentieth century, put it: being for a human being is being-in-the-world. (Heidegger, 1962)

By taking a stand on yourself as out-here, you are performing Mindfulness out in the world rather than in the meditation room. And you will actually **experience** yourself **being** out-here, and interacting with life where life actually happens.

Taking a Stand On Who You Are: The Clearing

That is the stand that allows an ordinary person to be a leader and exercise leadership effectively, and do so as their natural self-expression.

It is from this stand that a master encounters life. It is from this stand that a master experiences, comprehends, and understands life. It is from this stand that a master interacts with life. And that is what makes a master a master.

Putting This All Together

Which is true, that is which one should I believe: I am *in-here* or I am *out-here*? Neither is true as a matter of **fact**, that is neither is epistemologically objectively true, so neither should be believed. The thing you refer to when you say “I” or “me” is subjective (only directly accessible by you and no one else).

As you discovered for yourself, the way you go through life is that what you refer to when you say “I” or “me” is located in-here, and everything not “me” is located *out-there*. This is living a conceptual life. Or as we would now say, living life in-the-stands rather than living life on-the-court, where in fact life actually happens. For short we could call this living a “concept life”.

Putting This All Together

You and I created a new subjective place in life, and we named that new place “out-here”. We argued that you could in fact be out-here, that is you could be where life actually happens. And, we gave you an opportunity to discover for yourself that you could in fact be Out Here where your seeing (and the rest of your perceptions of life) actually happen.

Putting This All Together

It is a fact that you can go through life living that you are in-here and life is out-there and still be pretty successful (but also with plenty to be less than pleased or even unhappy about). This leaves your being and acting when in a leadership situation dictated by the circumstances with which you are confronted (the conditions) and by what is going on with you internally.

By contrast, when you are Out Here where what you are dealing with as a leader actually happens, you will find that what is going on with you internally has very little primacy and that instead of being limited in your actions by the conditions, opportunities for effectively dealing with the conditions show themselves.

In Summary

There are certainly things that exist here and other things that exist there but that structure for the dimensions of being doesn't work for who you are really. Yes you can treat yourself like you are a thing, and things are either here or there – and if they are here they are not there and if they are there they are not here. However, you have now given yourself a transformed structure for the dimensions of being where who you are really can exist.

People who practice being aware of where their experience of objects and situations in the world, and of other people in the world, is actually happening, report a breakthrough in their effectiveness in dealing with the world and with others.

When whatever you are referring to when you say I or me is one of the things that shows up in the clearing you are, rather than who you are, that leaves you with a freedom to be and act beyond the way you wound up being, and gives you a potent access to this I or me thing.

Try it Out and See What Happens

Is this just an attempt at some clever arcane metaphysical argument, or does it result in a radical shift in your level of effectiveness and your quality of life?

You won't know until you experiment with it and see what happens for you.

We are all on automatic in our belief that we are in-here, so for a while you must stop from time to time throughout the day and actually get yourself in touch with your experience that what you are encountering in that moment is experienced by you out-here. It is especially important to do this when what you are encountering is another person.

Try it Out and See What Happens

If for the next few months a few times each day
you actually practice noticing where your experience of perceiving life really
happens,
you will train yourself to be and live **Out Here**.

You will notice that your experience of seeing does not happen in your eyes or
brain, and that what you feel doesn't happen in your fingers, and that what you
hear doesn't happen in your ears.

As I am speaking, you do not hear what I am saying as happening in your ears. It
is not like the experience of tinnitus. Where your hearing me speaking happens is
where I am and you can hear it where I am by your being Out Here.

Try it Out and See What Happens

With practice you will find yourself actually starting to live **Out Here**, and Out Here is where life actually happens.

When you are practicing being **Out Here**, what is going on with you internally will stop being who you are for yourself. As a result you will have much less attention on, and be much less bothered by, what is going on with you internally. And, you (the thing you refer to when you say “I” or “me”) will simply be one of the things that shows up in the clearing that is maybe who you actually are.

Try it Out and See What Happens

This will assist you in getting clear that you are not what is going on with you internally, and support you in not treating what is going on with you internally with a significance that it doesn't deserve – a significance beyond the significance in your role in growing your fingernails. What is going on with you internally will just be something going on with you internally. So What!

As a result of practicing being **Out Here**, you will start being more effective in life, and start experiencing a higher quality of life. You will discover that you have more power than the person you have known yourself to be.

As you do this practice, it will become evident that who you are is the clearing in which life shows up. And, if you do this practice from time to time throughout the day, after a while – for some within a month or two and for others in a longer period – you will find yourself naturally being Out Here in life. Being "Out Here" is performing Mindfulness out in the world rather than just in the meditation room. It is, so to speak, meditating in the maelstrom of life.

Your Dealing With This Exercise of Discovery

This exercise is an opportunity for you to discover your raw, *as-lived, on-the-court experience* of life, living, and you.

This is in sharp contrast with your ordinary, *from-the-stands* observations understandings and explanations **about** life, living, and you, no matter how valid those understandings and explanations may be from the world of agreed-upon knowledge and explanation.

In summary, this exercise is about discovering for yourself your as-lived, on-the-court experience. We will support you in getting your understandings and explanations put to the side and out of your way.

BREAK ASSIGNMENT

Break Assignment

“Out Here”

1. Discover for yourself that you go through life as if everything is either “here” or “there” – that life occurs for you in the spatial structure called "here" and "there". That is, you have gone through life living as, “where I am is here and everything not me is there”.
2. Over and over, practice being “Out Here”. Go outside and see if you can be Out Here with the clouds and then see if you can be Out Here with the trees, or even Out Here with other people.

Break Assignment

3. Notice who you are being when you occur for yourself as what-is-going-on-with-me-internally, as contrasted with who you are being when you occur for yourself as the one for whom life shows up (and by the way, this includes who you are being when what is going on with you internally shows up for you as merely what is going on with you internally).
4. MAYBE: Consider the possibility that who you are is not the thing for which it all shows up, rather consider who you are is nothing more and nothing less than the showing itself.

Break Assignment

5. What Have You Been Able to Discover for Yourself? email

By the end of the day on **Friday (11:59 Pacific)**, write and send an email of one or more paragraphs regarding what you are noticing, anything that is opening up for you in completing the assignment(s), in reviewing the Slide Deck, or in trying on anything presented in the Course so far.

In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

END OF DAY 6

What You Discovered in Completing Your Break Assignments

“Out Here”

1. Discover for yourself that you go through life as if everything is either “here” or “there” – that life occurs for you in the spatial structure called "here" and "there". That is, you have gone through life living as, “where I am is here and everything not me is there”.
2. Over and over, practice being “Out Here”. Go outside and see if you can be Out Here with the clouds and then see if you can be Out Here with the trees, or even Out Here with other people.

What You Discovered in Completing Your Break Assignments

3. Notice who you are being when you occur for yourself as what-is-going-on-with-me-internally, as contrasted with who you are being when you occur for yourself as the one for whom life shows up (and by the way, this includes who you are being when what is going on with you internally shows up for you as merely what is going on with you internally).
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What You Discovered in Completing Your Break Assignments

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THE CURRENT STATE OF LEADERSHIP

A Report on the State of Leadership in the U.S.A.

From “What We Know About Leadership” by Robert Hogan and Robert Kaiser (2005, pp. 169-180): “Estimates of managerial incompetence range from 30% to 75%. 65% to 75% of organization members report that their immediate boss is the worst aspect of their current employment. The failure rate among senior executives is 50%.”

Quoting Rosenthal, et al. from their 2008 update in the “Study of Confidence in Leadership” (p. 4): “Eighty percent of Americans now believe that the U.S. faces a leadership crisis, up from 65 percent in 2005...”

“A National Study of Confidence in Leadership”, The Center For Public Leadership of the John F. Kennedy School of Government at Harvard University, United States.

Quoting from this group’s 2011 report (p. 2): “Confidence is at its lowest level in the history of the National Leadership Index.”

To put this monumental failure in perspective (Loew and O’Leonard 2012), “U.S. companies alone spend almost \$14 Billion annually on leadership development.”

Trends in U.S. Leadership Development 2012

Leadership and MBA Programs

The fact that MBA programs have been graduating record numbers of “leaders” does not seem to have reduced this embarrassing failure rate.

Reflecting this fact former Harvard Business School Dean Jay Light noted the need for additional emphasis on leadership development, “I think we need to redouble our efforts,” he said, “to make sure that even those people we send to financial services are first and foremost leaders ...” Kelley Holland (2009). Is It Time to Retrain B-Schools? The New York Times, March 14.

What is Currently Known About Leadership

Leadership guru Warren Bennis concluded: “It is almost a cliché of the leadership literature that a single definition of leadership is lacking.”

Warren Bennis (2007, p. 2) - Introduction to the Special Issue “The Challenges of Leadership in the Modern World”, *American Psychologist*

The following quotes on this and the next slide are from *Leadership for the Twenty-First Century* by Joseph C. Rost (1993)

“The scholars do not know what it is they are studying, and the practitioners do not know what it is they are doing.” (p. 8)

“Most of the research on leadership has emphasized the same two items – the peripheral aspects and the content of leadership – and almost none has been aimed at understanding the essential nature of what leadership is.” (p. 4)

What is Currently Known About Leadership

“...If scholars and practitioners have not focused on the nature of leadership, it should not surprise any of us who are interested in the subject that we do not know what leadership is.” Rost (1993. p. 5)

“...it is absolutely crucial that scholars and practitioners interested in leadership studies de-emphasize the peripheral elements and the content of leadership, and concentrate on understanding its essential nature.” Rost (1993. p. 5)

“There is no possibility of framing a new paradigm of leadership for the twenty-first century if scholars and practitioners cannot articulate what it is they are studying and practicing.” Rost (1993. p. 6)

A Contextual Framework for Leadership

“...authors have tended to confuse their readers with contradictory conceptual frameworks, their theories and models have not added up to any meaningful conclusion about the nature of leadership.” Rost (1993. p. 180)

In this course, we have created a *contextual framework* for leader and leadership that is specifically designed to reveal, and to **provide access to**, what Rost spoke of as the “nature of leadership” – that is, what leadership actually is.

You will have the opportunity to utilize this *contextual framework* (put it to work) in creating for yourself a context that has the power to give you the being of a leader, and the actions of the effective exercise of leadership as your natural self-expression.

The “Content” of Leadership

About the following quote from Rost (1993 p. 4), “Most of the research on leadership has emphasized the same two items – the peripheral aspects and the content of leadership – and almost none has been aimed at understanding the essential nature of what leadership is”:

Rost uses the term “content of leadership” to refer to the knowledge leaders must have about a particular area (profession, organization, society, or knowledge-dependent situation or project) in order to be influential or effective in that particular area. In these areas, such specific knowledge would include technical information, critical data, relevant theories, practices in a profession, future trends, and the like.

The “Content” of Leadership

While in certain leadership situations access to such specific knowledge is required for being an effective leader, such knowledge need not be in one’s personal possession.

However, one needs to be aware of what one doesn’t know and one needs to be effective at utilizing the knowledge of those who do know. This is an important aspect of what mastering the context for leader and leadership leaves you with.

Note: *holding* such specific knowledge in the wrong way can interfere with the effective exercise of leadership.

The “Peripheral Aspects” of Leadership

Rost uses the term “peripheral aspects” to describe those aspects of leadership that are tangible, that is, what observers can see when they are examining leadership, or at least can attribute to leaders. Examples would be the traits, styles, or personality characteristics of leaders, and, what noteworthy leaders have done in this situation or that situation.

These traits, styles, or personality characteristics, and algorithms about what to do when leading, are what is taught in most courses on leadership.

The “Peripheral Aspects” of Leadership Provide No Access to Being a Leader

Focusing on traits, styles, or personality characteristics, or what noteworthy leaders have done in this situation or that situation (the peripheral aspects of leadership) provides no access to the nature of leadership, and no access to actually being a leader.

In fact, looking at leadership from the “content” and “peripheral aspects” of leadership amounts to starting at the wrong end of the process of mastering leadership. Starting from that end, what you learn about the “peripheral aspects” and the “content” of leadership does little to leave you being a leader.

However, if you start by mastering the *being* of being a leader, then learning about the “content” and the “peripheral aspects” of leadership can enhance your effectiveness as a leader.

This Course is Not About Adding to Your Knowledge of Leadership

If this course was about learning what there is to know about being a leader and the effective exercise of leadership, we would be assigning the reading of important papers and chapters from books. In class, we would be getting clear and conversant with what you had read, and we would work on “cases” so that you could apply what you were learning.

This would leave you *knowing* a lot about what people have said about leadership, but still leave you where Rost said leadership is as a science, namely, “The scholars do not know what it is they are studying, and the practitioners do not know what it is they are doing.”

This course is not learning *about* leadership. This course is developing yourself *to be a leader* and *to exercise leadership effectively* **as your natural self-expression**. It is also a foray into developing the science of *being* a leader.

What IS Leadership?

In this course we want an answer to the question, “What **is** leadership?” And, we want an answer to that question that leaves us with our arms around the *being* of being a leader and our arms around the *effective* exercise of leadership, and our hands on the levers and dials of the controls of each.

In a word, we want **access**; access to the *being* of being a leader and the *actions* that constitute the effective exercise of leadership.

Access to the *being* of a leader and to the *actions* of the effective exercise of leadership goes *beyond* even a profound **understanding** of leader and leadership.

What IS Leadership?

Access to the *being* of a leader and to the *actions* of the effective exercise of leadership is impossible as long as you are stuck with the answers you already have to the questions: **What is it to be a leader?** and **What is it to exercise leadership effectively?**

It is critical that you get the answers you already have to these two questions out of the way so that you are actually dwelling in the questions.

Next we examine some common misconceptions about what makes someone a leader.

Leadership is Not Title, Position, or Authority

Most people confuse having a certain title, or being in a leadership position, or having authority (decision rights) with being a leader or with the exercise of leadership.

While it is true that leaders sometimes have titles, or are in a leadership position, or have authority (decision rights), none of these in and of themselves, nor any combination of these, makes anyone a leader nor are they individually or collectively necessarily a part of being a leader and exercising leadership.

In fact, there are special requirements for the effective exercise of leadership when holding a title, or being in a leadership position, or having decision rights (authority). We will more fully cover these situations later in the course.

Leadership is Not Title, Position, or Authority

To be a leader, you must be able to lead and exercise leadership effectively with no title, no position, and no authority. (By the way, when later in the course we deal with it, you will see the power of being cause-in-the-matter in such situations.) For example, you will fail as a leader if you cannot lead up – that is, if you cannot exercise leadership in dealing with those you report to.

More generally, to be a leader you must be able to exercise leadership with bosses, peers, those in other organizations, any others over whom you have no authority, and the people you're the leader of before you have earned the right with them to lead – not to mention your children.

Leadership is Not Management

Many people also confuse management with leadership. Management is not leadership.

It is important to be used by the fact that management and leadership comprise two different and distinct Worlds. What shows up, and the effective ways of being and acting, in the World of *management* is not the same as what shows up, and the effective ways of being and acting, in the World of *leadership*. Whatever difference leadership can make, and it can make a world of difference, will be hidden and unnoticed (unavailable) if one is not used by the distinction between *leadership* and *management*.

Leadership is Not Management

To repeat, many people also confuse management with leadership. Zaleznik (1977), followed by Kotter (1990), and Rost (1985, 1993) each emphasize the fundamental differences between management and leadership.

While management is as critical to mission success as leadership, this course is not about management; it is about *being a leader*, and the *effective exercise of leadership as your natural self-expression*.

However, this course will leave you able to determine when management is required, and when leadership is required.

GROUPS

Group Work

The purpose of groups in this course is to provide an environment in which you will experiment with and practice the ideas and distinctions of the course in real-time as a team.

Unless we request otherwise, the groups will be meeting during every Breakout room.

Group Work

Based on the number of people in the Course (112), we have created 20 groups of 5 and 3 groups of 4.

The following are the criteria for forming Groups:

1. Your group has 5 people in it, unless you are in a group of 4.
2. We have ensured as much diversity as possible in your group (diverse nationalities, genders, ages, and occupations, etc.).

When you are moved into your Group Breakout room, take down the names and contact information of those in your Group. You may use your phones to capture contact information if you prefer them to pen and paper.

How to Work in Your Groups

For each Breakout room, and when your group meets, select:

- a. Conversation facilitator – keep changing this person so everyone has the opportunity to facilitate the conversation of the group.
- b. Conversation timer – the role of this person is to alert the group as to where they are regarding the pace of the work yet to be done and to make sure that each person has an opportunity to participate in the group, and to make sure that everything gets completed by the end of the break. Select one person in your group for this role.

How to Work in Your Groups

Sometimes, supporting each other may involve individual responses to Break Assignments. Sometimes there may be an assignment that the group completes together.

Again, unless we request otherwise, the groups will be meeting during the Course in Breakout sessions, to complete the Breakout room assignment.

Suggestions For Providing Leadership In Your Group

Our work and our lives are constituted by the groups we are in and the groups we work with. You will most likely find that whatever aspects of group interactions that have not worked for you in the past will come up for you in this course and will present you with an opportunity to exercise leadership. The following are some suggestions to have your group “work”:

- Recognize that an important part of being a leader is being a follower at the right times. In fact you cannot lead unless you can follow.
- Have listening be your primary access to supporting others in your group.
- Empower and support your group members in completing the Assignments.

Suggestions For Providing Leadership In Your Group

- Do not coach someone who has not directly requested it.
- Do not give advice to those in your group or correct those in your group based on the knowledge you have from the past.
- Correcting or coaching your group members (providing help or “the answer” for someone else) will undermine that person’s opportunity for his or her own discovery.
- If you are looking at your past accomplishments in the area of “leadership” for your justification to assert control of the group, give it up.
- Do not revert to type. Rather, give your word to holding yourself and your group members to these suggestions for facilitating group interaction.

Break Assignment

1. Leading Your Course Leadership Project

- A. Where in my Course Leadership Project is management called for?
- B. Where in my Course Leadership Project is leadership called for?
- C. What might be possible (for your Course Leadership Project) if you separate leadership from having a title or authority?

Break Assignment

2. “Out Here”

Over and over, practice being “Out Here”. Go outside and see if you can be Out Here with the clouds and then see if you can be Out Here with the trees, or even Out Here with other people.

3. Course Reading Assignment

Read and engage with pages 39 – 41 of Course Reading 6 before class on Thursday.

(Note: On Thursday, you will be assigned the remainder of the Course Readings 6 and 7, which will be pages 42 – 82.)

Break Assignment

4. What must be present and what must not be present?

List at least three characteristics of a leader and of the exercise of leadership that must be present and must not be present.

In order to be a leader, what must be present?

In order to be a leader, what must not be present?

In order to exercise leadership effectively, what must be present?

In order to exercise leadership effectively, what must not be present?

Break Assignment

5. What Have You Been Able to Discover for Yourself? email

By the end of the day on **Friday (11:59 Pacific)**, write and send an email of one or more paragraphs regarding what you are noticing, anything that is opening up for you in completing the assignment(s), in reviewing the Slide Deck, or in trying on anything presented in the Course so far.

In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

END OF DAY 7

What You Discovered in Completing Your Break Assignments

1. Leading Your Course Leadership Project

- A. Where in my Course Leadership Project is management called for?
- B. Where in my Course Leadership Project is leadership called for?
- C. What might be possible (for your Course Leadership Project) if you separate leadership from having a title or authority?

What You Discovered in Completing Your Break Assignments

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Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model


I. Foundation

- 
- 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter

II. Contextual Framework

- 
- 1. Leader and Leadership as Linguistic Abstractions**
 - 2. Leader and Leadership as Phenomena**
 - 3. Leader and Leadership as Domains**
 - 4. Leader and Leadership as Terms**

III. Constraints

- 
- 1. Perceptual Constraints
 - 2. Functional Constraints

The Four Aspects of the Contextual Framework for Leader and Leadership

On the first day of the course we promised to provide you with the opportunity and to support you in using that opportunity to create for yourself leader and leadership as a context that uses you – that is, a context that has the power in any leadership situation to shape the way in which the circumstances you are dealing with occur for you such that your naturally correlated *way of being and acting* is one of being a leader and exercising leadership effectively as your natural self-expression.

It is critical that you be clear that to create leader and leadership as a context that uses you, you must take what is presented in the four aspects of the Contextual Framework and **discover for yourself** all of what is presented.

The Four Aspects of Our Contextual Framework When Taken as a Whole

As we said, our Contextual Framework first looks at leader and leadership separately from each of these four perspectives.

Then, when the four perspectives are taken together, as a whole they provide access to mastering what leader and leadership actually are.

This enables us to get our arms around the being of a leader and the effective exercise of leadership. Having mastered this overall context, we can then get our hands on the levers and dials of being a leader, and the effective exercise of leadership as your natural self-expression.

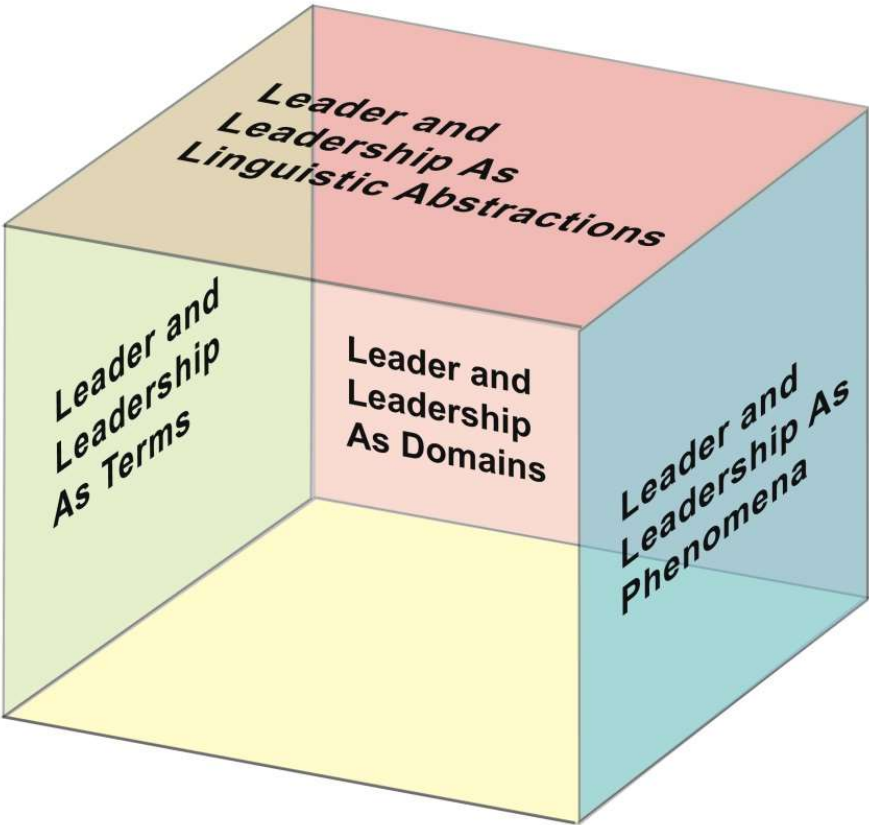
A Quick Reminder

To powerfully deal with something that is at first counterintuitive for you, you take what is new for you, and without comparing or relating it to anything you already know, get yourself clear exactly what it says, and then consider what it says as a *realm of possibility*.

In other words, take what it says like the lines of a joke, where as with a joke you take what is said at face value as a possibility.

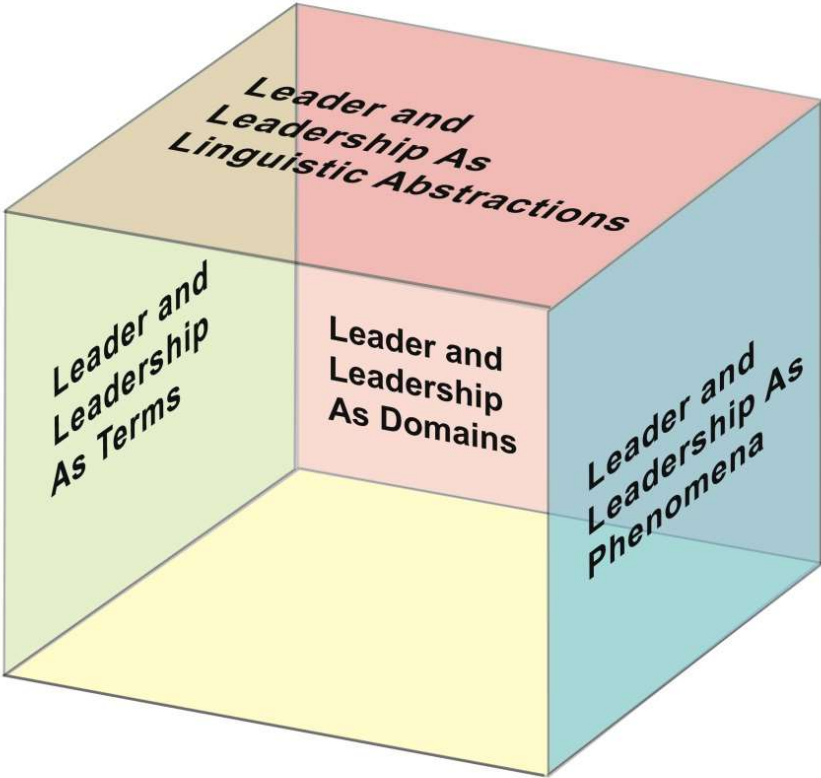
The Four Aspects of the Contextual Framework for Leader and Leadership

- *Linguistic Abstractions*
- *Phenomena*
- *Domains*
- *Terms*



Now we look at each of these in some detail.

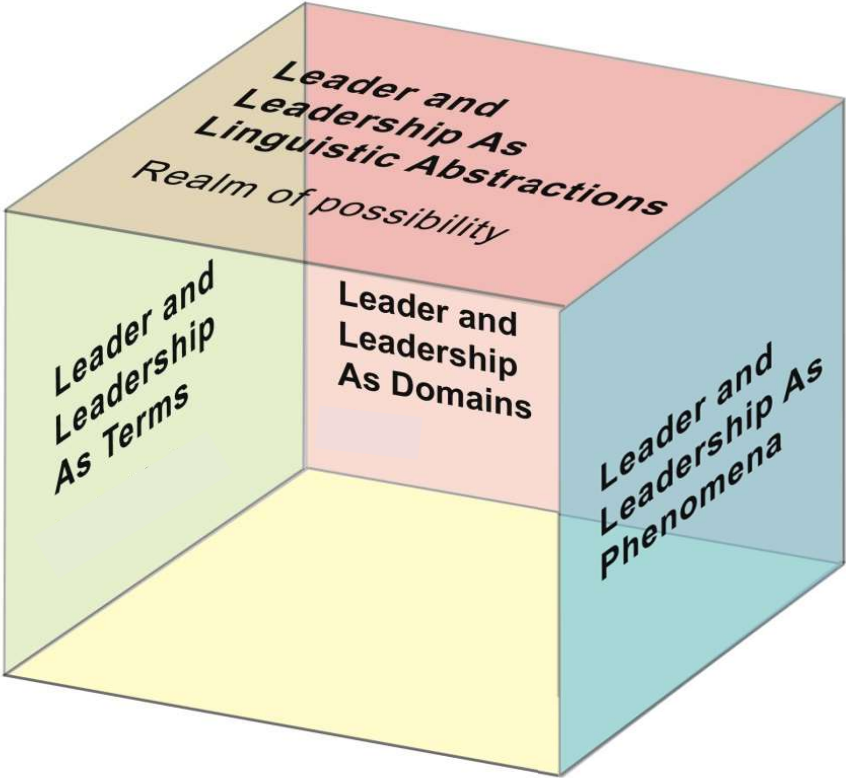
The Four Aspects of the Contextual Framework for Leader and Leadership



The Four Aspects of the Contextual Framework for Leader and Leadership

In short, Leader and Leadership, each of these as:

- ***Linguistic Abstractions*** (leader and leadership as “realms of possibility”)
- *Phenomena*
- *Domains*
- *Terms*



What is a Linguistic Abstraction?

What we mean by *linguistic*¹ *abstraction*² is based on dictionary definitions of these two words: an abstract entity that is created (constructed) in language and generates a *realm of possibility* that is separate and distinct from, that is, exists apart from actual instances or examples of itself, and apart from concepts and definitions of itself.

¹Linguistic = of or relating to language or linguistics

²Abstraction = a general idea or quality rather than an actual person, object, or event; apart from any specific object

(Merriam-Webster’s 2018 and Dictionary.com, accessed 3 January 2015)

Leader and Leadership as Linguistic Abstractions

What we mean by *linguistic abstraction* is based on the dictionary definitions of these two words: an abstract entity that is created (constructed) in language, and generates a *realm of possibility* that is separate and distinct from, that is, exists apart from actual instances or examples of itself, and apart from concepts and definitions of itself.

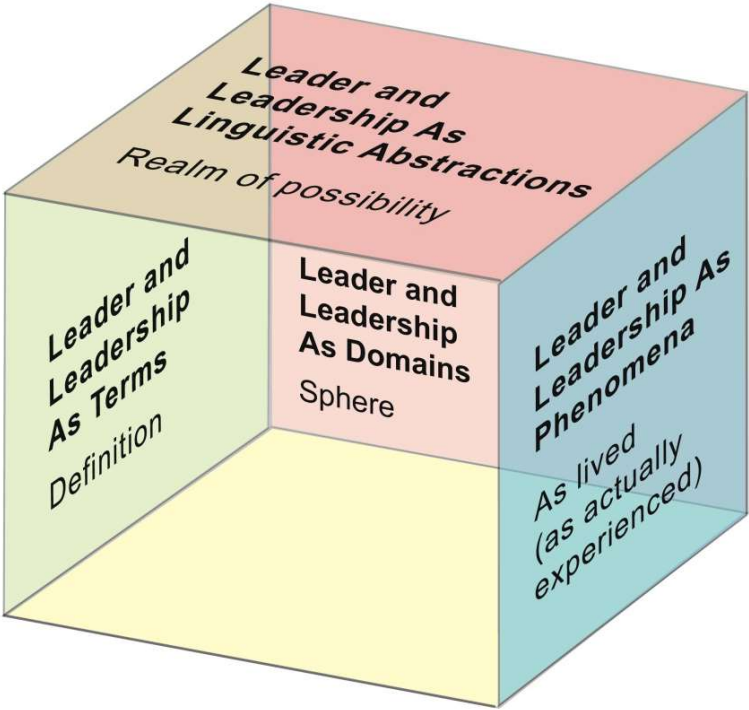
Leadership per se, that is leadership **as** leadership, is a *linguistic abstraction* – as was “citizen” when the ancient Greeks created “citizen” as a *linguistic abstraction* that brought “citizen” into being as a new *realm of possibility*.

Leader and Leadership as linguistic abstractions create a Conversational Domain in which leader and leadership can be distinguished as they are actually lived.

The Four Aspects of the Contextual Framework for Leader and Leadership

In short, Leader and Leadership, each of these as:

- *Linguistic Abstractions* (leader and leadership as “realms of possibility”)
- **Phenomena** (leader and leadership as *lived* on the court; that is, as experienced in the exercise of or in being impacted by)
- *Domains* (the field or sphere in which leader and leadership function)
- *Terms*



What is a Phenomenon?

Drawing on the definition of *phenomenon* in Merriam-Webster’s Dictionary (2018): an event, circumstance, or experience encountered through the senses.

When dealing with the phenomenon of something, one is examining or dealing with that something as an actual instance or lived example of that something.

Put simply, the question is, if I encounter or am impacted by a phenomenon, what is it that I will see or perceive, or what is it that will impact me? What is this phenomenon as-lived?

Drawing on the definition of phenomenon in Webster’s Dictionary (1998): any event, circumstance, or experience that is apparent to the senses and that can be scientifically described or appraised.

Leader and Leadership as Phenomena

Drawing on the definition of *phenomenon* in Merriam-Webster’s Dictionary (2018):
an event, circumstance, or experience encountered through the senses

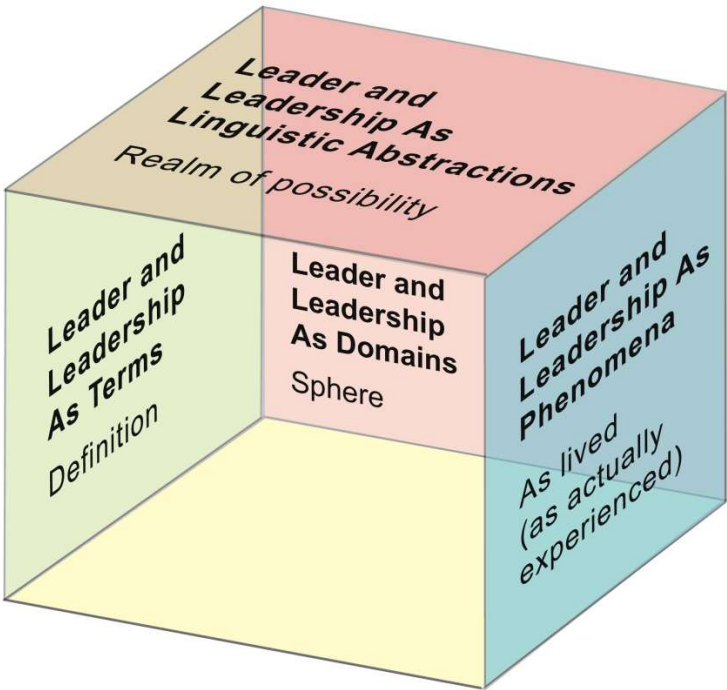
When leader or leadership is dealt with as a *phenomenon*, one is examining or dealing with leader or leadership as an actual instance or lived example of being a leader or exercising leadership.

Put simply, the question is, if I encounter or am impacted by leader or leadership, what is it that I will see or perceive, or what is it that will impact me? What is leadership as-lived?

The Four Aspects of the Contextual Framework for Leader and Leadership

In short, Leader and Leadership, each of these as:

- *Linguistic Abstractions* (leader and leadership as “realms of possibility”)
- *Phenomena*
- **Domains** (the field or sphere in which leader and leadership function)
- *Terms*



What is a Domain?

Drawing on Merriam-Webster’s Unabridged and Collegiate Dictionaries (2018), we define *domain* as: a field of human interest or concern; a realm or sphere of activity.

When dealing in the domain of something, one is accessing the field or the realm in which that something exists or occurs.

Put simply, the question is, in what domain does a given activity exist, and with what is a given activity concerned?

Leader and Leadership as Domains

Drawing on Merriam-Webster’s Unabridged and Collegiate Dictionaries (2018), *domain* is defined as follows: a field of human interest or concern; a realm or sphere of activity.

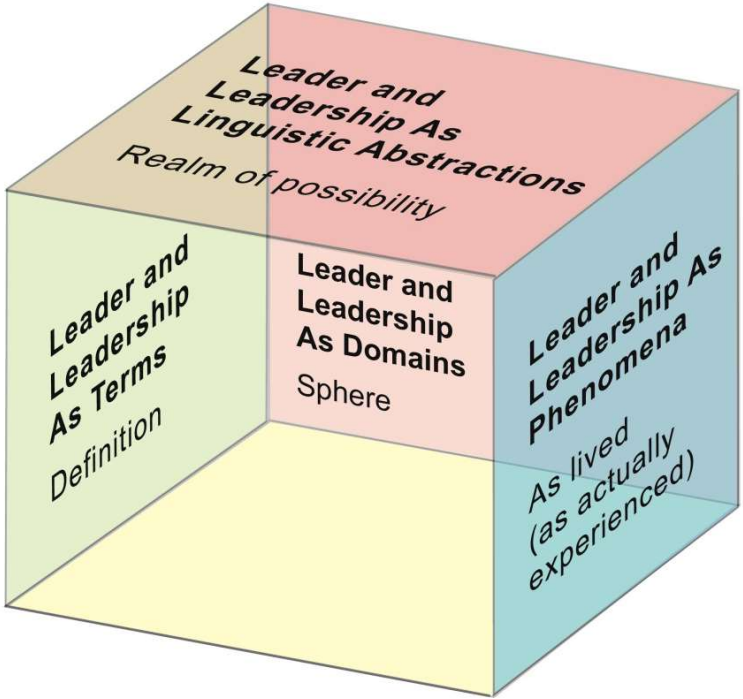
When leader and leadership are dealt with as *domains*, one is examining or dealing with the realm in which being a leader exists or the realm in which leadership is exercised.

Put simply, the question is, in what domains do leader and leadership exist, or with what are leader and leadership concerned?

The Four Aspects of the Contextual Framework for Leader and Leadership

In short, Leader and Leadership, each of these as:

- *Linguistic Abstractions* (leader and leadership as “realms of possibility”)
- *Phenomena* (leader and leadership as lived on the court; that is, as experienced in the exercise of or in being impacted by)
- *Domains* (the field or sphere in which leader and leadership function)
- *Terms* (leader and leadership as definitions)



What is a Term?

Drawing on the definition of *term* in Merriam-Webster’s Dictionary (2018): *a word or phrase having a limiting and definite meaning*

When one is dealing with something as a term, one is examining or dealing with a definition that limits and makes definite the meaning of that something.

“definition” is defined as *a brief precise statement of what a word or expression means*

Leader and Leadership as Terms

Drawing on the definition of *term* in Merriam-Webster’s Dictionary (2018): *a word or phrase having a limiting and definite meaning*

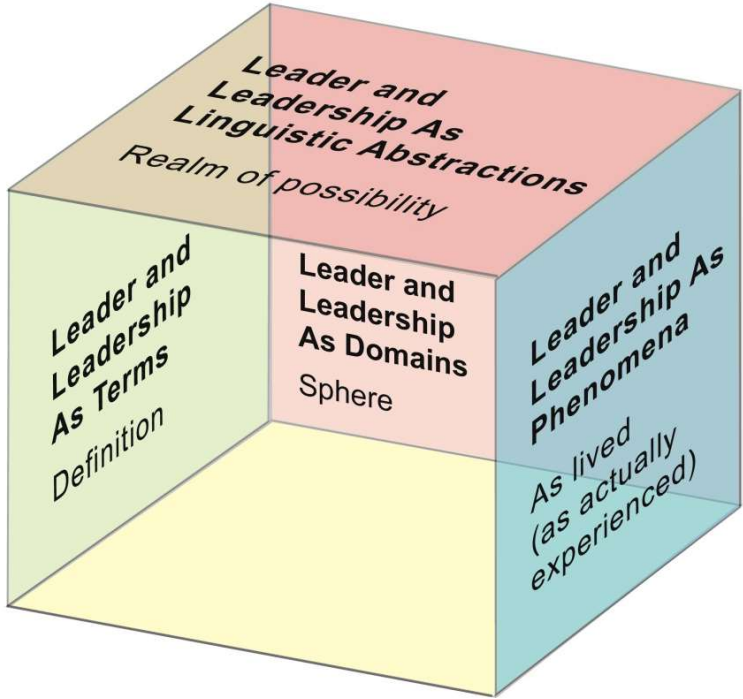
When leader or leadership is dealt with as a *term*, one is examining or dealing with a *definition* that limits and makes definite the meaning of leader and leadership.

Put simply, the question is, what are the definitions of leader and leadership?

The Four Aspects of the Contextual Framework for Leader and Leadership


In short, Leader and Leadership, each of these as:

- **Linguistic Abstractions** (leader and leadership as “realms of possibility”)
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Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

I. Foundation

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 - 2. Authenticity
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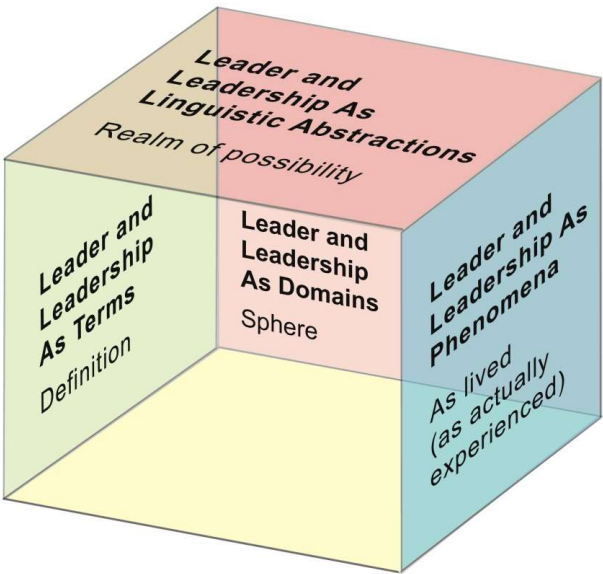
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- **Terms** (leader and leadership as definitions)



Mastering Leadership as a Realm of Possibility

Mastering this contextual framework begins with mastering leader and leadership as realms of possibility. To start this process, please share the answers you came up with in your break assignment to the following questions:

In order to be a leader, what must be present?

In order to be a leader, what must not be present?

In order to exercise leadership effectively, what must be present?

In order to exercise leadership effectively, what must not be present?

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

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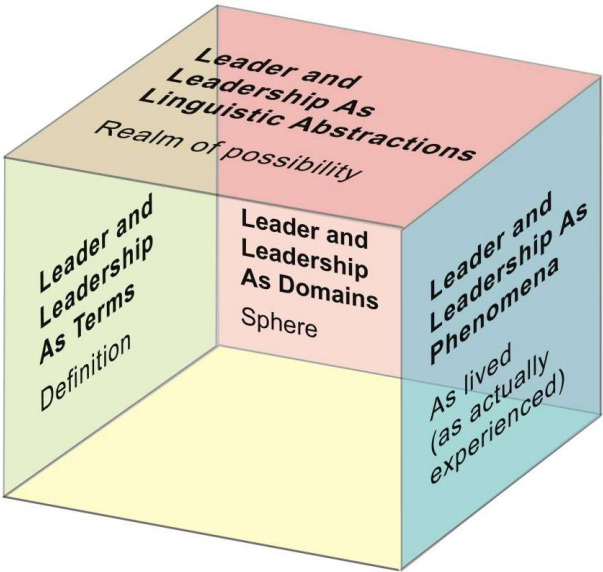
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Mastering Leadership as a Realm of Possibility

If one attempts to grasp what Rost (1993) termed “the essential nature of leadership”, one cannot start with the attempt to comprehend leadership as a domain, or as a phenomenon, or as a term.

Access to “the essential nature of leadership”, what we term being a leader and the effective exercise of leadership, begins with mastering leader and leadership as linguistic abstractions.

It is only with the freedom from received ideas about and current models of leadership that one can master the essential nature of leadership as a phenomenon, as a domain, and as a term such that the combination constitutes a context that has the power to leave one being a leader and exercising leadership effectively **as one’s natural self-expression**.

What a Linguistic Abstraction **Is**

While I can see or hear leadership as a phenomenon, that is, some way of being or something said that occurs for me as being a leader, or see some action or intervention that occurs for me as the exercise of leadership, what I see or hear is not leader or leadership per se.

In fact, for someone else, seeing or hearing that exact same thing might not occur for them as someone being a leader or exercising leadership.

What I see or hear is some way of being, or something said, or some action, which I as an observer can ascribe or not ascribe as expressions of leadership (by the way, only because leadership exists as a *realm of possibility*).

The *linguistic abstraction* leadership creates a *realm of possibility* in which specific ways of being and acting are allowed to occur for one as leader or leadership.

The Nature of a Realm of Possibility

A realm of possibility once generated by a *linguistic abstraction* allows phenomena – actual instances or examples perceived through our senses, or possible instances or examples arising in our imagination – to be identified by us as instances or examples of that *realm of possibility*.

A realm of possibility also allows for the creation of possible concepts or models, and possible descriptions or definitions to specify what has now been made possible by that *realm of possibility*.

The Nature of a Realm of Possibility

A *realm of possibility* is not this possibility and that possibility and another possibility, that is, is not a mere *collection* or *classification* or *categorization* of possibilities.

A *realm of possibility*, as the name implies, opens up a space for inventing, exploring, examining, considering, discussing, and aligning on a specification of what the *realm of possibility* has made possible.

However, to be effective in exploiting the power of a *realm of possibility*, one needs to enter it with no preconceived notions – so to speak, standing on nothing.

What Leadership Is, is Constrained by the “Periphery” of Leadership

Most people when thinking about or speaking about leadership have in mind this or that description, or some set of examples or objectively observable instances – that is, they are thinking or speaking about leadership as a *phenomenon* – not leadership per se, but some example or instance of it.

Or they have in mind some set of assumptions or principles (model or theory), or some definition of leadership – that is, they are thinking or speaking about leadership based on some particular concept or definition of leadership – not leadership per se, but a concept or definition of it.

Teaching the “Periphery” of Leadership Does Not Produce Leaders

Educating or training leaders based on this or that description of leadership (the traits, styles, or personality characteristics of exceptional leaders, plus a set of principles or rules of action for leading) derived from this or that model or theory of leadership does not leave students being leaders and exercising leadership effectively as a natural self-expression.

That is, educating people on the peripheral elements of leadership does not develop leaders. (Rost 1993)

The Power of Leadership As a Realm of Possibility

By contrast, leadership as a *realm of possibility* opens up a Conversational Domain, that is, a domain in which the possibilities of what it is to be a leader and what it is to exercise leadership can be invented and explored, examined and discussed, considered and tested, and aligned on.

Some Surprising Examples of Being a Leader that Exist in Leader as a Realm of Possibility

There are instances in which you can only be effective as a leader by being a follower.

There are instances in which you can only be effective as a leader by being a bystander.

There are frequent instances in which you can only be effective as a leader by saying and doing nothing, just listening in a certain way.

Mastering Leadership as a Realm of Possibility

The process of mastering leadership as a realm of possibility continues by now creating for yourself what it is to be a leader and what it is to exercise leadership as *questions you are dwelling in* rather than as answers you already have.

Dwelling in the question requires that you first get yourself unstuck from any answers you already have. That is, get yourself unstuck from the theories or models of leadership that you walked into this course with – likewise with your ideas, beliefs, and taken for granted assumptions about leadership.

You don't lose that from which you get unstuck. In fact, you get to keep all of these because you accomplish getting unstuck by getting clear that each of these is simply one of the virtually unlimited possibilities allowed by Leader and Leadership as a *realm of possibility*.

Mastering Leadership as a Realm of Possibility

Moreover, what was formerly an answer that limited your expression of leadership is now a possibility that is called forth naturally in any situation in which it is an appropriate action or response.

As contrasted with being limited to leader and leadership as this or that description, or this or that model, or some particular set of examples, with leader and leadership as *realms of possibility*, you now have an unlimited opportunity set of *being* when being a leader and an unlimited opportunity set of *action* when exercising leadership.

The Scope of a Realm of Possibility

The population of possibilities in a *realm of possibility* is unlimited.

We promised that you would leave this course being a leader and being able to exercise leadership effectively *as your natural self-expression*, and that this would be accomplished without your having to suffer the pain of a crucible event in your life.

To keep our promise to produce this without a crucible event we must ensure that right now you get yourself absolutely clear that leader and leadership as *realms of possibility* are unlimited – that no way of being is excluded from being a leader and no act is excluded from the effective exercise of leadership. Saying the same thing in a slightly different way, there are no possible ways of being when being a leader and no possible acts in the exercise of leadership that are excluded from leader and leadership as *realms of possibility*.

The Scope of a Realm of Possibility

This does not mean that every way of *being* is being a leader or that every *act* is an act of leadership. Rather, it means that no way of being is excluded from being a leader and no act is excluded from the exercise of leadership.

While it is true that leader and leadership as *realms of possibility* are not examples or instances of leader or leadership, or *descriptions* or *definitions* of leader or leadership, given that leader and leadership as *realms of possibility* are unlimited, there are no examples, or descriptions or definitions that are excluded from leader and leadership as *realms of possibility*.

First Aspect: Leader and Leadership as Linguistic Abstractions

As *linguistic abstractions*,
 leader and leadership **create** leader and leadership as
realms of possibility
 in which **when you are being a leader** all **possible ways of being**
 are available to you, and
when you are exercising leadership all **possible actions** are
 available to you.

The point is: mastering leader and leadership as realms of possibility leaves you **free to be and free to act**. If in a leadership situation you are thinking about the way you are supposed to be or what you are supposed to do, you are unlikely to be effective. Likewise, with having any focus on the way you shouldn't be or what you shouldn't do.

DISTINGUISHING LEADER AND LEADERSHIP SO THAT THEY CREATE A CONTEXT THAT USES YOU

Distinguishing Leader and Leadership
So That They Create A Context that Uses You

When you are coming from (dwelling in) Leader and Leadership as an unlimited *realm of possibility*, you are able within that *realm of possibility* to craft a set of distinctions that creates a context for Leader and Leadership that once mastered uses you.

By “uses you”, we mean a context for being a leader and exercising leadership that once mastered leaves you being a leader and exercising leadership effectively as your natural self-expression.

By “your natural self-expression”, we mean: a context for being a leader and exercising leadership that in any situation calling for leadership impacts the occurring of the way what you are dealing with such that your naturally correlated way of being and acting is being a leader and exercising leadership effectively.

Distinguishing Leader and Leadership
So That They Create A Context that Uses You

This is achieved by distinguishing:

- 1. Within leader and leadership as linguistic abstractions – limitless *realms of possibility* (first aspect of the contextual framework).
- 2. Leader and leadership as phenomena – *what will be present to the senses* when there is being a leader and the effective exercise of leadership (second aspect).
- 3. The domains in which leader and leadership *function* (third aspect).
- 4. Derived from the foregoing three *defining* leader and leadership as terms (fourth aspect).


All of which, when taken as a whole and when living on the foundation for leader and leadership, creates a context that uses you – that is, leaves you being a leader and exercising leadership effectively as your natural self-expression.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model


I. Foundation

- 
- 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter

II. Contextual Framework

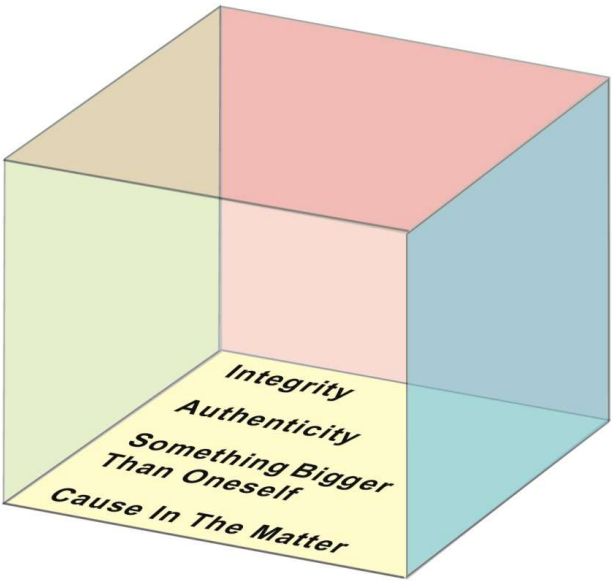
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- 1. Leader and Leadership as Linguistic Abstractions
 - 2. Leader and Leadership as Phenomena
 - 3. Leader and Leadership as Domains
 - 4. Leader and Leadership as Terms

III. Constraints

- 
- 1. Perceptual Constraints
 - 2. Functional Constraints

The First of the Four Factors that Constitute the Foundation for Leader and Leadership

- **Being a Person of Integrity Being whole and complete**
- Being Authentic
- Being Given Being and Action By Something Bigger than Oneself
- Being Cause in the Matter



The Law of Integrity

The Law of Integrity states:

As integrity (being whole and complete) declines, workability declines, and as workability declines, value (or more generally, the opportunity for performance) declines.

Thus the maximization of whatever performance measure you choose requires integrity.

Attempting to violate the Law of Integrity generates painful consequences just as surely as attempting to violate the law of gravity.

The Law of Integrity

Put simply (and somewhat overstated):

“Without integrity nothing works”.

Think of this as a heuristic.

If you or your organization operate in life as though this heuristic is true, performance will increase dramatically.

And the impact on performance is huge: 100% to 500%.

What is it Like to Be Whole and Complete as a Person?

Perhaps the most important aspect of being out of integrity is the loss of yourself.

In a very real sense you are your word.

When you honor your word to yourself and others:

You are at peace with yourself, and therefore act from a place where you are at peace with others and the world, even those who disagree with or might threaten you.

You live without fear for your selfhood, that is who you are as a person.

There is no fear of losing the admiration of others.

You do not have to be right; you act with humility.

BREAK ASSIGNMENT

Break Assignment

1. Linguistic Abstraction

Come back able to say the following as if it were your own:

As *linguistic abstractions*,
 leader and leadership **create** leader and leadership as

realms of possibility

in which **when you are being a leader** all **possible ways of being** are available to you, and

when you are exercising leadership all **possible actions** are available to you.

Ensure that you are (a) clear about what a Linguistic Abstraction is, and (b) clear that when being a leader and exercising leadership, all ways of being and all ways of acting are available (**free to be and free to act**).

Break Assignment

2. Integrity

- Which of the factors contributing to the Veil of Invisibility are you most susceptible to?
- Are there certain situations or certain people in your Course Leadership Project where one or more of the factors contributing to the Veil of Invisibility are more prevalent?

Break Assignment

Eleven Factors Contributing to the Veil of Invisibility (part of #2 above)

1. Not seeing that who you are as a person is your word
2. Living As If My Word Is Only Word 1 (What I Said) and Word 4 (What I Assert Is True)
3. Integrity is a virtue
4. Self Deception about being out of integrity
5. Integrity Is Keeping One's Word
6. Fear of acknowledging you are not going to keep your word
7. Integrity is not seen as a factor of production
8. NOT Doing Cost/Benefit Analysis on GIVING One's Word
9. DOING Cost/Benefit Analysis on HONORING One's Word
10. Integrity is a Mountain with No Top
11. Not having your word in existence when it comes time to keep your word

Break Assignment

3. “Out Here”

Over and over, practice being “Out Here”. Go outside and see if you can be Out Here with the birds and then see if you can be Out Here with the sky, or even Out Here with other people.

4. Course Reading Assignment

Read and engage with pages 42 – 82 of Course Readings 6 and 7 before class on Thursday.

Break Assignment

5. What Have You Been Able to Discover for Yourself? email

By the end of the day on **Friday (11:59 Pacific)**, write and send an email of one or more paragraphs regarding what you are noticing, anything that is opening up for you in completing the assignment(s), in reviewing the Slide Deck, or in trying on anything presented in the Course so far.

In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

END OF DAY 8

What You Discovered in Completing Your Break Assignments

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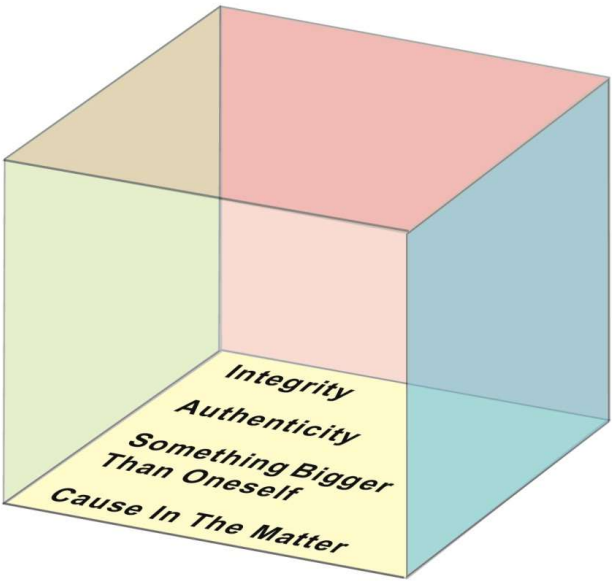
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There is no fear of losing the admiration of others.

You do not have to be right; you act with humility.

What is it Like to Be Whole and Complete as a Person?

Everything or anything that someone else might say is ok for consideration. There is no need to defend or explain yourself, or rationalize yourself. You are able to learn.

This way of being is often mistaken for mere self-confidence, rather than the true courage that comes from being whole and complete – that is, comes from being a person of integrity.

This is a critically important element of being a leader.

Costs of Lack of Integrity and the Veil of Invisibility

Almost all people and organizations fail to see the costs imposed by attempts to behave in ways that are inconsistent with the Law of Integrity.

The unworkability generated by the lack of integrity occurs to people and organizations as the consequence of something other than attempts to violate the Law of Integrity.

For most of us, the unworkability and confusion, that is, the mess in our lives, is just the way life is – like water to the fish or air to the birds.

Most people “rationalize or explain” the mess in their organizations and in their lives without getting to the out-of-integrity behavior that is the actual source of the mess.

This state of affairs is an example of: “You cannot manage what is undistinguished. Therefore it will run you.”

Costs of Lack of Integrity and the Veil of Invisibility

The “Integrity-Performance” Paradox

People and organizations, while committed to performance, systematically sacrifice integrity in the name of increasing performance and thereby reduce performance.

How can this occur?

If operating with integrity is so productive, why do people systematically sacrifice their integrity and suffer the consequences? And, why are they blind to these effects?

Factors that Contribute to the Veil of Invisibility-1

1. Not seeing that who you are as a person is your word

That is, thinking that who you are as a person is anything other than your word. For example, thinking that who you are is your body, or what is going on with you internally (your mental/emotional state, your thoughts/thought processes and your bodily sensations), or anything else you identify with such as your title or position in life, or your possessions, etc... leaves you unable to see that when your word is less than whole and complete you are diminished as a person.

A person is one constituted in language.

As such, ***when a person's word is less than whole and complete they are diminished as a person.***

Factors that Contribute to the Veil of Invisibility-1

1. Not seeing that who you are as a person is your word

Integrity and One's Relationship to One's Self, and Others

It is my word through which I define and express myself, both for myself, and for others.

It is not too much to say that who I am **is** my word, both who I am for myself and who I am for others.

It follows that, in order to be whole and complete as a person, my word to **myself** and **others** must be whole and complete.

Factors that Contribute to the Veil of Invisibility-1

1. Not seeing that who you are as a person is your word

Attempting to violate the Law of Integrity, that is, not honoring your word to yourself and others, results in Self Disintegration.

And Self Disintegration limits “what you can be”.

Said another way, each out-of-integrity act reduces your opportunity for performance.

Thus reducing “what it is **possible** for you to be”.

And, each out-of-integrity act also reduces your ability to **realize** what “it is possible for you to be” in that now-shrunk opportunity set.

Factors that Contribute to the Veil of Invisibility-2

2. Living As If My Word Is Only Word 1 (What I Said) and Word 4 (What I Assert Is True)

Even if we are clear that in the matter of integrity our word exists in six distinct ways, most of us actually function as if our word consists only of ***what I said***. This guarantees that we cannot be persons of integrity. For us, Words 2, 3, 5, and 6 are invisible as our word:

- **Word-2: What You Know** to do or not to do
- **Word-3: What Is Expected** of you by those with whom you wish to have a workable relationship (unless you have explicitly declined those unexpressed requests)
- **Word-5: What You Stand For**
- **Word-6: Moral, Ethical and Legal Standards** of each society, group, and governmental entity of which I am a member

Factors that Contribute to the Veil of Invisibility-2

2. Living As If My Word Is Only Word 1 and Word 4

When we live (function in life) as though our word is limited to What I Said (*Word 1*) and What I Say Is So (*Word 4*), we are virtually certain to be out of integrity with regard to our word as constituted by:

Word 2: What You Know

Word 3: What Is Expected

Word 5: What You Stand For

Word 6: Moral, Ethical and Legal Standards

In such cases, all the instances of our word (be it the word of an individual or organization) that are not spoken or otherwise communicated explicitly are simply invisible as our word to such individuals or organizations. In our lives, all the instances of our Words 2, 3, 5 and 6 simply do not show up (occur) for us as our having given our word.

Factors that Contribute to the Veil of Invisibility-2

2. Living As If My Word Is Only Word 1 and Word 4

In addition, the common practice of using the word “promise” to talk about one’s “word” leads people and organizations to fall into the habit of seeing one’s word only as that which they explicitly utter as a promise and to the common defensive reaction evidenced by the comment “I (or we) never promised that”.

Factors that Contribute to the Veil of Invisibility-3

3. Integrity is a virtue

For most people and organizations integrity exists as a virtue rather than as a necessary condition for performance.

As a virtue, integrity is easily sacrificed when it appears a person or organization must do so to succeed.

For many people virtue is valued only to the degree that it engenders the admiration of others, and as such it is easily sacrificed especially when it would not be noticed or can be rationalized.

Sacrificing integrity as a virtue seems no different than sacrificing courteousness, or new sinks in the men’s room.

Factors that Contribute to the Veil of Invisibility-4

4. Self Deception about being out of integrity

People generally do not see when they are out of integrity. In fact they are mostly unaware that they have not kept their word. What they see is the “reason”, rationalization, or excuse for not keeping their word.

In fact, people systematically deceive (lie to) themselves about who they have been and what they have done. As the late Chris Argyris, after four decades of studying human nature, concludes:

“Put simply, people consistently act inconsistently, unaware of the contradiction between their espoused theory and their theory-in-use, between the way they think they are acting and the way they really act.” (Argyris, 1991)

Factors that Contribute to the Veil of Invisibility-4

4. Self Deception about being out of integrity

And if you think this is not you, you are fooling yourself about fooling yourself.

Because people cannot see their out-of-integrity behavior, it is impossible for them to see the cause of the unworkability in their lives and organizations — the direct result of their own attempts to violate the Law of Integrity.

Factors that Contribute to the Veil of Invisibility-5

5. Integrity Is Keeping One’s Word

The belief that integrity is keeping one’s word – period – leaves no way to maintain integrity when it is not possible, or when it is inappropriate, or one simply chooses not to keep one’s word.

And that leads to concealing not keeping one’s word which adds to the veil of invisibility about the impact of attempts to violate the Law of Integrity.

Factors that Contribute to the Veil of Invisibility-6

6. FEAR of acknowledging you are not going to keep your word

When maintaining your integrity (by acknowledging that you are not going to keep your word and cleaning up the mess that results) occurs for you as a threat to be avoided (like it was when you were a child), rather than simply a challenge to be dealt with, then you will find it difficult to maintain your integrity.

When not keeping their word, most people fear the possibility of looking bad and the consequent loss of power and respect. They choose the apparent short-term gain of avoiding the fear by hiding that they will not keep their word. This conceals the long-term loss caused by attempts to violate the Law of Integrity.

Factors that Contribute to the Veil of Invisibility-6

6. FEAR of acknowledging you are not going to keep your word

Thus out of fear we are blinded to (and therefore mistakenly forfeit) the power and respect that accrues from acknowledging that one will not keep one's word or that one has not kept one's word.

Factors that Contribute to the Veil of Invisibility-7

7. Integrity is not seen as a factor of production.

Leading people to make up false causes and unfounded rationalizations as the source(s) of failure.

Which in turn conceals the attempted violations of the Law of Integrity as the source of the reduction in the opportunity for performance that results in failure.

Factors that Contribute to the Veil of Invisibility-8

8. NOT Doing Cost/Benefit Analysis on GIVING One's Word

When giving their word, most people do not consider fully what it will take to keep that word. That is, people do not do a cost/benefit analysis on giving their word.

In effect, when giving their word, most people are merely SINCERE (well-meaning) or placating someone, and don't even think about what it will take to keep their word. This failure to do a cost/benefit analysis on giving one's word is IRRESPONSIBLE.

Such irresponsible giving of one's word is a major source of the mess left in the lives of people and organizations. Indeed people often do not even KNOW they HAVE given their word.

Factors that Contribute to the Veil of Invisibility-9

9. DOING Cost/Benefit Analysis on HONORING One’s Word

People almost universally apply cost/benefit analysis to honoring their word.

Treating integrity as a matter of cost/benefit analysis guarantees you will not be a trustworthy person, or with a small exception, a person of integrity.

Factors that Contribute to the Veil of Invisibility-9

9. DOING Cost/Benefit Analysis on HONORING One's Word

Integrity, Trust and the Economic Principle of Cost/Benefit Analysis -- If I apply cost/benefit analysis to honoring my word, I am either out of integrity to start with because I have not stated the cost/benefit contingency that is in fact part of my word (I lied), or to have integrity when I give my word, I must say something like the following:

“I will honor my word when it comes time for me to honor my word if the costs of doing so are less than the benefits.” In order to be in integrity you must apply cost/benefit analysis to giving your word.

If I take on integrity as who I am, then I should and will think carefully before I give my word, and I will recognize I am putting myself at risk when I do so.

Factors that Contribute to the Veil of Invisibility-10

10. Integrity is a Mountain with No Top

People systematically believe that they are in integrity, or if by chance they are at the moment aware of being out of integrity, they believe that they will soon get back into integrity.

In fact integrity is a mountain with no top. However, the combination of 1) generally not seeing our own out-of-integrity behavior, 2) believing that we are persons of integrity, and 3) even when we get a glimpse of our own out-of-integrity behavior, assuaging ourselves with the notion that we will soon restore ourselves to being a person of integrity keeps us from seeing that in fact integrity is a mountain with no top. To be a person of integrity requires that we recognize this and “learn to enjoy the climbing”.

Factors that Contribute to the Veil of Invisibility-10

10. Integrity is a Mountain with No Top

In order to always be in integrity, one would have to be in integrity with respect to ***every instance*** of Words 1 through 6 at ***every moment in time***.

- **W-1: What You Said**
- **W-2: What You Know to do or not to do**
- **W-3: What Is Expected of You**
- **W-4: What You Say Is So**
- **W-5: What You Stand For**
- **W-6: Moral, Ethical and Legal Standards**

Factors that Contribute to the Veil of Invisibility-10

10. Integrity is a Mountain with No Top

Knowing that integrity is a mountain with no top, and being joyfully engaged in the climb, leaves us as individuals with power, and leaves us known by others as authentic, and as persons of integrity. Knowing that we will never “get there” also opens us up to tolerance of (and an ability to see and deal productively with) our own out-of-integrity behavior as well as that of others.

Why Bother Climbing?

You cannot be in integrity all the time, unless you reduce your promises to almost nothing, like “just waking up in the morning”.

People may ask “Why should I bother climbing a mountain that has no top?” Climbing the mountain is what allows for integrity, and integrity creates workability.

Factors that Contribute to the Veil of Invisibility-10

10. Integrity is a Mountain with No Top

Thus, we had better enjoy climbing because this is a mountain with no top.

Notice that every time we put something into integrity in our lives or organizations, workability and the opportunity for performance increase.

The effect is huge, and yet we will never get it all done. Therefore we better learn to enjoy climbing.

Factors that Contribute to the Veil of Invisibility-11

11. Not having your word in existence when it comes time to keep your word

A major source of people saying, ‘Talk is cheap’, is that when it comes time for most people to keep their word, their word exists in a place that does not give them a reliable opportunity for keeping their word and on time.

Most people have never given any thought to where their word went after they closed their mouth, that is to say, where their word is when it comes time for them to keep their word. This is a major source of out-of-integrity behavior for individuals, groups and organizations.

Factors that Contribute to the Veil of Invisibility-11

11. Not having your word in existence when it comes time to keep your word

If you don't have an extraordinarily powerful answer to the question, "Where Is My Word When It Comes Time For Me To Keep My Word?", you can forget about being a person of integrity, much less a leader and realizing a created future.

In order to realize the created future, you will need a way to keep the word you gave regarding the created future in **existence**.

Factors that Contribute to the Veil of Invisibility-11

11. Not having your word in existence when it comes time to keep your word

- What is the first step (the next action) you are going to take after you have given your word?
- By when will you take this first step (the next action)?
- Create a specific time on a specific day in which to do it.
- (Ensure the specific time on the specific day exists for you in such a way that you will reliably take that first step.)

The Golden Rule Versus Integrity

The Golden Rule:

“Do unto others as you would have them do unto you.”

A world in which everyone followed the golden rule would be wonderful. However, this rule for action leaves one with no power. One is left depending on the good will of others to benefit personally.

Moreover, it turns one into a Pollyanna or Patsy that can easily be preyed upon by others.

The Golden Rule Versus Integrity

In contrast integrity is something one does for oneself. It is actionable and does not require the cooperation of others.

It pays one to behave with integrity even if those around you are not, because those around you will trust you and that is valuable to you.

Integrity is privately optimal and does not make one into a Pollyanna or Patsy that can be preyed upon.

Just because you behave with integrity does not mean that you trust those around you who do not behave with integrity. You are not a Pollyanna or Patsy.

The result is workability, greater performance, greater value and joy; and in the equilibrium that results something close to the Golden Rule will be realized.

A Picture of Integrity

What would your life be like, and what would your performance be, if it were true that:

You have done what you said you would do and you did it on time.

You have done what you know to do, you did it the way it was meant to be done, and you did it on time.

You have done what others would expect you to do, even if you never said you would do it, and you did it on time, or you have informed them that you will not meet their expectations.

And you have informed others of your expectations for them and have made explicit requests to those others.

A Picture of Integrity

And, whenever you realized that you were not going to do any of the foregoing, or not going to do it on time:

You have said so to everyone who might be impacted, and you did so as soon as you realized that you wouldn't be doing it, or wouldn't be doing it on time, and

If you were going to do it in the future you have said by when you would do it, and

You have dealt with the consequences of your not doing it on time, or not doing it at all, for all those who are impacted by your not doing it on time, or not doing it at all.

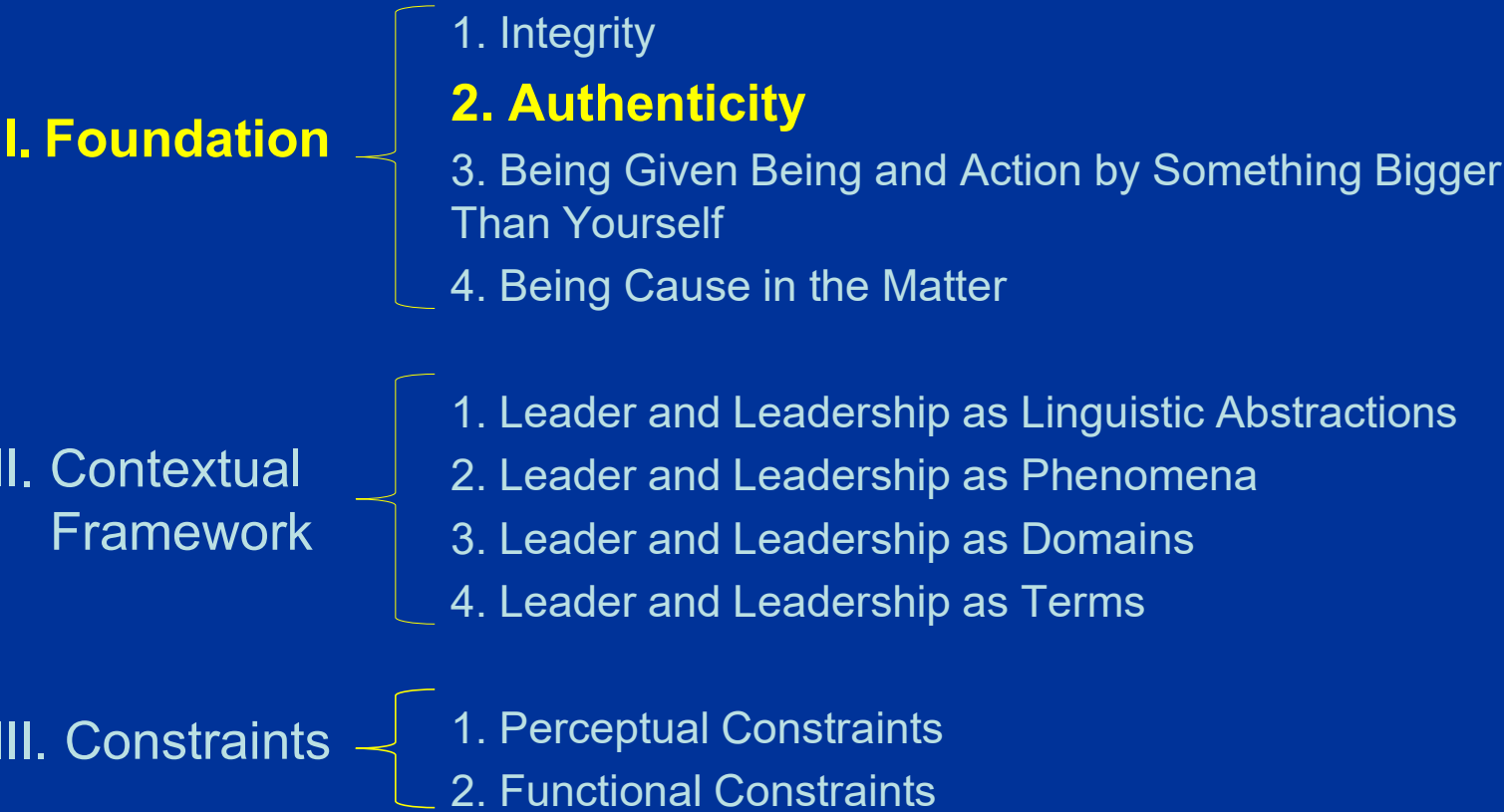
A Picture of Integrity

In a sentence, you have done what you said you would do, or you have said you are not doing it; you have nothing hidden, you are truthful, forthright, straight and honest. And you have cleaned up any mess you have caused for those depending on your word.

And Almost Unimaginable:

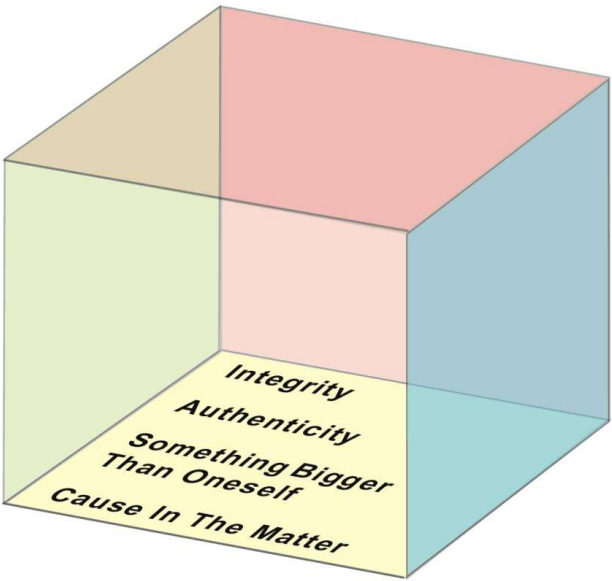
What if others operated in this way with you?

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model



The Second of the Four Factors that Constitute the Foundation for Leader and Leadership

- Being a Person of Integrity
- **Being Authentic**
Being and acting consistent with who you hold yourself out to be for others, and who you hold yourself to be for yourself
- Being Given Being and Action By Something Bigger than Oneself
- Being Cause in the Matter



A Word About Values, and Why in this Course We Care About Authenticity

This course is about being a leader and exercising leadership effectively. It is not about what is good or bad, or right or wrong, and it is not a discussion of ethics or morality, that is to say, it is not an examination of anything normative.

We are not concerned in this course with authenticity being right or good, or with inauthenticity being wrong or bad. In this course we are only concerned with the fact that being authentic is required for being a leader, and being able to exercise leadership effectively.

It is for that reason we deal with authenticity in this course on being a leader.

What it Means to Be Authentic

Being authentic is being and acting consistent with who you hold yourself out to be for others (including who you allow others to hold you to be), and who you hold yourself to be for yourself.

While this is fairly obvious, what is very much less obvious is the path to authenticity. The path to authenticity is being authentic about your inauthenticities.

You will remember that one of the conditions for realizing what we are promising you from your participation in this course is to be willing to discover and confront your inauthenticities. And, be willing to be authentic about your inauthenticities.

Are You Being Authentic?

Most of us think of ourselves as being authentic; however, each of us in certain situations, and each of us in certain ways, is consistently inauthentic. And, because we avoid at all costs confronting our inauthenticities, we are consistently inauthentic about being inauthentic – not only with others, but with ourselves as well. The point is, you are inauthentic and don't know that you are inauthentic – that's called fooling yourself about fooling yourself, and that's truly foolish.

On the subject of our inauthenticity, the late Harvard Professor, Chris Argyris (1991), after 40 years of studying us human beings, said:

“Put simply, people consistently act inconsistently,
unaware of the contradiction between
their espoused theory and their theory-in-use,
between the way they think they are acting, and
the way they really act.”

Examples of Our Inauthenticities

We all want to be **admired**, and almost none of us is willing to confront just how much we want to be admired, and how readily we will fudge on being straightforward and completely honest in a situation where we **perceive** doing so threatens us with a loss of admiration.

Admiration is the highest coin in the realm. We will do anything to be admired and the loss of authenticity seems a small price to pay, especially when you don't even notice that you are being inauthentic and even if you did, are unaware that being inauthentic costs you being whole and complete as a person.

Examples of Our Inauthenticities

We also all want to be seen by our colleagues as being **loyal**, protesting that loyalty is a virtue even in situations where the truth is that we are acting “loyal” solely to avoid the loss of admiration. And, in such situations, how ready we are to sacrifice our authenticity to maintain the pretense of being loyal, when the truth is that we are “being loyal” only because we fear losing the admiration of our colleagues.

Examples of Our Inauthenticities

In addition, most of us have a pathetic need for **looking good**, and almost none of us is willing to confront just how much we care about looking good – even to the extent of the silliness of pretending to have followed and understood something when we haven't. And by the way, looking good does not look good.

Just the threat of looking bad (wrong, stupid, irrational, naïve, silly, etc.), for most of us destroys even the possibility of being authentic. The need to avoid the embarrassment or humiliation we imagine to be the result of looking bad leaves us defensive, posturing, or petulant (childishly sulking or bad-tempered). And by the way, being defensive, posturing, or petulant does not look good.

Examples of Our Inauthenticities

This being inauthentic about being wrong, etc., like any inauthenticity, costs us the power required to be a leader and to exercise leadership effectively. If you're going to be a leader, you need the courage to be straight when you're wrong, stupid, irrational, naïve, silly, etc. – and you will be.

Each of Us is Inauthentic in Certain Ways

While this may sound like a description of this or that person you know, it actually describes each person in this room, including your instructors. We are all guilty of being small in these ways – it comes with being human. Great leaders are noteworthy in having come to grips with these foibles of being human – not eliminating them, but being the master of these weaknesses when they are leading.

If you don't recognize being inauthentic when you are and if you are not willing to confront that you are being inauthentic, you have no chance of being authentic.

Quoting former Medtronic CEO and now Harvard Business School Professor of Leadership, Bill George (2003, p. 11):

“After years of studying leaders and their traits, I believe that leadership begins and ends with authenticity.”

Each of Us is Inauthentic in Certain Ways

Being authentic is critical to being a leader.

Inauthenticity is one of the barriers to being a leader and to the effective exercise of leadership.

However, attempting to be authentic on top of your inauthenticities is like putting cake frosting on cow dung, thinking that that will make the cow dung go down well.

In this course, you will have the opportunity to recognize your inauthenticities. While you won't like seeing them, by distinguishing these weaknesses in yourself, you will give yourself a powerful opportunity to be authentic about your inauthenticities – the pathway to authenticity.

Each of Us is Inauthentic in Certain Ways

Right in this classroom you may catch yourself being limited in your ability to perform, or even just plain stuck, out of:


- the fear of the loss of admiration,
- the fear of being accused of being disloyal, or
- the fear of looking bad.

Such fear may result in the stuckness of something as silly as stopping you from raising your hand to be called on.


Welcome such insights. You will benefit from them.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model


I. Foundation

- 
- 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself**
 - 4. Being Cause in the Matter

II. Contextual Framework

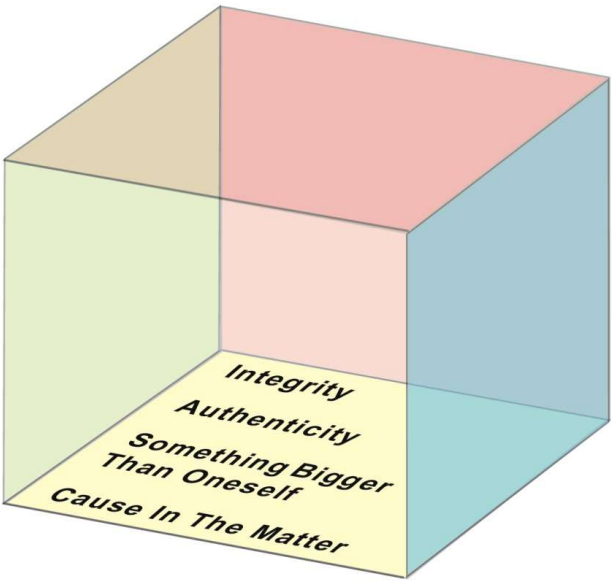
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- 1. Leader and Leadership as Linguistic Abstractions
 - 2. Leader and Leadership as Phenomena
 - 3. Leader and Leadership as Domains
 - 4. Leader and Leadership as Terms

III. Constraints

- 
- 1. Perceptual Constraints
 - 2. Functional Constraints

The Third of the Four Factors that Constitute the Foundation for Leader and Leadership

- Being a Person of Integrity
- Being Authentic
- **Being Given Being and Action By Something Bigger than Oneself**
Source of the serene passion required to lead and to develop others as leaders, and the source of persistence when the path gets tough
- Being Cause in the Matter



All True Leaders Are Heroes

Heroes are **ordinary** people who are given being and action by something bigger than themselves.

Does whatever your life is about, and whatever your career or schooling is about, and whatever your relationships are about, need you to be bigger than the way you “wound up being”?

What is your life about? And, what is your career or schooling about? And, what are your relationships about? Really!

Remember, all true leaders are heroes – and heroes are ordinary people who are given being and action by something bigger than the way they “wound up being”.

Are Great Leaders Extraordinary People?

We learn about great leaders after they have gotten there. And, after they have gotten there they appear to be extraordinary people. However, when the whole story is told, every great leader was an ordinary person who was given being and action by something bigger than themselves.

To assume that great leaders started out extraordinary is to demean what it took for them to go beyond “who they wound up being”. More importantly, it conceals your access to being an extraordinary leader. If you think you need to be extraordinary to be a leader, that gives you no access to being a leader.

Are Great Leaders Extraordinary People?

The leaders you admire and respect are ordinary people. What makes them worthy of admiration and respect is that their being and action is given by something bigger than themselves – and that is what makes them extraordinary.

The question is: How do you create your life being about something bigger than yourself?

Being a Leader Requires that You Take a Stand for Something Bigger than Yourself

If you aspire to be a great leader, your life and your career or schooling and your relationships will have to be about something bigger than you, something bigger than your concerns for yourself – even bigger than the hopes, dreams, and grand ideas of the person you “wound up being”.

And that surely includes something bigger than your dreams about your personal fame, position, authority, or money. If that is what is giving you being and action, you can forget about being a leader.

Are you a stand for something beyond yourself – something you are willing to give your life to? Without that, for you there will be no chance of greatness.

Each Person Must Choose for Themselves

Each of us must make the choice to be a hero or not – to be a leader or not. That is, each of us must make the choice for ourselves about going beyond the way we “wound up being”, about having the purpose of our lives and our careers or schooling and our relationships be about something bigger than ourselves.

Note: The people you are leading may well be committed to nothing more than their personal concerns, and you cannot be effective in leading them if you make that way of being wrong. When leading, you must start with the commitments of the people you are leading as they are, not the way you think they should be. Starting there, you can lead them to something greater.

Each of us gets to (has the right to) choose what our lives and our careers or schooling and our relationships are going to be about, and, while each choice has different consequences, no one choice is inherently more righteous than the other.

The Valley of the Shadow of Death

By the way, on their way to greatness, every great leader faces times of being so massively thwarted that they are left with a sense of hopelessness – a profound sense that they are inadequate for the task at hand. At these times, the world occurs as immovable, impossible, and they are left with nothing to give, nothing to draw on. No help, no way.

You too will have these times on your way to greatness.

In these “valley of the shadow of death” times (when giving up or quitting seems to be the only viable option), in order to generate the being and action required to get yourself through these tough times, you will need to have in place something bigger than yourself and your circumstances. Don’t wait until you find yourself in the “valley of the shadow of death” to get the purpose of your life and your career or schooling and your relationships to be about something bigger than yourself. That will be too late.

Access to Being a Hero – to Being a Leader

Remember, all true leaders are heroes. And, heroes are ordinary people who are given being and action by something bigger than themselves.

The first step to being a hero, and therefore your access to being a leader, is to answer the following questions:

- “Are you satisfied with the effectiveness and power of your current level of being and action?”
- “Are you given being and action by something bigger than the way you wound up being?”
- “What is your life about, and what is your career or schooling or relationships currently about – that is, what is your purpose in life, and what is the purpose of your career or schooling or relationships?”

Access to Being a Hero – to Being a Leader

“Breakthroughs are created by heroes, by people who will take a stand for the result while it is still only a possibility, people willing to create the path to the result in action. They are willing to see and act on a possibility beyond what is predictable in the present, beyond what the circumstances and rationalizations based on the past would allow.

Heroes are ordinary people who call on themselves to reach beyond themselves, ordinary men and women who dare to be related to possibilities bigger than themselves.”

Werner Erhard

Access to Being a Leader Begins with Leading Yourself

In order to create your life, and your career or schooling, and your relationships, to be about something bigger than yourself, you will need to begin the process by being ruthlessly honest with yourself regarding what your life, and your career or schooling, and your relationships, are currently about. Really about.

And, you will need to be ruthlessly honest about your willingness to do the work to be bigger than the way you wound up being.

Leadership begins with leading yourself.

You Cannot Get to There from Any Place Other than Here

If you want to get to Paris, and you don't know where you are, that is, you don't know where you're starting from, you'll never get there.

Similarly, you cannot plop something bigger than the way you wound up being on top of the way you "wound up being". In order to give yourself the possibility of being bigger than the way you wound up being, you need to confront the way you "wound up being" and get complete with it.

That is, not make the way you "wound up being" wrong, like there is something wrong with you. Or even worse, not make the way you "wound up being" right, as if all that was involved for you is "fine tuning" the way you "wound up being".

The point is: Get yourself clear about the way you "wound up being", and do it without any evaluations or judgments about it. And don't kid yourself that this is going to be easy.

You Must Also Be Clear About Your Life, Your Career or Schooling, and Your Relationships

You will also need to do the same with what your life is about, and what your career or schooling is about, and what your relationships are about – that is the purpose of your life, and the purpose of your career or schooling, and the purpose of your relationships.

Just be honest with yourself about what your life and your career or schooling and your relationships are about, and do it without any evaluations or judgments about it – that is, without making it wrong or right in any way.

Today, we will give you the opportunity to start the process of getting yourself clear about what your life and your career or schooling and your relationships are about, and the opportunity to get clear about the way you wound up being.

Your Access is Through What You Stand For

Your access to BEING a leader is through creating your life and your career or schooling and your relationships to be about something that for you calls forth being and action from you that would be unrecognizable to you as the person you wound up being.


Throughout this course you will be provided with opportunities to create for yourself you standing for something bigger than your concerns for yourself – even bigger than the dreams and the grand ideas of the person you “wound up being” – and surely something bigger than your dreams about fame, position, authority, or money – that is, something that calls forth from you the being and action of a leader.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model


I. Foundation

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- 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter**

II. Contextual Framework

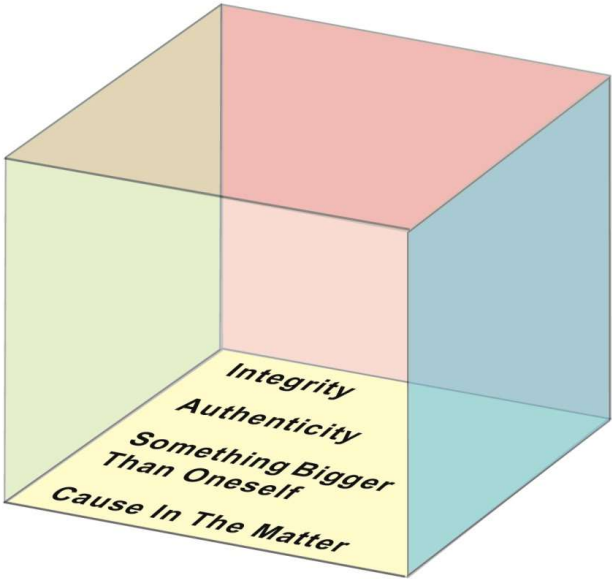
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- 1. Leader and Leadership as Linguistic Abstractions
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 - 4. Leader and Leadership as Terms

III. Constraints

- 
- 1. Perceptual Constraints
 - 2. Functional Constraints

The Fourth of the Four Factors that Constitute the Foundation for Leader and Leadership

- Being a Person of Integrity
- Being Authentic
- Being Given Being and Action By Something Bigger than Oneself
- **Being Cause in the Matter**
Being Cause-in-the-Matter is a uniquely powerful place from which to view, comprehend, and deal with any situation with which you are confronted as a leader



Being Cause-in-the-Matter

When being a leader and in the exercise of leadership, you will have to deal with what we have termed the “condition” – that is, the facts or circumstances of the situation with which you are confronted.

While it certainly isn’t the whole story, the way in which you **relate** to the situation you are dealing with is critical to being a leader and exercising leadership effectively *as your natural self-expression*.

More pointedly, it is the way in which you relate to the situation you are dealing with, rather than the situation itself, that is critical to your being a leader and exercising leadership effectively *as your natural self-expression*.

Being Cause-in-the-Matter

By default, if you are not in fact the direct cause of the circumstances of the situation with which you are confronted, you will relate to those circumstances “*at effect*”.

At the very least you don’t have a choice about the circumstances with which you are confronted, and you do have to deal with them. This leaves you related to the circumstances “at effect”. Often we are even annoyed by the circumstances, making us even more “at effect”.

Even if you are able to competently deal with the circumstances when you are “at effect”, it is unlikely that you will be powerful as a leader and extraordinary in your exercise of leadership when your relation to the circumstances is one of being “at effect”.

Being Cause-in-the-Matter

Obviously, if in any given matter you actually have the power to *cause* what happens, that's power. Conversely, if in any given matter you are in reality in any way *at effect* (at the effect of), to that degree you lack power. We're not saying that, because you lack power, the situation is bad or that you are bad; we're just saying that to the degree you are *at effect*, you lack power.

Unfortunately it is those situations in which you in fact don't have power that you most need it. And as we said, if as a leader you are *at effect*, you are unlikely to be successful in your exercise of leadership.

Being Cause-in-the-Matter

As we use the term being cause-in-the-matter, it is not an **assertion** – that is, it is not meant as a statement of fact. Or more specifically, we do not use the term cause-in-the-matter to mean that you caused the conditions with which you are confronted, or even that you did it or you made it happen.

Rather than using the term being cause-in-the-matter as an assertion, we use the term as a **declaration** – that is, so to speak, as a place to stand from which to view, comprehend, and deal with the facts of the situation with which you are confronted. Whereas an assertion is a statement about the facts of the matter, the declaration, being cause-in-the-matter, is a choice from which to view and relate to the facts.

Being Cause-in-the-Matter

Be clear that what is meant by the term *being cause-in-the-matter* is not anything like any of the following: fault, blame, shame, guilt, burden, obligation, credit, or praise. For many people having caused something (“you did it”) cannot be seen as anything other than fault and the like, or credit and the like.

In this course, what we are distinguishing in our use of the term *being cause-in-the-matter* has no relation to assigning blame or credit, who is at fault, who made it happen, or who should be rewarded. In exercising leadership, who is at fault or to blame, or who gets the credit, or even who actually did it conveys no power to anyone. In fact, it is more likely to be disempowering.

Being Cause-in-the-Matter

There is nothing that you cannot be cause-in-the-matter of. Remember being cause-in-the-matter is not a conclusion that you have come to based on your observation. It's a stand you take (a context you create) so that the facts of the condition you are dealing with occur for you in a new World (we mean new World in the Kuhn sense of new World).

Being Cause-in-the-Matter

“Ultimately, being cause-in-the-matter is a context from which one chooses to live. Being cause-in-the-matter is not burden, fault, praise, blame, credit, shame or guilt – there is no evaluation of good or bad, right or wrong. There is simply what’s so, and your stand. Being cause-in-the-matter starts with the willingness to deal with a situation from the view of life that you are the generator of what you do, what you have and what you are. That is not the truth. It is a place to stand. No one can make you cause-in-the-matter, nor can you impose being cause-in-the-matter on another. It is a grace you give yourself – an empowering context that leaves you with a say in the matter of life.”

Werner Erhard

THE FOUNDATION FOR LEADER AND LEADERSHIP
PROVIDES ONE WITH ACCESS TO POWER

In this Course What is Meant by “Power”?

On the following slide is a quote attributed to Charles Reich. The way Reich speaks about power is somewhat poetic, but certainly conveys the sense in which we use the word “power” in this course.

The second underlined sentence in the quote is less poetic and gets closer to a description of what we are speaking about in our use of the word “power”. (We added the underlining.)

Note that the last sentence of the quote is not poetic at all; it fits literally with what we mean by power.

In this Course What is Meant by “Power”?

“[Power] means to me pretty much the same thing as freedom. Power is a thing that everybody wants the most that they can possibly have of. That is, skiing is power, sex appeal is power, the ability to make yourself heard by your Congressperson is power. Anything that comes out of you and goes out into the world is power and in addition to that, the ability to be open, to appreciate, to receive love, to respond to others, to listen to music, to understand literature, all of that is power. By “power” I mean human faculties exercised to the largest possible degree. So in a way, in a large sense, by power I mean individual intelligence. Now when you reach out to another person through the energy or creativity that is in you and that other person responds, you are exercising power. When you make somebody else do something against their will, to me that is not power at all, that is force, and force to me is the negation of power.” (Charles Reich, born 1928)

In this Course What is Meant by “Power”?

Definition of power:

Ability to allow things to happen

Power is always an exercise of something. Power equals the size of your intentions divided by the time it takes for your intentions to get realized.

The scope and magnitude of your word realized is power.

Power is Something about altering the occurring for yourself, another, or others such that there is an alteration in one’s way of being and acting that is effective and/or contributes to the quality of life.

The freedom to be and act is power.

The degree of integrity I have is equal to the amount of power I have.

In this Course What is Meant by “Power”?

“Now when you reach out to another person through the energy or creativity that is in you and that other person responds, you are exercising power.”

“Anything that comes out of you and goes out into the world is power and in addition to that, the ability to be open, to appreciate, to receive love, to respond to others, to listen to music, to understand literature, all of that is power. When you make somebody else do something against their will, to me that is not power at all, that is force, and force to me is the negation of power.” (Charles Reich, born 1928)

In this Course What is Meant by “Power”?

When I do not honor my word, I diminish power.

The less authenticity I have the less power I have.

When my life is about nothing more than my own personal concerns for myself, I have little power.

When I am “at the effect” I have no power.

When you have as your foundation being a person of integrity, being authentic, being given being and action by something bigger than yourself, and being-cause-in-the-matter, you have given yourself a foundation that is truly powerful.

BREAK ASSIGNMENT

Break Assignment

1. The Four Foundational Factors and Your Course Leadership Project

- Integrity: Regarding your Leadership Project, identify one important issue or area that is out of integrity.
- Authenticity: What would it look like for you to bring authenticity to your Course Leadership Project?
- Being Given Being and Acting By Something Bigger: What is it in your Course Leadership Project that gives you your being and action that is bigger than you are?
- Being Cause in the Matter: Discover what you can now be cause-in-the-matter of regarding your Course Leadership Project.

Break Assignment

2. “Out Here”

Over and over, practice being “Out Here”. Stay inside and see if you can be with the objects and people in your house. Go outside and see if you can be Out Here with what is immediately outside of your front door, and then see if you can even be Out Here with someone you usually say you dislike.

3. Course Reading Assignment

You have been assigned every Course Reading by now. If you have not completed all of the Course Readings, do so by Thursday, 2 September.

Break Assignment

4. What Have You Been Able to Discover for Yourself? email

By the end of the day on **Friday (11:59 Pacific)**, write and send an email of one or more paragraphs regarding what you are noticing, anything that is opening up for you in completing the assignment(s), in reviewing the Slide Deck, or in trying on anything presented in the Course so far.

In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

END OF DAY 9

What You Discovered In Completing Your Break Assignment

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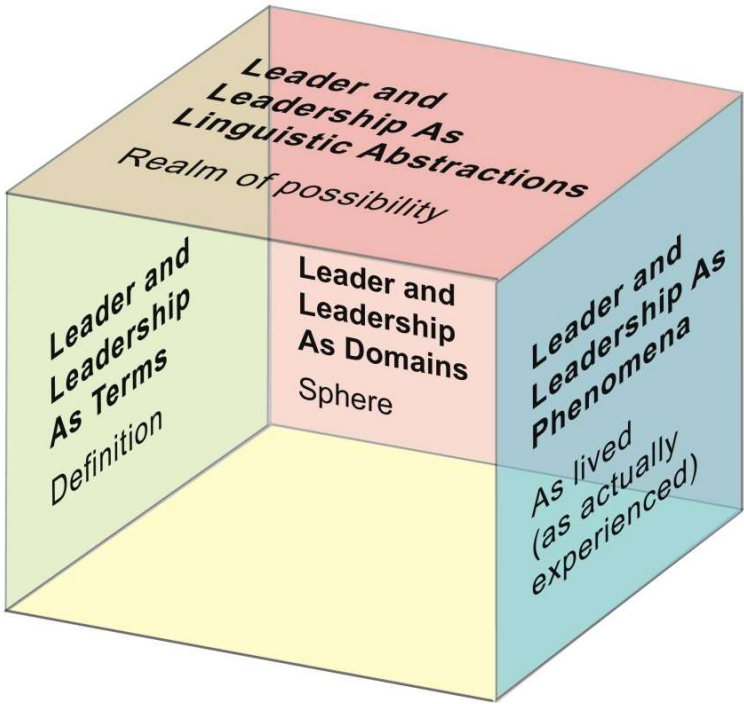
III. Constraints

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The Four Aspects of the Contextual Framework for Leader and Leadership

In short, Leader and Leadership, each of these as:

- *Linguistic Abstractions* (leader and leadership as “realms of possibility”)
- *Phenomena* (leader and leadership as lived on the court; that is, as experienced in the exercise of or in being impacted by)
- *Domains* (the field or sphere in which leader and leadership function)
- *Terms* (leader and leadership as definitions)



Second Aspect: Leader and Leadership as **Phenomena**

As phenomena,
 leader and leadership exist in the sphere of language,
 whether that be literally speaking, or speaking in the form of writing, or
 speaking and listening to yourself, that is, thinking,
 or the speaking of your actions, as in “actions speak louder than words”, or in
 providing a certain kind of listening.

The point is: If you look for yourself you will see that when you see someone
 being a leader or exercising leadership, or when you have experienced being led,
 you see someone functioning in the sphere of language. And, more pointedly
 when you are being a leader and exercising leadership you will be functioning in
 the sphere of language. (Remember that sometimes actions speak louder than
 words.)

A “Certain Kind Of Listening”

One of the most powerful means of functioning in the sphere of language is through a certain kind of listening.

By a certain kind of listening, we mean listening to another person without any of your own positions, views, opinions, rationalizations, justifications, judgments, significant history, and anything else that you are stuck with that could get in the way of being able to really “get them”. You need to leave the speaker “complete”.

An effective leader listens to all of what the people they are leading have to say about: the way things are, why they are that way, what’s wrong with all that, the solutions that they have had, and the hoped-for or dreamt-of future, the resigned-to or worried-about or feared future, the future that they’ve been given by authority, and the we-will-work-hard-for-it future.

A “Certain Kind Of Listening”

By leaving the speaker “complete”, in part we mean that the speaker has said everything they have to say, and has nothing else to say about what they said. But this is an incomplete and shallow understanding of what is meant by leaving the speaker “complete”.

The “certain kind of listening” that leaves the speaker “complete” is a listening that leaves the speaker with the **experience** that they have actually been “gotten”, not just listened to, or even understood.

That is, a listening that leaves the speaker with the experience that where you the listener are, there is an exact duplication of what exists where the speaker is.

A “Certain Kind Of Listening”

This kind of listening requires you to be authentically committed to recreating another’s reality as the reality, not a reality, but the reality. To do so you cannot be listening from what’s real “for them”. You have to leave the “for them” out of your listening. **Remember you are neither agreeing nor disagreeing, rather you are recreating another.**

Abraham Zaleznik (2009) (Konosuke Matsushita Professor of Leadership, Emeritus, Harvard Business School) comments about a leadership state of mind, “Leadership cannot be taught. But would-be leaders can develop a state of mind that enhances leadership capacities. The particular state of mind that interests me ... begins with the capacity to listen and deepen one's understanding of another person's point of view. The impulse to argue is contrary to the state of mind that encourages listening.”

“Being Gotten”

What gets people stuck with their strongly held positions, views, opinions, rationalizations, justifications, judgments, significant history, and anything else that they are stuck with is the experience of “not being gotten”.

And, you will just add to their experience of “not being gotten” if your listening includes any even subtle sense of resistance to what they are expressing, like some opinion in your listening that you have about the person speaking, or your being “I already know what you are saying”, or adding anything in your listening to what they are saying.

“Being Gotten”

By adding anything in your listening to what they are saying, we mean things like: assuming meanings to what they say beyond just what they say, drawing conclusions about what they are saying, extrapolating beyond what they are saying, worrying about or disapproving or judging or listening for whether you agree or disagree with something they say, or making something out of the way they say what they say.

“Being Gotten”

In short, you have to get what is being said without adding or subtracting **anything** from what is being said.

You may leave the speaker with the experience of being heard and even of being understood, but that has a different impact on the speaker than the experience of actually “being gotten”. The point is to leave the speaker with the experience of having “been gotten”. This is distinct from leaving the speaker with the experience of being agreed with. Until they are gotten you are likely to find them repeating what they have said, even if they have to say it under their breath.

In fact, this is often a good way to tell whether you have accomplished this “certain kind of listening” – the person you are listening to will stop repeating themselves.

Authentic Listening

The point is to listen with, so to say, nothing between you and the speaker, so that what comes from the speaker, when it gets to where you are, hasn't been distorted by anything between you and the speaker. And, to complete the point, to listen so that when it does get to you, that it does not have to go through any labyrinth of your evaluations or judgments before it lands for you.

This is the way masters listen, and we call this kind of listening “authentic listening”.

If you are authentically committed to recreating where you are what exists where the speaker is, you will find that the speaker is left with the experience of “having been gotten”. And, that will leave some emptiness where the speaker is.

You Can't Fake Authentic Listening

The kind of listening that leaves the speaker with the experience of having been gotten requires that you be completely authentic. No matter how clever you are, you cannot get away with pretending to listen in this way.

Recent neuroscience research has uncovered what neuroscientists call “mirror neurons”.

As an example of the way mirror neurons function, let's say I am watching you ski. The patterns in the region of my brain where the mirror neurons are, specifically mirror the actual patterns of activity that are in your brain that generate your skiing – albeit in my brain at a lower energy level than that pattern of activity in the neurons of your brain. If I also have some experience skiing, the energy level of the mirror neuron pattern in my brain will be much higher than if I have never been on skis.

Mirror Neurons

Like when observing a skier, as the person speaking observes you, the mirror neurons in their brain mirror your actual patterns of activity as a listener – your facial expressions and your posture, and your patterns of movement, and what you say in the dialogue with them – that is, who you are being as a listener. Mirror neurons record way more detail than what we’ve said, and way more than anyone could pay conscious attention to.

The pattern in the speaker’s mirror neurons of who you are being as a listener is compared with the speaker’s various stored patterns of being when they have been a listener. It is the result of this comparison that leaves the speaker with the experience of who you are being as a listener.

This means that you cannot get away with pretending the kind of listening that leaves people with the experience of being gotten. You have to be authentic in your listening.

Mirror Neurons

The speaker has also pretended to listen authentically in the past. No matter how clever you are, the mirror neurons in the speaker's brain are recording details of the way you are being as you listen that will be a match for the details of the speaker's stored patterns of pretended authenticity, and this will leave the speaker with the experience of being listened to but "not gotten". They may not consciously figure out that you are not recreating them, but their brain will leave them with that experience.

Mirror Neurons

By contrast, the person you are listening to also has stored patterns of the kind of authentic listening we have been speaking about.

For example, if in the past someone they care very much about expressed their love for them, you can bet that they as the listener recreated what was there for the person who expressed their love for them. Even if they haven't had that experience since they were a child, the pattern still exists in their brain to be compared with what shows up from a listener in their mirror neurons.

Summarizing What It Is to Listen Authentically

To listen authentically is to listen with no evaluations or judgments about what the speaker is saying, letting the speaker say everything they have to say until they have nothing else to say about what they were saying. And, listening without even any subtle resistance to what they are expressing – like some opinion in your listening that you have about the person speaking, or adding anything in your listening to what they are saying, or your being “I already know what you are saying”, and with no listening from it’s merely what’s real “for them”.

Summarizing What It Is to Listen Authentically

In short, listening so as to leave the speaker not only heard and understood, but with the **experience** that they have actually been “gotten” and are complete.

Remember that you are neither agreeing nor disagreeing, rather you are recreating where you are, what is so where the speaker is.

By the way, you have to be open to the possibility that the speaker will repeat something they’ve said without having “you already said that” in your listening. When in your attempt to listen authentically, someone repeats themselves, it is an indication that you haven’t yet left them with the experience that what is there where they are is now over where you are.

An Additional Critical Contribution of Authentic Listening

The power of this “certain kind of listening” that we have been discussing is not limited to being able to leave the people you are leading complete and with some emptiness where something was stuck.

Listening to recreate also leaves you the leader with a perspective to add to your own that may well give you a better grasp of the situation with which you are dealing – and in addition, probably with some useful, if not critical, information that would not have been available to you employing our usual default listening.

People who would otherwise be good leaders fail as leaders when they lack access to the wisdom of the people they are leading.

An Additional Critical Contribution of Authentic Listening

At the very least you have some access to what causes the people you are leading to have the positions, views, opinions, rationalizations, justifications, judgments, and significant history, that they have had.

What you gain from others with this kind of listening leaves you more aware of the reality with which you will need to deal.

Drawing from Kouzes & Posner, “As counterintuitive as it might seem, then, the best way to lead people into the future is to connect with them deeply in the present. The only visions that take hold are shared visions – and you will create them only when you listen very, very closely to others, appreciate their hopes, and attend to their needs. The best leaders are able to bring their people into the future because they engage in the oldest form of research: They observe the human condition.” (2009, p. 21)

SECOND ASPECT: PHENOMENON (Continued)

ALL LEADING BEGINS WITH LEADING YOURSELF

All Leading Begins with Leading Yourself

When you are intending to listen authentically, be alert to any inauthenticity that creeps in. For example, any listening from a concern for your looking good, or with any evaluation or judgment about the person speaking or what they are saying.

When you notice you have listened inauthentically, what there is to do is to be authentic about having listened inauthentically. Noticing that you have listened inauthentically is an opportunity to train yourself to listen without that inauthenticity.

Remember you only have access to that which you distinguish, and to distinguish that you have listened inauthentically is the opportunity to develop yourself to listen authentically.

Whatever might get in the way of your capacity to listen authentically is an example of what gets handled in the part of the course called Ontological Constraints. So if you encounter any obstacles to listening authentically, bring them up when we get to Ontological Constraints.

All Leading Begins with Leading Yourself

If you cannot lead yourself, you cannot lead others. Leading begins with an effective exercise of leadership in leading yourself. You develop yourself as a leader and to exercise leadership effectively, by an effective exercise of leadership with yourself in terms of leading yourself into the personal transformations that leave you being a leader. Start with you leading you, then you will be equipped to lead others.

It is far easier for us to see the strongly held positions, views, opinions, rationalizations, justifications, judgments, and significant history, that others are stuck with, than it is for us to see our own. And, as with the people we are leading, our inability to see what we are stuck with makes it difficult for us to see and realistically confront the past-derived default future that we ourselves are actually living into, the almost certain future – the future that gets in the way of our creating and supporting others in creating a “created future”.

Second Aspect: Leader and Leadership as **Phenomena**

As phenomena,
 leader and leadership exist in the sphere of language,
 whether that be literally speaking, or speaking in the form of writing, or
 speaking and listening to yourself, that is, thinking,
 or the speaking of your actions, as in “actions speak louder than words”, or in
 providing a certain kind of listening.


The point is: If you look for yourself you will see that when you see someone
 being a leader or exercising leadership, or when you have experienced being led,
 you see someone functioning in the sphere of language. And, more pointedly
 when you are being a leader and exercising leadership you will be functioning in
 the sphere of language. (Remember that sometimes actions speak louder than
 words.)

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model


I. Foundation

- 
- 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter

II. Contextual Framework

- 
- 1. Leader and Leadership as Linguistic Abstractions
 - 2. Leader and Leadership as Phenomena
 - 3. Leader and Leadership as Domains**
 - 4. Leader and Leadership as Terms

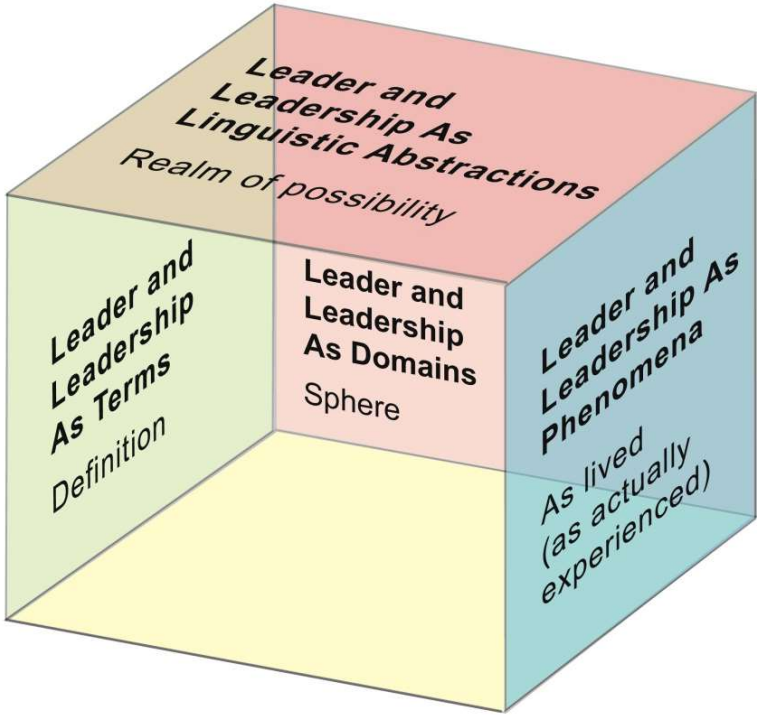
III. Constraints

- 
- 1. Perceptual Constraints
 - 2. Functional Constraints

The Four Aspects of the Contextual Framework for Leader and Leadership

In short, Leader and Leadership, each of these as:

- *Linguistic Abstractions* (leader and leadership as “realms of possibility”)
- *Phenomena* (leader and leadership *as lived* on the court; that is, as experienced in the exercise of or in being impacted by)
- **Domains** (the field or sphere in which leader and leadership function)
- *Terms* (leader and leadership as definitions)



Leader and Leadership as **Domains**

Now we will clarify the following words and phrases used in distinguishing leader and leadership as domains.

As ***domains***,
 leader and leadership exist in the **temporal sphere** of
 a **created future**,
 a future that fulfills the concerns of the relevant parties,
 that the leader and those being led **come to live into**,
 which future gives them being and action in the present consistent
 with realizing that future.

Clarifying the Words and Phrases in Leader and Leadership as **Domains**

As it says on the foregoing slide, “future” is the domain of leader and leadership. Dealing with the future is central, and is in a sense, as you will see, what being a leader and the effective exercise of leadership are fundamentally about.

Consequently, we will spend a good deal of time on getting clear about the actual nature of “future”, and the effect that different kinds of futures have on people’s being and action in the present.

THIRD ASPECT: DOMAIN THE FUTURE

Transforming Your Frame of Reference for “Future”

In order to be effective in dealing with this central issue in being a leader and the effective exercise of leadership, you will have to deconstruct your existing *frame of reference* for “future”. And then, create a new *frame of reference* for “future”, one that provides you with the kind of access to “future” that leaves you with power in dealing with the future.

Take “future” exactly as we will present it, and without comparing or relating it to anything you already know about the future, get yourself clear exactly what it says, and then consider what it says as a *realm of possibility*.

Treat anything we say about “future” that is at first counter-intuitive for you like the first line in a joke. Even if it isn’t allowed by your wall of bricks and therefore makes no sense to you, take what is stated exactly as it is stated. That is, create it for yourself as a possibility, like you do with the first lines in a joke.

The “Future”

Given people’s ordinary *frame of reference* for “future”, they don’t often think about the fact that there are different kinds of futures. In fact, there are many different kinds of futures.

For example, there is future as “goal”, that is, a future toward which one is working or striving. There is also future as “hoped-for” or “pipe dream”, and future as “feared” or “worried-about”, and future as “to be avoided”.

One kind of future that does not exist is future as “certain”. The future is never certain; the future always exists only as a possibility.

But, the future that exerts the most force on the present is future as **“given by the past”**. That is, a future that is extrapolated or projected from the past – a future that is based on an extension of the trajectory established by the way the past has unfolded up to the present.

The “Future”

While people do have various kinds of possible futures they think about, or worry about, or hope for, or work towards or strive for, the one that impacts their way of being and their actions in the present is the “**future into which they are living**”.

The reason the future given by the past usually has the most force in people’s lives, rather than the other possible futures, is because that is the future that they are most likely to actually be **living into**.

The “Future”

While people may consciously have hopes and dreams, and worries and doubts, and goals and strivings regarding the future, the brain, below the level of consciousness, only has patterns from the past from which to predict the future.

And, the brain shapes a person’s way of being and action in the present to be consistent with realizing the brain’s predicted future.

In fact, neuroscience studies confirm that brain activity selects an action even before the person experiences consciously choosing that action. Hawkins (2004); Libet (2004)

The “Future”

This explains why, for the most part, life for most people is “business as usual”.

They may do more of what they have done, but that is just more of the past.

Or, they may do what they have done in the past, but better. However, “better than the past” is still more of the past; “better than the past” is only a reshaping of what they have done in the past.

And from time to time people even do something different from what they have done in the past. When people talk about doing something “different”, they have to have in mind something from which it is different, and that something from which it is different is the past. So even “different from the past” is an extension of the past, that is, different is some variation of the past, and therefore still connected to the past.

The “Future”

While life is sometimes better than the past, and sometimes worse than the past, it is virtually always connected to the past. When people talk about having “changed”, they have in mind some past from which they have changed. In fact, to “change”, you have to have something from which you changed, and the something from which you changed is the past. So even when you “change” that is still connected to the past.

The “Future”

In fact, neuroscientists consider that the evolutionary survival value of the brain’s storing memories of the past is purely their value in predicting the future. And, the brain initiates those ways of being and acting in the present that are most likely to ensure success, **which for the brain is the realization of that past-derived predicted future.** This is the way our brains evolved to best ensure survival.

Consistent with this, fMRI studies show that virtually the same regions of the brain are active both when we think about the past and when we think about the future. Szpunar, et al. (2007 pp. 642-647) Proceedings of the National Academy of Science

The Future: The Illusion of Choice

Most people think that they have lots of choices about their lives, that is, what they can do in the present to realize the future they want. Some even think they have a virtually unlimited opportunity set of these choices.

This, however, is a delusion.

The more we learn about how the brain evolved and the way it functions, the clearer it becomes that our opportunity set of choices for being, thinking, planning, and action in the present is limited to the choices that are consistent with realizing the past-derived future that we live into.

The Future: The Illusion of Choice

The illusion that we humans have a good deal of freedom to be, think, plan, and act leaves most people without an incentive to discover a way to transform the grip on the present of the past-derived future we by default live into.

Most people go blissfully on, living in the illusion of choice, attributing the unworkability in life to “just the way life is”. As the old French proverb says, ‘the more things change, the more they stay the same’.

The Future: The Illusion of Choice

Nevertheless, the consequences of the brain by default constraining the future to one derived from the past have made the yearning for leadership as old as humanity.

However, as long as for those being led, the freedom to be, think, plan, and act is in the grip of the past-based future they by default live into, they will be looking for a kind of leadership that isn't really leadership at all. To quote Ron Heifetz (1988 p. 182):

“Constituents expect them [leaders] to provide solutions, security, and meaning. Constituents also demand many variations on these themes: answers, vision, inspiration, hope, consistency, order, direction, and ‘just tell me what to do’.”

The Future: The Illusion of Choice

It may surprise you that depending on a leader to provide something in the range from “vision” and “inspiration” to “just tell me what to do” is not really leadership. If giving in to what Heifetz lists as what is often expected by followers is leadership, it would be on the lowest rung of leadership.

What is important here is to recognize that followers have these expectations of their leaders because they are limited to the possibilities present in the past-derived almost certain future into which they are living, and this leaves them believing that the only way out is for someone to give them the answer.

The “Future”

Summarizing the essential points we have made so far:

1. People have various kinds of possible futures they think about, or worry about, or hope for, or strive for.
2. However, given the way the brain functions, the “future into which people are living” is a future that is given by the past.
3. And, the brain generates being and action in the present to be consistent with realizing the future it predicts, that is, a past-derived future.

What we know so far about the nature of future, and more importantly, its impact on your and others’ being, emotions, thinking, planning, and action in the present, is pretty dismal. By the same token, you can probably start to guess what leadership is about, and why in certain conditions or in certain situations leadership is essential for a successful outcome (fulfilling the concerns of the relevant parties).

An Aside

As the philosopher Jacques Derrida said: “I never give in to the temptation to be difficult just for the sake of being difficult. That would be too ridiculous.”

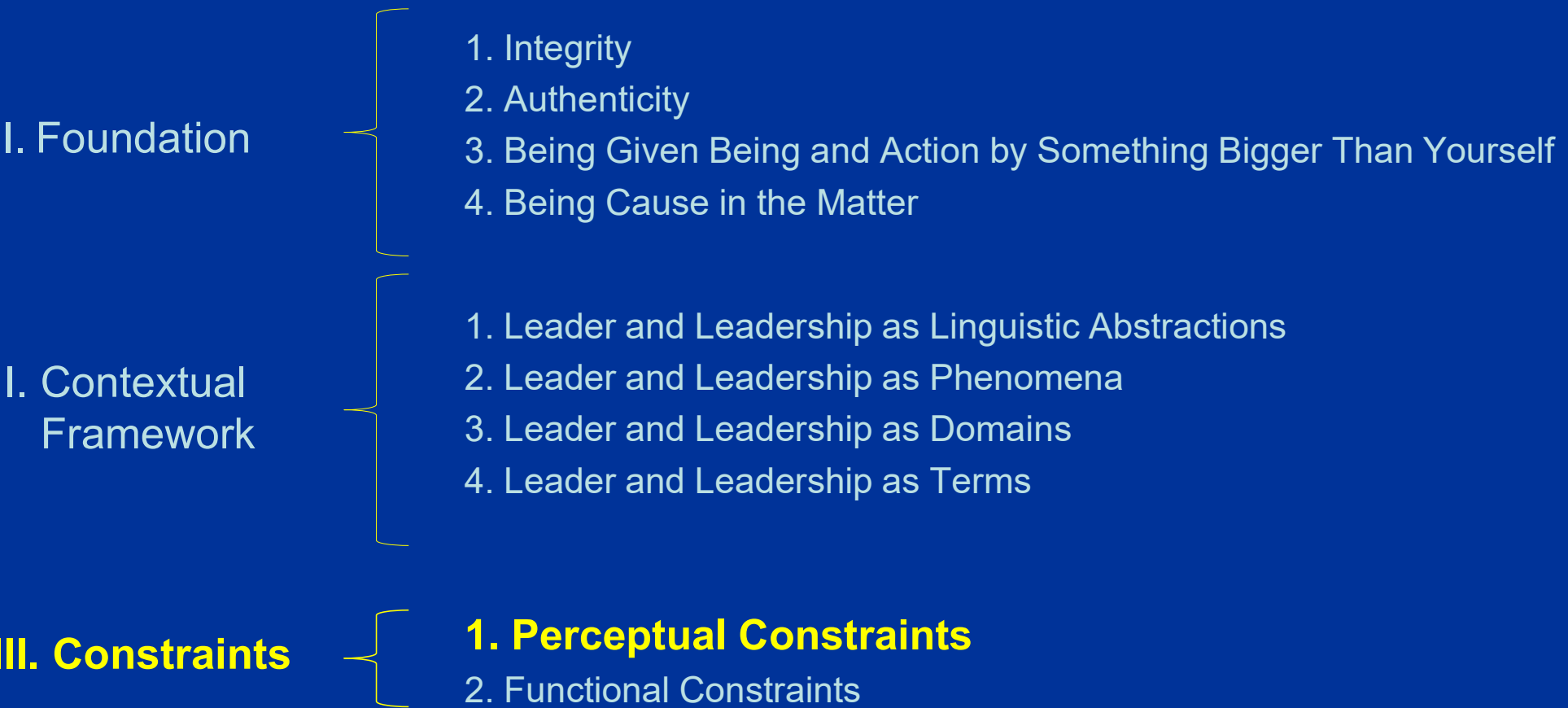
By the same token, he also said, “If things were simple, word would have gotten around.”

An Aside

We are not making “future” (or anything else in this course) difficult for the sake of being difficult. It is just that our prevailing *worldview* (model of reality) and our prevailing *frame of reference* (mindset) regarding future make what we are saying about future seem difficult. While what we are saying about future is actually simple, the actual nature of the future is not simple-minded. And so you will have to exercise your intellectual muscle to **master** the true nature of the simple facts about future.

And, you do need to **master** “future” in order to be a leader.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model



Reviewing the Three Fundamental Structural Elements that Make Up this Course

The first of the three fundamental structural elements that make up this course is mastering the factors (integrity, authenticity, being given being and action by something bigger than yourself, and being cause-in-the-matter) that form the foundation for being a leader and the effective exercise of leadership.

The second of the three fundamental structural elements that make up this course is a contextual framework for leader and leadership that when mastered becomes a context that in any leadership situation has the power to leave you being a leader and exercising leadership effectively as your natural self-expression.

The last of the three fundamental structural elements that make up this course is removing from the way you wound up being what limits or distorts your natural self-expression.



The Pathway into Dealing with the Third Fundamental Structural Element that Makes Up this Course

Having mastered a context with the power to give you the being and actions of a leader and the effective exercise of leadership as your natural self-expression, what is left is to **remove from the way you wound up being what limits or distorts** your natural self-expression.

Most of us think that the way we are being and acting *is* our natural self-expression. However, our natural self-expression is an unconstrained freedom to be, and that freedom is limited and distorted by certain ontological constraints that have become a fixed part of the way we wound up being. As a result of these constraints on our freedom to be, each of us gets left with idiosyncratic fixed personal ways of being and acting that allow us to succeed in some situations, but which leave us at best getting by in others, and unfortunately failing in yet others.

Perceptual Constraints

While these *constraining* and *shaping factors* always alter (distort) in some way our perception of what is actually there, in some cases they so distort our perception that we are left with an essentially false perception of the structure and/or operation of what we are dealing with. Again, this *constraining* and *shaping* includes some distortion of our perception of our own nature and capacities when dealing with this or that kind of situation.

Perceptual Constraints come in two forms: *Physical* Perceptual Constraints and *Ontological* Perceptual Constraints. While *Physical* Perceptual Constraints are a matter of brain function, *Ontological* Perceptual Constraints are a matter of language.

An Example of a Physical Perceptual Constraint: What We Don't See of What We Are Dealing With

What follows in the next four minute video is an example of a *physical* perceptual constraint, a product of the way our brain functions; what psychologists term “Change Blindness”.

In our terms, this is the study of “what our brain sees”, not what is in front of us, that is, not “what our eyes see”.

For those viewing the pdf file of this document, please go to the following link to view this video:

<https://www.dailymotion.com/video/x3691xu>

An Example of a Physical Perceptual Constraint: What We Don't See of What We Are Dealing With

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Results of the Change Blindness Test

While most of us believe we see the world and what we are dealing with as it is, that (as we have just observed) is clearly false.

As some neuroscientists have explained it, we see “what our brain sees”, not “what our eyes see”.

“If visual sensations were primarily received rather than constructed by the brain, you’d expect that most of the fibres going to the brain’s primary visual cortex would come from the retina. Instead, scientists have found that only 20% do; 80% come downward from regions of the brain governing function like memory. The late Richard Gregory, a prominent British neuropsychologist, estimated that visual perception is more than 90% memory and less than 10% sensory nerve signals.”

Gawande (2008). See also Gregory (1998, p.5)

Being Aware that We Don't Always See What is in Front of Us

The “change blindness” demonstrated in the video is but one of the myriad Physical Perceptual Constraints imposed by the way our brain functions.

One important point to get from this example is that we do not perceive the world as it is. Our Physical Perceptual Constraints limit and shape our perception of what we are dealing with.

However, in our perception of the world, others, and ourselves, virtually none of us ever takes into account the constraining and shaping imposed by these various Physical Perceptual Constraints. The erroneous belief that we see the world, others, and ourselves as each of these **actually is**, is a product of our *everyday common sense worldview*. This *worldview* leaves us blind to the fact that we are blind – an unquestionable constraint.

Dealing with Our Physical Perceptual Constraints

While we may not be able to alter the way our brain functions in producing these Physical Perceptual Constraints, being aware of them at least reduces their impact on us.

In addition, knowing that you do not see the world, others, and yourself as they are, provides you with a significant advantage as a leader. For example, recognizing this is likely to leave you more appreciative of the fact that others may perceive things that you have missed and therefore that you would otherwise think don't exist. As a result you will be able to listen to those who disagree with you much more productively.

You may even search out those who see things differently.

An Awareness Test

What follows in the next 60 second video is a test of your awareness.
Please pay careful attention, you will be graded on your answers.

For those viewing the pdf file of this document, please go to the following link to view this video:

<http://www.youtube.com/watch?v=oSQJP40PcGI>

Results of the Awareness Test

About 90% of the people who take this test (framed as we have framed it) fail.

Ontological Perceptual Constraints

Notice that we and the announcer shifted your *frame of reference* through the linguistic instructions by asking you to count passes (because “you will be graded on your answers”) and thereby constrained your perception of what you were dealing with.

The second time through the video, with the context “look for the moon-walking bear”, you missed the number of passes being made.

Missing the moon-walking bear is the result of an **ontological perceptual constraint**.

Ontological Perceptual Constraints comprised of our everyday common sense *worldview* and our *frames of reference* relative to this or that subject – that is, our network of unexamined ideas, beliefs, biases, social and cultural embedded-ness, and taken-for-granted assumptions – constrain and shape our perception of what we are dealing with.

Ontological Perceptual Constraints

This distortion of our perception of what we are dealing with constitutes one of the categories of the barriers to our natural self-expression.

While the moon-walking bear video is a clear example of the constraining and shaping of a *frame of reference*, as a leader you will rarely have to deal with counting passes and moon-walking bears.

The point is that a simple phrase (constituted in language) can create a frame of reference that acts as a perceptual constraint that limits and shapes what you see of what you are dealing with and the possibilities for dealing with what you do see.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

I. Foundation

- 1. Integrity
- 2. Authenticity
- 3. Being Given Being and Action by Something Bigger Than Yourself
- 4. Being Cause in the Matter

II. Contextual Framework

- 1. Leader and Leadership as Linguistic Abstractions
- 2. Leader and Leadership as Phenomena
- 3. Leader and Leadership as Domains
- 4. Leader and Leadership as Terms

III. Constraints

- 1. Perceptual Constraints
- 2. Functional Constraints**

Functional Constraints, an Introduction

As we have seen, one's Ontological Perceptual Constraints, such as Already-Always Listening, distort one's perception of what one is dealing with.

By contrast, even if one's perceptions were not distorted (limited and shaped by Ontological Perceptual Constraints), one's Ontological Functional Constraints when triggered fixate one's way of being and acting.

We are now going to confront and deal with the constraining and shaping of several functional constraints which if left unhandled will be a serious barrier to your being a leader and to your exercising leadership effectively, both of these as your natural self expression.

Functional Constraints, an Introduction

One's being and acting are *fixated* by an Ontological Functional Constraint in the following sense: When anger, for example, is the triggered fixated way of being and acting, while the exact way one is being and expressing the anger may depend to a degree on the circumstances that triggered it, one's way of being and acting is *fixed* as (restricted to) being and expressing anger. We may even try to hide our anger by suppressing our expression of it, but our way of being is still driven by anger and what we are doing is still driven by anger, in this case, by not expressing it.

In everyday language the behavior generated by a Ontological Functional Constraint is sometimes referred to as “knee jerk reaction”. Psychologists sometimes refer to this behavior as “automatic stimulus/response behavior” – where, in the presence of a particular stimulus (trigger), the inevitable response is an automatic set way of being and acting.

Functional Constraints, an Introduction

Our Ontological Functional Constraints (triggerable set-ways-of-being-and-acting) often seem justified and even rational at the time, and are therefore difficult for us to recognize as a limitation on our being and action. (And, while such limitations on our behavior are difficult for us to recognize in ourselves, that we are stuck and “on rails” is often apparent to others.)

A FUNCTIONAL CONSTRAINT: “RACKETS”

What is Unwanted and Yet Persists in Your Life?

This next conversation that we are now having literally has the power to **disappear** that which is unwanted and yet persists in your life.

Whatever is unwanted and yet persists in your life constrains your freedom to be and your freedom to act. To be a leader and to exercise leadership effectively, you cannot be constrained by anything.

Rather, to be a leader and exercise leadership effectively as your natural self-expression, you must be able to provide yourself with power and access to any way of being and any way of acting, especially in those situations that are most trying.

So what do we mean by **disappear**?

What is Unwanted and Yet Persists in Your Life?

Most people have no notion that disappearance is a possibility because nothing really disappears in their life.

As human beings, we get this view that nothing can disappear from our model of reality – our view, given by our model of reality, is that everything has properties that are of the order of “physical”.

In this course, the paradigm or model of reality that we utilize is not limited to physical phenomena. What is unwanted and yet persists is an ontological phenomenon, and disappearance is a natural occurrence for ontological phenomena.

What is Unwanted and Yet Persists in Your Life?

1. Look in your own life. Can you identify aspects of your life that are unwanted and yet persist?

By “unwanted and yet persists”, we mean whatever is unwanted by you and yet is present in your life either from time to time, or usually present in certain situations, or always present for you (even if in the background).

If you are having a hard time finding something that is unwanted and yet persists, consider that with what is unwanted and yet persists there is often an associated *complaint* that occurs repeatedly about being some way, or about doing something, or having something that is also present from time to time, or usually present in certain situations, or always present for you (even if in the background).

What is Unwanted and Yet Persists in Your Life?

2. Take out a paper and pen and write down what is “unwanted and yet persists” in your life. Write it all down. You may think this is an infinite list. It’s not. Keep writing until you experience it is complete, at least for now. You can always add more to it.

3. In a moment you will be sent to a Breakout Room and you will share with the people in your Breakout Room the items on your list that are unwanted and yet persisting. As you do that, you may notice aspects of it that you had not even seen before, that are really uncomfortable. Make sure you share that.

The Nature of Rackets for Human Beings

Whatever is in your life that is unwanted and yet persists is almost certainly part of a racket.

Gangsters run rackets by setting up a “front” (like a money-losing business) that makes the actual enterprise appear to be legitimate and justifiable, but which front is *kept in place only to conceal a payoff* happening behind that front. The Functional Constraint we call a racket run by human beings functions somewhat like the rackets run by gangsters.

By racket for a human being, we mean something happening in a person’s life that is some sort of a loss or struggle for that person, which loss or struggle looks unavoidable, and in that sense legitimate and justifiable, but which loss or struggle is actually *kept in place only to conceal a payoff* for that person. This of course makes the loss or struggle happening in the foreground in that person’s life actually inauthentic.

The Nature of Rackets for Human Beings

With a racket, that which is unwanted and yet persists appears *legitimate* and *justifiable*, especially in the face of your seemingly genuine attempts to fix it that have somehow always failed.

With what is unwanted and yet persists there is always an interpretation or “story” that occurs repeatedly about the way things are but “shouldn’t be”. This story explains, justifies, and legitimizes the persistence of what is unwanted and often includes the way you and others are, and what you and others must do or must have.

The Nature of Rackets for Human Beings

While a “story” is actually an interpretation, judgment, or opinion of life in which you say life should be some other way than it is, or that something is wrong with the way that is, when you are running a racket, your story does not occur as an interpretation, it occurs for you as statements of “fact” and the “truth”.

This “story” constitutes the “front” for your racket and plays a dominant role in who you are being and what you are up to in your life.

The Nature of Rackets for Human Beings

If you think about it, you will be able to find a personal example by looking at the people, issues and situations in your work and your life that appear to you to be repeatedly difficult, problematic, and which thwart or frustrate your intentions. In those areas, see if you can identify the “story” that you have taken to be the truth.

The other two aspects of a racket are the payoff for you (not evident to others) from what is unwanted and yet persists (and which keeps it persisting), and, the cost to you (or to your effectiveness in life, or to the quality of your life) of getting that payoff.

Running “Rackets” Leaves You Being And Acting Predictably And Repetitively

Running a racket has you acting in a predictable and repetitive manner (like being frustrated, annoyed, suspicious, nice, or accommodating, over and over again).

These ways of being are correlated with (“triggered by”) the situation you are dealing with occurring for you as threatening.

In other words, when you are running a racket (i.e., when your racket is triggered) your opportunity set of ways of being is severely constrained. As a consequence of your way of being, your perception, thinking, planning, and acting are constrained and shaped by the situation occurring for you in that way.

Running “Rackets” Leaves You Being And Acting Predictably And Repetitively

For example, if you have been running a racket about your team being unmotivated for years and now you look back, you would see that you were being virtually the same way each and every time, getting the same payoffs, bearing the same costs, and with virtually no enhancement in productivity.

Running “Rackets” Leaves You Without a Choice In Who You Are Being

Whatever your constrained way of being is, it is not something that you have a choice over. It is just there – it shows up automatically when the story of what is unwanted and yet persists shows up.

For example, if you hear yourself saying – to yourself or out loud – “How many times do I have to tell them...”, or, “We already tried this and it didn’t work...”, or “I’m going to have to do this myself again...” that litany automatically arises with a particular way of being.

As we said earlier, the loss and struggle associated with what is unwanted and yet persists that make up the foreground of a racket (the candy store front) are fundamentally inauthentic because it is kept in place only to conceal a payoff.

The Payoffs Of A “Racket”

There are four fundamental payoffs to a racket.

One big payoff of running a racket is that a racket makes you right, makes others and something or someone wrong, invalidates others, or avoids you being wrong.

Another payoff is that a racket allows you to dominate or avoid domination, and includes dominating others by being a doormat.

Or you can use a racket to avoid responsibility or justify yourself or your behavior and, moreover, invalidate someone else.

Running a racket, in some situations allows you to win and avoid losing.

Ultimately, we are paid off by self-justification and avoiding being responsible for whatever situation or person we are dealing with.

There is No Cause and Effect between the Elements of a Racket

It is not the case that what is “unwanted and yet persists” causes you to be right or avoid domination, or any other payoff. You talk like that in your story because your story is always about cause and effect. It isn’t even that what you get out of the racket (payoff) causes the cost. They mutually arise together as inevitable sides of the same coin.

A racket is triggered, that is to say, comes into existence as a reaction to a threat – real or imagined. It is what you do to deal with the threat. There is no cause and effect within the reaction, there is just the reaction.

Interestingly, the story that justifies your behavior (so that you gain the payoff) hides what these payoffs cost you, and that is really tragic.

The Costs of a “Racket”

The payoffs of a racket are only half the picture. With rackets, as in life, there is no free lunch. With every racket, along with the payoffs, there are always costs.

One significant cost of running rackets is in your relationship with people and with groups you are running your racket on. To run rackets, people will forfeit affinity with others and ultimately love (affinity is the scale from liking to loving).

Running rackets are also “expensive” when it comes to one’s vitality, and passion. And, if you run a racket long enough and hard enough it will cost you your health and well-being.

Another area of life in which we pay a significant cost when we run a racket is in our self-expression; in being free to express ourselves in conversation, behavior, and to give ourselves fully to whatever we are dealing with.

Lastly, running rackets costs us our satisfaction, happiness, joy, and fulfillment.

Rackets Cost You the Ability to Be a Leader

Ultimately, the costs of running your rackets are directly related to your freedom to be. As a consequence one's perception, thinking, planning, and acting are constrained and shaped.

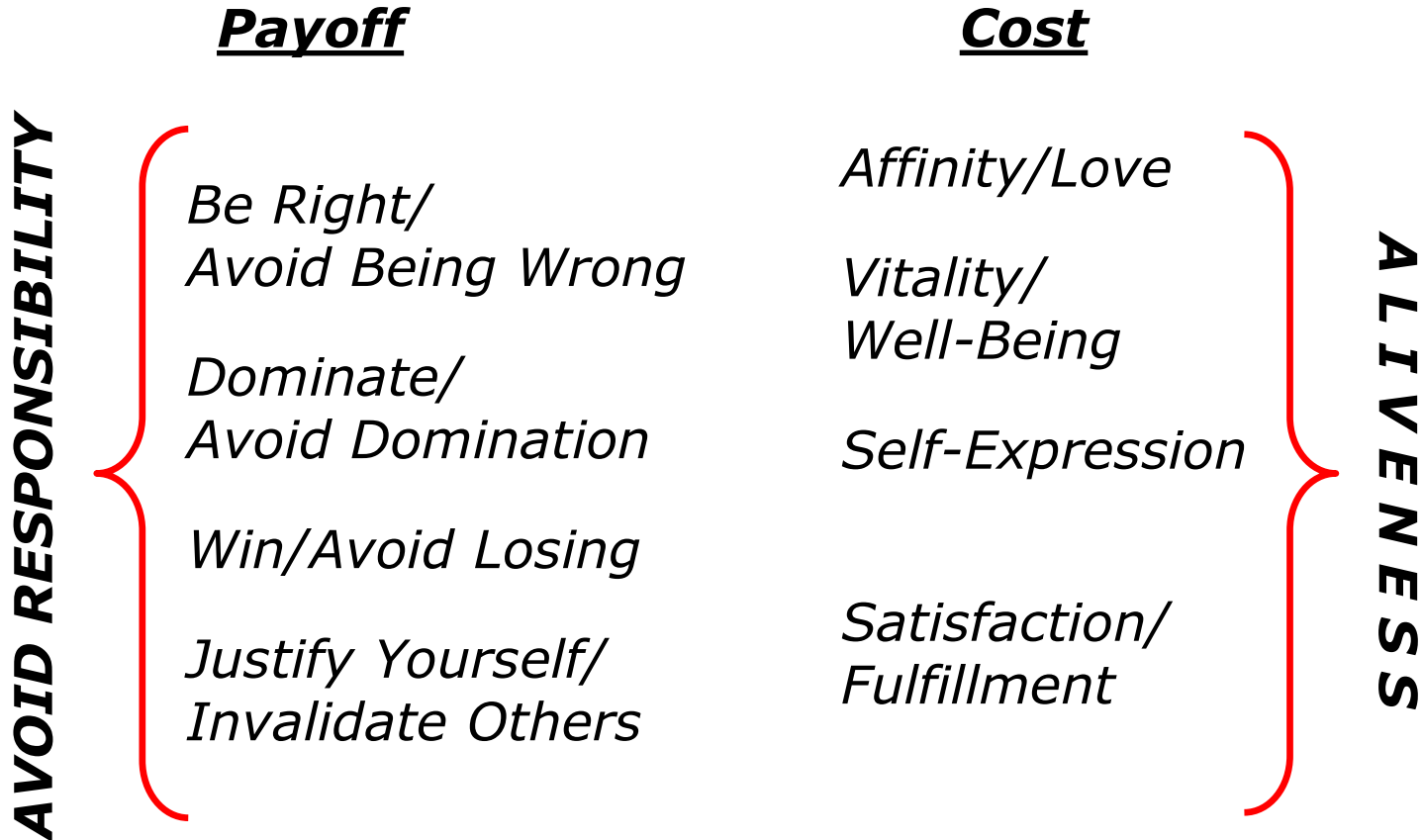
Being a leader and the effective exercise of leadership require a mastery of rackets – one's own rackets and the rackets run by others.

Rackets Are Triggered by Threats Real or Imagined

Rackets are triggered by real or perceived (imagined) threats to something you identify with. It may be a threat to “looking good” or at least avoiding “looking bad” with which one identifies and can therefore be threatened. Or a racket can be triggered by a threat to something one identifies with being right about or at least not being wrong about. Rackets may also be triggered by threats to being right or at least not being wrong about the way one is, or a threat to being dominated or at least not being dominated, with which one identifies and therefore can be threatened.

Again, rackets are not bad. When life occurs as threatening, you've got your racket to handle it. And when your racket is undistinguished it runs you.

Racket = What is Unwanted and Yet Persists



BREAK ASSIGNMENT

Break Assignment

1. Practice Authentic Listening

The “certain kind of listening” that leaves the speaker “complete” is a listening that leaves the speaker with the experience that they have actually been “gotten”, not just listened to, or even understood.

That is, a listening that leaves the speaker with the experience that where you the listener are, there is an exact duplication of what exists where the speaker is.

During this break, practice Authentic Listening. We recommend you select a person who does not have the same ideas or positions as you do. Get where you, the listener, are an exact duplication of what exists where the speaker is so that you leave the person speaking with the experience that what was there is now where you are.

Break Assignment

2. Reading Assignment

Read and engage with the slides in the “Rackets” section, which are shown in the Temporary Cumulative Slide Deck on slides numbered 682 through 702.

3. The Past

Discover for yourself that, “Your way of being is most forcefully **given** by the future your brain generates for you to live into”.

Break Assignment

4. What Have You Been Able to Discover for Yourself? email

By the end of the day on **Friday (11:59 Pacific)**, write and send an email of one or more paragraphs regarding what you are noticing, anything that is opening up for you in completing the assignment(s), in reviewing the Slide Deck, or in trying on anything presented in the Course so far.

In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

Break Assignment

5. Racket, a Functional Constraint

A. Review your life as if it were a movie, and look at yourself as if you were the main character in this movie and find some rackets. (The more rackets you find the merrier.)

B. Write a **practice** letter to someone in your life with whom you have been running a racket and with whom you are willing to create a new relationship. Do not write this letter to someone with whom you are not willing to create a new possibility in the relationship. Remember that in this letter you are practicing.

The point of this communication is to give up the payoff you get from running this racket in exchange for regaining what that payoff is costing you. That is, give up the payoff (being right/avoiding being wrong, dominating/avoiding domination, winning/avoiding losing, self-justification/invalidating others) to regain the cost to the quality of your life (affinity/love, vitality/well being, self-expression, satisfaction/fulfillment).

Break Assignment

Racket, a Functional Constraint (Continued)

The format of the **practice letter** is:

“Dear *[Name]*,

“Currently I am engaged in a leadership course. During the course I came to realize that I have been running, what in this course is called, a “racket” with you. I have come to see this is not a productive way of being and it has actually cost our relationship something I am no longer willing for you or me to continue paying.

“While it is probably obvious for you, what has not been working for me and maybe not for you is...” *[articulate here what is unwanted and yet persists (what you have been complaining about to yourself and sometimes maybe even the person you are writing this letter to) in the exact way in which you have been saying to yourself and maybe even that person].*

Break Assignment

Racket, a Functional Constraint (Continued)

“What I now realize is that the issue identified above has persisted because there has been a payoff for me in running this racket.

“The payoff that I now see is...” *[articulate here which one of the four payoffs is most prominent in this racket].*

“What I also have come to realize is that running this racket on our relationship has cost me, and probably you ...” *[articulate here which one of the four costs is most prominent for you in this racket].*

Break Assignment

Racket, a Functional Constraint (Continued)

[In writing this letter, there will be a space that gets created for you, the writer. See if you are willing, in this space, to create a new possibility, or stand for something in the relationship. If so, state it here.]

“I leave you with my...” [if you created a possibility or stand, put it here, or, if you have not created a possibility or a stand, put something you can create here].

[Your Name]

Break Assignment

6. Rackets: a bonus opportunity

Based on what you got in the session on Rackets, elevate your practice letter and read it to another person.

Bonus opportunity:

Call someone or speak to someone in the course with whom you have been running a racket.

This is an opportunity to transform that relationship.

END OF DAY 10

What You Discovered In Completing Your Break Assignment

1. Practice Authentic Listening

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“While it is probably obvious for you, what has not been working for me and maybe not for you is...” *[articulate here what is unwanted and yet persists (what you have been complaining about to yourself and sometimes maybe even the person you are writing this letter to) in the exact way in which you have been saying to yourself and maybe even that person].*

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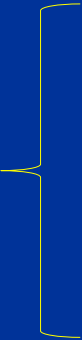
This is an opportunity to transform that relationship.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model


I. Foundation

- 
- 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter

II. Contextual Framework

- 
- 1. Leader and Leadership as Linguistic Abstractions
 - 2. Leader and Leadership as Phenomena
 - 3. Leader and Leadership as Domains**
 - 4. Leader and Leadership as Terms

III. Constraints

- 
- 1. Perceptual Constraints
 - 2. Functional Constraints

Future as Context

As should now be somewhat obvious, the future is the *context* for the *present*. Or said more precisely, the future a person is living into is for that person the *context* for life in the *present*. That is, both what is so in the present, and the *possibilities* for dealing with what is so, occur for that person in the *context* of the future that person is living into.

As we said earlier, the world and the way it works, and others and we ourselves and the way they and we work, all occur for us in some context that distorts both what we can see of them and the way what we see of them occurs for us.

And, putting this together with what we said in the first paragraph on this slide, the future you and the people you are leading are living into distorts what you and they can see of what is so in the situation being dealt with, and distorts what you and they can see as possibilities for dealing with what is so in that situation.

Future as Context

One never knows what of the *conditions* in the situation being dealt with (including what possibilities for dealing with those conditions) do not show up for one at all in the prevailing (default) *context*. And, with what does show up, what distortions occur for you and the people you are leading in the way it actually is. This is called being “blind-sided”. And being blind-sided is one of the most prevalent destroyers of the effective exercise of leadership.

Future as Context

If you have been following so far, it should be clear that one way or another the future that is going to be realized is some variation of the future that you and the people you are leading are living into. The future being lived into is the context in which the present occurs. If that context is the past-derived future from which the brain selects the way of being and acting in the present that will realize that past-derived future, you may have some successful battles, but you will lose the war.

In short, no matter what:

The context IS decisive!

Future as Context

You will remember from your Classroom Reading that, in the definition of leadership as a term, we said that leadership is defined as “the realization of a future that wasn’t going to happen”, and in clarifying “wasn’t going to happen” we said, “a future that in the prevailing **context** did not occur as an authentic possibility – **did not call into effective action those required to act in order to realize that future**”.

If the mission can be realized in the context of the future given by the past, that is, can be realized by drawing on the past, even if for success it needs something more, or better, or different, leadership is not required to realize that mission. It will certainly require effective management, but it does not require leadership.

Future as Context

If a new context is required, that is, if a future beyond what is possible given by the past is required, that is, if doing more or better or different, or even changing, is insufficient to realizing success (fulfilling the concerns of the relevant parties), then without leadership, whatever gets done will result in something less than success.

Without a new context, that is without a “transformation” of the future into which you and the people you are leading are living, the future when realized will be more of the same. It may be better, different, or even a change, but no matter what the variation, it will still be more of the past.

Remember, the context is decisive.

An Aside About Different Kinds of Contexts

Earlier in the course, we spoke about and provided you with an opportunity to deal with some of your idiosyncratic contexts. It is these idiosyncratic contexts constituted by aspects of your everyday common sense worldview and frames of reference, and your ontological constraints, which act as barriers to your natural self-expression.

By contrast, the conversation we are currently in the process of unfolding regarding **the future as a context for the present**, rather than being about your idiosyncratic contexts, is about the kind of context you must master in order to be a leader and exercise leadership effectively as your natural self-expression. It is a part of the contextual framework for leader and leadership.

What Makes this All So Dismal

What makes this all so dismal is the fact that the prevailing context is the future people are living into, and the future that people are living into is by default derived from and shaped by the past.

Remember, the context is decisive. That means that, in the default context, people's being and action in the present will result in **more of the same**. It may be more, better, different, or a change, but it will still be some variation of the past.

And this is why leadership matters.

CLARIFYING CREATED FUTURE

Clarifying “Created Future”

Obviously, a future derived from the past is anything but a “created future” (a future that is invented). And, leader and leadership exist in the **temporal** domain of a “created future”. A future derived from the past can be, as we said, different in various ways from the past, but it will not be created. Rather, it will be an extension of the past, or at least in some way extrapolated from the past. And, extensions and extrapolations are *changes*, not *creations*.

While the past-derived future is the *almost certain future* that serves as the context for the present, remember, there is no *certain future*.

And, that’s the good news, that is, even that *almost certain future* is not certain, it’s only **almost** certain.

Clarifying “Created Future”

As we said earlier, we can create contexts that leave us empowered and enabled. And here, the context we are speaking about that leaves us empowered and enabled is a “created future”. It is the “created future” that we and the people we are leading come to live into, which future gives us being and action in the present that realizes the “created future” (the future that “wasn’t going to happen”).

A Review of Where We Have Gotten So Far in
Clarifying the Statements in Our Contextual Framework

You will notice that we have not yet clarified our definition of leadership as a term.
For now, our partial definition follows:

Bring into being as a reality a future that,
in the prevailing “context” was not going to happen,
that is, did not occur as an authentic possibility
(did not call into effective action those required to act
in order to realize that future), ...

You will also notice that the field in which leader and leadership exist as domains
is now more pointed for you.

As *domains*, leader and leadership exist in the **temporal** field or sphere of a
created future,
that the leader and those being led come to live into, and
which future gives them being and action in the present.

Back to Clarifying “Created Future”

The future is not like some object that exists out there to be represented more or less accurately. Remember, there is no certain future.

All futures exist only as a possibility, and as such are constituted in language. Even if they occur as an image, for that image to have meaning requires a substrate of language, otherwise you have a picture without meaning.

There is no future as such in the brain. Although as we said neuroscientists sometimes talk about the brain making predictions about the future, they do so (and we did so) to be more easily understood and to avoid the complex technical language required to say what is in fact going on in the brain.

Clarifying “Created Future”

The brain is composed of neurons that are connected together in patterns. In the brain, there is a pattern of prediction derived from past patterns of perception and action (which derived pattern could loosely be called a predicted future), which derived pattern generates patterns of ways of being and acting in the present. But in the brain that’s all there is, just patterns, no future as such.

Clarifying “Created Future”

The temporal structure for animals without language is past, present, and “what’s next”. The human animal and some other animals can become aware of an image of “what comes next” that is triggered by and is actually an extension of the image of the present. No language is involved so far if all that is happening is just an image. In fact, this image of the present and the extension of what’s next can trigger a response, and even an image of what’s next after it. And so on in a like manner, all with no language being involved.

While at first blush such images of “what comes next” might be considered as images of the future devoid of language, they are simply a string of triggered stimulus/response phenomena. These images of “what comes next” are not the future, rather they merely extend the present. They are given by the present, they are not given by the future.

Clarifying “Created Future”

In order for images of what comes next that are simply an extension of the present to have the impact that the future has on the present, one would have to do some thinking about what comes next.

For example, one could think about whether what comes next is good or bad. If it's good decide to do nothing and let it come, or if it's bad, think about what to do to avoid what was in the image of what comes next.

Clarifying “Created Future”

Saying the same thing in another way, in order for such images of an extension of the present to be considered as a possible future rather than simply what’s next, language needs to be involved.

Thinking back to our example: There is no good or bad “out there”; good or bad only exist in language.

As we said, images require a substrate of language to have meaning beyond being a pretty picture. (Note: virtually all meaningfulness requires a substrate of language.)

Clarifying “Created Future”

Future exists only in language.

And, as you will see, it is exactly the fact that the future is constituted in language that can transform the future and its impact on the present from something dismal into an opportunity for a future that wasn't going to happen.

THE COSMIC JOKE

The Cosmic Joke

This joke is a “cosmic” joke because it reflects a universal truth about human nature. It’s a “joke”, because like any joke, in order to get the punch line, the truth about human nature, you cannot reject the first few lines because they don’t fit your reality. Like with any joke, in order to get the punch line, you have to accept what is said in the first few lines as though they were possible.

First line of the joke: The past has nothing to do with who you are or the way you act in the present! (This first line says that the present is not shaped by or even influenced by the past. Remember, this is a joke.)

Second line: The present is given by the future into which you are living! (“given” means, determines your view of yourself and life, impacts your thoughts and feelings, and shapes your actions.)

The Cosmic Joke

First: The past has nothing to do with who you are or the way you act in the present!

Second: The present is given by the future into which you are living!

The third line of the joke is a question: If it is true that the past does not impact the present, rather that the present is given by the future into which you are living, how come it seems so clear, and everyone including the experts believe, that the present is shaped by the past?

Punch line: If it happens to be true that 1) the present is given by the future, and 2) you put the past into the future, it will seem to you that the past is shaping the present! (It is as though there is a two-drawer file cabinet, one labeled “past” and one labeled “future”, and you unwittingly file your past in the future drawer! All the evidence will leave you and others believing that the present is unquestionably given by the past.)

The Cosmic Joke

Conclusion: If you leave the past in the past, that is to say, if you do what you need to do to complete the past for yourself, while being informed by the past, you can **create** a future to live into. Remember, the way you see life in the present, what you think and feel, and the way you act, are given by the future into which you are living.

“Those who cannot remember the past are condemned to repeat it.”
George Santayana, philosopher, “Reason In Common Sense” (1905 p. 284)

“Those who envision the future based on the past, are also condemned to repeat it.” Werner Erhard, cosmic comic

The Cosmic Joke

For you and the people you are leading to be able to create a “created future”, and certainly for you and them to come to live into that created future rather than the past-derived default future, you and they will need to make some space in the “future drawer”.

COMPLETING LIVING INTO THE ALMOST CERTAIN FUTURE

Completing Living Into the Almost Certain Future

Given the clarity that you and the people you are leading will now have regarding the situation with which you are dealing, you should be able to align on what is the almost certain future that will be realized from the conditions of the situation you are dealing with as they occur for you in the context of the past-derived future into which you and they are living.

You do need to get yourselves clear that, without a new context, the past-derived default future really is the future that will almost certainly be realized.

Completing Living Into the Almost Certain Future

To take the significance out of that almost certain future, and thereby its force to shape ways of being and acting in the present, you and the people you are leading need to get clear that you will somehow survive if that default past-derived future is the future that is realized. The evidence is that you are surviving now, and it is just more of the same.

The point is that to the degree one is resisting, including arguing over, or trying to avoid or even just being worried about, the almost certain future, it remains the future into which you are living. Resisting the almost certain future also certainly includes trying to ignore it or downplay it in any way. By removing any emotion, feeling, and attitude about the almost certain future, that is, by removing all significance from it, it becomes just another possible future, rather than the almost certain future.

Completing Living Into the Almost Certain Future

Removing the significance from the past-derived default future that you and the people you are leading have been living into, takes that past-derived future out of the future drawer. You and they are now complete with that future as the future.

Sure, because anything is possible, it's still a possible future. But the grip that that future has had on the ways of being and acting in the present for you and the people you are leading is gone.

CREATING A CREATED FUTURE

Creating a Created Future

When you and your people are 1) complete with your strongly held positions, views, opinions, rationalizations, justifications, judgments, and significant history, and 2) complete with the default past-derived future that was your almost certain future, you and they will find that you have the freedom, and even a natural inclination, to create a “created future” for you and them to live into.

In your and the people you are leading creating a “created future” to live into, you will want to be guided by the *definition* of leadership as a *term* from our Contextual Framework, especially the following excerpt:

“... fulfills matters of fundamental interest or importance to the relevant parties including those who granted the leadership (those who lead you and those you lead).” The point is to create a created future in which the foregoing is realized.

Standing in the Future to Create a Created Future

To create a “created future” you do so standing in the future looking from the future back to the present, not standing in the present looking from the present toward the future.

Remember, you created an empty space in the “future drawer”, so now standing in the future, the future has no constraints, no limits, and nothing to shape the “created future” you are going to create in that empty space.

In other words, you are free to create a future, a future that fulfills the matters of fundamental interest or importance to the relevant parties including those who granted the leadership (those who lead you and those you lead).

By the same token, as we said, you do so looking from the future you are creating back to the present. In other words, the future you are creating has to be allowed by what is so in the present. It cannot be a fantasy.

Creating a Created Future

What we have said so far about the design context in which the “created future” is created:

1. You create the “created future” looking from the future you are creating back to the present, so that the future you are creating is allowed rather than constrained by what is so in the present.
2. A created future is a future, the realization of which fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead).

Now we will complete the design elements of this context.

Creating a Created Future

1. You create the “created future” looking from the future you are creating back to the present, so that the future you are creating is allowed rather than constrained by what is so in the present.
2. A created future is a future the realization of which fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead).
3. In the realizing of that “created future”, the people you are leading (those who must act to realize that “created future”) must see an opportunity to fulfill their concerns.
4. In the realizing of that future, the people you are leading must see an opportunity for self-expression.
5. In the realizing of that future, the people you are leading must see an opportunity for them to personally make a noteworthy contribution to the realization of that future.

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The Future is Now

When the future you are creating is true to the five elements of the design context for creating a created future, it will be a future that leaves you and the people you are leading moved, touched, and inspired.

For it to become the future into which you and the people you are leading are actually living into, it is critical that there be a significant level of emotion, feeling, and attitude associated with that future.

For the brain that means that future is significant.

It is critical that you understand that the created future must belong to those who must act to realize that created future. While it must powerfully belong to the leader, it must also powerfully belong to those who must act to realize that created future. We will say more about this in the section on “Who You Need To Be When Creating A Created Future.”

What Happens in the Brain With Such a “Created Future”

If the future you are creating is true to the five elements of the design context for a created future, and you and the people you are leading are moved, touched, and inspired by that future, you will have created a pattern in the brain that operates like a “predicted future”. However, it will have even more energy than the pattern of a past-derived predicted future (especially the default past-derived future from which you have removed all significance).

What Happens in the Brain With Such a “Created Future”

As a consequence, the neural patterns that generate your and the people you are leading’s way of being, and the associated neural patterns that generate your and the people you are leading’s actions, will be consistent with realizing this created future. In other words, the way of being and acting for you and the people you are leading will naturally be consistent with realizing that created future.

Give the brain a created future that matches the five elements of the design context for a “created future”, and it will make way of being and acting in the present consistent with realizing that created future.

THIRD ASPECT: DOMAIN

“CREATING A CREATED FUTURE:
WHO YOU NEED TO BE”

When Leading, Who You Need To Be When Creating a Created Future

You have had the following examples of the kind of *being* required to be a leader: being authentic is required to be a leader, and being free to be and act is required to be a leader.

So, by now, the phrase “the *being* of being a leader” probably no longer leaves you wondering just what is meant by the *being* part of being a leader. You may not yet have the whole picture, but by now you at least have a sense that there **is** a *way of being* when being a leader.

In any case, without whatever that *being* is, you cannot **be** a leader or exercise leadership effectively.

Now we are going to look at who you need to be to lead the creating of a created future.

Who You Need To Be When Creating a Created Future

To effectively lead the creation of a created future that fulfills the five elements of the design context for creating a created future, requires that you **be** that future.

This does not mean that you personally create the future, rather, that you **are** the future to be created. You are the future in the sense that you constitute yourself as the place where the created future comes together, and then, when it has come together, you constitute yourself **as** that future.

Who you are and your life become about the creation and realization of that future.

Who You Need To Be When Creating a Created Future

Leading the creation and realization of a created future will likely involve some sacrifice of other ways of being that are either put on the back burner, or if they are “obligations”, need to be effectively managed in order to fulfill those ways of being.

As economists will tell you, there is no such thing as a free lunch.

Who You Need To Be When Creating a Created Future

We said that leaders being the created future does not mean that the leader personally creates that future. To quote Kouzes & Posner about creating a shared vision, “... through all the talk over the years about the importance of vision, many leaders have reached the unfortunate conclusion that they as individuals must be visionaries. With leadership development experts urging them along, they’ve taken to posing as emissaries from the future ...” (2009, p. 21)

In fact, it is extremely rare for the leader to personally create the created future. Most often what comes together as the created future is a combination of what others contribute directly and what is prompted by others. And in many situations, it is critical that the created future be created exclusively by those who must act to realize that future.

Who You Need To Be When Creating a Created Future

As we mentioned earlier, it is critical that those who must act to realize the created future experience that future as belonging to them.

The more of these people who participate in contributing to the future that comes together, and the more fully that they do so, the greater will be their experience that that future belongs to them.

In fact, the more fully the people you are leading participate, the less direct participation from you as a leader is required, or even desirable.

Who You Need To Be When Creating a Created Future

The leader's contribution, that is, the act of leading in creating a created future, is to guide and shape the conversation that develops the future being created.

Because leaders have constituted themselves as the created future – as the place where the created future lives and therefore appropriately comes together – such leaders can rely with confidence on what of the contributions of others belong in the created future.

As such, you will be able to trust what you hear and see as belonging to that created future or not. You have constituted yourself as a future that fulfills the five elements of the design context for a created future.

Creating a Created Future

1. You create the “created future” looking from the future you are creating back to the present, so that the future you are creating is allowed rather than constrained by what is so in the present.
2. This is a created future the realization of which fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead).
3. In the realizing of that “created future”, the people you are leading (those who must act to realize that “created future”) must see an opportunity to fulfill their concerns.
4. In the realizing of that future, the people you are leading must see an opportunity for self-expression.
5. In the realizing of that future, the people you are leading must see an opportunity for them to personally make a noteworthy contribution to the realization of that future.

When Leading, Who You Need To Be When Creating a Created Future

When the future has come together, as leader, it is your job to now articulate and communicate that future in a way that those who must act to realize that future see, in the realizing of that future, 1) an opportunity to fulfill their own concerns, 2) an opportunity for self-expression, and 3) an opportunity to personally make a noteworthy contribution to the realization of that future.

Each time there is a breakdown in the process of realizing that future, as leader, it is your job to constitute that breakdown such that for those who must act to successfully deal with that breakdown, in doing so they see 1) an opportunity to fulfill their own concerns, 2) an opportunity for self-expression, and 3) an opportunity to personally make a noteworthy contribution to successfully dealing with that breakdown.

Third Aspect: Leader and Leadership as **Domains**

As *domains*,
 leader and leadership exist in the **temporal sphere** of
 a **created future**,
 a future that fulfills the concerns of the relevant parties,
 that the leader and those being led **come to live into**,
 which future gives them being and action in the present
 consistent with realizing that future.


The point is: Being a leader and the exercise of leadership is all about realizing a future that wasn't going to happen.

Being A Leader And The Effective Exercise Of Leadership: An Ontological / Phenomenological Model

I. Foundation

- 
- 1. Integrity
 - 2. Authenticity
 - 3. Being Given Being and Action by Something Bigger Than Yourself
 - 4. Being Cause in the Matter

II. Contextual Framework

- 
- 1. Leader and Leadership as Linguistic Abstractions
 - 2. Leader and Leadership as Phenomena
 - 3. Leader and Leadership as Domains
 - 4. Leader and Leadership as Terms

III. Constraints

- 
- 1. Perceptual Constraints
 - 2. Functional Constraints**

What is Undistinguished Runs You

As we have said a number of times in this course, if there is anything in life, or about you yourself, that is undistinguished by you (is invisible for you), you have no access to it, and therefore you cannot do anything about it.

That which is undistinguished is out of your control (functions without your permission) and as a result when it is triggered it constrains and shapes your way of being and acting. And, because it is undistinguished, you don't even know that your way of being and acting are being constrained and shaped. Because you have no access to those ways of being and acting, you can do nothing about them.

When what is undistinguished is triggered, you are on automatic and don't even know that you are on automatic — you have no choice about the way you are being and acting.

In short, what is undistinguished runs you.

LIFE SENTENCE

What is a “Life Sentence”?

A Life Sentence is a judgment you make, or another makes and you take on, about you, or about life, that is made in a moment of stress or vulnerability and with some degree of unconsciousness for you, which judgment becomes an already/always part of your worldview about yourself, or about life.

Life Sentences become idiosyncratic contexts that shape and limit your life. They constitute aspects of your everyday common sense worldview and frames of reference, and your ontological constraints, which act as barriers to your natural self-expression.

What is a “Life Sentence”?

It is called a Life Sentence because such judgments become life-long limiting contexts in which you, and/or life itself, show up for you, and these judgments are issued in one sentence. It is as though you have been in a trial, and based on the evidence, the supreme judge (you) has sentenced you to life in a jail constituted by a life-long limiting context in which you, and/or life itself, show up for you.

In this jail, depending upon the actual sentence handed down by the judge (you), either your being (selfhood) is confined to existing within a certain limiting context, or life itself is confined to a certain limiting context, or both.

Remember that such sentences are for life, and as such they are the already present, always present, contexts in which you show up for yourself, and in which life shows up for you.

What is a “Life Sentence”?

We are now going to more rigorously distinguish this type of functional constraint.

This functional constraint is composed of two things, namely,

1. the component we term a “Life Sentence”, and
2. the patterns of being and acting you developed to survive (win, or at least get by) within the boundaries of the constraints imposed by that particular Life Sentence.

A Life Sentence is a judgment, really a decision, a person makes early in life (most are made as a child) about the fundamental nature of life – about the way life really is. A Life Sentence decision becomes the filter through which life is thereafter always experienced and dealt with.

What is a “Life Sentence”?

For a decision to be a Life Sentence – become for a person the filter through which life is thereafter always experienced and dealt with – certain conditions must be present.

For a decision to become a Life Sentence for you, the moment in time when you make the decision (virtually always while still immature) must have been a highly emotional one for you.

Specifically, the incident in which the decision is made must include threat, shock, or stress, plus confusion, doubt, or bewilderment (that is, something usually below the level of consciousness). A common occurrence for children.

What is a “Life Sentence”?

The decision itself is an actual sentence you said (probably to yourself) in that highly charged mental/emotional state. Because this sentence is uttered in a highly charged mental/emotional state, it becomes for the brain the pattern through which life is then filtered – and therefore became for you, the “truth” about the way life actually is.

Being the “truth” for you, these decisions about “the way life is” constrain your opportunity set for life and living, that is, they limit the possibility that life and living are for you.

A decision that becomes a Life Sentence consists of something you said that literally sentenced you to living within the confines of whatever you said. Thereafter, your life was lived under that sentence. And, because thereafter such decisions lived for you as the “truth” about the way life is (rather than as a decision you made), they also became “self-fulfilling prophecies” in your life.

What is a “Life Sentence”?

The decisions that become Life Sentences include not only the decisions you made about how life is, but also decisions you made about the way the world is, and about the way you are, and about the way others are (or a judgment made by another about these that you internalize in a moment of vulnerability). These decisions, like the decision about the way life is, also became for you the “truth” about the way the world is, the “truth” about the way others are, and the “truth” about yourself.

Being the “truth” for you, these decisions constrain your opportunity set for perceiving and interacting with the world and others – that is, they constrain your view of the world, and who others are for you and what you can see about their possibilities for being and acting. And finally, these decisions, when made about yourself, dramatically constrain your personal opportunity set of possible ways of being and acting.

What is a “Life Sentence”?

What follows on the next slide are some examples of typical Life Sentences. Remember, such decisions are made by a child when highly emotional and experiencing life or others as a threat.

Because they are uttered by a child, they may have initially been stated in different words than you use now but will have the same meaning. Also remember that while they remain ever present after they are uttered, they become present like air to the bird or water to the fish, that is, just the way life, the world, others, and the person themselves underneath it all, really are.

Therefore, you are unlikely to recognize these statements as currently present in your life, but with a little effort you will remember having made such decisions as a child, or having made decisions like them.

Examples of Life Sentences

- “I am not popular” or “I don’t belong”
- “I am not good looking” or “I’m ugly”
- “I am not smart” or “I am not smart enough”
- “I am no good” or “I am not good enough”
- “I’ll never be like him or her or them”
- “You can’t trust people” or “You can’t count on people”
- “They don’t understand me” or “They don’t know what it’s like for me”
- “They treat me like a kid”
- “It’s no use” or “It’s hopeless”
- “Life’s not fair” or “Life is hard”

What is a “Life Sentence”?

With a little compassion for what life is like for a child – starting out completely vulnerable and impressionable, and going on to virtually always comparing themselves to others during a period when such things as belonging and being admired are so excruciatingly sensitive a matter – it is easy to imagine that these decisions that become Life Sentences do happen.

Even positive statements made by others can get twisted into Life Sentences. For example, there is a good deal of evidence that children for whom the source of admiration, and therefore their identity, becomes “being smart”, wind up not wanting “their intelligence too stringently tested”, and find that “their high confidence is also too quickly shaken when they are confronted with difficulty.” (Dweck, 2000. pp. 2)

Why We Use the Analogy Life Sentence

As an analogy for a Life Sentence, it is as though you were the prosecuting attorney, and the jury and judge all rolled into one (with a threatened immature kid as the defense attorney) in a trial that passed judgment on the nature of life, and sentenced you to a life that was stated in the sentence you uttered.

Because the decision uttered by the judge (you) is stated in one sentence, and because it forever after shapes life (unless you identify it and intervene), we call this sentence a “Life Sentence”. It is as though you sentenced yourself to live out your life in a cell – the walls, ceiling and floor of which are composed of some set of these constraining Life Sentences.

Why We Use the Analogy Life Sentence

It is important for you to get yourself clear that even inmates in prison, living in actual cells, find a way to survive (win when they can, and for the rest of the time at least get by).

For these men and women, winning is being seen as the “leader” of their group or, if not the leader, at least getting higher in the pecking order, or getting more money so as to be seen as “top dog” and make life more enjoyable for themselves, or buttering up their superiors or colleagues so as to win favor with people who might support them in gaining an advantage, or winning more cigarettes in the poker games than their colleagues, or earning more perks (like television or yard time), and if such “winning” fails, at least getting by (avoiding being put down or hurt by anyone else).

Why We Use the Analogy Life Sentence

The difference between inmates in prison and you and me is that the bars that confine their life are ever present (up in their face), and the bars of the Life Sentences that confine our lives are invisible to us. While inmates want to get out of the cells of their prison, we are resigned to the confines of our cells because our cells are for us just the way life is and just the way we and others are. It does not occur to us there are even any confines to 'get out' of.

Yet, like inmates living in prison cells, you and I, living within the constraints of our Life Sentences, have also found a way to survive in life (win when we can, and for the rest of the time at least get by).

Why We Use the Analogy Life Sentence

Of course, what each of us defines as “winning” is limited to what fits within the confines of our cell – that is, what is allowed by the constraints imposed by our Life Sentences. And within that reality, day after day, like men and women in prison we still have to survive within our constrained opportunity set for life and living.

The point is that, no matter what confines human beings find themselves in, no matter how constrained their opportunity set for life and living may be, they always find a way to somehow win when they can, and for the rest of the time at least get by.

By the same token, when you have identified and dealt with your personal Life Sentences, and discovered the ways in which you compensate for them, and the ways in which they confine your opportunity set for being and acting you will be astonished by your expanded freedom to be and expanded freedom of action.

Why We Use the Analogy Life Sentence

And, the freedom to be and act is critical if you are to be a real leader and exercise leadership effectively. With such an expanded freedom to be and act, you will see new possibilities for yourself and your life, and new possibilities for dealing with the situations with which you are confronted, and you will see new possibilities in others – also critical in being an effective leader.

"Often we create prisons for ourselves by thinking and talking in certain ways. Just shifting the way we use words can be enough to let us out." (Macaro and Bagini, 2014)

Why We Use the Analogy Life Sentence

We will support you in identifying for yourself the decisions you made that became for you your Life Sentences.

And, we will support you in discovering for yourself in what way these Life Sentences have constrained and shaped the possibilities that life and living are for you.

And, we will support you in discovering for yourself in what ways these Life Sentences have constrained your expression, and your opportunity set of possible ways of being and acting.

And, we will support you in discovering for yourself the formulas or strategies that you generated to compensate for, or to win or at least get by, within the constraints imposed by your Life Sentences.

Why We Use the Analogy Life Sentence

Identifying your Life Sentences is not for the purpose of explaining how you got to be the way you are. Rather, the purpose is to identify them. Once you have identified a Life Sentence you have the opportunity to free yourself, or at least relax the grip, of the constraining and shaping your Life Sentences impose on you and your life.

The point is to provide yourself with access to what confines you to the person you “wound up being”, or at least confines you to no more than polishing and honing the person you “wound up being”.

The Way You Wound Up Being

As you will remember from the Classroom Reading, the particular way you “wound up being” constrains you to a certain range of expression, and leaves you confined to a limited set of possible ways of being, and a certain fixed set of formulas or strategies for winning, or for at least getting by.

There is nothing wrong with the way you “wound up being”. In fact, the way you “wound up being” has gotten you to where you currently are in life. Of course, you can polish and hone the way you “wound up being” and make it better. You might even achieve being the best of the bunch. However, based on your own experience you will know just how rare true leadership actually is, even amongst those who get to be the best of the bunch.

The Way You Wound Up Being

If you are committed to actually *being* a leader, and committed to having the *power* to exercise leadership effectively, you will have to break through the way you “wound up being”.

This is accomplished by distinguishing those aspects of the way you “wound up being” that limit your opportunity set of being and action. (Remember, what is undistinguished runs you; you only have access to what you do distinguish.)

Or to say the same thing in other words, if you are committed to experiencing the freedom of *being* and *action* required to be a leader and to exercise leadership effectively in *any* leadership situation as your natural self-expression, you have to be willing to go beyond the way you “wound up being”, rather than simply polishing and honing the way you “wound up being”.

Getting Beyond “Wound Up Being”

We must discover what it is about the way we “wound up being” that constrains our range of expression, and confines us to a given set of ways of being and acting, and limits us to a fixed set of formulas or strategies for winning, or at least for getting by.

To put it in personal terms and more specifically, to break through the way *you* “wound up being” you must 1) identify and be willing to deal with the personal constraints on being and acting that are embedded in the way you “wound up being”, and 2) discover the fixed ways in which you compensate for those constraints, and the ways in which they confine your opportunity set for being and acting.

If being a leader and the effective exercise of leadership is going to be your natural self-expression, you will need to liberate yourself from those constraints.

“Winning Formula”: A Type of Life Sentence

The genesis of the functional constraint we call a winning formula always starts with a decision, a decision about **what you could never be**.

In the moment of making that decision, it seems that there is some *way of being* that wins in life, or that in certain kinds of situations in which you are involved there are certain *ways of being* that win in those situations – **which way of being you decided that you can never be**.

Such decisions are usually made in the period from early adolescence through the mid-twenties, the period during which people are completing the development of, or honing, their identity.

“Winning Formula”: A Type of Life Sentence

One access into your winning formulas:

There is someone in your life (a friend or a parent or even just someone you know of) who seems to win in life, or seems to win in certain kinds of situations, by being a certain way – a way of being that you decide that *you can never be*.

This is usually someone whom we admire (or has status) or is admired by others, or someone who succeeds in an endeavor we are involved in but are not winning at, and the not winning in that endeavor to you or me occurs to you or me as a threat.

A point not to be missed is that the genesis of a winning formula is always a comparison with some other person, and young people invariably compare themselves with others.

An Example of a “Winning Formula”

An example of the genesis of a winning formula could be the following:

Kenny is a natural athlete and is an easy going guy who is the most admired (popular) guy in school, that is, he is winning in life (he is admired, which is winning in life), and Ralph decides he can never be like Kenny, that is, win in life by being a natural athlete and being easy going.

Or for another example, Rachel always has the answers in class and gets good grades in school and the teachers admire her and she wins awards, that is, she is winning in the situation “school”, and Patricia *decides* she can never be like Rachel, that is, Patricia decides she can never be smart enough to win at school or situations like school.

Who You Could Never Be Starts a Winning Formula

If you think back in your own life to the period of your life when winning formulas are started, you will undoubtedly be able to pick out someone in your life you thought won in life, or won in situations in which you were not winning. This someone in your life is a person you determined you could never be like, that is, a person whose way of being you could never be.

A Winning Formula Compensates for Who You Could Never Be

If a person decides that there is a way of being that wins in life, or a way of being that wins in a certain kind of situation, which way of being they decide that they can never be, and if as a result of that decision, they then decide on a compensating way of being that will win in life, or will win in situations of that kind, then as it is honed that way of being becomes their winning formula in life, or their winning formula for that kind of situation.

A winning formula becomes for a person what Abraham Maslow called a “golden hammer”, and led him to say, “If the only tool you have is a hammer, you tend to see every problem as a nail.”

A Winning Formula Compensates for Who You Could Never Be

Once honed, these winning formulas become part of a person’s identity, that is, their fixed way of being for winning in life, and their fixed ways of being for winning in those certain kinds of situations. (A person may have more than one winning formula for winning in life.)

However, because winning formulas are generated as a compensation for what one could never be, one’s fixed way of being for winning in life is always tied to those ways of being the person decided that they could never be. And, the way one decided one could never be exists below the level of consciousness.

As a result of being a compensation, there is little real self-expression or joy in the exercise of those winning formulas even when they actually win.

Winning Formulas are Oriented Around Winning

It is critical to be clear that winning formulas are not oriented around succeeding; rather, winning formulas are oriented around winning. Once triggered, the plan generated by one's winning formula trumps any creative-thinking planning about what might best produce success. This is also true in a discussion with others, because once triggered the plan generated by one's winning formula is for one the only way – it only allows for tweaking with that plan.

Once a winning formula is triggered, any resistance to it only increases the force (fixation) of that winning formula.

A winning formula once triggered leaves one on rails fixed on that winning formula, with virtually no ability to study the given situation, to question any step in the formula, and no ability to discern any weaknesses.

Other Examples of Types of Life Sentences

Again, a Life Sentence is a judgment you make or another makes, about you, or about life, that is made in a moment of stress or vulnerability for you. This judgment becomes an already/always part of your worldview about yourself, or about life.

There are many types of Life Sentences in addition to one's Winning Formula, all of which shape your view of yourself and your life. To say this another way, you identify with your Life Sentences. These Life Sentences, along with your Rackets, constitute a good part of who you consider yourself to be.

By “identify with your Life Sentences” we mean you make it your “identity”, that is who you know yourself to be – the thing you refer when you say “I” or “me”, or in a phrase, the person you “wound up being”.

At the Origin of Each Life Sentence Is:

“There is something wrong here!”

The likelihood of a child making such a decision is so huge as to be unavoidable. Children make plenty of mistakes every day; after all they are only children. Children even make deliberate choices to do things that they know will be seen as wrong by the people on whom their survival depends. Being wrong is the most consistent happening in a young child’s life.

There is Something Wrong Here

During the very early innocent period of a young child's life being wrong is a small matter, quickly left behind with the next thing that captures their attention. Nothing seems to be dangerous in this period of innocence.

However, at some point in all this being wrong, in an incident containing threat, shock, or stress, plus confusion, doubt, or bewilderment (that is, some degree of unconsciousness) a child decides that "*There is something wrong here!*".

And when you decided "*There is something wrong here!*", by "here", you meant where you are. You may have uttered this decision in somewhat different words, but whatever way you said it, it will have had the same meaning.

This decision becomes the fundamental Life Sentence. Thereafter, "wrong" in any form becomes a threat to that child.

There is Something Wrong Here

The existence of this decision being a Life Sentence is evidenced by children saying “I didn’t do it!” (even when that is the only possibility), or, when they cannot avoid that they did it, coming up with reasons why it happened that mean that they were not to blame – in other words, trying to avoid the now dreaded “wrong”.

And, somehow “getting away with it” (often by lying or covering up) becomes a common strategy for dealing with “there is something wrong here”.

By the way, as evidence for your own “there is something wrong here” Life Sentence, you might notice this “getting away with it” strategy still present in your life.

There is Something Wrong Here

After the decision that becomes the Life Sentence “there is something wrong here”, “wrong” in any form becomes a threat, and a primary function of your brain is to identify, and avoid or defend against, anything threatening.

To give yourself the best chance of surviving “wrong”, your brain now scans life, others, and you yourself for “wrong” in any form. Everything occurs for you within the condition of “there is something wrong here”. Forever after you are overly sensitive to what is or might be wrong about you or anything you encounter in life. In effect, you become the self-fulfilling prophecy “there is something wrong here” waiting to happen.

There is Something Wrong Here

We compensate for this fundamental Life Sentence with various strategies, such as: by avoiding those things in which there is some risk of being wrong, or if we are wrong, hiding being wrong if we can, or when we cannot hide it, by vigorously defending against being wrong, and always by putting a lot of effort into being right.

This Life Sentence constrains our being and action to ones of almost being unable to accept that we are wrong, virtually always looking for a justification when we cannot escape having been wrong, or acquiescing so as to preserve our image, or by applying a quick fix to alleviate the discomfort of “wrong”.

There is Something Wrong Here

Once this Life Sentence is in place, thereafter you develop an identity (persona) – ways of expressing yourself, ways of being and acting, and formulas or strategies – for surviving (compensating) in a world and in a life where “there is something wrong here”.

Rather than having a full range of being and acting available to you, and an unlimited set of possibilities for you and your life, you have a set of formulas and strategies that you generate to compensate for “there is something wrong here”.

Moreover, the other Life Sentences you create are all produced from within the Life Sentence that is the fundamental Life Sentence, “There is something wrong here!” They are different aspects of what’s wrong (I’m no good, I’m ugly). There is something wrong here and it shouldn’t be that way.

The Life Sentence I Don't Belong

For all adolescents, belonging is a hyper-critical issue. Not belonging is definitely “there’s something wrong here”.

Before adolescence, this need to belong is naturally satisfied by belonging to one’s family – you didn’t even think about belonging, you just belonged.

However, for virtually all adolescents there is a shift from being okay in the world by simply belonging to their family to being okay in the world also as a matter of belonging in other relationships. In fact, with the few individuals for whom this does not happen, their identity remains wrapped up in their family, and this leaves them socially crippled as a consequence of never having experienced being accepted by others than their family.

The Life Sentence I Don't Belong

This resulting hyper-critical need to belong is more and more focused on certain friends, or certain groups of contemporaries (this clique or that clique), or to an athletic team or interest or activity group, or the like.

Almost certainly you can remember to which entity you failed to belong – losing or even just being ignored by a friend, or by being an outsider from a given group or being ousted by a group, or by not making the team, or by nothing more than not being as popular as someone else. And, for sure you can remember whether or not you belonged to *the* “popular” group.

In any case, given the over-sensitivity with belonging experienced in early adolescence, there will be some place you failed to belong.

The Life Sentence I Don’t Belong

Either in an incident with your family, or with a friend or group, or just as a matter of not being as popular as others, in a moment of stress or vulnerability that included threat, shock, or stress, plus confusion, doubt, or bewilderment (that is some degree of unconsciousness) and where you experienced a sudden and devastating “break in belonging”, you will have made the decision that became the Life Sentence:

“I don’t belong.”

The Life Sentence I Don’t Belong

As with the first Life Sentence decision, you may have uttered this decision in somewhat different words, but whatever way you said it, it will have had the same meaning. The likelihood of a teenager making such a conclusion and therefore passing a Life Sentence decision is again so huge as to be unavoidable. The primary happening in a teenager’s life is ‘belonging’ or ‘not belonging’.

This is evidenced by the forming of cliques, gangs, groups, popularity games, being in the in-crowd or being in the out-crowd, declarations of loyalty, and the like.

The Life Sentence I Don’t Belong

After the decision that becomes the Life Sentence “*I don’t belong*”, not belonging becomes a threat, and a primary function of your brain is now to scan life, others, and you yourself to identify this specified “something wrong” (not belonging), and avoid or defend against it. Everything occurs for you within the additional condition of “I don’t belong”. Forever after you are overly sensitive to belonging or not belonging.

The incident of not belonging transforms from some event that happened to a part of your identity. As you begin to know and identify yourself with “I don’t belong”, a whole lot of life becomes about being uncomfortable, separate, and somehow outside. “I don’t belong” becomes another wall of your cell whereby everything within your cell exists in the constraint of, “I don’t belong.” Sure, you know people who “belong”; however, “belonging” is only available outside the walls of your cell.

The Life Sentence I Don’t Belong

Once this Life Sentence is in place, thereafter you add to your identity (persona) – ways of expressing yourself, ways of being and acting, and formulas or strategies – for surviving (compensating) in a world that you are fundamentally not part of. Rather than having a full range of being and acting available to you, and an unlimited set of possibilities for you and your life, you have a set of formulas and strategies that you generated to compensate for “I don’t belong”.

Even when you do belong and feel comfortable, and have certain places or with certain people with whom you feel at home, it’s just another way of surviving in the world where you don’t belong. In effect, you become the *second* self-fulfilling prophecy “I don’t belong” waiting to happen.

BREAK ASSIGNMENT

Break Assignment

1. Life Sentence

- A. What judgment did you make that became a life-long sentence?
- B. Look at how you operate in your life *as-lived* and see your Life Sentences at play.

2. Winning Formula

- A. Take a look back in your childhood and identify who you could never be.
- B. What did you decide you would be instead as a compensation for that which you could never be?

Break Assignment

3. What it Looks Like to Live Into a Created Future

Discover the difference in your experience of what it looks like when you are living into a past-derived default future as contrasted with what it looks like when you are living into a created future.

- A. Review the Five Design Elements for Creating a Created Future (they will be included in your assignment), and make them your own. Be able to say what each of the design elements looks like on the court.
- B. In reviewing the Five Design Elements for Creating a Created Future, regarding the future you are creating for your Course Leadership Project (an area of your life in which you specified you intend to exercise leadership), which element is missing or which element could be bolstered?

Design Elements for Creating A Created Future

1. This future comes from the future looking back to the present, so that this future is allowed by (not derived from, but allowed by) what is so in the present – this is not a pipe dream future.
2. This is a created future the realization of which fulfills matters of fundamental interest or importance to the relevant parties, including those who granted the leadership (those who lead you and those you lead).
3. In the realizing of this “created future”, the people you are leading (those who must act to realize that “created future”) see an opportunity to fulfill their concerns.
4. In the realizing of this future, the people you are leading see an opportunity for their self-expression.
5. In the realizing of this future, the people you are leading see an opportunity to personally make a noteworthy contribution to the realization of this future.

Break Assignment

4. Three of Four Aspects of the Contextual Framework for Leader and Leadership

- Read and engage with the following cascades for Linguistic Abstraction, Phenomenon, and Domain.
- Get yourself clear on the meaning of each Specialized Term and Carefully-Crafted Statement in each cascade. You can consult the Temporary Cumulative Slide Deck to support you.
- Come to class on Thursday able to convey the meaning of each cascade.

Break Assignment

As *linguistic abstractions*,

leader and leadership create leader and leadership as
realms of possibility

in which when you are being a leader all possible ways
of being are available to you, and

when you are exercising leadership all possible
actions are available to you.

Break Assignment

As ***phenomena***,

leader and leadership exist in the sphere of language,
whether that be literally speaking, or speaking in the form of writing, or
speaking and listening to yourself, that is, thinking,
or the speaking of your actions, as in “actions speak louder than words”, or in
providing a certain kind of listening.

Break Assignment

As ***domains***,

leader and leadership exist in the temporal sphere of a created future,
a future that fulfills (or contributes to fulfilling) the
concerns of the relevant parties,
that the leader and those being led come to live into,
which future gives them being and action in the present
consistent with realizing that future.

Break Assignment

5. The Fourth of the Four Aspects of the Contextual Framework for Leader and Leadership

- Read and study the following two cascades for Leader as a Term and Leadership as a Term.
- Make a note of any words or phrases that you do not understand the meaning of. See if you can identify each Specialized Term and Carefully-Crafted Statement in each cascade. You can consult the Temporary Cumulative Slide Deck to support you.

Break Assignment

Fourth Aspect: Leader as a Term

As a ***term***, being a leader is defined as:

Committed to realizing a future that wasn't going to happen,
 which future fulfills the concerns of the relevant parties, and
 in the presence of an unlimited opportunity set for being and action
 being used by a created context for leader and leadership,
 which context shapes the way you and the circumstances you are dealing
 with occur for you

such that your naturally correlated way of being and acting
 is one of being a leader and exercising leadership effectively.

Break Assignment

Fourth Aspect: Leadership as a Term

As a ***term***, leadership is defined as:

An exercise in language that results in a created future that the leader and those being led come to live into,
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 including critically those who granted the leadership, that is, those who lead you and those you lead.

Break Assignment

6. What Have You Been Able to Discover for Yourself? email

By the end of the day on **Friday (11:59 Pacific)**, write and send an email of one or more paragraphs regarding what you are noticing, anything that is opening up for you in completing the assignment(s), in reviewing the Slide Deck, or in trying on anything presented in the Course so far.

In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

END OF DAY 11

What You Discovered in Completing Your Break Assignment

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As a ***term***, leadership is defined as:

An exercise in language that results in a created future that the leader and those being led come to live into, which future gives them being and action in the present that results in realizing that created future, and which realized future fulfills (or contributes to fulfilling) the concerns of the relevant parties, including critically those who granted the leadership, that is, those who lead you and those you lead.

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CREATING A CREATED FUTURE: SPEECH ACTS

Creating a Created Future: Speech Acts

For you to be a leader and exercise leadership as your natural self-expression, you will have to create and realize futures that were not going to happen anyway. Such futures exist only in language – they are not a description of a predictable future or a future that is an extension of the past.

Therefore, to create and realize a future that was not going to happen anyway, you will need to gain access to the power of language beyond mere accurate representation of the world as it already exists.

In other words, rather than simply using language to represent what is so in the world, you will need to be able to use language to bring something new into existence – that is, rather than being limited to making your words match the world, you will need to be able to use language so that the world comes to match your words.

Creating a Created Future: Speech Acts

To be potent in *both* 1) having your words match the world and 2) having the world come to match your words, the Conversational Domain named “speech acts” is required.

When we are speaking about something – for example, an object, our speaking simply **represents** that object in language – we are merely speaking **about** that something. That something does not come out of our mouth. Rather, what comes out of our mouth is a representation of that something.

When engaged in this kind of speaking, your words match the world. In this course, we call this “word matches world” fit.

In a “word matches world” fit, what you say fits, or represents, the world already there. Loosely said, word matches world fit is the power of language to effectively represent what is already there in the world.

World Matches Word

Whereas “word matches world” fit is speaking that represents something that is already there, a creative use of “world matches word” fit language is the kind of speaking that **brings something into existence**. When we engage in speaking that has the world match our words, we are not merely speaking about that something, we bring it into existence as we speak.

In “world matches word” fit what you say *creates* the world or brings forth a world (or some aspect of the world). Loosely said, “world matches word” fit is the power of language to bring into existence some aspect of the world that does not already exist, or to alter the way the world itself exists by, for example, bringing into existence a future that was not going to happen.

World Matches Word: Declaration

A foundational speech act used in creating a *created future* is the speech act declaration. When you say “I declare ...” you are not speaking *about* something, you are neither describing nor explaining.

Rather, with the Speech Act *declaration* your word brings forth a future as a possibility – a future you are standing for, and you can be counted on to view what you are dealing with from the perspective of and act consistent with that possibility realized. The future brought forth in a declaration is not a someday maybe kind of possibility and it is not positive thinking. This is powerful when who you are is cause-in-the-matter.

World Matches Word: Promise

For instance, when you say “I promise ...” you are not speaking about something. What comes out of your mouth is the promise. It is as though you could say “chair” and a chair would fall out of your mouth, because when you promise, what comes out of your mouth is the promise. The speech act promise brings something into existence that did not exist before you spoke, and it in fact comes into existence as you speak. This speech act has the name “Promise”.

A promise is your word given to a person or to a human entity for a specific action or a specific result by a specific time. In other words, there is always a “what”, “to whom” and “by when”.

World Matches Word: Request

When you say “***I request that you...***” you are creating a palpable opportunity for some specific someone(s) to make a promise (give their word) *to some other specific someone(s)*. The opportunity created is either to promise to take some specific action or to produce some specific result, always by some specific time (a “by when”) – or, to declare [to take a stand] with regard to something, or to at least try on taking a stand with regard to something in order to observe the outcome of doing so.

A request is only a request if the person to whom one is making the request has the opportunity to decline, accept (give their word to), counteroffer, or to promise to respond at a timely later time. People cannot authentically say yes to a request if they cannot say no.

Expressives Are Not Requests

There is a type of speaking that we call expressives – where you are expressing what is going on with you internally, such as: I am angry, I am hungry, you annoy me ...

Expressives are not requests and problems arise when we collapse the two. For example, in a meeting people will often say to others, “I want X”, like “I want this project to be delivered on time”, thinking that they are making a request. When they don’t get X, they end up upset, disappointed, and resentful as if the others broke “their agreement”.

Expressives as expressives are often useful and appropriate. However, do not confuse them with speech acts *that create action*. And they certainly will not contribute to realizing a future that was not going to happen.

Something different happens in someone’s brain when you say, “***I request that*** ...”

World Matches Word: Offer

People can offer to make promises that can either be accepted, declined, or counteroffered. Why would anybody do this? That is to say, why would anybody put themselves at risk for doing something they were not asked or told to do?

They do so because they have invested themselves in the realization of a future that wasn't going to happen.

Word Matches World: Assertion

As a speech act, your statement (accurate or not) of the existence or non-existence of some thing or some state of the world or something about yourself is termed an *assertion*. (Searle 1969)

For an assertion to be valid in the world of being a leader and exercising leadership effectively, the evidence you have for the validity of whatever you are asserting must also satisfy your listener as validating what you are asserting. Note an *assertion* is different than simply being “right” about something.

World Matches Word: Commanding or Demanding

With the authority to do so from the people with whom you are leading you must be able to command or demand where that is what is required for the effective exercise of leadership.

While we tend to think of a command or a demand as un-declinable, one can decline if one is willing to suffer the consequences of that decline.

The Speech Act: Inviting

An invitation is distinct from a request. Unlike a request, with an invitation there is no commitment on the part of the inviter for you to do something, only an opportunity.

You can decline an invitation without explaining yourself or providing a basis upon which you are declining (if this is a true invitation).

With respect to leadership, leaders use invitation to have others engage in the possibility as a possibility. When people get present to a possibility they may not take it on for themselves, but it does live for them as possible.

A critical conversation to master in fulfilling on your leadership project and in fulfilling on what you are up to in life that is bigger than you are, is enrollment. And the phenomenon of enrollment lives in inviting.

The Speech Act: Revoking

Revoking your word is telling all those counting on your word that you will not be keeping your word.

To revoke your word with integrity, you must say to everyone impacted:

- a. that you will not be keeping your word, and
- b. that you will keep that word in the future, and by when, or that you won't be keeping that word at all, and
- c. what you will do to deal with the impact on others of the failure to keep your word (or to keep it on time).

The Pitfalls: What Masquerades as Committed Speaking and Listening

- An invitation that is really a request (your mother inviting you to a holiday dinner)
- A request that is really a demand (“you can’t decline that”)
- Sincerity masquerading as a promise
- A lack of specificity in the “what”, “to whom” or “by when” associated with a promise
- Not putting a promise into existence (having a promise exist only in your head)

[the inverse proportion rule = the length of time between giving your word and putting your word into existence is inversely proportionate to the likelihood of you being good for your word]
- Not learning the consequences of declining a command prior to declining

Constituting Yourself Inside What You Are Creating as Bigger than Yourself

You exercise leadership effectively through using and being used by committed speaking and listening.

A possible template that is totally explicit:

I declare the possibility of being....

Or:

We declare the possibility of being a group, company, organization ... that ...

I (we) stand for, promise, or request, or offer, or command or demand, or invite, or revoke...

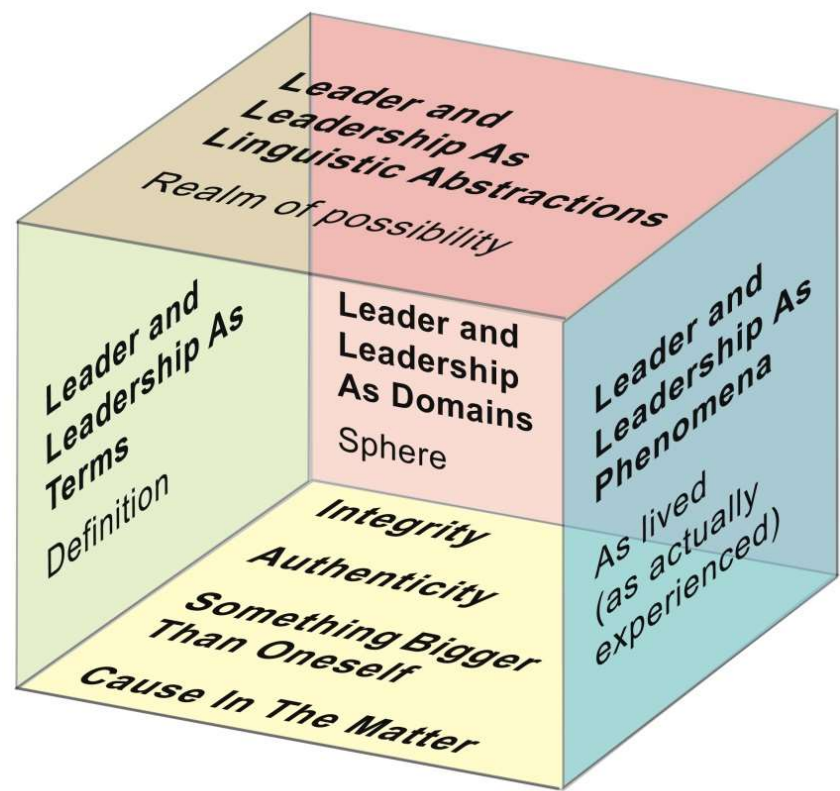
Second Aspect: Leader and Leadership as **Phenomena**

As *phenomena*,
 leader and leadership exist in the **sphere of language**,
 whether that be literally speaking, or speaking in the form of writing, or
 speaking and listening to yourself, that is, thinking,
 or the speaking of your actions, as in “actions speak louder than words”, or in
 providing a certain kind of listening.

The point is: If you look for yourself you will see that: When you see someone being a leader or exercising leadership, or when you have experienced being led, you see someone functioning in the sphere of language. And, more pointedly when you are being a leader and exercising leadership you will be functioning in the sphere of language. (Remember that sometimes actions speak louder than words.)

**BEING A LEADER AND
EXERCISING LEADERSHIP EFFECTIVELY AS
YOUR NATURAL SELF-EXPRESSION**

The Four Aspects of the Contextual Framework for Leader and Leadership Taken as a Whole



The Foundation for Being a Leader and Exercising Leadership Effectively

Integrity:

You can forget about having integrity until any “out of integrity” occurs for you as a diminution of yourself.

Authenticity:

Authenticity begins with being authentic about your inauthenticities.

Being Given Being and Action by Something Bigger than Yourself:

Heroes are ordinary people who are given being and action by something bigger than themselves.

Being Cause in the Matter:

A uniquely powerful place from which to view, comprehend, and deal with situations with which you are confronted.

First Aspect: Leader and Leadership as **Linguistic Abstractions**

As linguistic abstractions,
 leader and leadership create leader and leadership as
 realms of possibility
 in which when you are being a leader all
 possible ways of being are available to you, and
 when you are exercising leadership all
 possible actions are available to you.

The point is: Mastering leader and leadership as realms of possibility leaves you free to be and free to act. If in a leadership situation you are thinking about the way you are supposed to be or what you are supposed to do, you are unlikely to be effective. Likewise, with having any focus on the way you shouldn't be or what you shouldn't do.

Second Aspect: Leader and Leadership as **Phenomena**

As phenomena,
 leader and leadership exist in the sphere of language,
 whether that be literally speaking, or speaking in the form of writing, or
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The point is: If you look for yourself you will see that: When you see someone being a leader or exercising leadership, or when you have experienced being led, you see someone functioning in the sphere of language. And, more pointedly when you are being a leader and exercising leadership you will be functioning in the sphere of language. (Remember that sometimes actions speak louder than words.)

Third Aspect: Leader and Leadership as **Domains**

As domains,
 leader and leadership exist in the temporal sphere of
 a created future,
 a future that fulfills the concerns of the relevant parties,
 that the leader and those being led come to live into,
 which future gives them being and action in the
 present consistent with realizing that future.

The point is: Being a leader and the exercise of leadership is all about realizing a future that wasn't going to happen.

Fourth Aspect: Being a Leader as a **Term**

Leader and leadership as terms are based on the previous three aspects of leader and leadership.

As a ***term***, being a leader is defined as:

Committed to realizing a future that wasn't going to happen,
which future fulfills the concerns of the relevant parties, and

in the presence of an unlimited opportunity set for being and action
being used by a created context for leader and leadership,
which context shapes the way you and the circumstances you are dealing
with occur for you

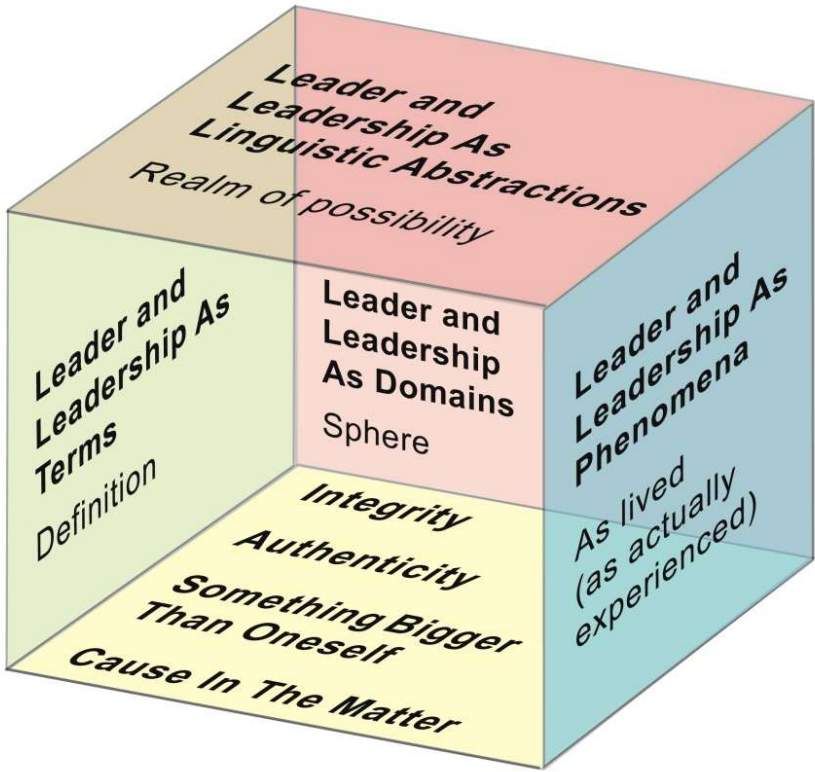
such that your naturally correlated way of being and acting
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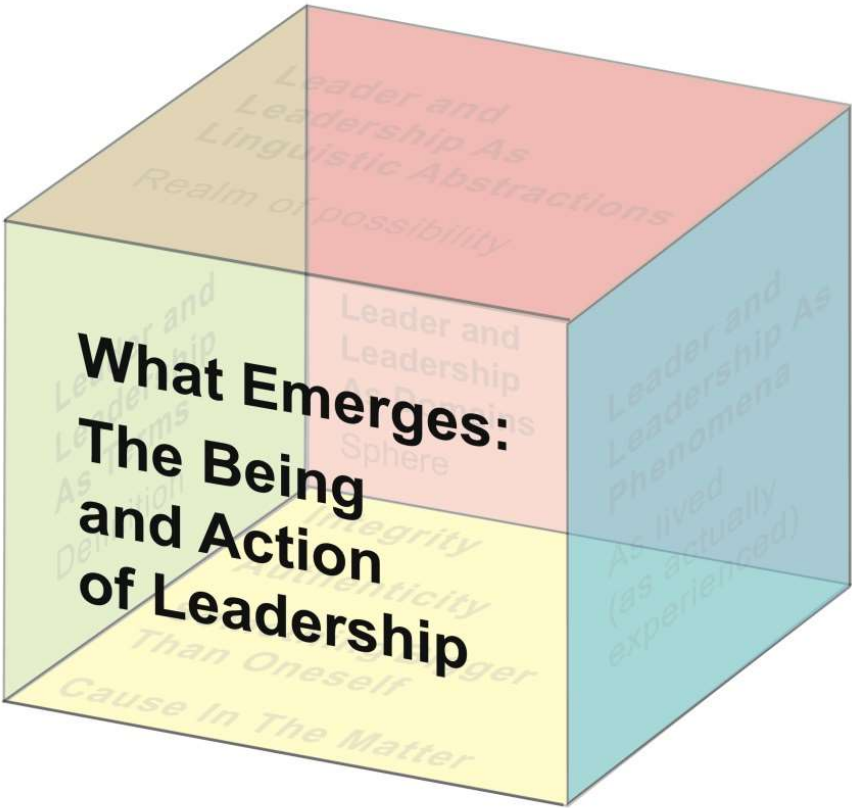
Fourth Aspect: Exercising Leadership as a **Term**

As a ***term***, leadership is defined as:

An exercise in language that results in a created future
that the leader and those being led come to live into,
which future gives them being and action in the present
that results in realizing that created future, and
which realized future fulfills (or contributes to fulfilling)
the concerns of the relevant parties,
including critically those who granted the leadership,
that is, those who lead you and those you lead.

A Context that Uses You





WHERE IS YOUR WORD
WHEN IT COMES TIME FOR YOU TO
KEEP YOUR WORD?

Leading the Realization of a Created Future

Commitment alone is not going to realize the created future. Once the created future is articulated, what it takes to realize that future is action. Without action, nothing happens. The source of performance is action. Nothing more, nothing less.

For action to take place, you need 1) an opportunity for action and 2) a method for managing with integrity the execution of the required actions.

In order to realize the created future, what is now required is managing with integrity the opportunity for and the execution of the accepted requests for action and the promises for action. To do so, you need a powerful answer to the question,

Where Is Your Word When It Comes Time For You To Keep Your Word?

Where is Your Word When it Comes Time for You to Keep Your Word?

The quotations from this and the following slide are from “Integrity: A Positive Model” which you read in your Classroom Reading:

“We all know that when we give our word, our word is so to speak in our mouths (and if we are awake, then also in our ears in being aware that we have just given our word). When one is giving one’s word, one’s word exists in one’s mouth, but exists there only for the duration one is speaking.

“The question is where does your word go – where does your word exist – after you have closed your mouth? More critically, the question is where is your word when it comes time for you to keep your word?” (Erhard, Jensen and Zaffron, 2008)

Where is Your Word When it Comes Time for You to Keep Your Word?

“A major source of people saying, ‘Talk is cheap’, is that when it comes time for most people to keep their word, their word exists in a place that does not give them a reliable opportunity for keeping their word and on time.

“Most people have never given any thought to where their word went after they closed their mouth, that is to say, where their word is when it comes time for them to keep their word. This is a major source of out-of-integrity behavior for individuals, groups and organizations”. (Erhard, Jensen and Zaffron, 2008)

Where is Your Word When it Comes Time for You to Keep Your Word?

If you don't have an extraordinarily powerful answer to the question, "Where Is My Word When It Comes Time For Me To Keep My Word?", you can forget about being a person of integrity, much less a leader and realizing a created future.

In order to realize the created future, you will need a way to keep the word you gave regarding the created future in **existence**.

A "Now" is a period of time on a specific date with a specific start and end. Once you have it that there is a "now" with a specific starting and ending date and time, you can see that there is also something you are "doing now", "not doing now" and "never doing now".

ACKNOWLEDGMENTS

The People Who Made This Course Possible

Akeel Shaikh, Alexa Rogers, Cheryl Ulrich, Danita Norman,
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Jo Barfoot, Livier Gutierrez, Mick Leavitt, Miriam Carey, Molly Stillwell,
Nick Freeman, Pat Dillan, Rik Super, Sandra Carr, Sel Hwahng,
Tom Downs, True Shields

HOW WILL YOU SPEAK ABOUT THIS COURSE?

What Could You Say You Accomplished Out Of Being In This Course?

I don't know yet. Watch me and we'll find out together.

Freedom from my constraints stopping me from being a leader.

Discover that I take everybody for granted and now I'm going to bring a sense of wonder (my Eiffel Tower).

How to be a leader and exercise leadership effectively as my natural self expression in any leadership situation.

I created a leadership project and through it created a possible future for myself and others as well as a way to achieve it.

I learned a new way of being that gives me options for new ways of being.

A definition of integrity and that integrity is not morality or ethics and not collapsing the two.

What Could You Say You Accomplished Out Of Being In This Course?

Discover newly from what I already know.

I discovered blind spots about me and my communication that will create a significant shift in the quality of my life.

The course was a transformative experience that opened the door to a future full of infinite possibilities.

The course constituted leader and leadership as fundamentally creative endeavors as constituted in language and spent significant time developing language around them.

Powerfully shifted my relationship with my daughter through being Out Here with her.

How Will You Speak About this Course?

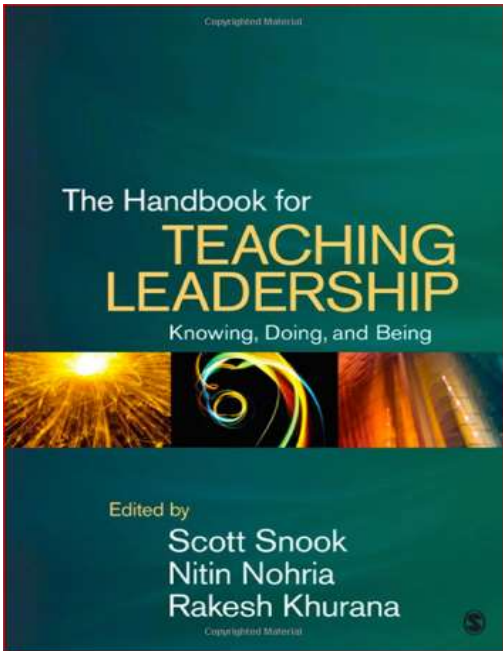
- What will you say to yourself about what happened here?
- What will you say to others about what happened here?
- What will you say to those who will be required to act to realize the created future?
- For academics, the URL to the Chapter on Creating Leaders and the URL for the talk to introduce the course delivered at the Harvard Business School (and others)

Creating Leaders

Three of the authors of this course wrote the Chapter titled “Creating Leaders: An Ontological / Phenomenological Model” for the book *The Handbook for Teaching Leadership: Knowing, Doing, and Being* edited by Scott Snook, HBS Senior Lecturer (former Professor at West Point); Nitin Nohria, HBS Dean and George Baker Professor of Administration; Rakesh Khurana, Dean of Harvard College.

This Chapter is an academic introduction to and explanation of the course.

In their introduction to the book, the editors said what is on the next slides about this Chapter. (p. XXIV)



See “Creating Leaders: An Ontological/Phenomenological Model” (2012):
<http://ssrn.com/abstract=1681682>

Creating Leaders

“How does one teach leadership in a way that not only informs them about leadership but also transforms them into actually being leaders? ...this eclectic group of scholars argues for adopting a decidedly ontological approach to leadership education that promises to leave students actually being leaders. Contrasting their ontological approach described as being and action as experienced "on the court" with more traditional perspectives where leadership is observed and commented on "from the stands," this chapter presents a rigorous theory of leadership education that begins and ends with the following bold promises to students:

- “You will leave this course being who you need to be to be a leader.
- “You will leave this course with what it takes to exercise leadership effectively.

Creating Leaders

(Continued) ...

“...by following a rigorous, phenomenologically based methodology, students have the opportunity to create for themselves a context that leaves them actually being a leader and exercising leadership effectively as their natural self-expression.”

The full “Creating Leaders” Chapter is available on SSRN at <http://ssrn.com/abstract=1681682>

UCLA COURSE SURVEY

To access the evaluation, please visit MyUCLA:

<https://be.my.ucla.edu/directlink.aspx?featureID=161&src=r0>

You can also fill out your evaluation from a tablet or a smartphone by visiting:

<https://be.my.ucla.edu/login/directlink.aspx?featureID=161&mobile=Y&src=r0>

Classes and Exams

- Class Notes Needed
- Class Planner
- Classmates
- Contract Courses
- Evaluation of Instruction
- Library Reserves
- Study List

Enrollment

- Change Grade Type
- Change Units
- Drop a Class
- Enrollment Appointments
- Enrollment Home
- Exchange a Class or Section
- Find a Class and Enroll

Grades and Transcripts

- Exam and Homework Grades
- Final Grades and GPA
- GPA Calculator
- Order Transcripts

3) The MyUCLA Study List displays how many active evaluations are available. Clicking on the hyperlink takes the student to the Evaluation of Instruction page

MyUCLA

MY FEATURES | CLASSES | ACADEMICS | STAFF | FINANCES AND JOBS | CAMPUS LIFE | OTHER STUDENT SERVICES

STUDY LIST

This Study List is a record of all classes that you are enrolled in for Spring 2014. Your Study List becomes official as of **04/11/2014**. Refer to [Study List Changes](#) for more information on associated fees and deadlines. By 11:59pm on 04/11/2014, students are **dropped** from classes where they are waitlisted.

Spring 2014 Spring

Total Enrolled Units: 8.0

! Instructor Evaluations: You have 2 surveys to complete.

Chemistry

14B - Thermodynamics, Electrochemistry, Kinetics, and Organic Chemistry

Library Reserves



Grade Type: Letter Grade

Clicking here will take the student to the EIP page where they can access the evaluations.

[Classmates](#)

[Grades](#)

ACTION REQUIRED

-  Survey
College Academic Counseling
6/13/2014 11:59 PM
-  Class Planner
Future Course 15W
11/2/2014 5:00 PM

MORE INFO

Our Promise

What We Promised You from Your Full Participation in this Course

You will have experienced whatever personal transformation is required for you to leave the course **being who you need to be to be a leader**, and with **what it takes to exercise leadership effectively as your natural self-expression**.

In other words, we promised that when you leave this course, **you will be a leader, and you will have what it takes to exercise leadership effectively as your natural self-expression**.

COURSE EVALUATION

Your Final (extended) Break Assignment

Course Evaluation

We request that – within two weeks of the completion of the course – please fill out two Course Evaluations.

- One evaluation was designed by your instructors. We review your responses carefully and include them in our development of this Course.
- The second was developed by Khush’s team at UCLA and has been designed to assess the effectiveness of the Course.

You will receive links to the Course Evaluations in a follow-up email, and we request that you complete and submit them electronically no later than the end of the day on Sunday, August 26th.

We appreciate you taking the time to fill out these forms, as they will support us creating a center of excellence at UCLA.

A Reminder

You have been accessing the 2021 UCLA Temporary Cumulative Slide Deck on your CCLE Course Page, which contains all of the slides we have presented in this Leadership Course.

The 2021 UCLA Temporary Cumulative Slide Deck will be removed from your CCLE Course Page on Friday, September 24th.

Once some edits and formatting have been completed, the 2021 UCLA Temporary Cumulative Slide Deck will be posted on the Social Sciences Research Network (SSRN.com) as *Slide Deck – UCLA 2021.pdf*.

FUTURE LEADERSHIP COURSES

BREAK ASSIGNMENT

Your Final Break Assignment

**Be who you need to be to be a leader,
and
exercise leadership effectively
as your natural self-expression.**

Your Final Break Assignment

What Have You Been Able to Discover for Yourself? email

By the end of the day on **Friday (11:59 Pacific)**, write and send an email of one or more paragraphs regarding what you are noticing, anything that is opening up for you in completing the assignment(s), in reviewing the Slide Deck, or in trying on anything presented in the Course so far.

In other words, of what has been presented so far, what have you been able to discover for yourself?

Send your email to: discovering@beingaleader.org

A Few Reminders

For The Immediate Future

1. You will be sent an email with links to support you in completing the Course Evaluations.
2. When we have future Leadership Courses scheduled, you will receive an email with a “Save the Date” flyer attached.

The UCLA 2021 Temporary Cumulative Slide Deck

The 2021 UCLA Temporary Cumulative Slide Deck will be removed from your CCLE Course Page on Friday, September 24th.

Once some edits and formatting have been completed, the 2021 UCLA Temporary Cumulative Slide Deck will be posted on the Social Sciences Research Network (SSRN.com) as *Slide Deck – UCLA 2021.pdf*.

END OF COURSE